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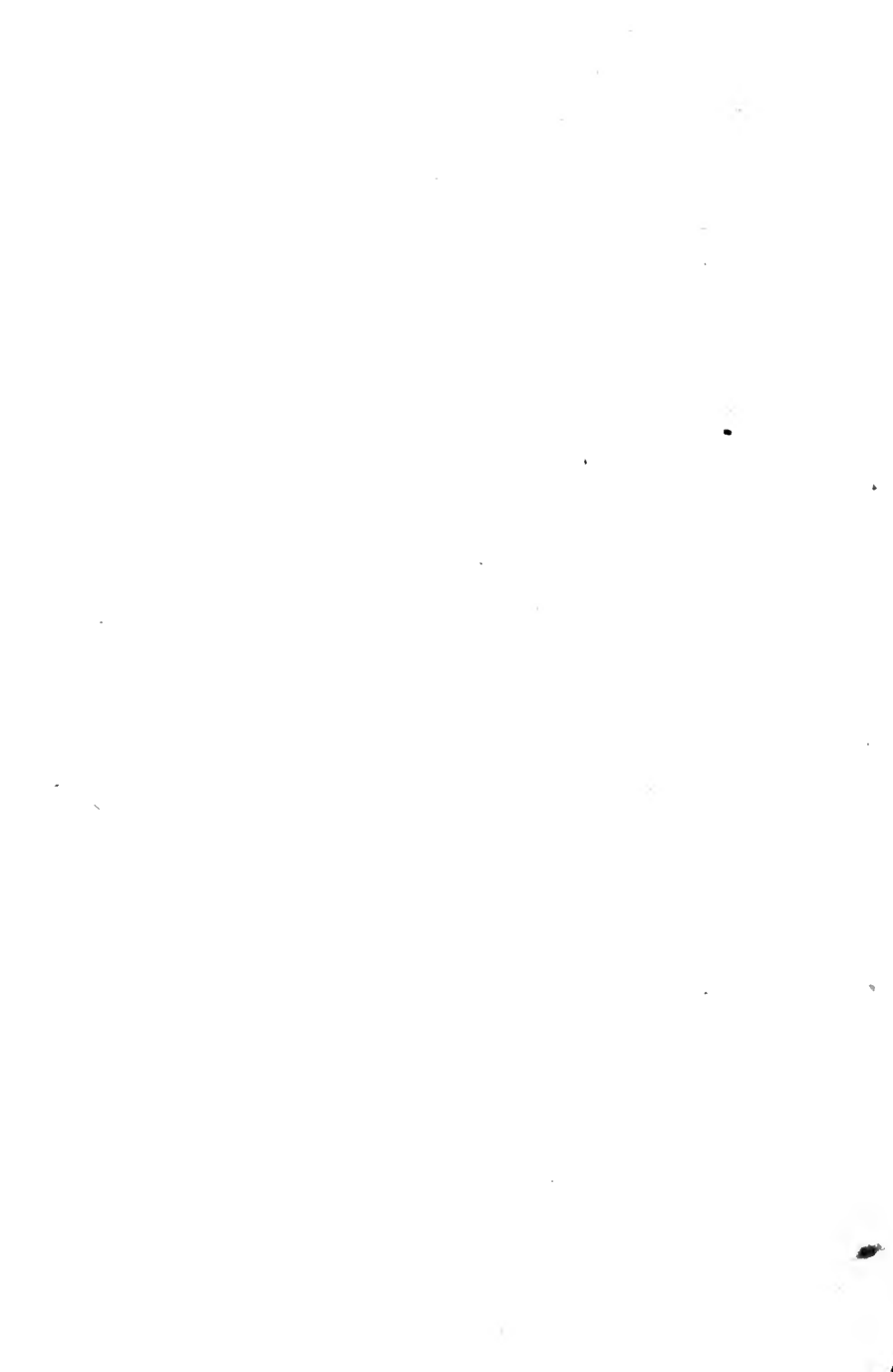
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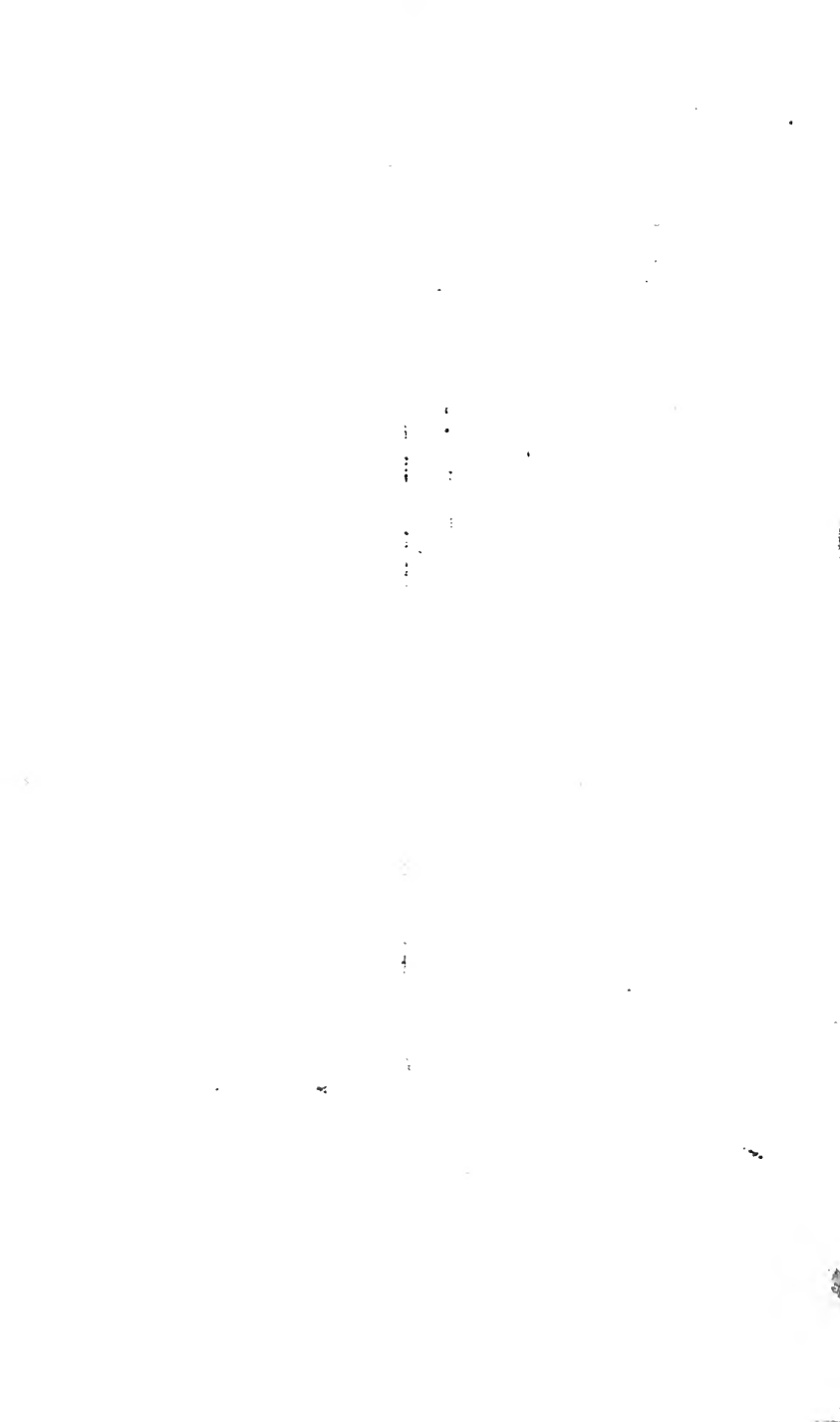
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THE *(New Montreux)*  
SERMONS  
OF M. IOHN CALVIN

Vpon the fifth booke of  
*Moses called Deuteronomie:*

Faithfully gathered word for word as he preached  
*them in open Pulpet;*

Together with a preface of the Ministers of the Church of  
Geneua, and an admonishment made by the Deacons there.

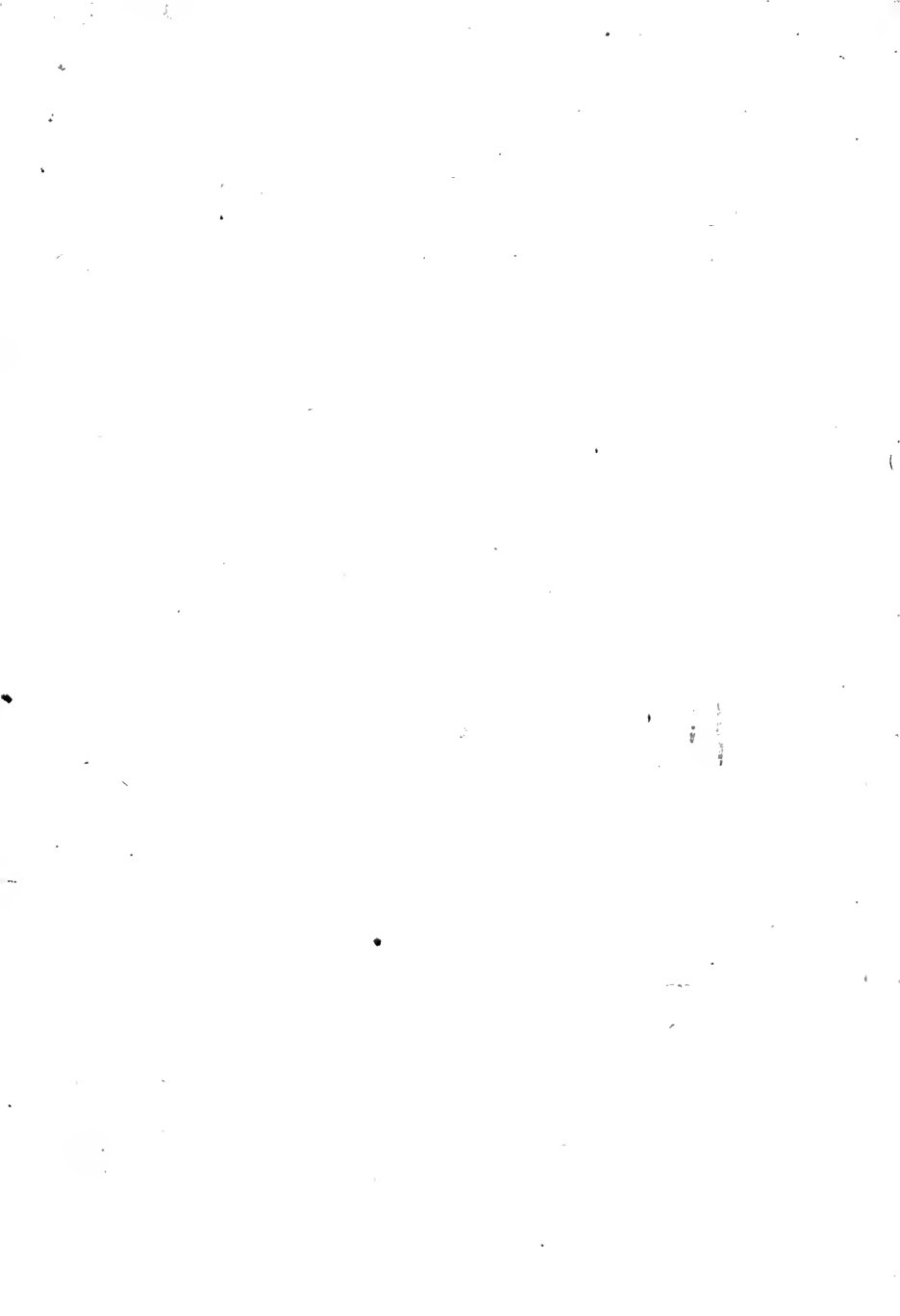
Also there are annexed two profitable Tables, the one containing  
the chiefe matter; the other the places of Scripture herein alledged.

*Translated out of French by* ARTHVR GOLDING.



AT LONDON,  
Printed by Henry Middleton  
for THOMAS WOODCOCKE.

Anno Domini 1583.



To all the faithfull which hold the holie faith of the  
true Catholike Church, and generallie to all  
Christian Readers: Greeting in Iesus Christ  
our Lord and GOD. Amen.



It is not without cause, that the psalme speaking of the great benefits which GOD had bestowed vpon the Lewes, among whom was his Church at that time, doth cheefly magnifie the grace which he had vttered towards them in deliuering vnto them the sure rule of his seruice, the true maner of good life, & the right way of saluation, aswell by the writings of Moses and other his seruants, as also by the liuely voyce of them agreeing with their writings. For without that all the abundance and prosperitie which they could haue had, had bene but as records against them to haue increased

still the measure of their condemnation. Therefore hauing spoken of Gods defending of the gates of the holy citie Ierusalem, of his blessing vpon the inhabitants thereof, of the peace and quietnesse that was in all castles about it, and of his carefulnesse in his seruice, the loadstarre to life, the opener of our vnderstanding, and the gouernour of our wits: the faithfull following whereof is the way to welfare, the procurer of peace, the path of true pleasure, the entrie of immortalitie, and the harbourer of happinesse. Or, if we haue an eye to the maner of the deliuering thereof, it is most woonderful, accompanied with many great myracles, signes, and tokens, and honoured with the glorie and maiestie of Gods owne presence. If to the intent of the Lawe giuen; it is the repaying and reforming of man according to the Image of his maker, in true holinesse and righteousnesse. If to the end of the Lawe, it is to drine vs vnto Christ, that by him wee might be saued. If to the obedience which it requireth; it is altogether spirituall, holie & euerlasting. All which things are not onelie great, but the greatest that can be, and fuller of maiestie and glorie than can be expressed or conceived by man. Again, if we haue an eye to the partie by whose seruice and ministry this law was published; hee was a man peculiarie chosen of God, indued with most excellent giftes, full of the holy Ghost, such a prophet as neuer had his like, (Christ onlie excepted) a figure of Christ, familiar with God, a perfect paterne of a good gouernour, and a verie father of his Commonweale. Or if we haue an eye to the parties to whom it was deliuered; they were a people whom God had purposely chosen, redeemed, and deliuered from most miserable thraldome, to the intent to be their King, and to dwell among them, and that they should be vnto him a holie people and a royall Priesthoode for euer: which things are surelie most excellent and singular prerogatiues. And as for the Preacher of these Sermons, by whom the sayde things are laide forth, and expounded to the better vnderstanding of the Reader: it is well known, that for the manifold talents and excellent giftes which God had bestowed vpon him, and for his diligent and most painfull employing of the same to the beating downe of Idolatrie and superstition, so the winning of folke vnto God, and to the edifying of Christs flock: he was in his lifetime, and yet still is, a man of great reputation and renowne. As for mine owne trauell in translating this worke, I humbly submit the iudgement and censure thereof to your Lordships fauourable acceptation, the obtainement whereof shall greatlie increasemy gladnesse in that I haue done any thing whereby the Church of GOD is or may bee any what edified. Written the xxj. of December, 1582.

Your good Lordships most humble  
abovvaies at Commaundement,

ARTHUR GOLDING.

heede to their wordes, that they may go forward in Christianitie: it is full certaine that therein he comprehendeth Moses as the foremost of them al. And in as much as he wrote of Iesus Christ, as Christ himself auoucheth in expresse words in y<sup>e</sup> fifth Chapter of S. Iohn: it may well be concluded ( according also as saith the Apostle to the Hebrewes) that his speaking and writing was to beare record of the things that were to be spoken afterward, namely by the son of God & his Apostles, as we read them written in the new Testament. Now among the books of Moses, al such as can skil of the wil easily grant, that as *Deuteronomie* is the last, so it teacheth whereto the other books tend, shewing the meane how to fare the better by them, yea and containing as it were the summe of the. Therefore it is very likely, that that was the cause which moued our welbeloued brother or rather good father Master Iohn Caluin, that most faithfull minister of the Gospell of Iesus Christ, to preach and expound the same in the Church, because that by his setting forth thereof, he should after a sort cõprehend the other next three also, so farre forth as the vnderstanding of them should be needfull for the people. His sermons therefore were faithfully gathered in order, like as his sermons were which he preached vpon other books of y<sup>e</sup> scripture, wherof many haue beene printed here already. And in the meane time til all the rest of his sermons may by Gods helpe be brought to light, it hath seemed good that these same should be put forth first in the meane while: the impression wherof should not neede any commendation or preface, but that the long continuance of custome requireth it. For as many as haue heard true report of the person and skil of that good man Master Iohn Caluin, wil be sufficiently drawne to the reading of his sermons, by finding his name here set vnto them: assuring themselues that they shal not finde any thing in them, but such as agree with Gods spirite, that is to say profitable, good, and holy things. As touching the principall and notablest points that are to be found here, there might very well be made a rehearfall of them, to giue the readers some tast of the whole booke of the said sermons, at their first entry. But forasmuch as it is better that euery man should hie him to the reading of them, and to heare the preacher himself speake as it were in his owne person, we purpose not to enter into such discourse, which might peraduenture be somewhat with the longest. Onely we will touch one point, wherof some word hath beene cast forth already heretofore: that is to wit, that this booke of Moses beeing well read and vnderstood, doth shew sufficiently who they be that holde the true religion, and resolueth a question wherof men leeme partly to doubt yet at this day, and partly to determine ouer boldly after their owne fancie, against the expresse word of God. We speake not here of Turks, Iewes, Saracens, and such other, which are commonly called Miscreants, or Infidels as they be in deede: but we speake of the nations which haue long time borne the renowne of Christianitie, because that through Gods gracious goodnes some signe of holy baptisme hath continued amongst them, and Iesus Christ is professed there in name. We see then that there is great variance nowadaies. The one faith, that Christianitie requireth, that in seruing God, men should, or at leastwise may haue images, & set them vp in churches for Christian people: the other side vpholdeth on the contrary part, that it is a vilanous defiling of religion, and an vtter forsaking of the true Christianitie, and a taking in of a bastard religion in steede of it. If men can finde in their hearts to heare Moses speake in this booke (as they needes must, or else be conuicted of renouncing God the Father and his soune our Lord Iesus Christ who is very God and euerlasting life, and of resisting the holie Ghost) he sheweth the thing which he forgetteth not in his other bookes also, namelic that God could neuer away to be serued after that fashion, but euermore expresselic forbade images in case of Religion, and threatened his owne people with horrible punishments, if they held not themselves contented with that single order, to rest thereupon without attempting any further. Were there no more but the onely text of the second commandement, it were ynough and sufficient. For (as Moses wrote in the twentieth of Exodus, and hath rehearsed againe at large in the fifth of this present booke,) God saith, *Thou shalt*



not make to thy selfe any grauen image. And to the intent that no man should vse any wrangling by standing vpon the particular, he addeth, *nor the likeness of any thing that is in heauen above, or in earth beneath, or in the waters vnder the earth.* Moreouer, to shew that he will not haue raen to yeelde them any part of his seruice, how little soeuer it be: he addeth, *Thou shalt not bowe downe to them, nor worship them.* Last of all he addeth a horrible and dreadfull threate, *that he will take vengeance vpon the transgressors and their children, to the thirde and fourth generation.* This commaundement then is set downe in so expresse termes, that the matter is as manifest as may be. And therefore the lusty laddes that haue helde the people in error, perceyuing the great gaine which they and their bellies reaped, by this meane or occasion of mingling Images with religion, haue ouerleapt this second commaundement, and diuided the last commaundement into two, that the full number of tenne might be found there still. Bur besides this, Moses deliuereth so often expositions of it euen in this selfesame booke, and setteth forth so liuely and precise discourses therof: that if any man will not giue place thereunto in these dayes, this prouerbe may well be verified of him, that none is so deafe as he that will not heare: and that he is ouerpreached vnto, which hath no care to doe well. For as touching the arguments which some haue alledged for that purpose in these latter yeres, although they haue bene oftentimes chafed and rechafed, yet are they so starke and stiffe for colde, that they haue no force nor might to giue any holinesse to Images in the Temples of the Christians, as hath bene well shewed to the forementioned gainelayers in due time and place, and shall still hereafter whensoever they list to giue care. And as for vs, we haue on the one side, to continue in praying vnto God, that he vouchsafe to touch the heartes of the people and of their leaders and gouernours, effectually by his holy spirite, so as they may well vnderstande this point, which would be a good meane to appease Gods wrath, and to open a great gappe to the reformation that might insue from better to better. And on the other side it standeth vs on hand to strengthen our selues in the infallible certaintie of the holy Christian religion and true Apostolike faith, which we holde with the other holy Churches that are reformed. And as concerning this point, no doubt but it is an inuincible fortresse vnto vs, that we are able to shewe forth this thing from age to age: namely, first of all that the true Apostolike and Primatiue Church had no Images at all in their holy meetings, whether it were in Temples or elsewhere, ne willed the people to kneele downe to them, or to set them vp before them. That likewise aforesometimes when the Church was gouerned by the Lewes, both after their returne from Babylon, and euen in the captiuitie it selfe, the good and faithfull sort did warily keepe themselves from it: that if yee mount vp yet higher, the true Prophetes were commended for crying out against Images and the manner of worshipping of Images, and the holy Kinges were well liked of God for pulling downe, razing out, and rooting vp the occasions of such superstitions among their people: that the good Iudges and gouernours had doone likewise before the kings: and that euen Moses himselfe (who was auncienter than any others that haue left any bookes of long time) spake of them after the same manner, and dealt accordingly thereto, because he had both the administration of the doctrine and the gouernement of the common weale together, which was not ordinarie afterwarde in others. Yee see then, yee see howe the true Catholike Church is on their side which follow the Gospell, whatsoeuer men list to say to the contrarie. And nowe that we be deliuered from outward Idolatrie, it standeth vs on hande to looke neerely to our selues, that our life bee agreeable to the purenesse of Gods seruice, so as wee shunne Couctousnesse (which also is named Idolatrie) ambition, excesse and vanitie of the worlde, taking good heede (as much as is possible for vs to doe) that no man bee withdrawne from the Gospell and the loue thereof through our vndiscreeete dealing: to the ende it may appeare that whereas the disobedient doe seeke excuses and take occasion of stumbling, they doe it

without any cause giuen on our behalfe. Furthermore the strange blindness or rather wilfull stubbornesse which is to be seene nowadaies in a number of them that call themselves Christians, ought to make vs so much the earnest in praying, to the end aforesaid, that is to wit, that our good God may vouchsafe to worke so effectually in the hearts of all men, as well great as small, Kings, Princes, and other gouernors, as their subiects: as the wretched world may not alwaies continue at the A, B, C of Christianitie, without learning any further. We terme the second commandement an A, B, C, bicause it is and euer hath been one of the first and surest groundes of the true religion, and is (as ye would say) a necessary appurtenance to the first commandement. For whosoever mingleth the worshipping of Images with the seruing of God, doth as much as in him lyeth, to set forth other gods than the true God. And it is a maruelous thing, that the world becommeth neuer the wiser for all the great number of punishments which God hath powred out, and stil powreth out to warne vs to come to repentance. For within these fiftie yeres, since which time God of his grace hath set vp the preaching of the gospell in diuers places: besides his sufficient smiting of the people of the earth with his rodde in former yeres, he hath also made them feele his scourges diuers wayes, in punishing their contempt of his holy doctrine. Yet notwithstanding we hope that God (conditionally that we continue in prayer) wil one day shew by more abundant effect, that he hath heard the prayers of his sillie faithfull ones, euen in this behalfe, and draw the rest of his churches out of the miserable desolation, which hath lasted now too long by reason of our finnes. And hereof we haue good hanfel in the furtherance that he hath giuen already to the gospell, notwithstanding that Satan hath spit out his spite against it on all sides. For albeeit that the holy doctrine doe founde in the eares of the poore people in diuers places, the sacraments of Baptisme and of the Lords supper be mitted purely, the praises of God doing shirely to mens vnderstanding in the psalms and songs, and the father is woorshipped in the name of Iesus Christ our hope and the onely aduocate of wretched sinners: yet are there a number which hope, or at leastwise wish, that as the sunne hath been eclipsed this yere, so there might be an euerlasting eclips of the preaching of the gospell: but by the helpe of God and of our great day sunne Iesus Christ, they shalbe deceaued. And in the meane time while Gods kingdome may enlarge it selfe stil further out here below, we pray al such as are desirous to haue the vnderstanding and vse of the doctrine of this godlie booke of Moses, to take the paine to reade these present Sermons of the faithfull seruaunt of God Master Iohn Caluin: of whom like as the speche and pen serued the Church as long as he liued, (whatsoeuer some Balaams bable to the contrarie:) so we beleue y his writings wil by Gods help edifie al men continually hereafter. Moreouer it were a needles thing to warne men, and to pray them to take heede that they make not the Printer to lose the fruite of his labour, and his cost which he was faine to be at in the printing of this present worke, were it not for the greedie and vnstiable couetousnesse that reigneth nowadaies in men of that trade, by reason whereof diuerse times they ouerrun one another without any honestie or conscience. Surelie we had forborne to giue this warning, and had leuer to haue let the Printers alone to deal with their owne peculiar cases, as they listed among themselves, if it were not for one reason which inforceth vs to fall purpose into that matter: which is, that in some places they not onelie print againe in such hast the bookes of that excellent teacher Master Iohn Caluin that were erst printed here, as it is pitifull to see the workmanship of the imprinting so ill corrected: but also moreover, some haue gone so farre, as to print in Master Caluins name the vnperfect copies which they haue gotten by peccemeale or stealth where they could come by them. We know not what they meane by it: but surelie they doe wrong both to the author, and to the Church of God. Yea and they open a gappe which may be dangerous in time to come, whensoever any man will foyst in bookes stained with wicked doctrine, to make them passe forth vnder the name of a faithful seruaunt of God, as euery man knoweth hath

bin done to diuerse ancient doctors of the Church: Insomuch that euen S. Paul wara-  
neth the Thessalonians to beware of letters & Epistles that were made to run abroad  
in the Churches [vnder his name], as though he had been the very author of them,  
Truely, so long as it shall please our good God to preferue vs & the Church wherein  
he of his grace hath made vs shepherds: it is our duetic to find fault with such as wil  
needs father any other bookes vpon Caluin than his owne, or by their falsc additions  
corrupt those which he hath made truelie. But yet is it much better to prevent y<sup>e</sup> dan-  
ger aforehand, & to eschew the occasions thereof as neere as may be. Wherefore, in  
Gods name we beseech all such as haue any written copies, specially of the said au-  
thors sermons, not yet printed: to forbear the putting of them forth, vntill they haue  
first bin duely conferred with the originals, which are here in y<sup>e</sup> keeping of one of the  
Deacons. And as touching them that are minded to print againe any worke of y<sup>e</sup> said  
author that is printed already, we pray them to haue regard to the common profit &  
edifying of the Church, rather than to the furtherance of their owne peculiar gaine.  
And here withal we commend you all to the grace of God. The Lorde Iesus be with  
you, who is of y<sup>e</sup> seed of Dauid according to the flesh, the verie son of the holy virgin  
Marie, the very Christ, & God blessed for euermore as S. Paul hath expresse written,  
and so haue we alwayes beleued & do beleue all of vs. Amen. Deare brethren, we  
commend our selues to your prayers. From Geneva this moneth of Ianuarie, 1567.

Your humble brethren, the Ministers of Gods word.

*The Deacons and disposers of the goods that are giuen in almes to*

the poore strangers that are come hither into the cite of Geneva for Gods  
wolds sake: to all faithfull and true Christians, helth and peace from our Lord Iesus.

**I**N so much as our good & faithfull shepherds the ministers of this church,  
peraduenture fearing to be ouerlong or tedious to their readers, do in the  
end of their preface inade to these sermons, but (as it were glancinglie)  
touch one point, which notwithstanding is of great importance for the  
poore strangers that are come into this towne: to our seeming it would be thought  
neither amisse nor strange, if we for our duties sake, declared the thing somewhat  
more at large, which they spake in one word, concerning the printing of the sermons  
of our late good father M. Iohn Caluin. Nowe then, for the better vnderstanding of  
the whole, you must consider that from the yere of our Lord 1; 49 forth on, the late  
M. Dennis *Ragueneau* being fled hither, gaue himselfe to the gathering of the Ser-  
mons word for word, which M. Iohn Caluin did ordinarily make: and that with such  
swiftnes and cunning, through the vse of certain notes & shapcs, as few words e-  
scaped him euen from the beginning. Which thing when they saw which had the charge  
of the poore strangers at that time: although they had not any great sum of money  
wherwith to releuee the present needs: yet failed they not to take such order, that y<sup>e</sup>  
said writer was entertained after a sort with some part of the same money, to the in-  
tent he might haue wherewith to maintaine himselfe and his small familie, while he  
gaue himselfe wholly to the gathering of these sermons, & to the ingrossing of them  
faire againe afterward, because he should spare no time to any other businesse than  
that. He vndertooke the charge, with condition that he should copie out all the Ser-  
mons faire, into bookes of a certain scantling or syfe whereby they should be made,  
which he should deliuer to one of the Deacons to be faithfully kept, as a peculiar be-  
nefite belonging to the poore strangers, at whole charges the saide writer was in-  
tertained. And forasmuch as afterward the number of the faithfull increased daillie  
in the realme of France, and many that could not heare the liuely voice of this good  
seruant of God in the pulpit, were desirous at leastwise to see the things in writing,  
which he preached openly, and praied to be made partakers of them: in that onelic  
respect and none other, the writer had leaue giuen him to deliuer copies of what-  
soeuer sermons were demanded of him, to the end that such as received them at his  
hand, might profite themselves by the doctrine of them, howbeit vpon condition  
that the same should not afterward in any wise preiudice or hinder the poore, for  
whom

whom the originall copies were carefully preferred (as hath bene said), that they might be printed to the common benefite of them all, whensoever it should please God to giue them abilitie, as was done afterward. By reason hereof some which had gotten out copies that came to whole books, taking opportunity of the liberty which our Lord of his infinite goodnesse and mercie gaue to the realme of Fraunce, sticke not to cause some of them to be printed, not onely to the great hinderance of the poore, who by y<sup>e</sup> meanes were bereft of the thing that belonged vnto them: but also to the disaduantage of all the faithfull, inasmuch as those copies were neuer overlooked & conferred with the originalls, which are kept diligently here: which is such a deede as we know not how to name in one word, and therefore do willingly leaue the iudgement thereof to such as see wheteto it tendeth, and what sequelle may insue of it. For if euery man may haue libertie to print at his pleasure, al the sermons which he can pretend to haue bin so gathered, whereas notwithstanding they haue not bin conferred with the originall copies which we haue here: who shall let them to falsifie the most part of the true sermons by adding or diminishing, and by mangling or nipping of them after their owne fancie? It is well known that the abusing of the names of Gods good and faithfull seruants, is no new thing. If such libertie be giuen, & men deale as they haue begun, in this case: what wil come of it, but that y<sup>e</sup> doctrine of saluation shall stand as it were at the courtesie of such as will make their owne deuices flie through the whole world, vnder pretence of setting the name of this good man to the titles of them? For sufficient prooffe whereof, and to the end it should not be thought that we do wrongfully & without cause giue inkling of the things aforesaid: we will briefly touch what hath bin doone herein a fewe yeares since; namely that there haue bin certaine men, who without any forecast, haue bin so bolde as to cause certain sermons vpon the Prophet Danyel to be printed, without vouchsafing to see the originall copie, or to be aduertised thereof from hence. And to couer their whole doings the better, they alledge that their so doing was for the glorie of God. Yea marie: but that should haue bene done without the hinderance of other men. And it is a wonder to see how such folke dare boast themselues to be of the reformed religion. For to thinke that Papists are the doers thereof, there is no likelihood at all, considering the hatred that they beare to that good man. Therefore it is not to be doubted, but that they be of that sort which crowd themselues into the number of the faithfull, and of the reformed Churches, and will needs seeme to be great Christians. But let all men iudge whether it be a dealing meeete for them that feare God, so to filch away y<sup>e</sup> things that belong to the poore members of our Lord Iesus Christ. And this thing bringeth vs to the remembrance of another deede, whereof we be constrained to make our moane likewise to the whole world, to the end that such as wittingly withhold the goods of our poore folke, may aduise themselues better than they haue done hitherto, and make amends as they ought to do. The matter concerneth them that print or daylie cause to be printed, or which haue heretofore printed the Psalmes made into meeter by M. Beza. There is none of them all but he knoweth right wel, that he cannot with good conscience, ne ought also to print them, without paying to our poore folke the thing that was promised and agreed vpon before they were euer once put in print, as all of them can well ynough tell. Yet notwithstanding the most part, and in maner all that haue had to do with that matter, would neuer yet pay aught of that which they ought to haue doone, for any thing that could be tolde them of it. But let them vaunt themselues to be good and faithfull Christians as much as they list: they shall not easilie make men beleue that they haue so much conscience as the Papists had in that behalfe. For how ignorant so euer the Papistes were, yet would they neither take away nor withhold the things which they knew to belong to the poore. And therefore it is a great shame, that they which professe the Gospell, which resort to the Christian congregations, which receiue the holie supper of our Lord Iesus, and (to be short) which will needs be mustered in the aray of the faithfull, do no better, bethinke themselues of the discharging of their duties. Surely we maruell how they dare prease to the open Sermons, whete they be so of-

ten condemned, at leastwise in generalitie. But it is seene by experience, that they be no whit moued with them, but doe fall asleepe, inso much that they thinke not that the great number of threatnings which are vttered against all such as behaue not themselues trustilie towards their neighbours, and against such as withhold other mens goods, specially the goods that are appointed to the poore, do concerne themselves. Yet notwithstanding, howsoeuer any of them both doe take the matter, they shall one day be faine to feele to their cost, that whatsoeuer is doone to the poore members of the sonne of God, he taketh it to be done to his owne selfe, so great store doth he set by them. Wherefore it were nowe high time that all such folke should looke more neerely to themselves and to their ductie, and not suffer themselves to be so caried away by their vnuly fancies and affections, which hinder them to make any conscience in withholding the poore folkes goods, and in turning them to their owne priuate v<sup>s</sup>e. As touching some other sort of Printers, which sticke not to print againe immediatlie the copies that others haue printed at their great charges afore, and by that meanes doe bring to passe, that many good men dare not adventure to print (among other things), a great number of the same authors sermons which are here, and belong to our poore folke: the warning that is giuen thereof in the preface of the said ministers, (notwithstanding that it be verie short) ought well to restrain them, and to make it seeme to the world, that there is at leastwise as much modestie & honestie in them, as there appeareth to be in the wretched Papists that deale with the Art of printing. For they would be ashamed to haue it cast in their teeth, that they had inroched one vpon another. Thus much haue we thought good to adde in this behalfe, assuring our selues that none of the faithfull and of such as feare God will thinke amisse of this warning, which we haue bin driuen to make in discharge of our ductie, which ought alone to be a sufficient excuse for vs if any man should think that the things which we haue vttered are not material. But we hope that al men of good discretion & sound vnderstanding, will iudge that we neither could nor should haue let slip so good an occasion as this, to warne such as print or cause things to be printed, to do their duties towards the poore. At Geneua the 12. of Februarie, 1567.

### *The same Deacons.*

IT falleth out well to the purpose, that when the former warning was ended, there remained a voide roome to put in this addition, which shall serue for a confirmation of the things that were spoken concerning the former maner of dealing, vsed in the printing of the sermons vpon Danyel. For immediatly vpon the getting of a copie printed at Rochell by Bartilmew Berton, in the yeare of our Lord 1565, he that nameth himselfe the first author of the putting of them abroade, gaue forth that they had bin kept as it were in prison by the space of twelue years or thereabouts, & that the Author of them had suppressed them and held them fast locked vp, with such other like sayings deuised of his owne braine. But therein he sheweth insufficientlie by what meanes he came by those copies, which were neuer kept backe from any that were desirous to haue them, so it were but to reade them, albeit that they were kept from such as would copie them out to defraud our poore folke of the benefite that was lawfully gotten for them. And whereas he reporteth that the copie which he caused to be imprinted, fell into the hands of a friend of his: he should at leastwise haue inquired how that came to passe, and by what title his friend made it his owne, so as he durst cause it to be printed. But it is apparant how great his fault was against our poore folk: and what pretence so euer he make, no man can doubt what zeale or affection draue him to do that thing. By the way, God grant that the Readers be not disappointed of the profit which they should reape of those sermons, & that they be put forth according as they were gathered, wherof we neither can nor wil iudge, vntill we haue read them throughly, & conferred them with the originall copies which we haue heere, which thing we will by Gods helpe doe ere it be long, that we may faithfully warne the readers thereof, against the next imprinting of them againe.

The first part of the document  
 discusses the current state of affairs  
 and the need for a new approach  
 to the problem. The second part  
 describes the proposed solution  
 and the steps that will be taken  
 to implement it. The third part  
 discusses the expected results  
 and the potential benefits of the  
 proposed solution. The fourth part  
 discusses the risks and challenges  
 associated with the proposed solution.

The proposed solution is a  
 comprehensive approach that  
 addresses the root causes of the  
 problem. It involves a series of  
 steps that will be taken over  
 a period of six months. The  
 first step is to conduct a  
 detailed analysis of the problem.  
 This will involve gathering data  
 and conducting interviews with  
 key stakeholders. The second  
 step is to develop a detailed  
 plan of action. This will  
 involve identifying the specific  
 actions that need to be taken  
 and the resources that will be  
 required. The third step is to  
 implement the plan. This will  
 involve monitoring progress and  
 making adjustments as needed.

# THE SERMONS

## of Master Iohn Caluin

upon the fifth booke of Moses  
called *Deuteronomie.*

On Wednesday the xx. of March. 1555.

*The first Sermon upon the first Chapter.*

**H**ere followe the wordes which Moses spake to all Israell beyond Iordan, in the wildernesse, in the plaine against the red sea, betweene Pharan and Tophell, and Laban, and Hazerot, and Dizahab.

2 There are eleuen iourneyes from Horeb by the way of Mount Scir, to Cades barne.

3 And it came to passe, that in the fortieth yeere, the first day of the eleuenth moneth, Moses spake to the children of Israell, according to all that euer the Lorde had commanded him to say vnto them.



When God caused his lawe to be publisht in mount Horeb, after his coueyng of the people out of the thral dome of Egypt, there by he shew-

ed to what ende and purpose he had had pitie of his people in deliuering them: that is to wit, to be glorified thereby, as the marke wherunto we alio must referre all the gracious gifts which he bestoweth vpon vs. Zacharie the father of S. Iohn Baptist, speaking of the great and souereigne deliuerance that was made in the person of our Lord Iesus Christ, saith, that Gods discharging of vs from the hand and tyranny of our enemies, was to the end that we should serue him in holinesse and righteousnesse all our life long. And this is a doctrine very common throughout the whole holy scripture. And for the same cause also is it sayd by the prophet Esay, that God hath created a people to set forth his prayse. Seeing then that the Lawe was giuen to the people, to make them perceiue why they had bin deliuered from the bondage of Egypt: it was good reason that they should yeelde themselves to the obeying of God, which had shewed himselfe their redeemer in such wise. Neuertheless the people were

vntowarde, and could not finde in their hartes to yeelde themselves plyable, in hearkening to the things that were tolde them in the name of their God. Yet ought they of right to haue done it, seeing they had receiued so great & so inestimable a benefit. For God had vttered the mightie strength of his arme in deliuering the people. There fore ought they to haue considered thus: Behold, our God hath magnified himselfe towards vs after a wonderfull fashion, we haue had as it were a visible presence of his maiestie, if the heauens had opened and God had shewed himselfe to our eyes, we should not haue had a greater and more vndoubted assurance of his pteerensse vnto vs, to warrant vs that he was our leader. Seeing then that God is so come downe vnto vs, and that it hath pleased him to impart his goodnesse in such wise vnto vs: is it not reason that we should be wholly his? And seeing he hath reached out his hand to redeem vs, ought we not to be his heritage, inasmuch as he hath gotten vs by his owne mightie power? Had the people had one drop of wisdome, they should haue yeilded themselves with all humilitie, to receiue the doctrine that was preached to them by Moses. Yea and whar authoritie deserued the Law, which was so confirmed with such store of miracles? For when God had chosen Moses to be his prophet: he not onely commaunded him to speake, but also tooke him vp into the mountaine, and separated him from the companie of men, to the ende that when he should come to set forth his Law, the people should accept him as an Angell, and not as a mortal creature. He was there fortie daies without

Luke. 1. 74.

Esai. 43. 31.

cut eating or drinking, to shewe that he was exempted from the common sort of men, and that God had taken him vp as it were into his heavenly glorie. And when he came downe againe, his face shone as bright as it had bene another sunne. Where as men attribute hornes vnto him, it is saide that he had sunne beames rounde about him, that is to say, he had such a brightnesse as he was faine to weare a yeele before his face. And whereto serued that, but to ratifie and confirme the lawe which God had giuen and committed vnto him, and to make it knowne that it was not a doctrine deuised by a mortall man? Besides this, there was thundering and lightning and trumpets founding [in the aire,] so as it seemed that all the world should haue gone to wracke: and there was not any place either high or lowe, which did not shake & tremble when God went about to vtter his voice.

Seeing then that the lawe was so well sealed and with such maiestic: must it not needs be that the people were worse than blockes, when they hearkened not to their God speaking with such force? Yet for all that, the lawe was despised, & euen while God was preparing of his seruauit Moses to set it forth, behold, the people coulde not abide to tarie the bringing of Gods wil vnto them, but made them a Calfe of golde, and fell flatly to setting vp of new superstitions, euen in spite of God, of whose power and sauour they had so often had experience. Againe, when the law was once giuen, the people trembled & quaked for a while, in somuch that they were enforced to say, if God speake any more vnto vs we be vtterly vndone: there is no way vs but death: and therewith they stood aloofe from y<sup>e</sup> mountaine, according also as they were commanded. It should seeme then that there was some reuerence. But the issue shewed that all was but hypocrisy, and it appeared well that they were not rightly touched in their hearts, nor had taken liuely root to profit in the doctrine. We see then in effect, that when God did first of al publish his law, it had verie skant & slender hearing, & the people were not yet disposed to submit theselues to it as they should haue done. By reason wherof God was faine to returne to it againe, notwithstanding that the people deserued not that God should cause Moses to serue still in that office. For was it not reason that they which had so despised the liuing God, should thenceforth haue ben left destitute of all truth: that y<sup>e</sup> diuel might haue taken possession of them? that hee might haue made them starke blinde: that they might haue starued for want of liuely foode? and that they should haue ben poysoned with all the deceites and errors of Satan? Of a truth, y<sup>e</sup> people were well worthy of such reward. But God had not an eye to the deserts of that wretched people. For he surmounted their sinnes with his infinite goodnes, & proceeded in teaching of the still, euen when they had shewed theselues most stubborne & rebellious, and had matched their vnthankfulness with such willfulness, as there seemed to bee no way to come neere them to doe them good: & yet did God euē then vse his mer-

cie, and vouchsafed to assay whether the people would suffer themselves to be brought backe againe or no. And that is the cause why Moses did not onely set forth the Law in Horeb, but also vsed vehement exhortations therewithall, because he saw the lightnes and vnconstancy of the people, indeuoring and streiming himselfe by all means to bring them backe againe vnto God.

Yet notwithstanding, God vouchsafed still, that in the end there should be an abridgement of the law, & that the same should be confirmed as it is conteined in this booke. And that is the cause why it is intituled *Deuteronomie*, which is as much to say as *the Law repeated*. Not that God bringeth in any newe thing here: but for that he blameth the people for their foresaid lewdnes, shewing that his doctrine had ben ill obserued, like as when children do not profit wel at schole, but play the grosse Asses, when they haue spent a whole yeare and are neuer the further forward, they must bee faine to returne againe to their Apic. And why? For notwithstanding that they haue heard their schoolemaister, yet they be as ignorant as they were before, in somuch that in teede of learning any thing, a man shall see them continue still alwayes at one staye. So then, our Lorde vpbraideth the people of Israel with their brutish dullnesse, in repeating his lawe vnto them the second time. As if hee should say, Ye be verie ill scholers: for I haue trained you sufficiently in my Lawe. The doctrine comprehended in the ten commandments conteineth the full perfection of all wisdom. Yet hath not all this bene ynough for you, because yee haue no cares at all, or else they be too long, so that of all this while nothing is entered into your hearts, or rather yee haue not hearde what I saide vnto you. And therefore you must bee faine to turne backe againe to your first lesson, and to your Apic: I must be faine to open my Lawe againe vnto you, and to chawe your meate vnto you, that you may digest it the better. And because yee be so dull vpon the spurre, I must be faine to prick you forward, and to vse greater force to waken you, that the hardnes of heart which I see in you may be amended.

Thus we see in effect, what the groundwork of this Booke is: that is to wit, that God hauing erit already giuen his law to the people of Israel, and warranted it as much as was requisite: vouchsafed because of their hardhardnesse & stubborneesse, to giue a larger declaration therof, than Moses had put in writing as yet. And hee hath not onely opened the meaning of the Law, but also exhorted the people to keepe it better than they had done before, vpbraiding them with their lewdnesse in that they had bene so vnrule and so ill disposed, to receiue the instruction of their maker and redeemer at the first time. Nowe, all the thinges that wee see in this people, belong vnto vs. And would GOD wee resembled not the Iewes in any thing, I meane as in these pointes. But if euer there were too much hardenesse of hearte in them, howe much more is it to be founde in vs nowadayes? For our Lorde hath spoken more than  
once



once vnto vs. If the law were well warranted in the hand of Moses, hath the gospel bin lesse confirmed vnto vs in these daies? If the earth were shaken then, if the trumpets sounded, if the lightnings flew abroad, if thunder clappes were heard: the Gospel also shaketh both heauen and earth as now, as it is saide by the Prophet Aggeus, and alleaged by the Apostle in the Epistle to the Hebrews. Also we heare what S. Paul speake of it in the third Chapter of the second Epistle to the Corinthians. The message of life and saluation (saith he) which is contained in the Gospel, must needs be glorified as much or moie than the doctrine of the Lawe, which was dead of it selfe and coulde not giue men life.

Aggs. 7. 7.  
Heb. 12. 26.

2<sup>a</sup> Cor. 3. 7.

Seeing then that God hath vttered so great mercie in the Gospel, and his preaching of it vnto vs hath not bin for once and away, but wee haue our eares beaten with it euery day: let vs see if we be good scholars, and whether we beare in minde the things that haue bene tolde vs, so as God is honoured at our hands. Are we linked vnto him? Alas, it is nothing so. For continue God neuer so much in setting forth his doctrine vnto vs, wherein we do as it were fee his heart laid open vnto vs: yet are we locked vp on our part, and we giue him no entrance, but rather wee be gadding and full of vanitie, and we be so farre off from being touched with the doctrine, and from receiuing it to holde our selues wholly to it, & to set our minds vpon it, and to be fed in right obedience to it: that rather the cleane contrarie is to be seene. And so wee see that the Iewes are as a looking glasse wherein we may behold our owne rudenesse, frowardnesse, vnthankfulnesse, & wilful stubbornnesse against God.

Yea and we be more blame worthe than the Iewes for giuing so slender care to our God. For as I haue tolde you already, the people of olde tyme ought to haue thought themselves bounde vnto God, and to haue yeelded and giuen ouer themselves wholly to his seruice, because he had deliuered them from the thraldome of Egypt. And what is it that God hath rid vs from now at this tyme? Is it but from the tyranny of a mortal man, or of some earthly people? No, but we know that he hath ransomed vs from the chains of sin and of the dæuel, he hath pulled vs out of the gulfe of death, he hath drawne vs out of the dungeons of hell, and he hath not onely promised vs the land of Chanaan for an inheritance, but also opened the heauens vnto vs in the person of our Lord Iesus Christ, who hath taken possession thereof for vs, to the end we might be sure that our abiding place & euerlasting rest is made ready for vs there. Seeing then that God hath bound vs in such wise vnto him, is not our vnthankfulness double, yea or rather an hundredfold more shamefull, than the vnthankfulness of the people of olde tyme?

Furthermore, whereas God hath vouchsafed to hold on in the office of instructing, to teache the people which was so rude & rebellious: let vs assure our selues that he doeth the like towards vs nowadaies. Yea & it is requisite for vs, he should

so doe (as I haue saide already): or else what would become of it? But sith wee see that God is so gracious as not to bee weary of teaching vs; though it boote vs not at the first day, nor at the first yeare: let vs assure our selues of his dealing w<sup>th</sup> vs after that sorte from day to day, is no more than needeth. And it is a point well worth the marking. For men haue itching eares, and be desirous to heare alwaies new things: & if the doctrine of God be preached and set forth to them euery day, it becōmeth irksome to them & they wax weary of it. For to their seeming it is enough to speake of it once or twice, and they consider not how they forget the things which they ought to haue borne away. So then, to the end we wax not weary of the doctrine that is preached vnto vs: let vs marke that it is needful for vs that God should put vs still in minde of the things that he hath taught vs already: for our wits are short towards him. And therefore let vs be thinke our selues well, & whensoever it is tolde vs that there is but one God in whom we be, & that he is not only our maker, but also our father, & hath adopted vs to be his children, and moreouer tied vs to him by a much streiter band, in that he hath redeemed vs with the blood of his owne sonne: whensoever we be put in minde of these things: although we haue heard of them before, yet let vs not say, tush, these things haue bene preached to vs long ago: but let euery of vs enter into himselfe, & examine himselfe, & see whether the things we haue heard heretofore, be well printed in our hearts. Let vs then enter into account after this sort. And why? For if we remembered well, we be set in this world to the end to glorifie our god: would we not be more mindful to discharge our dutie towards him? If we considered the fatherly kindenesse that hee vseth in calling vs his children, and which he hath shewed towards vs once already in adopting of vs in the person of his own sonne: & if we mark how dearly we cost our Lord Iesus Christ whē he did set vs free frō endlesse death: should we not be desirous to giue our selues wholly to our God? Should we not be moued to yeelde him another manner of reuerence than we do? Now therefore, whensoever we be vnruly, so as we world carie vs away, & we be intangled in earthly lusts & affections: let vs assure our selues it is because we haue not giuen good eare to our God, when he spake to vs, nor taken heede to it when he warned vs of our duties. And therefore it is good for vs to be put in minde of it, and to haue God come backe againe to vs & to say vnto vs, yee were ched folke, what mane yee? When I haue once taught you: the doctrine that is contained in my word ought to sōke thoroughly into you, and yet notwithstanding you be still like little babes. This is it (say I) which we haue to doe, to the end we may finde saour in Gods worde, and be nourished therewith as with our ordinarie foode. We must assure our selues, that the appointing of this order that we should be preached vnto all the tyme of our life, and that wee should haue our eares beaten continually with the things, which we ought to vnderstande in one or two monethes, is not in vaine.

Furthermore, if we doe not so, if we subdue not our selues to the hearing of our God, & suffer our selues to be taught by him all the time of our life: let vs be afraid least he execute the vengeance vpon vs, which he threatened once to the people of Israell by his Prophet Esay, saying that his lawe should be to them as a booke shut vp and sealed, so as if it were offered to men of skill, they should say, the letters are not to be seene, there is a scale vpon then, I cannot tell what is within it: And if it were offered to ignorant and vnlearned men: they should answer, we be not booke learned, we neuer went to schoole, we cannot reade. Loe how God punisheth all such as walke on in their brutishnesse, and wil neuer submit themselves vnto him. True it is, that God beareth with vs for a time, and that (as I said afore) although we be worthy to be cut off from his house, & to be bereft of his truth, so as he should giue vs vp into Sathans handes, to be blinded with lies and to be paysoned by him: yet notwithstanding, our God hauing pittie vpon vs, assayeth still to winne vs to himselfe. But if we continue still in refusing the good doctrine, and become neuer the better for it at the yeares ende, then we were at the first day: at length this threat must needs light vpon vs, namely that we shall take the holy scripture in our hands, and haue it preached vnto vs, and yet we shall vnderstande neuer a whitte of it, though we be neuer so witty: and that when as the vnlearned shall say, I wote not what it meaneth, it shall also bee as a letter folded vp and fast sealed, euen to them that are skillfullest and sharpest wited. Wherefore let vs stande in feare of such threatnings: and least our light bee turned into darkenesse, let vs take holde of the opportunite which God offereth vs nowadaies, that we may fare the better by his conuall speaking to vs after that sort.

True it is that the thinges which are contained here were spoken to the people of Israell, and might haue profited them in their time: but yet doe they also belong vnto vs at this day, and they be as a common treasure whereof God will haue vs to be partakers. For as wee shall see hereafter, the Lawe was not onely giuen as a rule whereby to lue well: but also grounded vpon the couenant which God had made with Abraham and his offspring. And by vertue of that couenant, we are become heires of the heauenly kingdome, as sheweth Saint Paul. To seeke our saluation, wee must resort to the promise that was made to our father Abraham: and to bee of the householde of Gods Church and members of our Lorde Iesus Christ, we must be of Abrahams spirituall linage. Herby then wee see, that this doctrine not onely serued till the coming of the sonne of God: but also serueth still to our behoofe, and shall doe so still to the worlds ende. For it is a building that is founded vpon the euerglasting couenant, from whence as from the true fountaine thereof, our saluation springeth as I said afore.

Wherefore let vs marke, that whensoever God shall henceforth speake to the Iewes, the

same is spoken also vnto vs: and wee must receiue it in such wise, as wee must vnderstande that God hath shed forth his grace through the whole worlde by the coming of his onely sonne, and builded vp the heauenly Ierusalem, to the ende that we should all be linked together in one holy brotherhoode, to cal vp to him as our father all with one mouth. Sith it is so then, let vs vnderstand that it is good reason that wee should giue ouer our selues vnto him, and that he should hold vs in awe, and enjoy vs, & that like as he hath vouchsafed to giue himselfe vnto vs, so we on our side should be wholly his, to yeelde him the dutie which children owe to their father: and that when we be negligent and slowe therein, we should at least wise be moued with the exhortations that are conteyned in this booke: and that seeing God calleth vpon vs so earnestly, we should not stop our eares against him but euerie man awake, and one of vs rebuke another. Yea and that if we were wise, we should not tarry till God quickened vs vp so sharply, but rather preuent him, howbeit that we ought to be moued to be ashamed of our lewdnesse and to returne againe vnto God, at leastwise when hee falleth to correcting of vs by thundering out his threatnings against vs, and by vpbroyding of vs with our sinnes. Thus see yett what wee haue to marke in generall vpon this booke.

Nowe let vs come to the text that I haue rehearsed afore. *These are the wordes which Moses spake vnto the people in the wilderness in the plaine (or champion grounds) beyond Jordan, euen from Horeb vnto the places here before rehearsed.* Herein we haue to note, that God intended to rebuke the people for their not keeping of the lawe, which had not onely bin preached to them by mouth, but also set downe in writing: as if a man should make an instrument or conueyance of some bargaine betwene two parties. And God himselfe vouchsafed to ingraue his Lawe (at leastwise the ten commaundments) in two tables, to the intent they might be remembered the better. For albeit that the doctrine was cleere ynough of itselfe, & god had provided to preserve it from forgetting: yet did not the people receiue it. Therefore as nowe he casteth them in the teeth, as if it should be saide vnto vs, Behold, the Gospell of our Lorde Iesus Christ hauing bin preached with such power and maiestie, is also lesen in writing. Wee haue had the Gospell preached vnto vs nowe a long time, euen the same Gospell which is set downe vnto vs in Bookes. Therefore are we too vnexcusable, if we cannot tell what God saith to vs there. If a man should speake after that maner, it were a blaming of vs for our beastlinesse. Again, if it should be saide that where as we were baptized in the name of the sonne of God, when we were babes, yett wee knowe him not: that being come to mans citate, wee be so brutish that after so often hearing of Gods truth, yett we be still but noouies in it: and that we can scarcely tell what it is, or at leastwise haue neuer taken any tast of it at all: such maner of openiung of the gospell vnto vs, how it hath bin offered vs of long time & after diuers fashions,

were as a framing of an inditement against vs. So now likewise Moses, to witness openly to the people that they had shewed themselves too vnthankfull towards God, saith expressly: These are the words that I vttered and preached vnto you from time to time, not for a day or two, but euer since the publishing of the Lawe in the mountaine of Horeb. And because you shewed your selues so ill disposed, I haue not ceased to put you still in remembrance of the things that you had heard before. Now let vs learne hereby, to bee the better quickened vp, and sith wee see it hath bin Gods will, that euen from the beginning of the worlde, his truth should haue some certaine record among men, and that he hath not ceased to set it forth still, and to raise it vp againe when men haue gone about to burie it by their spitefulnesse: let vs acknowledge his wonderfull goodnes in so doing, and be moued to receiue the things that shall be spoken vnto vs. Marke that for one poynt.

But to the end wee may bee the better disposed: we must also weigh this saying which Moses addeth, *Euen according to all that God had commanded him.* Nowe by this preface he sheweth, that he brought not any thing of his owne, ne meant to subdue the people to his owne dotages, nor to any thing that he could haue deuised of his owne reason and wisdom as in respect of men, but that he did simply obey God, as a faithfull & trustie messenger, without swauing aside either to the right hand or to the left. Nowe if Moses who had so excellent a record as wee see, in such that God neuer raised vp any Prophet equall or like vnto him: If Moses prince of all Prophets next vnto Iesus Christ, and the chiefe of all vnder the olde Lawe, doe neuertheless protest that he putteth not forth any thing of his owne head: I pray you what shall others do? May they compare themselves with him? No: but put the case that they be as highly aduanced and placed as he: yet notwithstanding, the furthest that they ought to goe, is but to set forth the things that God hath commanded them. And therefore let vs learne, that here all mens traditions are shut out of doores. And hereby it appeareth, that the Pope hath marred and corrupted the whole order of the Church, by his taking vpō him to be a Law-maker, to deuise lawes & to lay them vpon mens necks at his owne pleasure, to forge & contriue newe articles of faith, and to inforce men to receiue his inuentions as the holy scriptures. Was not this a turning of all things vpside downe? Yes: for God neuer ment that men should haue such libertie and sway in the Church, as to set forth any of their owne inuentions there, but he himselfe onely will be heard there. Marke that for one point.

But there is yet more in it: for it is not onely said that Moses spake according to the charge that was giuen him: but according to all that euer the Lord had commanded him. He sheweth then, y he did not as it were make a med'ie, or seeke by any means to bring in what he himselfe thought good, or to separate himself from Gods

worde: but that he followed Gods will from point to point to the vttermost. Ye see then that there was a great singleness of heart in Moses, insomuch as he not only gaue forth the things that he had receiued at Gods hand: but also continued throughout in the same singleness of keeping himselfe within his boundes, so as he ranged not abroad to say, this is good, or that is good, thus or thus doe I thinke of this matter. No: but in all points he ruled himselfe according to the charge of his commission, vttering his message according as he had heard God speake it. Marke that for the second point.

Nowe herewithall wee be warned to receiue the doctrine here conteined, not as conning from a mortall man. In speaking vnto vs, Moses protesteth that he himselfe is not our schoole-maister though he rehearseth our lesson vnto vs; but that must alwayes be God and his holy spirit, that must be euen our Lord Iesus Christ, in whose hand the Lawe was giuen, as S. Paul speaketh of him. For he was the gouernour of the Church at all times. Ye see then that the thing which we haue to consider here, is that we must reuerently and carefully receiue the things that were giue vs by the hand of Moses. Not that we may think that any thing came of himselfe: but that God sent him and ordered him to be his instrument, so that when we receiue any thing that was spoken by Moses, wee may warrant our selues that God guideth an gouerneth vs by his owne pure truth, and that our faith resteth not vpon men nor vpon any mortall creature, but that the liuing God is the author, and will also be the warrant thereof.

Now after he hath spoken so, he saith, *This he rehearseth of all these things was in the fortieth yeere, the eleuenth month, and the first day of the month.* As if it had bene saide, when the people drewe nigh to the land of promise and were readie to enter into it: then did he reapeate the Lawe of God, and make an abridgement of it, and rehearse all the exhortations and warnings which he had made to them before. Not that Moses had helde his peace and kepiensence euer since [the giuing of the Lawe in] Horeb: for as I haue tolde you already, he ceased not to call vpon the people continually, because he sawe them so wilfull and stubborn, and so stiffnecked and hard to be bowed. But in the end, forasmuch as he drewe neere to his long home, and had as good as finished his race and should anon after depart out of this world, (as wee shall see that he did in the end of this booke;) he made a rehearsall of all the doctrine that he had preached by the space of fortie yeeres, of purpose: to raise & confirme it in such wise to the people, as their successours might bee edified by it after his decease, and the profit thereof redound vnto vs at this day, and wee be taught all the lessons conteyned therein. Neuertheless, wee see moreouer, that the people ought ere that time to haue bin thoroughly subdued, and to haue submitted themselves better vnto God than they did. For fortie yeeres are a good reasonable time to dispose a man to goodnesse if euer he will be good.

When wee see a man hath bin let chawe vpon the bridle by the space of fortie yeeres, and yet will giue eare to no counsell nor reason: it is then high time or neuer for him to bethinke himself, and to fall to better disposition and ripenesse of discretion than he hath done afore, if he be told of his fault. God therefore perceiuing his people to be so wilde, gaue them time and respit to become tame, & led them about by ſpace of fortie yeeres, which thing he did to the for their stubbornnesse sake, as we shall see hereafter. But ſ thing that we haue to marke at this present, is no more but that the cause why Moses spake now vnto the people, was for that he drew neere his ende, and God was at the point to take him out of the worlde, and also for that the people should be as it were renewed at that time. For it had bin saide to them that had refused to enter into the land of Chanaan, Your carckelles shall rotte here in the wildernesse, you be not worthy to possesse the inheritance which your God promised to his seruaut Abraham. Ye see then that when the people were after a sort renewed at the ende of fortie yeeres, then did Moses set forth the Lawe againe, and speake to them according to Gods commaundement. Nowe must we also apply this to our instruction. That is to say, when loeuer we haue bin so farre ouerfeene, as not to profit in Gods schoole, so as we continue Asses still, or at leastwise haue but pickled vpon the doctrine, without suffering it to worke any true liuelinesse in vs: if God subdue vs and prepare vs better by continuance of time to hearkē vnto him: let vs aduise our selues to make our profit therof, & let vs not be vncommendable. For what shal wee win by it in the end if we continue still vnruely, and be so stubbornne that God cannot ouermaister vs? Shall it not turne to our confusion? Therefore as well publikely as priuately, let vs bethinke vs to profite our selues by this warning, & if wee haue ill receiued the doctrine that hath bin long preached vnto vs heretofore: let vs consider that inasmuch as God doth not yet giue vs ouer, but vseth such mercy towards vs: his desire is to drawe vs still vnto him, and therefore let vs prepare our selues, that we become not stubbornne against him, but ra-

ther let vs learne to be meeke, and let vs giue way to the doctrine, that it may enter into our mindes and heartes. Thus ye see how we ought to behaue our selues.

Furthermore when God visiteth vs and sendeth vs any corrections, to humble vs and to abate our ouergreat vnrthankfulness and forwardnes: let vs turne ouer a newe leafe and returne againe vnto him. And when wee haue done so generally for the whole body of the Church: let euery of vs do the like priuately on his owne behalfe. If any man haue runne astray, and neuer knowne God aright, nor neuer submitted himselfe fully to the wholesome doctrine: if God visit him by sicknes, pouertie, or otherwise howsoeuer it bee: let him bethinke himselfe and say, Alas, the Gospell hath bene preached vnto me, but howe haue I receiued it of all this while? I knew not my God, and although I professed my selfe to bee one of his numbers, yet did it not touche me at the heart. Howe shall I nowe doe therefore? Sith it is Gods will to haue me to bee his scholler, it is good reason that I yeelde my selfe wholly to him, and that I reuerence him as I ought to doe my soueraigne maister and teacher. Thus ye see that the thing wherof wee be warned in this text: is that when we see how our Lordē indeuoureth by all meanes to bring vs backe, and is minded to beate downe the rebelliousnesse that is in vs, by rebuking our vices: & that he gathereth vs home to him when he sees vs go astray, to the intent to reforme vs: we must not kicke against the spur as I saide, but rather meekely and mildly seeke to bee governed by him, & to profit more and more in his word.

Now let vs cast our selues downe in the presence of our good God, with acknowledgement of the innumerable faulces which we cease not to commit dayly against his Maiestie: praying him to vouchsafe to wipe them out through his free goodnes, and therewithall to bring vs home againe to him, and to worke fo in vs by his holy spirit, as our consciences may be mortified from day to day, vntill we be ridde quite and cleane of all the corruptions of our flesh, to be clothed againe with his righteousnes. And so let vs all say, Almighty God heauenly father, &c.

## On Munday the xxv. of March. 1555.

*The second Sermon vpon the first Chapter.*

3 And it came to passe, that in the fortieth yeere, the first day of the eleuenth moneth, Moses spake to the children of Israel, according to all the things that the Lord had commaunded him to say vnto them:

4 After he had overcome Schon King of the Amorrhys which dwelt in He-febon, and Og King of Basan which dwelt at Astaroth in Édrai.

5 And so Moses began to declare the Lawe beyond Iordan in the lande of Moab, saying:

6 The Lord our God spake to vs in Mount Horeb, saying: you haue taried long ynough at this mountaine.

7 Turne ye and depart, that ye may goe to the hill of the Amorrhites, and to all the countries there aboutes, in the plaine about the hill, and in the lowe places towards the South, and vpon the shore of the red sea, in the land of Chanaan, and in Libanus vnto the Riuer, euen the great riuer of Euphrates.

8 Looke about ye, I haue set the land before you, enter into it and possesse the land which the Lord God hath sworne to your fathers Abraham, Isaac, and Iacob, to giue it to them and to their seede after them.



Haue tolde you alreadie, that the doctrine which is contained here, is not the beginning of a matter, as though it had bin new to the people, and that God had not taught it them before: but a confirmation of the things that Moses had spoken in Horeb, because the people had not profited so well by them as they ought to haue done. And it hath bin declared further, that God had spent the space of fortie yeeres or thereaboutes in subduing y<sup>e</sup> people, which had bin ouertubborne euen at the very first, & could in no wise abide to take his yoke. For this cause is the time set out here, to the end that wee might vnderstand, y<sup>e</sup> the people ought to haue framed themselves to some obedience, after so hard & so long a chastisement as they had endured. Besides this, there is one other circumstance: which is, that y<sup>e</sup> people had alreadie had some victorie against Oging of Basan and his neighbours, wherein they had had experience of Gods fauour. And I told you y<sup>e</sup> those things were worthy to be marked, because they bee the two meanes whereby God draweth men vnto him, to win them withal and to inioy them. On the one side he chastiseth them, to y<sup>e</sup> ende they may learne to obey him as being vnder his hand & authoritie: and on the other side he vseth gentleness, to make men in loue with him, and to consider that nothing is better for them, than to sticke to him at whose hand they looke for all welfare. And both of these are expressed here by Moses: namely that y<sup>e</sup> people had lingered in the desert fortie yeeres long, feeling Gods horrible punishment for their shrinking away fro him: & yet neuertheles, had overcome Schon & Og & such like kings, howbeit not by their own power, but by Gods helpe.

Wherefore let vs learne to profite our selues, as well by Gods scourges when wee bee beaten with them for offending him, as also by his benefites whereby he witnesseth that he is ready to receiue men to his mercie, and to haue pittie vpon them when they returne vnto him. And let such knowledge make vs teachable. Whensoever it pleaseth God to preache his worde vnto vs, let vs haue our heares open to receiue it: let vs be plyable to followe that which he commaundeth: & to be short, let vs yeeld our selues wholly to his goodnesse.

Now it is said here, that *Moses expanded the Lawe*, howbeit that in y<sup>e</sup> Hebrew there is a word which signifieth, *that he vouchsafed, or listeth to declare the Lawe*. And that serueth to shew still that he performed his commission with a free courage or willing minde. For it may bee that he

whom God commandeth to teache his people, shall discharge himselfe thereof, howbeit but as it were by force: & such necessitie, if a man haue an eye vnto it, doth alwayes import a constraint, so that all that euer we can doe shall be nothing worth. And here the ministers of Gods worde are exhorted, not onely to preach the word that is committed vnto them: but also to do it with a free and cheerefull courage, according also to S. Paul auoweth it to be requisite, and protesteth that he himselfe did so. And therefore let the example as well of Moses as of S. Paul, serue for our instruction.

Moreouer, let vs marke also, that vnder this saying, *of the Lawe*, is comprehended the rehearsal of the things that Moses intended to make, of the things that were come to passe. True it is that the word *Law* betokeneth teaching and instruction: and therefore a man might aske at the first blush, what instruction there is in the report of stories. It is not without cause, y<sup>e</sup> Moses hath sayde so. For when God putteth vs in remembrance of our finnes, and of the benefites y<sup>e</sup> he hath bestowed vpon vs, and of the chastisements which wee haue receiued at his hand: it ought to teache vs to our profit. Gods setting of such things afore vs, is not to make vs pastime: but to the end, that on the one side we should be the better disposed to serue him, and to continue in his feare: and on the other side be trained and allured to resort vnto him, and to seeke all our welfare and all that euer belongeth to our saluation, at his hand. We see then howe it is not without cause, that Moses giueth the name of *Lawe* or *Doctrine*, to the rehearsal of things that were come to passe, for so much as by y<sup>e</sup> meanes the people ought to haue bin led vnto God, & to haue bin the better edified. And therefore let vs marke, that when we reade the holy stories, it is not onely to know what hath bin done, to y<sup>e</sup> end we may be able to talke of it: but to the end we should behold there the grace of God towards y<sup>e</sup> faithful in deliuering them. Also we must consider after what maner he hath exercised his children in patience, and made them to wade through many afflictions, that their faith might bee tryed: and consequently how he neuer forsaketh them at the point of neede and necessitie. Again we must consider the iustice that he hath executed in punishing such as haue done amisse and transgressed his will. If we haue such regarde and discretion with vs, the Stories will bee as an instruction to vs. For wee shall bee better assured by them, than if GOD did but simply tell vs what he requireth at our handes and what our ductie is. That then is the thing

which we haue to beare in minde : & it will be a good preparatiue for vs to the things that are to ensue. For otherwise it would be thought an vnprofitable thing, to knowe that Moses chose men to gouerne the people, & that on the other side the people followed not Gods commaundement in pursuing their enemies, & such other like things. What haue wee to doe with those things, will some men say? But forasmuch as we be admonished, that all these things concerne our instruction: we must put them to such vse as nothing may be vnoccupied: assuring our selues that God procured our benefite & welfare, when he did set forth to vs as it were in a painted table, the things that belong vnto vs at this day, and may be applyed to our instruction.

Whereas it is sayde, *That it is ynough that the people had taried a certaine time at Mount Horeb:* herein wee see that Gods deliuering of the children out of the bondage of Egypt, was not to lay the brydle in their necke that they might go where they listid; but to be their gouernour for euer. And that is a thing that ought to stand vs in goodstead. For wee haue a president, that when God receiueh vs for his people, it is not only for a day or twaine, but of purpose to haue a continuall care of vs to the end, so as he will not leaue vs in the middle way, but proceede in guiding of vs still, vntill wee bee come to our right marke. And this is a verie profitable doctrine: for what a thing were it, if God should once giue vs his lawe, and set vs in a good trade: and afterwarde let vs alone without looking to vs? Wee see our owne frailtye, inso much that wee could not steppe one steppe but wee should bee readie to stumble or to start out of the way, and the incomberaunces are so manie and so great, as it would bee vnpossible for vs to ouercome them, if God assisted vs not. And therefore let vs learne, that when God hath once adopted vs, and chosen vs to bee of his flocke: it is not to the end we shoulde but only take a taste of his grace for a day: but to the end that he will continue in doing vs good: and his taking of vs into his government, is of purpose neuer to giue vs ouer, so as wee shall alwayes be vnder his protection, and he will neuer cease to increafe the good turnes that we haue felt and receiued of him, vntill wee bee come to the full perfection. Forasmuch then as wee see that he neuer leaueh his worke vnperfected, but goeth through with it, as it is sayde in the Psalme: it wrought well to cause vs to magnifie his goodnesse, and to encourage vs to giue ouer our selues wholly vnto him. And the same belongeth to the spirituall health of our soules, according to this saying of S. Paul in the first Chapter to the Philippians, that he which hath begun the good worke will goe through with it, euen vnto the day of our Lord Iesus Christ. Wherefore let vs marke, that whereas God declareh here by the mouth of Moses, that the people had taried long ynough about mount Horeb, and that he would haue them to goe forward: thereby he doth vs to vnderstand, that seeing he hath deliuered vs from the dungcon of death, and from

the bondage of the diuell and of sinne: we shall haue him to be our guide for euer, so we hearken to his voyce, and doubt not but he thinketh vpon vs and will continually leade vs full.

Moreover he sayeth, *Let the people turne and draw towards the hill of the Amorrites, & from thence inuade and possesse the land of Chanaan, whether it be the playne Countries, or the downes, or the desertes, or the sea coastes: for the land (saith he) is before you:* that is to say at your commaundement, I haue deliuered it into your handes, nothing shall keepe yee from the possession of it, if it bee not long of your felues. Why so? For I haue sworne (sayeth he) *to your fathers Abraham, Isaac, and Iacob: I haue promised to giue it for an inheritance to them and to their seede after their decesse.* Here first of all wee must marke the order that is set downe: for God sheweth the cause why he gaue that people the land [of Chanaan:] namely for his promise sake. And thereby he betokeneth, that the lande belonged not to them as by way of conquest through their owne power, nor yet for any desert of theirs, but only of free gift. God then assigneth this title to the children of Israel, and telleth them that they shall bee as much bound to his meere goodnesse when they bee brought into the land of Chanaan, [as they were before.] And in dede the orbe that Moses speakes of here, was made foure hundred and thirtie yeeres afore, euen in the person of Abraham, before any of them was borne. Seeing then that GOD had promised them the land, euen before they had done eyther good or euill, and before they were borne: it may bee concluded therevpon, that their possessing of it was not for any worthinesse of theirs, as though God had bene beholder to them for some seruice: but because he had made them heires of it, through his owne free goodnesse. Nowe if this bee verified of the earthly heritage which the children of Israel had: what is to bee saide of the kingdome of heauen? Are wee able to compass it? Can wee deserue at Gods hand to bee partakers thereof? No: but contrariwise, it is of his meere goodnesse that we be brought in thither, and shall haue fruition of it at the last day: for surely all that is spoken of the land of Chanaan, must serue vs for a figure and shadowe.

Therefore when as God telleth the people that they gat it not by their owne power, and sendeth them backe to the promise that he had made long ago: it is to shewe vs that whereas he is our father, whereas wee be mainteined by him in this world, and whereas wee looke for a better and more excellent life than this: we must not dreame vpon any desert or power of our owne, but attribute all wholly to his meere free goodnesse, in that he vttereth the infinite treasures of his grace and loue towards vs. Thus much haue we to remember in the first place.

Furthermore whereas here is mention made of an orbe: let vs note that God vouchsafed to stoop so lowe to the infirmities of the people, as to put them out of all doubt, by swearing by his owne name: and so doeth he nowe likewise towards

Psal. 138.

Phil. 1.6.

wardes vs. For he is not contented to speake onely, and to telvs what he will haue vs to do: but he also confirmeth his promises with a solemne othe. And why? Forasmuch as wee be inclined to vnbeliefe, and would euer be wauering if we were not well vnderpropped: therefore doeth he sweare to the ende to stablish vs the better.

Seeing then that God sweareth to vpholde our weakenesse: let vs consider, first that we be too vntoward, if we cannot beleue his single worde: and secondly that his goodnesse is inestimable, in that it pleaseth him to beare with vs, and to sweare for the confirming of our beliefe. And herewithall we haue to note also, that we must not seeke Gods will in the aire, but content our selues with his word; and that seeing it hath pleased him to shewe himselfe vnto vs, and to giue vs warrant of his will, we must holde vs to it, and rest wholly vpon it.

Now then, will wee bee sure that God will neuer faile vs, neither in this lyfe, nor after we bee gone hence? Will wee haue an infallible hope of the heauenly lyfe? Let vs haue our eye vpon the promises: let vs not wander here and there as a nomber doe, which are carryed away with sonde curiositie: but let it suffice vs that God hath certified and taught vs, that he wil not onely be a father to vs to guyde vs in this worlde, but also that hee will neuer leaue vs, so as wee shall alwayes be gouerned by him, and that when hee hath tryed our faith, wee shall haue full fruition of the things that are promised vs: and when wee bee once ridde of this mortall body, wee shall bee rayf'd vp againe, and inioy an immortalitie which is hidde from vs as now. Let vs content our selues (say I) with this word of Gods mouth for all other things, & let vs not scan after our owne foolish fancies how the matter shall goe: but haue God once spoken the worde, let vs holde vs to it. And that is it which Moses meant here, in saying, God sweare to your fathers.

Moreover wee must note, that the doctrine which is set forth in the name of God, serueth not for one age onely, but for all euer, and keepeth his force and strength continually. Abraham, Isaac, and Iacob were dead and rotten in the earth when these things were spoken: but yet the promise that God had made to them was aluae still. Although then that men bee mortall and transitorie: yet is Gods worde euerlasting. And if it bee the seede of the vncorruptible lyfe, needs must it bee endlesse and exempted from all corruption.

Therefore let vs marke, that Gods speaking in olde time, was not to the ende that his doctrine should be buryed after an age or twaine: but that it should be set before vs to the ende of the worlde, and we receiue it with all reuerence. Lykewise at this day, although the Prophets and Apostles be dead: yet doth GOD worke still by them, & the word that is brought among vs in these dayes, not onely hath his liuely force, but also quickeneth vs, and ma-

keth vs to receiue the food of our soules by it. Our saluation must needs goe forward, and wee must needs be stablished in it, in such wise, as wee may ouercome the worlde and attaine to the kingdome of heauen. Thus yee see what we haue to beare in minde, when as mention is made here, of the promise that God sware to the auncient fathers that were dead long time afore.

And it is sayd expressly, *that Abraham, Isaac, and Iacob were their fathers*: to the ende that they might knowe themselves to bee the successors of the blessing that had bin promised. And therefore he addeth, *that God had sworne to giue that land to Abraham, Isaac, and Iacob, and to their offspring*. As though Moses should say, that Gods promise is not disannulled, but must now presently take effect, and be accomplished in their persons. Hath God said so, saith he: Then must you consider, that he spake it not onely to your fathers which heard the promise, but also to [you which are] their offspring. For it is expressly sayd, that Abraham should teach his children the wayes, rightes, iudgements, and statutes of the Lord. Then wait for the children of Israel, to haue receiued the promise that had bin made in olde time to their fathers, as if God had spoken it within fresh remembrance. And in deede wee ought to rewey well this circumstance. For it is not to those only which were at the beginning of the Gospell, that God sayth, I receiue you for my people: but his will is that y<sup>e</sup> same doctrine should be preached still, to the worlds end. Let vs note then, that we also are comprehended with them that heard the word of god at the beginning. And forasmuch as his grace reacheth our vnto all men, and is common to all ages: it becometh vs to giue eare to it, seeing it is appointed and offered vnto vs [as well as to them.] And why? For it is not to S. Peter and to S. Paul onely, that God hath sayd, I am your Sauiour: but he hath ordeyned them to be messengers of his goodnes, that we might be taught by their mouth, and we doubt not but God will doe the lyke to vs as he did to them. Thus yee see what we haue to consider, when as it is sayd that God promised the land of Chanaan for an inheritance to the whole Inage of Abraham, and vnto them that should descend of his race.

And in very deede it behoued the people alwayes to come back to this saying: I am thy God and the God of thine offspring after thee. And againe vnto this, I am the Lord which sheweth mercie to a thousand generations: as we shall see hereafter. Now, this was not said for that one tyme onely, it must be accomplished nowadayes also. The let vs consider y<sup>e</sup> God hauing once p<sup>r</sup>o- mised y<sup>e</sup> warrant of our saluation, will haue it goe forward dayly, so as we should knowe y<sup>e</sup> he calleth vs to the possesing of his kingdome, & that in vs he calleth them y<sup>e</sup> are to come after vs: In somuch that y<sup>e</sup> children which come of Christians, are already chosen of God to be his flock & of his household, & God hath takē the to himselfe already, euen before they come out of their mothers wombe. Is not y<sup>e</sup> knowledg of such doctrine

an excellent strengthening to vs, when we see that God hath giuen our saluation a ground to build vpon, before we were borne or created? yes.

But here it might be demanded how the land was promised to the fathers which neuer had possession of it? For wee knowe that Abraham, Isaac, and Iacob acknowledged themselves to be but sojourners there, and that they had not the Lordship of the land, but that they were as

Gen. 47. 9. poore wanderers, and were tossed too and fro, insomuch that euen their water was taken from them, so as they had not water to drinke, and not onely were kept from comming to the pits that had bin digged already, but also were put from water when they had digged pits by their owne labor and trauell. Where is then the promise of God which he made to Abraham, concerning the giuing of the land vnto him?

Gen. 22. 25. and 16. 15. Hereby we be put in minde of that which the A- 10

Heb. 11. 13. postle sayeth in the Epistle to the Hebrewes: that is to wit, that the auncient fathers had not an eye to the visible land: but onely tooke it as a representation of the euerlasting dwelling place where vnto God calleth them: Insomuch that although Abraham had not anie possession in the land of Chanaan, yet was he Lord & inauer of it neuertheless, howbeit that he held himselfe contented w<sup>th</sup> the only sight of God gaue him therof, to the end he might haue his heart lifted vp into heauen, and wayt to haue his euerlasting abode there. Thus to be shorte, the Lordship which Abraham had of the visible land, was spiritual. For although in mans opinion he had no whit at all of it, but was like to haue bin driue out of it euery day: yet possessed he the thing that God had promised him.

But now if we make comparison between Abraham and vs, haue we not greater cause to lift vp our hartes to the kingdome of heauen than he had, seeing we not onely haue a mirror or image of it set before vs by God, but also that Iesus Christ hath in his owne person opened vs such a way thither, as our faith, may well attaine to the glorie of God? Therefore ought we to be the better confirmed in the promise that God hath made vnto vs, of aduancing vs into his kingdome to enter into it as his lawfull heires therof.

And although wee doc but as it were 50  
creepe on alfour here belowe vpon the earth, and our body is to vs as a corruptible and transitorie lodging, and we be weyed downe with these base things: yet must our true dwelling place needes be aboue, and wee our selues must needes be citizens of heauen and fellows with the Angels aforehand, and possesse the thing aforehand by faith and hope, which wee haue not as yet in very deede, as the holie fathers haue done afore vs, who not withstanding had not things opened so plainly & manifestly vnto them, as we haue nowe, nor nothing neere.

Thus see you the maner how Abraham, Isaac, and Iacob were not disappointed of the land which God promised to giue them, although they neuer

had the full fruition thereof themselves, but waited patiently til the conuenient time were come, for God to put their successors in possession of it after their deceasse. Sith it is so, let vs walke on vpon eath in sufferance of many conflicts, looking only vpon the things that are promised vs, nor doubting but that we be sure of the benefite of them already, although we holde them not in our handes, ne behold them with our eyes. For why? God cannot faile in his promises.

But now let vs come to the ioyning together of the things which Moses setteth downe: for he saith, *Drawe towards the land and possesse it, for it is at your commandment, according as God swore to your fathers.* Here Moses matcheth Gods promises, with the exhortations which he himselfe maketh: for the true fashion of building when men are to be brought vnto God, that they may honor him & serue him & seek his kingdome, is to begin at his free promises, & to viewe that he preuenteth vs through his owne mere goodnes, which he palleth not whether we be good or no, & yet although we haue not deserued ought at his hand, yet doth hee of his mere free goodnesse come vnto vs, & bynde himselfe to vs without any cause why. Thus ye see at what end we must begin. Againe, men must be exhorted & warned not to despise such a benefite, but to receiue it, & therewithall to inforce and indeuer themselves to answer God when he calleth them. This is the order which wee must obserue in this text of Moses.

*Drawe hence* (sayth he) *and march forward.* As if he should say, Go to, your God hath called you longer time than you be aware of. For in deede, the promise of saluation was giuen vs before we were created; yea euen before the creation of the world did God choose vs, as S. Paul auoucheth: and againe he hath fetched vs backe to him, when we were as cattell gone astray. Loe how Gods mere free goodnesse sheweth it selfe. We cannot alledge here any strength or any worthynesse of our owne: We cannot say, oh, God hath payed vs our wages for our comming vnto him: There is no such thing at all. But at such time as we were forlorne and damned, our God opened vs the gate of saluation: when we were in Satans bondes, he did set vs free: when we were become his vtter enemies & were banished out of his kingdome, he made vs heires therof. Therefore lyke as he hath freely preuented vs, and sheweth vs that it is of his owne mere grace, that we can attayne to saluation: so we on our side must not be negligent and slothfull: but seeing he hath spoken vnto vs, we must also answer vnto him: seeing that he sayth, *Go, march on,* let vs be going our way out of hand.

When there is any talke of doing good or of seruing God, the Papiests imagine by and by that men earne the kingdome of heauen by their owne desertes or merites: but the holie scripture holdeth the cleane contrary order, as wee see here. For why? It is not sayde that men bynde God to them by their meritorious deedes: but after that the inheritance is set before them, and that of free gift: and after  
itis

Ephe. 1. 4.  
1. Pet. 1. 25



it is shewed them, that nothing beareth sway in that behalfe but onely Gods goodnesse: then is it sayd vnto them, *March forward.* And so wee learne to doo good, and to giue our selues to the seruing of God, & to become holy through his righteousnesse: not of purpose to make him beholden vnto vs, but to followe his holy calling, least wee should reiect his grace, howbeit that we cannot stirre one finger without Gods working in vs by his hoлие spirit. For whereas it is sayd, *Get ye hence and march forward:* it is not for that the people was able so to doe: but when God hath once encouraged vs, he printeth his doctrine in our heartes, and to the intent the same should not be vnauailable, he quickeneth vs vp; and to be short, he worketh so mightily in vs, that after he hath once giuen vs willingnesse, hee giueth vs also performance therewithall, according as S. Paul auoucheth in the second to the Philippians. Yet for all this, wee must beare well in minde the thing that I haue touched alreadye: which is, that Gods offering of his grace vnto vs, is not to the end we should as it were fall asleepe and make none account of it: but to the ende wee should be quickened vp to doe good, according to this saying, that his goodnesse and loue which hee beareth towards men, is vttered to the intent to purchase him a holy people fit for good workes, and [to the end] that we should walke in all purenes, wayting for the discouerie of the lyfe which he hath promised vs. And if this had place vnder the shadowes of the lawe: much more must we doe it now in these dayes. So then, let vs marke well; that Gods setting of the infinite riches of his goodnesse and mercie afore vs and his opening of the gate of heauen vnto vs, is to the ende we should mount vp vnto him, and rid our selues of all earthly affections, seeking nothing but to lift vp our heartes on high, and to passe out of this worlde, and to be discharged of all bondes and fetters that hinder vs and hold vs back, inducouing with all our might to come vnto him, as they that know how this present lyfe is but as a race, and that men must not loyter and linger here, but rather go still forward according to gods calling of vs, who sayth, Come, Come, drawe neerer to me. And if wee goe to him, we shall no more be in daunger of wandering here and there, but we shall keepe on our way to the mark that God hath set before vs, and we wil neuer rest till wee be come thither.

Now herewithall, to the intent to encourage the people, Moses telleth them that they shall not trauele in vaine. *Go* (sayth he) *and possesse the land:* and that is one poynt more well worth the noting. For if we should bestowe our labor, & not knowe that we shall fare euer the better by seruing God: we would become lazie, and our hartes would sayle vs euey minute of an houre. But when we be sure that we runne not in vaine, and that God wil reach vs his hand, so as wee neede not to feare but our matters shall come to passe, though Satan streyne himselfe to hinder vs: when we stand vpon such a sure ground

that our Lord will put vs in possession of the thinges that he offereth vs: it giueth vs an vincible courage and constancie to outstand all temptations.

And therefore let vs wey wel these wordes where he sayeth, *Get ye hence and possesse the land.* God sayeth not singly to his faithfull ones, goe your wayes, see what ye can doe, trye your strength, and in the meane while leaue them at all aduentures: no, but he sayeth to them, *Go to possesse.* As if he should say, doe but onely apply your selues to serue me; and let me alone with the doing of it. For I will worke after such a sort, as he that endeuoreth to followe me shall not lose his labor, he shall not take paine in vaine, I will make all his doings to prosper. That then is the thing that wee haue to marke vpon this streyne. And therefore what excuse is there for vs, if we followe not our Lord whether soeuer he call vs, considering that this voyce, *Go and possesse,* ought to sound in our eares? And if it were spoken for y land of Chanaan, much more shall it be auowed and verified still at this day. Wherefore whensoever we be slowe to obey God, loath to part from this worlde, or astonished with distresses: let vs enter into such thoughts as these: Alas, is it possible for vs to come vnto God? how may I ouercome so manie and so great distresses? It fare surmounteth all my power and strength. When we be so incombred and brought in perplexitic and doubt, let vs bethinke our selues thus: well, seeing it hath pleased God to shewe himselfe to me, it is good reason that I should be contented with the assurance that he hath giuen me, and with the experience of his goodnesse which hee hath made me to feele. And so must we passe on forward still, notwithstanding all the temptations of distrust that may come in our heads.

And for a further confirmation of our selues, let vs also take to vs this saying of his, *I haue see the land before you:* for it expresseth yet better how they should possesse it. If men haue an eye but to their owne power, and consider but their owne abilities: they may well distrust and vtterly despair. But when wee knowe how it is Gods office to giue vs the strength which we want of our selues, and to performe our saluation whereof he himselfe is the founder: that is the thing wherein lyeth our trust. And therefore without presuming any thing of our selues, let vs runne on with a cherefull courage; but yet let vs consider neuertheless therewithall, how it is God that vttereth his power for the working of our saluation, and that he is the author thereof, and reserueth the leading of vs to himselfe, in such sorte, as the possession thereof is already in his hand. Now if we intend to fare the better by his doctrine, first let vs put out of our mindes all vaine imaginations of our owne strength, of our owne freewill, and of all that euer men haue surmised. For those are the thinges wherewith the diuell hath made men drunken, and beguileth them still, by bearing them in hand that they can doe

much of themselves. And we see how the Papists are puffed vp with that diuinish pryde yet still at this day. There is defanting among them of their owne Freewill, there is defanting of their owne forwardnesse: and yet as able folke as they be, they doe no sooner set forth one step, but they be ready to break their necks. And well worthie: for God must needs laugh their ouerweening to skorne, yea or rather punish it, because it is a robbing of God. But whereas it is sayd, *that it is God which hath set the land at their commandement*: let vs vnderstand that there is no strength in vs, and that we must rid our selues of all selfetrust. And when we be so beaten downe, then let vs take heart againe, assuring our selues that God will goe through with his worke, and that he hath not forgot his cunning, and that he will neuer giue ouer till he haue brought the things to passe which he hath promised vs. Againe, if it were so that the land of Chanaan was to be set before the people of Israel, & that the same was to be done by  $\gamma$  hand of God: I pray you must not wee be fayne to haue the kingdome of heauen set before vs? [yes surely.] For that people had but mortall men to ouercome, that they might enter into the possession of a strange countrie. But we must ouercome Satan the prince of the world, we must ouercome an hundred thousand enemies that fight against vs, yea and all that euer wee haue of our owne must be done away. Wee must flye vp on high: and what a distance is there

from hence to heauen? Then seeing it is so, let vs resort to our God, let vs put our selues wholly into his hand, let vs rest vpon his onely grace, and let vs call vpon him with lowlynesse and reuerence. And therewithall let vs walke on in such sort, as we suffer him to guide and gouerne vs, assuring our selues that hee will neuer fayle vs. For if we proceede after that fashion, we shall finde that the trust which we haue to attaine to saluation, will not puffe vs vp with all selfe-weening, but make vs to yeeld God his due honor in the name of our Lord Iesus Christ.

Now let vs kneele downe in the presence of our good God, with acknowledgement of our faultes, praying him to make vs feeble them more & more, and that therewithall we acknowledge our infirmities, and perceyuing our selues to be poore and naked of all goodnesse, may runne wholly vnto him, so as we seeing that there is no cause why we should glorie in our selues, may seeke our whole glorie in his onely goodnesse and merreye. And that forasmuch as wee haue not nowe an onely Moses to leade vs into the land of Chanaan, but Iesus Christ which is come downe vnto vs to drawe vs vp into heauen after him: we may follow such a guyde, yeelding our selues wholly vnto him, and in no wise dragging backe from him, saying he will haue vs to come vnto God his father. That it may please him to graunt this grace not onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the xxvii. of March. 1555.

### *The third Sermon vpon the first Chapter.*

9 And at the same time I spake to you, saying, I cannot beare you my selfe alone:

10 The Lord your God hath multiplyed you: and behold, you are this day in number as the starres of the skye.

11 The Lord the God of your fathers make you to increase a thousand times as many as you be, and blesse you as he hath sayd vnto you.

12 How shall I alone beare your comberance, charge, and strife?

13 Bring me from among you, men of wisdome and vnderstanding, and tryed men, according to your trybes, and I will make them your heades.

14 Then answered you me and sayd: It is good to doe as thou hast sayd.

15 Then tooke I the heades of your tribes, men of wisdome and skil, and made them gouerners ouer you, rulers ouer thousandes, ouer hundreds, ouer fifties, ouer tennes, and officers among your tribes.



Mong the benefites that God bestowed vpon the people of Israel after his deliuering of them from the thraldome of Egypt, one is that he did alwayes lay hold on them to gouerne them. For without that, what would become of men? If all things be well considered, there is lesse government in them, than in brute beastes. So the, it was needefull that God should

take order for the gouerning of them. And now Moses putteth the people in remembrance how God had bin their guide at all times, and had not onely bin contented to rid them out of the horrible thraldome wherein they had bin held, but also had established such a government and state among them, as there was no let but in themselves, that they might not lue in quiet, and also walke in all kind of vprightnes. It is all one therefore as if Moses should say, See

See how greedily ye be beholden to your God: For he hath euey way prouided well for you: he hath continually pitied you, and by all meanes procured your welfare. And in very deede, the remembrance of Gods benefices, ought to prouoke vs continually to serue him the better: and when we see that he hath not sayled vs in any thing, is it not reason that we should be the more disposed to yeelde our selues wholly to his obedience? For he sheweth how deere we be vnto him, what loue he beareth towards vs, and what a care he hath of our welding, when he procureth it after such maner.

And by the way, we haue to note here for a speciall poynt, that when God setteth a good order among vs, and appointeth men to haue the guiding of vs: it is a singular present of his goodnesse and loue towards vs. True it is that the thing which is referred here by Moses, proceeded of the counsell of Iethro his father in law, as he himselfe sheweth in the cyghteenth of Exodus. And although Iethro was an heathen man: yet did God serue his owne turne by him in this behalfe. And so we see, that God applyeth all things and all persons to our benefice. Who would haue looked that a man which had none acquaintance with the people of Israel, sauing that Moses had maryed a wife out of his house, should haue come and giuen such counsell? But for doth God apply all his creatures to the benefice of his people, as I sayd afore.

Besides this, we haue to note the lowlynesse of Moses, in that he held not some of the counsell that was giuen him by one that was not so excellent as he himselfe, nothing neere. Moses might haue replied and sayd, what fellowe is this? For I am chosen of God to gouerne his Church, and to be the chiefe of it. I haue published his lawe in his name, I haue represented his maiestie, yea and he hath giuen mee such a visible signe thereof in my face, as though I were an Angell come downe from heauen, rather than any earthly man. I haue bin separated from the companie of mortall men by the space of fortie dayes, as though God had glorified me already: and shall a common person presume now to teach me? Moses then might haue cast forth such wordes: but he submitted himselfe to reason. Why so? for he knew that God dealeth his gracious giftes as it pleaseth him, in so much that the little ones may diuers times further the greatest and excellentest. And therein God intendeth to try the sobernesse and mildnesse of those whome he hath aduanced to degree of soueraintie. For when they forget not themselves, but are alwayes pliable, and it a man bring them any better aduice than they themselves wist of, they receiue it willingly, and yeld vnto it: it is a true tryal of their obedientnesse [vnto God.] Seeing then y Moses, who was chiefe among all the ancient prophets, could finde in his heart to yeelde to the counsell of his father in lawe Iethro, who neuer knew what true Religion ment, but had only a little taste of it in a shadow: what shal we do which are not come to y like glorie that Moses had? Wherefore let vs vnderstand,

that although God haue bestowed his spirit most plentifully vpon vs: it is not to the end that we should hold skorne of the aduice and counsell of such as are meaneer than our selues. For y meane and very knot wherewith God will haue vs knit and joyned together: is that the great ones should stoop to the least, and all agree in one. Moreover, as hath bene declared already, although Iethro was the instrument to put Moses in mind of it: yet ought it to be imputed vnto God, who had a care to prouide for the benefice and safetie of his people, y he might not faile them in any thing. And to this intent is it that Moses speaketh thereof. Now let vs come to the words that are set downe here.

First he sayth, *that he himselfe is not able to beare them any more alone, because they were greatly increased: for you be* (sayth he) *more than the starrs of the sky:* and we knowe that they were more than seuen hundred thousand persons. Seeing it is so then, I am no more able (sayth he) to beare your charges, your incumbrances, and your strifes: and therefore you must bee faine to choose some men to bee in office with me, men of wisdomed and vnderstanding, and well tryed. First of all, whereas Moses protesteth that he was no longer able to beare the charge of the people: therein he sheweth vs, that such as are aduanced to any degree of honor or dignitie, must not be as Idols without doing any thing at all, but [are set in that state] with condition to take paynes, yea and to doe seruice for the welfare of the commons, in as much as God hath layed that burthen vpon their shoulders, for the vpholding of the common weale. And it is a poynt of doctrine well woorthie to be obserued. For we seee how all men are giuen to ambition, so as euey man seekes to be esteemed and honored, & all in deuaour to growe great. And why? Because wee consider not, that Gods aduancing of vs is to the intent we shoulde represent his person in this worlde. And surely that cannot be without incumbrance. The more honorable therefore that any charge or office is, the more paynfull and cumbersome it is. But for asmuch as men imagine an idle honor: that fancie of theirs carreth them into so fond or rather furious ouerlustinesse, that they passe for no more but to haue their owne swindge, and to mount vp on high, yea euen (duerſe times) to breake their owne neckes.

And on the other side it becoueth vs to marke well, how Moses sayth that he is not able to beare so great a charge: for it doth vs to wit, that he bewrayeth his owne infirmite, or at least wise sheweth it to be such, as he must be faine to beare a lower sayle. Thus then the second consideration which we ought to haue to correct all ambition and foolish iostinesse in vs with all, is that we must examine well our owne abilitie, and then shal we finde that it were more for our behoofe to creepe belowe vpon the ground, than to couet to growe great to ouerrule our neyghbors. These (say I) are the two respectes that may abate our pryde and fond desire of superioritie. The one is, that we assure our selues that the hygher a man is exalted, the more also is he

bound both to God and to them ouer whom he is set, inasmuch as there is no preheminance without burthen, yea or rather without bōdage as I sayd afore. Marke that for one poynt. But we must also beare in minde, that wee haue no abilitie at all of our selues, and therefore much lesse is any man to be found sufficient to beare so great a burthen. There cannot so small a charge be committed vnto vs, but the same is able to make our shouldres shrinke, yea and euen to bow too. For our infirmities is so great, that whosoever sitteth himselfe throughly without hypocritic and soothing, shall see that he is able to doe as good as nothing at all. Therefore if we think wel vpon such weaknesse, it wilbe as a bridle to restraine vs from clymbing so high. For what followeth but vtter confusion, when men will needes be honored, and yet in the meane while not discharge their ducie, but rather make themselues as Idols, and moreover not

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Furthermore wee must marke also for a thyrd point, that although Moses sawe the burthen to be ouerhaue for him: yet he did not quite and cleane renounce his calling, to giue ouer the office that God had committed vnto him: but sought to be helped and succored, saying, *Let men be chosen &c.* And this is well worthy to be noted: for there might haue bin two faultie extremities. The one is that which wee haue condemned already: that is to wit, that men haue not an eye to their owne slenderesse, but beare their selues in hand that it is a matter of no importance to be in authoritic. And that is it, that maketh him so rashe and bolde to gripe more than they be able to weelde, by reason wherof they see themselues confounded in the ende, but it is too late first. For this foolish ouerweening maketh men to forget them selues, and to take too much vpon them for want of considering their owne vnabilitie: and of such fond enterpryses can come nothing but euill, because God punisheth them for them.

Nowe there is also an other euill extremitie, which is, that when men see themselues to be very fraile, they become fainthearted and thereupon, if God call them to anie office of charge, they plucke backe their neckes because they see the burthen cumberfome for them, and woulde faine shake off the yoke, and shun the vocation that God calleth them vnto. That is a vice wherof we must beware. But there is a meane betweene both, which is, when we see that the cumberfomnesse thereof passeth our power: then to take as much thereof as we be able to beare, measuring our selues by our owne span, and moreover to pray vnto God to make vs meete to go through with the things that shall be commanded vs. Those are the things that are shewed vs here by the example of Moses. For he did not sling away the gouernement of the people: because that in so doing he should haue bin a rebell against God. We see how God delt with Ionas, for he ouertooke him though he fled away. Therefore we must not refuse to obey God vnder pretence of our owne feeblenesse, though

the charges or offices which he alloteth vnto vs be so troublefome, that we must be faine to grone vnder them. Whatsoever come of it, let vs hold this rule: namely to submit our selues to Gods calling, and to followe him whither soeuer he will haue vs. And about all things let vs pray vnto him to supply our wantes: and in the meane time let vs not take too much vpon vs, but let vs measure our charge by our abilitie.

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Were this wel followed, wee should not see so many outrageous disorders euerywhere as there be. For what hath caused so barbarous tyranny in the Church, as is to be seene in the Popedom? Behold, the Pope hath vsurped an vniuersall supremacie ouer the whole world. For there must needes be one head sayth he. Verily as who should say that Iesus Christ were discharged, who is ordeined to be the head both of men and Angels. No: but the Pope will needes thrust the sonne of God out of his place. But if he wist what it is to reigne ouer the whole world: would he not be loath to take vpon him so vnpossible a charge? yes: but it cost him nothing to call himselfe the vniuersal head, and to spread out his wings euery way. Therefore that diuillish pride of his was the cause of the breaking & renting asunder of the order which God had set, according as S. Paul speaketh of it in the fourth to the Ephesians, where he sayth that our Lord Iesus Christ is gone vnto heauen to fill all things, and yet in the meane while hath not forsaken his Church. For he hath ordeyned Shepherdes (sayth he) & men meete to teach. And he addeth that it is according to the measure of euery member, that we might all grow together, and Iesus Christ reigne ouer vs in cheefe place.

Eph. 1. 22.  
Col. 2. 10.

Eph. 4. 12.

Thus doth Saint Paul distribute the offices in such wise, as euery man must haue his portion of them, because there is not any one man y<sup>e</sup> is able to doe all. But this order which ought to be vniouable, is rent asunder by the diuillish pryde of the Pope.

And afterward his taile, & the vermin of his clergie haue followed the same: for there is none of them all that mindeth his charge. When they angle for their benefices, doe they consider that Gods calling of them is with condition, that they shall yeeld an account of the soules that are committed to them? There is no talke among them but what a benefice is worth: and anon after, pomp and credite must be matched therewithall: and so they giue themselues to all licentiousnesse. A man shall see, not onely Bishops, but also Archbishops and Primates, which passe for nothing but for hunting, or drinking, or playing, or chambering: those are their ordinarie trades. And why? for it neuer came in their thoughtes, that the honour which they haue vsurped, shoulde be matched with any bond of ducie. And this hath happened, not onely in the Churchmen, but also in all estates.

If Princes nowadaies did mind y<sup>e</sup> charge which they haue taken in hand, thinke you y<sup>e</sup> the euery world should be so turmoyled w<sup>th</sup> warrs, & y<sup>e</sup> euery

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ry of the would be catching and snatching to enlarge his territories: No: for there is not any one which hath but a countree of one league to rule, which findeth not himselfe throughly incumbered, if he haue a regarde of his office and dutie, as well towards God as towards his subiectes. And yet notwithstanding he that hath a countree of two hundred leagues vnder him, would faine subdewe the whole world to him. And why is that? Because he thinketh not vpon the burthen that Moses speaks of here. As who should say, there were not a rule giuen to all such as are in any preheminece or authorite, which is vttered & declared of God by y<sup>e</sup> mouth of Moses as of his herault: namely y<sup>e</sup> they be not Idols to sit ouer their people in pompe only: but y<sup>e</sup> they must beare the burthen of the people, which cannot be without an honorable kinde of bondage as is sayd afore.

Also this extendeth euen vnto priuate persons. There is not that man which seeketh not to get still more and more: and when he hath three times as much renewe as hee needeth for his household, yet is he stil laying of baytes, to ioine peece to peece. For no man bethinketh himself, How discharge I my selfe of that which God hath giuen me already? I haue goods vnder my hands, I haue an household, I ought to occupy my selfe in trayning my wife, my children, and my seruantes in the feare of God: I ought to haue mine eyes alwayes open, to see that nothing be done in my house whereby God may be offended. As touching my goods, I ought to vse them in such wise, as they may be employed according to Gods will. If I haue abundance, I ought to relieue such as haue want and neede. Howbeit, no man looketh to this geere, but such as haue goods are as guises to swallowe vp all that euer they can finger: there is no other talke with them, but how they may bring all things vnder their pawes, so as no man may be succored at his neede. For all is one with them, so they may make their hand. As for Gods honor, they passe not so much for it, but that they had liuer to be sorted in the world, and to reigne in it at their pleasure. And in the meane while they be still set vpon gathering, and they consider not that in so doing they doe but plunge themselues continually into greater cursednesse.

Wherefore let vs marke well the doctrine that is giuen vs here by the example of Moses: which is, that first of all euery of vs must consider, that when God vouchsafeth to put any goods into our hands, or to aduaunce vs to any degree: hee bindeth vs with the straiter bond, and we haue the harder account to make: to the ende we may learne thereby to holde our selues within the boundes of our owne slender abilitie, whē it pleaseth God to haue it so. Moreover let vs also haue a continuall eye to our owne infirmitie, so as we may acknowledge that our abilitie is very small: and if it please not God to aduaunce vs, let vs not beare enuy towards them that are in that daunger, and haue that heauy burthen vpon their shoulders. If they

feele it not: it is so much the woofe for them. And for our owne part (as I sayd afore) let vs be contented that our Lord let vs alone sitting as it were vpon the ground, and let vs not couer to clumbe higher. Also therewithal let vs haue compassion vpon such as beare the hard burthen, & let vs pray God to giue them strength and might at their neede: for we see that if God let them alone, they must needs be vtterly idone. And thirdly, if it please God to put vs in any office, let vs be ready to obey him, at leastwise according to our abilitie. Howbeit, let vs not take too much vpon vs, least this olde sayd saw be verified vpon vs, that he which gypeth too much can hardly holde it. But let vs aduisedly offer our selues vnto God, that he may gouerne vs by his holy spirit, so as euery of vs may doe his duetie, and euery of vs employ himselfe according to his measure and abilitie, referring all our doings to the common weale, to the ende that God may be serued thereby, and our labor may redound to the benefite of the people committed to our charge. Thus ye see in effect what wee haue to marke.

Now must wee also marke this saying of Moses, *Chooſe ye men of wisdom and of good skill, men well tryed, that they may be set ouer you according to your tribes, euen ouer Thousandes, ouer Hundred, and ouer Fifties,* as wee shall see afterward. Hereby it is shewed vs, that when men are to be chosen to beare office in the common weale, they must be chosen with discretion, and not taken at aduerture whoe ouer can thrust in himselfe first: neither must they be preferred at any mans pleasure for fauor or for some fond brauery: but in such wise as God may ouerrule the choyce, and such men be picked out as are known to be meete to occupy the roomes that they be called vnto. And specially wee must obserue that which is rehearsed in the eighteenth chapter of Exodus heretofore alledged: for there Iethro sayth that we must take such men as are stout, fearing God, louers of the trueth, and haters of couetousnesse. Who is he y<sup>e</sup> speaketh this? A poore heathen man, as I haue sayd already: & yet God gouerneth his tongue in such wise, as we cannot haue a better teacher than him, when we be about to choose men to gouerne a people. First of all he requireth men that are stout, such as are not womanish, but haue wherewith to go through with such a charge, and haue both good zeale, courage, and noble mindednesse. Howbeit, forasmuch as without the feare of God all y<sup>e</sup> vertues in man doe turne to euill: behold, Iethro who neuer heard anie one worde of holy scripture, doth notwithstanding perceiue ful wel y<sup>e</sup> it is vnpossible for a man to discharge his duetie in gouerning a people, vnlesse he feare God. If a heathen man could speake after that manner: what a shame is it for vs nowadayes, that wee should haue lesse discretion than he? And yet a man may fee with his eyes how the world goeth. Haue men this consideration w<sup>h</sup>em they when they goe about to choose officers of Iustice, that they will needes haue the feare of God to be the first thing in y<sup>e</sup> partie: True it is that men will pro-

Exod. 18. 17

feffe so, & euen nature compelleth vs to say, y<sup>e</sup> we had neede of men that are wise, and stout, verily as graunting courtly that there is neither wisdom nor courage, without y<sup>e</sup> feare of God beare sway. Againe, to expresse the fruites of the feare of God yet the better, Iethro addeeth, that there must be vprightnesse and truth. As if he should say, that a man shall neuer be meete to gouern, vnlesse he haue soundnesse in him, so as hee be not hollowharred, but walke on with a good conscience. And because that brybes doe blinde the eyes of the wise, and make good men to swaue from vprightnesse: he sayth that if we will haue men fit to beare authoritie, they must hate couetousnesse and despise the goods of this worlde, so as they can finde in their hearts to forbear the. Seing then that such a lesson is told vs by a heathen man: I pray you what a shame shall it be, that we which professe our selues to be brought vp in the lawe of God and in his Gospell, & haue our eares so much beaten with it, should still be nouices in the doctrine, or at leastwise put it so ill in practise among vs? And yet for all that, if we vse it not to our profite, it is written to be kept to our great confusio, & to make vs vnexcusable.

So then, let vs wey wel this saying where Moses exhortheth the people *to chosse men of vnderstanding and wisdom, and tryed men*. For if a man be put in office but vpon hope, without good knowledge and experience had of him: is it not a defiling of the seate of God and of Iustice? In deede God referreth to himselfe the soueraintie ouer all men, as he is also worthe to haue: and yet notwithstanding he wilbe serued by mortal men as by his ministers & officers: and therefore the seate of Iustice is (as ye would say) consecrated or hallowed vnto him, as shall be shewed in the next lesson. Now, there is taking of men at aduventure, and they know not what they ought to doe, nor how to behaue themselves. Well, such a one must needs make a tryal what he can do, & when he is once set in his seate, he wil haue an eye to himselfe, yea: Shall he y<sup>e</sup> would not take a Cowheard or a Shepheard into his house vpon bare hope, without knowledge or vnderstanding of him what he is: shall he (I say) go set a man in Gods seate, of whom he hath no knowledge, and of whom he hath no experience to iudge what he is? Now then, let vs be well aduized, & forasmuch as God graunteth vs the grace or rather priuiledge of choosing officers to gouerne vs, which is not common to all people: in any wise let vs not abuse that gift of God, or els we shall be amazed to see our selues bereft thereof. And foothly y<sup>e</sup> very cause why so many tyrannies are crept into the world, is that all nations haue forgone their freedome, so as there is no more election, by reason whereof Princes doe sell the offices of Iustice, & things are so out of order as is horrible to see. And whereof commeth that, but that when the people had the election in their hands, they abused it, & so were worthy that God should bereaue them of the honor y<sup>e</sup> he had done them? For is it not as good as a wilful prouoking of Gods wrath, and spying of him, when folke hauing free electio, whereas they should choofe men to serue God and to be as his officers, doe in

stead thereof keepe rowtings in Tauerne or Alehouses, and euen as it were in skorne & mockerie of God, choofe such as are most vnthriftes & furthest out of order? See ye not how it is a peruerting of all order? To be short, it should seeme that men intended to thrust God out of his seat, when they set his enemies in it after that sort, & such as despise him, & such as seeke nothing else but to tread his name & Maiestie vnder their feete. When men deale so, is it any wonder that God sendeth such disorder into the world as wee see there is? Now then, it standeth vs so much y<sup>e</sup> more on hand to marke wel this doctrine, where it is saide that when God giueth a people libertie to choofe officers, they must not abuse it, but must vse discretion in choosing of them. Yea and forasmuch as we may often times be deceiued, it behooueth vs to resort vnto God, y<sup>e</sup> he may giue vs discretion & gouerne vs with his holy spirit, as though he had poynted them out with his finger whom we ought to choofe. And y<sup>e</sup> is the cause why I laid y<sup>e</sup> elections shall neuer be wel ordered, except God ouertule them by his holy spirit.

Last of al Moses saith, *I wil see that ouer you I rule you*. He sheweth y<sup>e</sup> God had giuen him authoritie, & yea a man may see y<sup>e</sup> he imparted it vnto y<sup>e</sup> people, & shewed by his doings, as we haue seene afore, y<sup>e</sup> he chalenged not to himselfe an inordinate power, but acknowledged y<sup>e</sup> God had bound him to the common weale. So then, Moses hath authoritie & knowes well enough that Gods wil was to preferre him about the rest of y<sup>e</sup> people, & yet doth not he abuse his right for all that, but referreth all vnto the people. As if he should say, I will but onely shewe the way how to guide, and in so doing I will take the payne to myselfe, as for the honor, I giue it ouer vnto you. And the same mind ought to be in all good magistrats and gouerners of people, y<sup>e</sup> they may be able to maintaine the authoritie that is requisite: for euen to that end also hath God set them vp. But howfoener the world goe, let them not seeke their owne profite, but let them indeuour to make the selues fit ministers as nere as is possible, alwayes maintaining y<sup>e</sup> chiefe charge y<sup>e</sup> is committed vnto the.

But now let vs come to that which Moses interlatheth concerning the multitude of y<sup>e</sup> people. *Your God (saith he) hath increased you, in such wise that you be now as the starres of the skye, and I beseech him to increase you a thousand times more*: or els, he will increase you a thousand times more, according as he hath promised you. Here Moses, in alledging the hardnesse that he had to decide all cases, doth also shewe the people Gods blessing and grace. And thereby a man may see, that his chiefe trauell was to make the people conceiue the benefites y<sup>e</sup> they had receiued at Gods hand: and that is a lesson which we cannot be put in minde of too often. For on the one side wee see what vnthankfulness is in vs, how we shut our eyes at the benefites that God bestoweth vpon vs, Not y<sup>e</sup> we lyke not to haue them: but for y<sup>e</sup> we consider not from whence they come, that we might glorify the giuer of them. And on the other side wee abuse the giftes that we haue receiued, because wee bethinke not our selues

Deut. 32. 15.

felues how it is God that hath put them into our hands. Nay, which worke is, wee see how men do so vaunt themselves of them, that Gods glorie is darkened thereby, as though they were not beholden to God at all. And not onely that, but it should seeme also that they arme themselves against him to bid him battell, for shewing of himselfe so bountifull towards them; and as shall bee shewed in the two and thirtieth Chapter, they play the ouerpampered Iades, which fall to kicking against their maisters. See (I say) how God is vnacknowledged of vs in his benefites. And afterward when wee haue forgotten him, wee growe after a sort heathenish, and all his giftes are defiled by vs. Sith wee see this, let vs consider that this doctrine cannot bee too often set afoore vs; namely, that when God chooseth vs to doe him seruice, he bindeth vs to him the more exceedingly. And therefore his opening of his benefites vnto vs, and his setting of them before our eyes, is to the ende wee should knowe that he is ready to continue them still towards vs, if wee let him not through our vnthankfulness. Therefore if we be often told of the free goodnesse of our God, and it be shewed vs how richly he hath powred out his benefites vpon vs; although it seeme to be a very common matter, and that we haue heard ynough of it before; yet let vs assure our selues, it cannot bee spoken too much. Wee see howe Moses, who is the true patterne of all Prophets and true ministers of Gods worde, behaued himselfe in that case. And in as much as he stood so much vpon that point: let such as haue the charge of teaching in the Christian Church, bee sure that they can neuer be too lawfull in that behalfe: & let all people also vnderstand, that the often putting of them in remembrance of Gods benefites, is not a needelesse and vnprofitable doctrine. Marke that for one point.

Furthermore Moses intent is that the people should perceiue and haue it manifestly prooued, that the great increase of them came not of the common order of nature, as we see that y world doeth multiply: but that it was a very miracle of God. And for the same cause doeth he also set downe the similitude that was behighted to their father Abraham. For God had shewed him the starres of the skie in a vision, and sayde vnto him: thy seede shall be as the starres of the skie. Like as the number of the starres is infinite, so shall thy seede be after thee. Now then

to the intent to magnifie Gods grace, and to print it the better in the peoples heartes: Moses sayeth thus vnto them: you know what was promised to your father Abraham, how that his offspring should bee in number as the starres of the skie. Now therefore, see what a multitude is of you. For in very deede it is a wonder, considering howe small a number went downe into Egypt. When they went thither they were but one household, and little aboue threecore persons. But when they came out, they were not any longer sixtie, but welnere feuen hundred thousand, and it was within lesse than threec hundred yeeres, that this number was so increased. For the foure hundred and thirtie yeeres are to bee reckened from the promise made vnto the people. And wee see that Abraham was long time without child. In the end he had Isaac, who by all likelihood should haue bene made away. There was some likelihood that Iacob should be increased: he had twelue sonnes; but what was that in respect of such a multitude? So then, Moses ment purposely to declare vnto the people, y their multiplying came of y grace of God, yea euen after an extraordinary maner, and not after the course of nature. And yet notwithstanding, (which shall serue for an end) Moses prayeth vnto God to increase the people still, or rather assureth the people that he will increase them more and more. Although this multitude was a great trouble to Moses: yet doeth he not grudge at it, but receiue it as a blessing of God ioyfully, and glorifieth him for accomplishing so his promise. And therewithall he hath a care to provide for them by good meanes, seeking nothing but that God might be serued and honoured, and that the fauour which he had begun to shewe to his people, might continue till it were come to full perfection.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to vouchsafe to make vs to feele them, as we may come to him with true repentance to raue forgiveness of them, and he release them in such wise, as wee may seeke nothing but to giue ouer our selues wholly vnto him, for as long all the lustes of our flesh, and all the vntoward desires which plucke vs backe to the worlde, and turne vs away from the obeying of righteoufnesse. And so let vs all say, Almighty God heauenly father, &c.

## On Thursday the xj. of Aprill. 1555.

*The fourth Sermon vpon the first Chapter.*

16 And I charged then your Iudges, saying, Heare your brethren, and iudge vp-rightly betwene a man and his brother, and betwene the straunger that is with him.

17 You shall haue no respect of person in iudgement, but heare the small as well as the great. Ye shall feare no mans countenance: for the iudgement is the

Lordes. And the case that is too harde for you, bring it before mee and I will heare it.

18 And at the same time I commanded you all the things which you ought to doe.



WE haue seene already what warning Moses gaue for the choosing of men meete to gouerne the people. For (as hath bin declared) if they had taken iudges at all aduerture, it had bin a defiling of Gods seate. Therefore in that case, it behooued them to vse good discretion. But here Moses added a point which wee ought to marke well. For although he had procured, that such as were chosen were men that feared God, and were indued with singular giftes: yet ceased he not to put them in minde of their duety, and to warne them of the things that they had to doe. Wherein wee see, that euen the wisest haue neede to be taught, and the vprightest and iustest haue neede to be warned. And therefore if God haue set vs in the good way, and bestowed giftes of his holy spirit vpon vs: let vs not thinke that therefore wee haue no neede to be taught. For wee must be guided euen vnto the ende, and wee knowe that our perfection is not in this world, nor so long as wee beare our flesh about vs, and are conseruant here beneath. Againe, whom soeuer God hath honoured by setting them in state & degree of preheminance: let them vnderstand that they haue neede to be told of their duety, and to be quickened vp to discharge themselves accordingly.

But let vs come now to that which is contended here. The first charge that Moses giueth to them that are ordeyned to be Iudges and Gouernours, is to *heare mens causes*. Wherein he doeth vs to vnderstand, that they ought to be attentie and diligent to vnderstande every mans right. For if a iudge vouchsafe not to heare, howe shall he execute his office? Wee knowe that although men doe the best they can to iudge aright, yet their fraetie is such as they may misse: and if they be negligent too, then must all needes goe to confusion. Therefore it is not without cause, that Moses warneth the Iudges to vnderstande well mens cases. And he sayeth expressly, *betweene the Lewes and betweene the strangers*. As if he should say, euery man must be suffered to shewe his reason. Notwithstanding that the examination and sifting out of things may now and then procure fauour or hatred: yet the iudge that will doe his duety well, must forget all things that may turne him from the right way. And forasmuch as the stranger hath no vpholder nor stay to leane vnto: the iudge must supply his want. And although he can looke for no reward, nor for any great thanks at his hand to whom he may doe right: yet let him not forbear to discharge his duety, for he doeth acceptable seruice to God: albeit that there come no rewardes on mens behalfe, God is able ynough to recompence him.

Nowe then, such as are Iusticers haue their lesson here in writing: that is to wit, that they must maintayne right and equitie towards all men that are committed to their charge. For (as hath bin declared afore) the office of iustice is an honourable seruice. They that are set in authoritie are not aduanced to that high estate to the intent they should trample their subiectes vnder their feete, or make none account of them: but contrariwise they be bounde vnto them, and it is a kinde of seruice. For God hath not made principalities for a fewe mens pleasures, to y end that all mankind should be their vnderlings: but for the common welfare and benefit of all men. Then if gouernours vnderstand not that they be bound by Gods will and by the order of nature, so them of whom they haue the charge: they must be faine to yeeld an account vnto God for their abusing of his gift and of the honour that he bestowed vpon them. Thus much concerning the first point that we haue to marke here.

And herewithall let vs marke also, that if they be so greatly bounde vnto men: much more straitly are they bound vnto God. If a man be grieved in a matter of fiftie shillings or lesse, and the iustice cause him not to haue right: we see what is sayd here. But now, if the name of God be blasphemed, if his honour be defaced; if wicked and detestable things be done, and they that sitte in the seate of iustice and beare the sworde in their hande withstand it not, but are carelesse what iniurie be done vnto God: are they to be excused? No: for if they suffer but a poore man to be troden downe, so as he haue but one penny losse: they shall be blamed for it before God. But yet much more precious is the Maiestie of God, and the thing that concerneth his honour and seruice. Sith it is so, that Magistrates be bounde to minister right to every man, in things that are small and in manner of no valwe: let vs marke well that they ought in any wise to procure the maintenance of Gods honor, more carefully without all comparison, specially when the case concerneth the kingdome of our Lord Iesus Christ, wherevnto all the whole world is not to be compared, in as much as Gods glorie shineth forth there. And that is the second point which we haue to marke vpon this streine.

Againe, whereas it is sayde, that the Magistrates must accept no mans person: it betokeneth that they must not be moued with any mans riches, or pouertie, or byrth, or friendship, or any thing else. For in the holy scripture, this worde *Person* is taken for any qualitie in man, which may purchase him grace and fauour, or disgrace and disfauour. When wee speake of a person in our common speache, wee meane a man or a woman: but the Scripture meaneth



meaneth a more speciall thing : namely that there should no regard be had what maner a one the man is, whether he bee our neighbour, our friend, a rich man able to doe vs good, a man of credit and authoritie able to reuenge himselfe of vs, or a poore man, a man of no allyance or kintred, or I wote not what else. All these accidentes which serue but to induce vs to liking or misliking of the partie, and to make vs swarue from the right way, are comprehended in the Scripture vnder the worde Person : as if wee should vse the word *Vizor*. And in very deede, all these accidentes which beare our eyes and beguile vs to make vs start out of the right way, are but as vizors. If a man come before vs without any qualitie : very well, we would heare him simply, and wee would not bee corrupted to iudge amisse. But if there happen any stoppe, by and by wee bee ouerraught, and our reason is so troubled, that wee iudge not any more as wee ought to doe. That therefore is a vizor, which yceldeeth fourth such a qualitie to bee seene in the partie, as maketh vs eyther to fauour him too much, or else to mislike him out of measure, so as wee keepe not an vpright and euen hand betwene the great and the small. And truly Moses declareth the same very well in this text, in that he sayeth, *Thou shalt heare the small as well as the great* : for it serueth to expound the worde *Person*, and there needeth none other glorie from elsewhere. And it is a phrase of speache which wee shall see in other textes hereafter. Therefore it behoueth vs to acquaint our selues with the termes and phrases of the holy Ghost, that the things which are contained here may not seeme straunge vnto vs.

Howbeit by the way, that wee may fare the better by the things that are declared here, let vs marke that the chiefe reason and ground of this doctrine, is because there is no accepting of persons before G O D. For the same cause ought Iudges to haue a stay of themselves, and to keepe them cleare from all considerations that may thrust them aside, or make them to swarue one way or other : namely (say I) for that they represent the Maiestie of God, in as much as he hath made them his officers. Now then, there is no accepting of persons before God, that is to say, when he iudgeth he hath no respect to the things that men regarde, and wherewith they bee drawn too and fro, so as they iudge not vprightly any more, because their excessive affections doe ouermaister them. And this saying, that there is no respect of persons with G O D, extendeth very farre. For when as Saint Peter speaketh of it, first in the tenth of the Actes, and afterward in his Epistle, he sheweth that God chose whom he listed out of the whole world, in so much as he passed not whether they were Iewes or Gentiles. Whosoeuer doeth good (saith he) shall haue the fauour of God, and as for Circumcision or vncircumcision, they shall none of them both bee made account of. True it is that God must bee saine to looke mercifully vpon vs, before we can do any good. For of our owne nature wee bee vtterly

froward, and there can nothing come from vs but all maner of naughtinesse : insomuch that God should hate and abhorre the whole world, and cast vs away euerychone, if he should tarie till any of vs gaue himselfe to well doing : for our nature driueth vs alwayes vnto euill. But God chooseth his, without any abilitie of deserring aforehand on their behalfe: and yet notwithstanding, after he hath marked them to bee of the number of his flocke, he auoeth them & loueth them as his children and household folke, yea euen without regarding of what nation or state they be, whether they be riche or poore, or in credit, or indued with any good qualitie and handfomnesse, or any other thing. God then doeth as it were shut his eyes against all the respectes which are had in so great estimation. For he hath an eye to nothing but to foundnesse of heart, he doeth not vpon these vizors that are setene to the eye, according to this saying in another place, namely that the outward shewes deceiue not him, but that he looketh vpon that which is within. Thus much concerning the first point.

But wee must apply this texte to the same vse that Moses putteth it : which is, that after the example of God, wee must haue this vnpartialitie in vs, so as wee will not bee drawn one way nor other by the things that appeare in men. And this is a very profitable or rather needefull doctrine. True it is that this is spoken expressly to Iudges and gouernours, in as much as God hath taken the name neere to himselfe by setting them in his owne seate, and by willing them to execute his office in this world : and therefore ought they also to haue the greater care to followe vprightnesse, that they suffer not themselves to bee peruerted by the things that are to bee seene in men. But yet for all that, euery man for his owne part ought to take warning to followe Gods example, and to frame himselfe thereafter, according also as Saint Paul sendeth vs thither, when he speaketh of bondmen and of men of base degree that are easie to bee oppressed, because men take leaue to doe euill when they see that a sillie soule cannot reuenge himselfe, and that if he haue any wrong done vnto him he must bee saine to put it vp patiently : by reason wherof they presume y more boldly to say, O, as for him, when I haue done the worst to him that I can, he hath no meanes to hurt mee. Thus are wee the bolder when we see that men are base & haue no maintenance. But in this case Saint Paul saith that wee must liue vp our eyes to heauen, and that forasmuch as there is no respect of persons before God, wee must not thinke wee shall escape vnpunished when we abuse the priuiledge & authoritie that he giueth vs. He then y despiseth his neighbour ought to thinke thus: yet notwithstanding, we haue a comon iudge in heauen, & although I be now rich & honorable to the worldward, although I be in authoritie & estimation, yet when I come thither, all this geare must cease: and although my couterpartie be now despised, & haue no man to stand by him, yet hath he a defender in heaue.

Rom. 13. 1.  
Deut. 10. 17

Act. 10. 34.  
& 1. Pe. 1. 17

1. Sam. 16. 7.

Col. 4. 1.

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Lo here (say I) what ought to beate downe all pride in vs, to the end that none of vs aduance himselfe, nor take more vpon him than is lawfull, ne thinke he hath leaue to doe euill, vnder colour that our counterpartes are of no credite and authoritie. Let vs not tarie till ordinarie Iustice doe redresse our extorsions, or till those whom God hath set in his place to iudge without respect of persons, doe punish vs for committing of some outrage: but let euery of vs remember this lesſon here, namely that inasmuch as God regardeth not any outward shewes at all, it behoueth euery of vs also to frame himselfe to the like vprightness and indifferencie.

And forasmuch as men doe alwayes put vs in feare, so as there spring from thence the forest and worst temptations that can be to hinder the performance of our dutie: Moses warneth Iudges expressly, not to be afrayde of men. Why? *For the iudgement is Gods,* sayeth he. Loc here a text well worthy to bee marked. I haue tolde you already, that which experience sheweth too much: that is to wit, that they which otherwise are of good nature, doe neuertheless ouerſhoote themselves through fearefulness. Ye shall see a man in the place of Iustice, who being not cuill of himselfe, would that all should goe well, it grieueth him when he seeth any faulr, and he could finde in his heart that euery man should brydle himselfe, or else that there should be some good correction when any men haue done amisse: but in the meane while, forasmuch as he seeth that there will be some grudging and misliking of the matter, [he thinketh thus with himselfe:] What shall I prouoke euery man to anger against mee? That man hath kinfolke and friends, and such a one is able to be euen with me if I trouble him. Againe forasmuch as naughtinesse reigneth euery where, and wicked folke haue their full scope, and are most in number: I shall bring all the world in my top, & if I minde to discharge my dutie, I must not set my selfe against two or three onely, but I see that all are corrupt, and there is no man but he resisteth wldoing. They therefore which otherwise feare God, and woulde minister right and iustice when they sit in iudgement, are letted through fearefulness. If they stand in awe of men, they shall surely bee shaken downe. And why? Because they bee not grounded vpon the foundation that Moses layeth here, namely *that the iudgement is Gods.* They knowe not (say I) that they offer great dishonour and reproche vnto God, when they preferre men before him. For he that swarveth from his dutie for feare, esteemeth me more than God. Why so? A Iudge ought to consider, that God hath set him in the place where he is, with another maner of countenance than other simple creatures. For he that sitteth in the seate of Iustice, sitteth in the roome of God, and is as his Lieutenant. A Iudge therefore ought to consider that: and if he doe not, he forgetteth God, whom he was bound to serue. It is all one as if a man being freed by his maister to doe him seruice, knoweth not whether there be a maister in the house or no, but

fallies to singing and playing, and eateth & drinketh at his houres, and sleepech when he listeth, without hauing any care or regarde of his maister. Doeth not the seruant that forgetteth his maister after that fashion, deserue to haue men to spitte in his face? Nowe then, if Iudges consider not of whom they holde their estate and dignitie: their vnthankfulness or rather blockishnesse is too too shamefull & beastly. Againe, if Iudges knowing themselves to bee set vp of God, doe neuertheless thinke from their dutie for feare of men, and bee stopped and held backe from doing the things which they knowe they ought to do, because men are against them: what yeelde they vnto God? what estimation haue they of his power? And yet for all that, God hath taught them their lesſon, and promised them to stande by them, and to bee their defence. Seeing it is so, ought they not to make a bucklat of his inuincible power, and to fight lustily though all the world should step vp against them: Is not God mightie ynough to ayde them and succour them, if they trusted therunto, so as they woulde rest vpon it, and plucke vp a liuely courage and constancie to goe on in the right way? Yes: but else, if they bee moued by such temptations to swarue from their dutie: let them assure themselves that God will leaue them destitute of his power. Thus then we see, that this streine (as I saide afore) importeth a very profitable doctrine.

But yet wee must note also, that this perueyneth not onely to them that are in authoritie: but also to all men in generall. For there is as it were a comparision made betwene God and mortall men. And why? For nothing beguileth vs more, than that wee make too great reckening of men, and in so doinge either diminish the God, or abolish his highnesse. As oft as men come in our minds, God is no body in comparision: in so much as if wee put him in ballaunce, hee seemeth lighter than a feather: whereas men doe alwayes keepe their full weight with vs. Surely if wee were about to compare other men with our selves, wee coulde set them light ynough: for euery of vs woulde make much of himselfe. Or if wee were to consider one man with another: looke whom wee lyked off, he should giue greatest glosse to disgrace the things that were to bee mislyked in the contrarie partie: in so much that wee say, tishe what is he? he is no body. For why? Wee woulde make farre greater estimation of the other. Thus ye see howe wee coulde skill to disgrace men. But come we once to GOD, hee must bee as good as cast downe, and men must bee set vp in his place. Lo howe spytefull and frowarde wee bee. So much the more therefore doeth it stande vs on hand to mark this saying, where it is declared y if God come in place, it is not for vs to make any reckening of men. For it is a great trayterousnesse that men or creatures should bee in such estimation, that Gods right should bee defaced, or any thing bee plucked from him. And yet for all that, wee fee it too common a thing, & it hindereth vs that wee cannot serue GOD

as we ought to doe. True it is that euery man is turned away by his owne lustes, insomuch that although wee haue none other to withstande vs, yet haue wee inwarde incumberances of our owne, and our nature is so sinfull, as wee cannot in any wise applie our selues to doe good. But yet is there this inconuenience more in it, that althoone as another man comes in place, by and by wee bee at our wittes ende. I would faine doe my dutie (say we), but what? Then must I purchase me a mā's displeasur. Wee see nowe adayes that a man cannot please men, except hee doe as the worlde doeth, and followe the byasse of other men. And againe, beholde heere my neighbour, hee will alwayes bee at deadly foode with mee, if I fashion not my selfe to his manner of dealing: beholde, such a man is my friende, I must needs beare him out. Hence come all priue packings and other lewde trickes, namely that euery man despiseth God, to please his neighbor or his friend. For whē vices reigne, as whoredome, drunkennesse, and other disorders, so as euery man is infected by y example of his neighbor, & one catcheth diseases of another: what is the cause of all this? It is for that we aduance men too much, and consider not that it were meete for vs to abate both great and small, and so frame our selues earnestly to the will of God.

Now therefore let vs bethinke vs so much the better of this doctrine that is set down here, not only for Iudges but also for all men in common: [That is to witte,] that forasmuch as the iudgement is Gods, we must not in any wise be shaken any more by mē, but giue God his preheminēce, & thrust downe all consideration of men, so as if men vex vs we set our selues against them, and be not so lewd as to rob God of that which belongeth vnto him, to furnish creatures therewith. Thus yee see what we haue to remember heere.

Moreouer also, whereas it is saide that the *Iudgements is Gods*: that speech importeth another good lesson. True it is that Moses speaketh heere of the roome that Iudges and Magistrates holde: as if hee shoulde say, they haue it not in fee simple or as a Lordship in inheritance, but as an office: and God in setting them in that degree of honour, resigned not his owne maiestie to say, Sirs, you shall reigne with absolute power, and I will henceforth bee no bodie. God therefore, when hee did thus set men in office, did not for all that diminish his owne estate. For hee holdeth still the soueraine dominion ouer all men, and they ought to bee but as instruments of his power, and consequently to serue him, and to referre all things vnto him. If this doctrine were well knownen, Kings and Princes would not lorde it so licentiously nowadayes as they doe, and men shoulde haue seene another manner of modestie in them at all times than is now seene. For they that are aduanced vnto honour, doe beare thein selues on hande that the worlde was made for them, and for their faire eyes (as they say): and there vpon they reiect all informations, lawes & statutes, and shake off the yoke from their necks, as though they helde all

things at their own swindge, and God is no body at all with them. But yet in this text Moses telleth them, that be they neuer so great kings & princes, their superioritie ought not to diminish the autoritie of God, that his glory should not continue alwayes vnappaired. Why for? For what else are the princes of the world than Gods officers, to the end y by their meanes he might be obeyed, and al men do him homage, so as the highest should begin & giue example to the lowest: Seeing then that the iudgement is Gods: they that peruert the order of government when they be called to do their dutie, shalbe double blamed. And therefore shal Kings and Princes and al such as are in roome of Iustice, haue a vetie harde account to make. For if they do amiss, they be not bound alonely vnto men, neither haue they offended creatures onely: but they haue violated the maiestie of God, and defiled his seat. Why so? Because iudgement belongeth vnto him, and hee reseruet it to himselfe.

But like as it is said of the execution of Iustice: so let vs note that it belongeth also to the spiritual gouernement which god hath ordeined in his Church: yea and this doctrine ought to bee kept more straitly in that respect, than in the earthly government. Why? When God ordeineth kings, Princes and Magistrates: there withall hee giueth them autoritie to make Lawes. True it is, that they ought to learne them in his schoole, according as it is said that lawes and ordinances which are made in commō weales, do take their force of Gods wisedomie. But yet for al that, ciuil or polittic lawes are made by men. Yet notwithstanding God hath not resigned any thing, y lie should not hold stil the soueraine dominion ouer men, I meane euen in respect of outward policy. And as touching the spiritual government of the Church, we know that God will e heard, and that hee will haue his word obeyed aboute all things, so as men may not take vpon them to make Lawes & statutes, but must hold thein selues contented with that which hee commandeth them. For the rule that is conteyned in his word is the vety perfection on it selfe. Therefore when we go vp into the pulpit, it is not to vtter our owne dreames and dotages, why so? For God reseruet the mastership and chiefe superioritie still to himselfe, so as hee will haue mē to receiue his word, to rest wholly ther vpon without any swarung at all from it. Seeing that God hath once set it downe so: it belongeth vs to rest vpon it. Had this bin well obserued in the world, there should not be so great troubles & variiances at this day as there are. Whence come the variiances that are betwixt vs & the papists, but of y men haue not relieued vnto god y thing that belongeth vnto him, but haue framed articles of faith, lawes, and ordinances at their owne pleasure, & in the ende are come to this horrible confusion of mingling the inuentions of mens braines with the purenes of the holy scripture, so as they haue marred all things? And wherof else commeth it, that euen at this day, the papistes fight still for the maintenance of that tyrannie, that a man might not knowe God from his Apostles as they thein selues say, by which common

Pro. 3. 15,

peruerbe of theirs they condemne themselves and cut their owne throates? Wherefore let vs marke well this lesson wherein it is saide *that the iudgements is Gods*, that is to say, that the superiouritie which men haue, in what degree so euer it bee, is not to diminish Gods preheminece, but rather to maintaine it. What then are the stares of honour and all the dignities of the worlde? They are all meanes to bring to passe that God may reigne ouer vs, and to make all men to stoope to him, and to knowe him and obey him in all cases. So then, what ought kings, Emperours, and Magistrates to doe? They ought to see that God be exalted and magnified as he is worthie, and that all their subiectes doe him homage, and they themselves must shewe them the way. Againe, what ought schoolemaisters and fathers to doe, and all such as haue anie householde [or seruantes?]: Euerie of them ought to consider on his owne behalfe howe greatly God hath inhonored him? He that hath children ought to consider, thou holdest Gods place in this roome of a father, but yet hath not GOD stripped himselfe to clothe thee with his honour. What then? He is the father still, both of mee and of my children, therefore must I indeuer that he may be obeyed. The master must thinke thus: Is the mastershippe mine? No: but it is Gods, who hath granted mee that prerogatiue vnderferued on my parte. It hath pleased him to put this householde vnder my gouernement, but yet for all that, it is he that must rule me, yea both me and all that are vnder my subiection. After this manner ought wee to put this doctrine in vre.

And when wee haue passed through all the states of the worlde, wee must also come to the spirituall gouernement of the Church. Therefore let such as are ordeined to preach Gods worde, vnderstande that God hath not appointed them to set forth their owne dotages, and to speake what they list: but to thinke vpon Gods superiouritie, specially seeing that our Lord Iesus Christ is nowe declared to bee the heade of his Church, according to the euerlasting mastership which God gaue him ouer vs, in saying, Heare ye him. Seeing it is so, let such as haue the charge of teaching in the Church and are shepherdes and ministers, vnderstande that they must not seeke to aduance themselves, nor to be heard, nor to bring the people in a mafe with their owne inuentions; but [they must indeuer] that God may alwayes haue the ouerhand, and be obeyed, and his worde bee receiued purely and simple without any mingling or adding to it.

And like as they that are in that vocation and office, ought to haue mildnesse, and lowlinesse, that they vsurpe not the authoritie which God hath reserved to himselfe, yea and giuen to his onely sonne: so all Christians ought to thinke thus with themselves. Wherefore come wee to Sermons? Wherefore is there order in the Church? It is to the ende that GOD shoulde gouerne vs, and that wee shoulde haue our Lorde Iesus Christ to bee as our soueraine tea-

cher, and that wee shoulde be his flocke to be led by him. Nowe this cannot bee done, vnlesse we hearken to his voyce, and discern it from the voyces of straungers, so as wee be not caried too and fro like wauering Reedcs with euerie winde, but stande fast fetled vpon the purenesse of the holy Scripture, and that our faith be so grounded therevpon, as the diuell may neuer shake it downe. Loc (say I) howe we ought to applie this doctrine to our vse, namely that the iudgement and authoritie is Gods. For if wee doe so, wee may well see many contrarieties in this world, men may assaile vs with many troubles, they may well set themselves against vs, and they may well speake against vs: but yet shal we still keepe on our pace. And why? for GOD is not variable. Although the diuell keepe neuer so great a stirre here beneath, yet is Gods purpose alwayes vnchangeable. And so is men by this that is saide of the truth, that it dureth for euer. It is not such a truth as is hidden or shutte vp in heauen: but it is saide expressly that it is the same truth which God vttereth to vs by his worde, as he witnesseth daily. Sith it is so, let vs looke vp to GOD, and yeelde him the gouernement that is due vnto him, that hee may reigne ouer vs: and then shal our faith bee vnvariable, though the diuell trouble and turmoyle all things vsfidedowne, and stirre vp neuer so much strife and contention. Thus you see howe we must put the doctrine in vre that is contained heree.

Nowe furthermore Moses saith expressly, *that if there were any harde case, it should be brought vnto him*. And afterwarde hee addeth for a conclusion, *that hee had commaunded them all the things which they ought to doe*. As touching the harde cases, Moseses referuig of them to himselfe, was neither for desire of praise nor for pride, but because they belonged to his vocation: hee knewe that God had ordeined him to the same purpose. And therefore let vs not bee afraid to keepe still that which God hath giuen vs, if wee execute the charge that hee hath committed vnto vs. For why? like as a man must not esteeme of himselfe, so must hee not surmise, oh, this is hatefull, it may be ill taken, it is subiect to slander: but wee must followe that which God commaundeth vs. And therefore let vs not take any thing vpon vs of our owne heade, that is to say, let vs not be raffe to say, this belongeth to mee, for ambition tickleth vs continually, and euerie of vs would haue I wote not what a priuiledge: wherefore let vs beware of such folly. Yet notwithstanding like as there shoulde no such boldnesse reigne in vs, as to vsurpe or take any thing vpon vs: so on the contrarie part, when GOD will haue any office or charge laide vpon vs, it becommeth vs to take it. True it is that men may chaunce to speake euill of vs for it, but wee must ouerpasse that, and keepe on our pace still. That is the thing which Moses hath shewed vs heree by his owne example.

And in his owne person, hee hath set vs as it

Psal. 117. 22

Ephe. 1. 22.

Mat. 17. 5. &  
Luke. 9. 35.

were

were a looking glasse before our eyes, to shewe vs that we must followe the order that God hath set, and not swauee from it at all. If wee doe not so, it is an vtolerable ynthankfulness. We knowe what infirmitie is in our felues: not onely in some one point but in all things are wee so fraile as is pitie to seee. But our Lorde hath well provided for all our needs, and giuen vs remedies for them. As for example, hee hath giuen vs meate and drinke to maintaine this transitorie life of ours, hee hath ordeined Magistracie to gouerne vs, hee hath ordeyned the ministrie of his worde to rule our soules, and hee hath giuen singular giftes of grace to severall persons, so as they bee able to giue vs counsell, and to comfort and encourage their neighbours, and to helpe them at their neede. What is to be done then? When ouer wee bee cumbered or in any perplexitie, let vs looke that wee vse the meanes of remedie that GOD giueth vs, yea and to vse them alwayes in his feare. For wee may bee abused, as wee haue seene. What is to be done then? We must not turne aside nor stoppe for such as haue neither right nor reason in them, but euerie of vs must further himselfe by such meanes as God giueth him, euen as though hee were going to God himselfe. And that will make vs to vse the order of Lawe lawfully, which thing men doe not now. And it is a point well worthe to be marked, to wit, howe men may repaile iniuries, and howe they ought to behaue themselves, when any of vs findeth himselfe intangled or in perplexitie, let vs pray to God to direct vs. If wee did so, surely wee would not goe to lawe but with trembling, and wee would say in our selues, I goe now to present my selfe as it were before my God. But howe goe men to it now adayes? Rather to seeke a cloke for all naughtinesse: so as there is neither craft, nor spite, nor any other wickednesse which is not to be founde there. And why? For without hauing any regarde of God, there is nothing thought vpon but howe to beguile man, or howe to winde them in by some wicked practise. So much the more neede therefore haue wee to marke well what is saide here, that is to wit, that according as God hath ordeined states and degrees among men: so must men dispose things and direct them by the order that God hath set and established.

And for a conclusion let vs also way well this which Moses addeth in the ende; namely, *that hee had tauisht the Iewes all thinges which they had so doe.* When hee saith so, it is all one as if hee shoulde protest, that they coulde not but know, that they stand not through ignorance, neither coulde say, Iooke it to haue bene otherwise, I knewe not what was to be done. You knowe (saith Moses) there is no let but in your selues, for I for my parte haue bene faithful to Godwarde: since the time that hee did put me in trust to instruct you, I haue taught you as hee commaunded mee: nowe therefore you cannot haue any excuse to hide you withall. And if Moses had such a care to teach the people in respecte of the earthly go-

uernment: no doubt but hee was yet more diligent in teaching them the doctrine of saluation. That is the first poynt whiche wee haue to note. Doth Moses tell vs, that hee did not conceale nor hyde any thing from the Iewes, in the thinges that concerned their worldly duties, for the mainteining of some order and humane honestie among them? Then is it much more likely that hee first preached to them the grace of God, and afterwarde shewed them the rule of good conseruation and there withall tolde them of the couenant of saluation, which GOD had made with his people. It is certaine that nothing was concealed in that behalfe, but that hee vied an exquisite diligence, so as hee lefte not the Iewes in doubt without due warrant how to behaue themselves to Godward.

Nowe then, if Moses discharged his duetie after that sort, wee must conclude that the Lawe was a sufficient doctrine to instruct the people, and that hee vied not any shittes to carie them heere and there. Afterwarde came the Prophetes, which added yet a greater lighte. Last of all, the Gospell was preached through the whole worlde. Nowe then, can wee say that our Lorde hath not taught vs sufficiently, and that all the Prophetes, and the Apostles, yea and Iesus Christ himselfe haue giuen vs but halfe an instruction? Can wee say so? No: that were too vilinous a blisphemie. Nowe therefore, let vs haue our eares open to hearken to our GOD, and he will be a good school-maister to vs, and let vs bee contented with the doctrine that is contented in the holy Scripture. For there wee haue so perfect wisdom, as no fault can bee found with it. Nowe well therefore what we haue to marke vpon this streine, to the ende that euerie of vs may indeure to profite daily more and more. And if there bee any ignorance in vs, let vs assure our selues it is through our owne fault, in that wee be as blinde wretches, vntill God haue enlightened vs through his grace. Therefore it behoueth vs to pray him to open our eyes by his holy spirit. And on the other side, let vs not stop our eares against the thinges that God speaketh, nor pretende ignorance to excuse our naughtinesse. But seeing that God telleth vs, that he hath shewed vs all thinges by his worde which wee ought to doe: let vs holde vs to it without counting any nouelties, and without fond curiositie, for wee shall neuer scape from him; and therefore let vs not be gadding to receive euerie newe toy that is offered vnto vs. And so let vs ponder well the thinges that wee haue to marke vpon this text, to the ende that for as much as GOD hath nowe giuen vs a confirmation of his Lawe and of his Propheties, and directed vs to the right marke: wee may take the Gospell [alwayes] for our guide, in wayting till he haue gathered vs together into his kingdome.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feeble them better,

to the ende we may returne to him with true repentance, and being ashamed of our selues flee for refuge to his mercy: and that forasmuch as we knowe hee hath fet it forth most largely and abundantly in our Lord Iesus Christ, wee may resort to him the more boldly, seeking continually for the great treasures which he hath prepared for vs in his kingdome. And [beseeching him] to guide vs so henceforth with his holie spirit, as we may liue in his feare, framing our

selues vnto his righteousnesse, and seruing him according to his holie will, so that although wee might be hindered by the stumbling blockes and cumbrances which wee see in the worlde, yet wee may not cease to followe our good GOD, whether fouer hee calleth vs, notwithstanding that the worlde bee blinded with neuer so outrageous confusion and disorder. That it may please him to graunt this grace, not onely to vs &c.

## On Fryday the xij. of April. 1555.

### *The fift Sermon vpon the first Chapter.*

19 Then departed we from Horeb, and went through the wildernesse which is great and terrible, as you haue seene, along the way of the hil of the Amorrhites, as the Lord our God had commaunded vs, and we came to Cades barne.

20 And I said vnto you, come ye to the Hil of the Amorrhites which the Lord our God doth giue vs.

21 Behold, the Lord thy God setteth the Land before thee: Goe vp and possesse it as the Lord the God of thy fathers hath saide vnto thee. Shrinke not, neither be afraide,



**N** this text Moses rehearseth, after what sort he had exhorted the people to take possession of the Lande that God had promised them, and by what meanes he would haue encouraged them to it. And that is to the ende that the people shoulde knowe their owne vnthankefulnesse and naughtinesse, in reiecting the benefite that was offered vnto them, and in that they obeyed not God, but were giuen too much to their owne sensuallie. This then which Moses doth here, is as it were an vbraiding of the Iewes, to ynd they might knowe howe it was long of none but themselves, that they inioyed Gods blessing no sooner: and that they might afterwarde yeelde themselves more pliable, and not bee so wilfull any more in their owne frowardnesse, but simple submit themselves to God as soone as they shoulde heare him speake. That is in effect the intent of Moses.

Neuerthelesse hee interlaceth also another matter therewithall: which is, that he telleth the people they be so much the lesse to be excused, because they had had experience of Gods goodnesse, in that he had led them with his mightie hande. For, their passing through the horrible and dreadfull desert, was not without the assistance of a singular and vnaccustomed power of God: where as they notwithstanding forgetting the goodnesse which they had felt, and which they ought to haue borne in minde for euer, did grudge at God, and became wilfull, and woulde not goe forward when he was redie to haue led them to the end. And that is the cause why Moses saith expressly, *that they had sene*. As if hee should say, you wrought euen against your naturall senses, when you went not on as your God

communded you. The reason is this. So long as you suffered your selues to bee governed by his hand, and so long as you walked in the way that hee appointed you: did you not euen see with your eyes, that hee made you to ouercome all hardnesse? Was not the wildernes wherthrough you passed, a verie gulfe? And yet notwithstanding you scaped out of it. And how came that to passe, but by the wonderfull working of your God among you? Seeing y you heard his voyce, you were sure that hee was come among you. Then said I vnto you, now is there no more for vs to doe, but to inioy the lande which our God hath assigned to vs for our heritage. Goe, let vs fight, our God hath promised it vs, and hee will not disappoint vs. Wee knowe he hath wrought mightily for vs hitherto, and surely he will goe through with his worke. These and such other things did I alledge vnto you: And yet you followed not them as you ought to haue done. Wherefore acknowledge your vnthankefulnesse in that you refused to enter into the inheritance which God had promised to your fathers, and which he hath prepared for you.

Nowe by the way, the first good lesson that wee haue to gather here, is that forasmuch as God hath already vttered his goodnes towards vs in making vs to feele his blessing: wee be the more worthy to be blamed, if we rest not wholly vpon him, or put not our whole trust in him to walk on boldly & without douting. For although God had neuer shewed himselfe to our experience: yet ought wee to giue credite to his holie worde. And it is good reason that we shoulde do him the honour to beleue what fouer he faith or speaketh vnto vs: for as much as he is faithful, and his worde is better tryed than either gold or siluer, as it is saide in the Psalm. And there-

therefore if there were no more but Gods vttering of his worde with his owne mouth: it were ynough to condemne the whole world for their disobeying thereof. But seeing that God hath confirmed his sayings by deeds, and hath shewed vs as it were to our eyesight, that his making of his promises vnto vs is not in vaine, but hee hath made vs to feele the things with our hands; so as we know in effect what his power is, and that it neuer faileth those which are his: if after all this teaching we fall to checking still, and be so stiffnecked as we will not bow to submit our selues to the things that hee speaketh, nor haue any will to obey him: I pray you doth not the greater condemnation lye vpon vs? What is to be done then? Let euery of vs consider aduisedly the good turnes that God hath done him, & let him marke them and note them that hee may beare them in minde. Verie well, God hath succored mee at such a pinch, I haue felt his helpe in such a case, I haue bene ayded at his hande, and he hath made me to perceiue his mightie power after such and such fashion. After this manner must we make rehearsal of Gods benefices, and of his helping of vs all the time of our life. And after as hee hath vttered himselfe vnto vs, so must we be the more confirmed to trust to his promises, and to rest wholly vpon them. Herewithal let vs be established in inuincible constancie, to goe which way fouer he leadeth vs, without feare of any distresse. Why so? For my God which hath neuer forsaken me to this day, will not giue me ouer now. As I haue felt [heretofore] that he giueth strength to those that are his: so am I sure that hee will reach me his hande and succour me still. So then there is no more for me to doe, but to commit my selfe vnto him. I see that this thing & that thing may cumber me, there are a number of temptations which may make me turne heade: but yet forasmuch as my God hath succored me hitherto at my neede: I doubt not but hee will doe the like vnto the ende. Thus yee see that the way for vs to eschewe the blame of vnthankfulness, is to call Gods benefices oftentimes to our remembrance, thereby to strengthen our selues still in trust that he will neuer faile vs vnto the end. Also this will serue to make vs ouercome all temptations: and although the diuel haue neuer so many meanes and stoppes to turne vs out of the right way, yet shall we not cease to goe on still. And why? Because the hope which wee shall haue gathered, of Gods former making of vs to feele his goodnesse, will serue to carrie vs ouer all tempestes in the middes of the sea: it will be as a boate, or as a shippe, or as a bridge to conuey vs safely ouer. To bee short, wee shall haue wherewith to strengthen vs continually, so wee shutte not our eyes at the assistance which God sheweth vs dayly. Thus you see generally what wee haue to gather vpon this saying of Moses. A non the matters shall bee layde out more particularly by similitudes.

Let vs proceede to the things that he addeth: namely, that being come to the hill of the A-

morhythes, he saide, *Let vs possesse the Lande which the Lord our God and the God of our fathers promised vs. For it is here before vs*, that is to saye, at our commaundement, as hee had saide afore, for this is but a repetition of that which wee haue seene already. And heere Moses setteth forth the promise that God had made vnto the people, to the end to assure them of the Land in such wise, as they shoulde bee out of all doubt that it was their owne. And why? Because it had bene promised them of God. Beholde (saith he), thy God ment not to lye to thee, nor to beguile thee: and therefore thou maist assure thy selfe, that the thing which hee hath spoken shall be performed. Marke that for one point.

Neuertheless, to the ende that the people may the better vnderstande, that they were not to possesse the lande for their owne deserts sake: hee telleth them expressly, *It is the God of your fathers* that doth it. For the Lande was promised as well to Abraham as to Isaac and Iacob, before the Lewes which then liued, were borne. Thereby then are they put in minde, that they had not deserued such a benefite at Gods hande, but that it proceeded wholly of his free goodnesse. And so much the more were they to blame, in that they had felt such experience of Gods goodnesse, and their sinne also was so much the heinouiser, in that they acknowledged not the mercie that he had vsed towards them. That then is the effect of Moses meaning heere.

But we haue to note herewithal, that although the promise was then growen olde, yer had it not lost his force: neither ceased it to be still, though Abraham, Isaac, and Iacob were deade. True it is that the promise which had bene made, was not spoken to them that were presently alue at this time: [they to whome it was spoken] that is to wit, Abraham, and the Patriarks, were all deceased. But Gods promise & his truth die not with men, they haue not the course of a transitorie and sightfull life as wee haue. Therefore let vs marke well, that whereas God had promised the lande to Abraham, for him, his heires, and successors that shoulde descende of his race: although Abraham was rotten in the earth, and they that followed him together with all the Patriarks were consumed to powder and dust: yet the worde that GOD spake continued still, and forewent no whit at all of his force. This (I tell you) is a point which wee ought to marke well. For it is now long ago since the Lawe was giuen: so that if we haue an eye to the oldenesse thereof, it will seeme to vs to bee an outworne and deade thing. About a two thousand yeares after that, the Gospel was published to the world: and wee see that manie yeares, yea many hundred yeares are passed since. Then if wee shoulde measure Gods truth by time: wee might thinke it to bee a thing as good as buried and quite and cleane forgotten.

Moreouer they that first caried the Gospell abrode, are deade long agoe: but yer must we beare in minde, that Gods truth is euerlasting, and

and that although men be corruptible and paffe and vanish away: yet the doctrine of saluation abydeth alwayes vnappayred, so as the force thereof abateth not at all. That is it (say I) which we haue to beare in minde. For although it was in olde time that GOD spake to Moses and the Prophetes, and although it bee nowe long agoe since the Gospel was deliuered to the Apostles: yet must we receiue the doctrine thereof nowadayes, as being in full force still. And that so much the rather, in respect of this saying of the Apostle, that our Lorde Iesus Christe hath made the way fresh by his bloude. They that liued vnder the Lawe and the Prophetes ought not to haue despised the trueth that had bene manifested to their fathers, though it was done long time before: and yet did not God discouer it so openly to them as hee doth to vs. It is not for nought then that the Apostle saith, that the way which Iesus Christ made, is freshe. And why sayes hee so? His meaning is, that the bloude of our Lorde Iesus Christ cannot drye nor putrifie, but is alwayes freshe in remembrance before God, to the ende that wee shoulde bee assured of his trueth, which hee hath sealed with his death and passion. Seeing then that we haue such a pledge, we ought to be so much the forwarder to receiue Gods truth, forasmuch as wee perceiue that the force and vertue thereof dureth for euer.

Nowe must wee makke further howe Moses saith heere, *Thy God hath promised thee the lande, It is before thee, possesse it.* By these wordes he betokeneth, that wee must rest wholly vpon that which God faith, and not stande scanning after our owne fancies. For if men content not themselues with the things that God speaketh to them: where shall they seeke for greater certaintie? Or when they haue sought it, where shall they finde it? But it is an offering of too greate wrong to our GOD, when wee bee not satisfied with his vttering of his will, and with his warranting of the same vnto vs. For if therevpon wee bee still wauering and doubtful: what else is such vnbeliefe, but a replying against Gods trueth as though hee were not faithfull, or as though he went about to abuse vs by alluring vs with vaine hope? So then let vs marke well, that all our life long wee must content our selues with Gods worde, and when we haue it wee must followe it without seeking any further.

For looke howe many doubttes and mistrustes wee conceiue, so many ouerthwart nippes and priuie vpbraydings doe wee giue vnto GOD, as who shoulde say there were no certaintie in his saying. But wee knowe that nothing is more peculiar to him than his trueth. And so (as much as in vs lieth) wee make it a thing of nothing. Therefore it is a verie profitable warning when hee saith, *The Lorde thy God hath promised thee the Lande.* For hee speaketh still in generall, meaning that we must all our life long hold this rule of sticking simply to the word of God. A non the things shalbe laide forth particularly, as I saide afore.

But let vs marke well, that Moses hauing alledged Gods promise, and hauing saide that the Lande was at the peoples commaundement, because GOD ment not to sayle in the performance of the thing that hee had once promised: addeth afterwarde, *Enter into it and take possession of it.* Wherin hee sheweth vs that although GOD performe in vs al that hee hath saide: yet must not wee on our side bee idle, nor bee as blockes of wood, but wee must offer our selues to his seruice. For albeit that wee cannot stirre one finger to doe wel: yet hath GOD made vs instrumentes whereby hee will worke.

Therefore wee must goe forwarde when hee commaundeth vs, and wee must indeuer to apply all our members and wits to obey him. True it is (as I saide) that men are vtterly vnprofitable, yea and that their will goeth cleane backe from that which God commaundeth: but yet for all that, God ceaseth not to giue vs willingness, and when hee hath giuen vs willingness, hee giueth vs also performance, as saint Paul auoucheth to the Philippians: and therewithall hee maketh vs to doe it with feare and carefullnesse. When as saint Paul saith, *Doeye,* and also, *It is Gods death:* those two things seeme to bee contraries: but they bee not. For Gods working is in such wise, as hee imputeth to himselfe the things that hee doth in vs: and yet for all that, hee will not haue vs to bee slothfull and to fall a sleepe, but that euerie of vs should indeuour himselfe. Let vs learne then that whensoever God promiseth vs any thing, it is his office to accomplishe the whole.

Neuertheless he will haue vs to take paynes and to straine our selues, yea euen vs which are vtterly vnprofitable. And hauing giuen vs his power, hee will haue vs indeuour to make the thing available which he hath bestowed vpon vs, and to make it to bee profitable. That then is the thing which we haue to note here.

Howbeit, there withall there is also the conclusion which Moses maketh: namely when as hee saith, *Fearre nos, bee not dismayed.* And hereby hee doth vs to vnderstande, that although we bee armed and fenced with Gods promises, so as wee ought to bee sufficiently resolued, that hee will guide vs vnto the ende: yett shall wee haue manie occasions to make vs grudge and repyne, so as we might swarue aside from the right way, or vtterly forsake it, if we had not constancie to ouercome all the stoppes and lettes that the diuell thrusteth in our wayes: for of nature we be fearefull. True it is that in many things we be but too hardie. When any fond thing is to be attempted foolishly: in that case men neede not to be hartened, for they be but too bold already, to attempt this and that, & to mount about the cloudes as thee say. But when GOD shoulde be followed whitherfoeuer hee calleth vs: our eyes runne heere and there, vp and downe, wee bee at our wittes ende, yea and if a flye doe but whiske before our eyes or a strawe stirre at our feete: by and by wee are at a stoppe. Nowe seeing wee haue this vice in our nature, let

Heb. 10. 10.

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Phil. 2. 1 3.



vs determine to fight on all sides against this soe  
 fearefulnesse, to the ende wee bee not helde  
 backe from following God whetherfoeuer hee  
 commaundeth vs, but that wee may ouer come  
 all the temptations of Satan, though hee bee ne-  
 uer so wylie in forging and framing of innume-  
 rable occasions in that behalfe, to turne vs away  
 from our calling. And therefore let vs marke  
 this warning giuen to the Iewes by Moses. For  
 it is a warning to vs as well as it was to them,  
 that it is vnpossible for vs to come thither as god  
 calleth vs, if wee ouer come not this feareful-  
 nesse and dismayednesse, that is to say, if wee  
 fight not against all the incumbrances that sa-  
 tan can set before our eyes to make vs afraide.  
 Therefore it standeth vs on hande to bee ar-  
 med with strength from aboue. Thus you see  
 howe wee ought to apply this streyn to our in-  
 struction.

Nowe the things will bee the plainer and  
 better vnderstoode, if we make a similitude be-  
 twene the lande that was promised to the chil-  
 dren of Israel, and the kingdome of God where-  
 unto wee bee called. For in good sooth, the  
 land of Chanaan was but as a figure & earnest-  
 penny of the kingdome of heauen. Had the au-  
 ncient fathers letted their mindes vpon the  
 lande which they sawe: they had had a verie  
 poore rest and weake stay, for in verie deede  
 they enioyed it not of all their life, they did but  
 onely trauell through it as strangers and way-  
 farers. Wee see that Abraham had not one  
 foote of it in possession, sauing that hee pur-  
 chased a litle peece to burie his wife in, no hee  
 had not so much as water to drinke. Iacob was  
 banished out of it a great parte of his life. Isaac  
 and all the Patriarks had but their walke in it,  
 they neuer possessed one foote of the land which  
 God had giuen for an heritage to them and  
 their issue. Wee must needs conclude then  
 that the auncient fathers did not passe through  
 this visible land, and that their acknowledging  
 of it for their inheritance was after such a sorte,  
 as they tended alwayes towardes heauen, and  
 that was the marke which they aimed at. Seeing  
 it is so, wee must make a similitude betwene  
 this lande, and the inheritance wherunto GOD  
 calleth vs, as it hath bene purchased for vs by  
 our Lorde Iesus Christ.

Whereas hee saith *That God made the people*  
*so passe through a horrible and dreadfull wilderness:*  
 the same belongeth vnto vs also, if wee consider  
 in what state God founde vs, and whence hee  
 hath drawn vs. For are wee not all damned  
 and forlorne by nature? Hath not the diuell a  
 tyrannous dominion ouer vs, from whence no  
 man can deliuer himselfe by his owne power?  
 Euen so, if wee consider where GOD seeketh  
 vs when hee calleth vs to him: [wee shall finde,  
 that] the wilderness wherethrough the Iewes  
 passed is not so dreadfull and terrible, as is  
 the damnation wherein wee were. For wee  
 bee in bondage of sinne, wee bee vnder the  
 thraldome of deat, atan reigneth ouer vs, and  
 is king and prince of the whole worlde. See-  
 ing then that GOD riddeth vs out of so misfe-

rable slauerie, and setteth vs at libertie by his  
 holy spirite: is it not all one as if hee shoulde  
 make vs way through the gulfes of hell? Yes:  
 for wee bee there in verie deede, and wee can-  
 not come at Iesus Christ, except wee be brought  
 out of the dungeons of death. Nowe then,  
 if there were no more but this, that God hath  
 ridde vs from the curse which was brought vp-  
 pon vs by Adam, and wherein wee are all of vs  
 fast shut and locked vp vntill hee haue pitie vp-  
 pon vs: the experience of that one point ought  
 to make vs perceiue his goodnesse. And if there  
 were no more but that: it ought to giue vs cou-  
 rage to followe him, and to giue our selues whol-  
 ly vnto him. For if wee bee flookishful, there is no  
 excuse for vs, because his goodnesse is suffici-  
 ently warranted vnto vs, and it is long of none but  
 our selues that wee bee not fully resolued and  
 perswaded that hee will goe through with the  
 thing that hee hath begonne. And that it is  
 so, if euerie of vs bethought himselfe well, wee  
 shoulde finde that God by infinite wayes made  
 vs to ouercome the things that seemed vn-  
 possible. But what? To set forth our owne va-  
 liant deedes, wee can well ynough alledge this  
 and that, and our memorie is but too good.  
 And though it bee but a thing of nothing that  
 wee haue done, yet wee can kill to magnifie it  
 and to make great reportes of it. Loe howe  
 men can bee quicke ynough to remember all  
 that euer they haue done in their life, that may  
 set forth their owne glorie: but in the meane  
 whyle wee doe wickedly forget the benefites of  
 GOD. And yet worketh hee in such wise to-  
 wardes vs, as ought to quicken vs vp to acknow-  
 ledge his goodnesse, or else on the contrarie  
 parte wee doe but thrust all vnder foote. Hee  
 shall haue deliuered vs from manie after delays,  
 and hee shall haue made vs to haue passed ma-  
 nie grate lettes, so as wee may haue thought  
 that we had bene vtterly shut out and fordone,  
 and hee shall haue reached vs his hand: and yet  
 for all that, wee neuer thinke of it againe. Nowe  
 then, where as wee see men to bee recheffe and  
 slothfull in following GOD, it is because they  
 forget his benefites which they haue had proo-  
 of, and become like the Iewes. And there-  
 fore it behoueth vs all to acknowledge our fault  
 in this behalfe, and to mourne before God, and  
 to seeke redresse of it.

Thus yee see howe wee ought to put this text  
 in vre by similitude: that is to wit, when the pro-  
 mises of the Gospell are set forth to bring vs to  
 the kingdome of heauen: let vs consider where-  
 at GOD hath begonne in vs, by what meanes he  
 hath brought vs to him, and howe hee hath  
 strengthened vs, to the intent to bring vs out of  
 the damnation, wherof wee are founde worthy  
 by too too apparrant conuiction. Nowe therefore  
 if wee thinke there vpon, and consider thus with  
 our selues, beholde, our God hath made vs par-  
 takers of his power, wee haue had too apparrant  
 experience thereof, he hath deliuered vs out of y  
 gulfe of hel, he hath ridde vs out of the bonds of  
 the diuell and of death: let vs not doubt but hee  
 will alwayes continue like himselfe hereafter,

and hold out to the end.

Furthermore let vs also marke well this saying in this text: *The God of thy fathers hath promised thee the Lande.* Beholde therefore, it is at thy commandements, enter into it and take possession of it. The meaning is that we shoulde yeelde so much honour to Gods truth, as to bee fully and thoroughly resolved in our selues, that inas-much as hee hath adopted vs to his children, our inheritance is certaine and infallible in hea-  
 10 ven. For to what purpose is the Gospell preached vnto vs, but to make vs knowe that GOD is our father, and that wee being become his children by his free adopting of vs, shoulde bee assured that the kingdome of heauen belongeth vnto vs? And in vnto deede for the same cause is the Gospell called the kingdome of heauen, forasmuch as it openeth the gate vnto vs, to the end that we nowadayes shoulde not doubt but that GOD auoweth vs to bee his heires.  
 20 But we must haue a further consideration of the inheritance that God giueth vs, than of all the benefites that Moses speaks of. For it stood the Iewes on hande to haue helde them selues still to the thing that had bene spoken to Abraham, Isaac, & Jacob. But now is the Gospell another warrant vnto vs. For God is called the father, not onely of Abraham, Isaac, and Jacob, but also of our Lord Iesus Christ, who is our head in  
 30 such wise, that being once vnyted vnto him, we become partakers of his own substance and life, and therefore ] we must not doubt but that the inheritance of the kingdom of heauē belongeth vnto vs. Nowe then, like as Moses said vnto the Iewes, *The God of your fathers:* so must this voyce sounde in our eares, The GOD and father of our Lorde Iesus Christ, hath not onely promised vs the kingdome of heauen, but also giuen vs wherewith to assure our selues the better of it. For we haue the performance & effect there-  
 40 of, in that our Lord Iesus Christ suffered death, to recouer vs the inheritance, wherof we were bereft and dispossessed in the person of our father Adam. Nowe then wee see after what sort we ought to looke vpon this doctrine: that is to wit, that although wee bee vnhappy wretches, although wee deserue to bee reiect- ed of our GOD, although there bee nothing but cursednesse in vs, and although that by nature wee bee plunged in the gulfe of hell: yet  
 50 notwithstanding, seeing that God hath adopted vs in our Lorde Iesus Christ, and made vs all one with him by faith: wee neede not doubt but we bee heires of the kingdom of heauen. And why? For GOD cannot lye, and forasmuch as hee is vnchangeable, we haue sufficient warrant that wee shall not bee disappointed by putting our trust in him. Againe, wee haue our Lorde Iesus Christe, who is the mediator betweene God and men, and hee hath not onely  
 60 taken solemne recogniſances as a publike notarie: but also accomplished the things that were promised on the behalfe of GOD his father. He hath signed the euidence in such wise with his owne bloude, as wee see he hath payed that which hee owed not, and that which he

was not to bee charged withall. So then let vs haue thus stedfast assurednesse with vs, that GOD auoweth vs for his children, and consequently that wee bee heires of eternall life. Howbeit, let vs alwayes take that assurednesse out of the Gospell, accordingly as wee see that Moses leadeth the Iewes thirther.

True it is that wee must not forget the hea- venly power that was vttered euerie where in the rynging againe of our Lorde Iesus Christe. But howe might we applie such a benefite to our selues, or how could we inioy it, if it were not by faith? Therefore like as our Lorde Iesus Christ hath purchaced vs the kingdome of heauen by his death and passion: so is it his will that comfort shoulde bee giuen vs nowadayes by his Gos-  
 10 pcell, where hee witnesseth vnto vs that all that euer hee did was for our sakes and for our welfare: so that hauing that once, and being assured thereof, we may inioy the benefite that was purchafed for vs.

But yet in the meane while, wee must doe so much honour to the Gospell, as to beholde that thing by faith, which is hidden from our eyes. It is saide that the Lande is at thy commandement. Nowe if wee beleue our senses, wee cannot perceiue that the kingdome of heauen is ours, or in our hande: it will seeme to bee too farre off from vs, and that  
 30 wee had neede of wings to flie about the skyes. But what? Wee must so honour Gods worde (as I saide) as wee must not doubt but that the thing which is spoken there, is possible to be done, although wee conceiue not howe by our fleshly vnderstanding: faith must surmount all capacite of man. And if wee finde any hardnesse therein, let vs fight against our selues, and daily indeuour to recouer vnto God. For the way  
 40 whereby hee will be glorified at our hands, is (as I saide at the beginning ) that if there were no more but his bare worde, yet ought the fame to contrēt and suffice vs. But seeing he hath vouchsafed to deliuer vs this pledge which he hath giuen vs in the death and passion of our Lorde Iesus Christ: we shall be the lesse excusable, if wee haue not a full and whole contentation. Seeing then that we haue such an assurance of the king-  
 50 dome of heauen, let vs go and take possession of the lande. For (as I said afore) God will not haue vs idle.

True it is, that hee sheweth vs by the holy scripture, that there is not one drop of power in vs that tendeth vnto good, but that wee be wholly giuen to euill. And yet notwithstanding it is his will also that when he hath put his graui-  
 60 ous gifts into vs, we shoulde make them auaylable, without chalenging any thing at all to our selues. For in this case it is not for vs to glorie in our selues, nor to trust in our owne legges, according whereto it is saide in the Psalme to such as are giuen to the worlde, that they must not trust in their owne strength, nor in the strength of their horses. If this bee saide of the things that pertaine to this flight-  
 full life: what is to bee saide of the spirituall life which is much more excellent? So then  
 with-

Mat. 13. 24.  
and 31.

Psal. 33. 16  
and 17.

wout attributing any thing to our felues, let vs in-  
deuour neuer thelesse, seeing that God comman-  
deth vs, and let vs goe on to enter into the pos-  
session of the spirituall kingdome whereunto he  
calleth vs. And that is the cause why I said that  
wee must euermore come backe to our Lorde  
Iesus Christ, and there seeke y thing that is wan-  
ring in our felues. For wee knowe that his  
suffering of his death and passion, was to exalt  
vs above the heauens: and although wee doe  
but creepe vpon the earth, or rather bee so  
loppehaue that wee sinke still downward, to  
plunge our felues in the bottomlesse gulies: yet  
will our Lorde Iesus lift vs vp, according as he  
himself was exalted, to the same end and intent,  
as is declared in the third Chapter of the Gos-  
pel of S. Iohn.

Iohn. 3. 14.

Furthermore, to the ende wee may bee dis-  
charged of all self-trust, let vs looke vpon the  
notable example that was giuen vs at the death  
of our Lorde Iesus Christ. For if wee will goe  
the right way to heauen, wee must followe the  
poore theefe to whom he saide, This day shalt  
thou bee with mee in Paradise. Howe can wee  
bee sure that GOD will bring vs to the king-  
dome of heauen, seeing that wee seeke hell,  
and all our affections, all our thoughtes, all our  
desires, all our powers, and all our workes, tend  
wholly thither, euen to separate vs from God,  
and to alienate vs from his kingdome, and to  
drie vs away from life and saluation? How may  
wee (say I) be sure that God will take vs vppe  
into his heauenly kingdome? Wee must haue  
recourte to this word that was spoken to the poore  
theefe: This day shalt thou be with me in Para-  
dise. Seeing it is so that our Lord died, & that he  
entered into such gulies of sorrowe, that he was  
pinched so farre as to abide the tormentes that  
were due vnto vs, and not only abode y reproch  
and grieue of bodily dearch, but also felt y iustice  
of God, and became as a wretched offender  
to beare all the finnes of the world: let vs not doubt  
but he hath deliuered vs from the paines & an-  
guish which wee should haue felt, and will life  
vs vp to himselfe, and therefore nowe let vs not  
be afraid of death. But first of all it behoueth  
vs to followe the poore theefe. What had he  
in him to bring him to the kingdome of hea-  
uen? He was fastened to a crosse, he had his  
armes and legges broken, he seemed to bee but  
a wretched carkaffe, there was nothing but re-  
proche in him. Thus then you see howe he was  
an owgly myrrour to looke vpon: and yet ne-  
uerthelesse, Iesus Christe promiseth him to  
make him his partaker and companion of his  
heauenly glorie. And what had hee benee  
all the time of his lyfe? So lewde and wicked  
both before God and man, that he was worse  
than condemned and accursed. Will we then be  
the heires of God? Wee must follow this theefe  
who had the preheminnence to goe before vs in-  
to the heritage of heauen. And how [ must wee  
follow him? ] Wee must acknowledge y naturally  
there is nothing in vs but vtter wickednesse, and  
that GOD might iustly holde vs accursed. Al-  
so wee must thinke our felues to bee as folke that

haue their armes and legges broken, yea and as  
men vtterly dismembred, so as we haue not one  
whit of strength in vs, at leastwise as in respect  
of our felues. And: et for all that therewithall  
wee must not doubt but that God accepteth vs to  
him, when wee liue in with our Lorde Iesus  
Christ by right faith and pure affection, acknow-  
ledging him to be our king, and hauing our eyes  
fastened vpon the inuisible kingdome, as I saide  
afore. For if the wretched theefe which sawe  
death before his eyes, which was in as great tor-  
mentes as was possible, and sawe himselfe as it  
were behated of all the world, did put his trust  
in Iesus Christe: what ought wee to doe? A-  
gaine, in what state was our Lorde Iesus Christ at  
the same time? He hung vpon a crosse full of  
reproche and shame, all men did spit at him, all  
men did spite him. And yet, notwithstanding  
that reprochfull state, the poore wretch ceased  
not to behold life in death, and to say, Lorde re-  
member me when thou commest into the king-  
dome. But now wee knowe that Iesus Christ is  
exalted to the right hand of GOD his father,  
and hath soueraigne power ouer all creatures:  
so that if wee yeeld him not his due honour now  
that he is entered into his glorie, wee shall haue  
no excuse at all. True it is that he was once  
hanged vpon a gibbet full of reproch and shame:  
but yet wee see therewithall that the same was  
turned into glorie and triumph, so as the victo-  
rie which he obtained was more royall than all  
the triumphes of all the Princes in the worlde.  
Seeing then that wee doe see that Iesus Christ  
hath ridde away all the slander of his crosse by  
the power of his resurrection: ought wee not at  
leastwise to looke vp to the kingdome where he  
dwelleth, whereunto he calleth vs, and which he  
hath purchased so dearly? Thus you see after  
what manner wee must put in vre this text of the  
*possessing of the land which he hath promised vs and  
purchased for vs.*

Besides this, when wee heare this saying,  
*that it is at our commaundment:* let vs vnderstand  
that it were a disauulling of the death and passi-  
on of our Lorde Iesus Christ, if wee should not  
bee fully resolu'd of this inheritance, accord-  
ing also as Saint Paule sheweth. If thou say, Rom. 10. 7.  
who is he that shall goe downe into the deepe,  
it is all one as if thou shouldst serche vp  
Christ againe from death. Then if wee imagine  
with our felues, alas wee bee wretched crea-  
tures, there is nothing but vtter weakenesse in  
vs, euill doeth so ouermaister that wee wote not  
what ro do, the diuell tormenteth vs, on the one  
side, and on the other side wee bee so fraile as is  
pitifull to see, and wee bee in trouble and in-  
quietnesse: if wee stande herevpon as quite out  
of heart and discouraged: Saint Paule sayeth it  
is all one as if we beleued not that Iesus Christ  
dyled for vs. For why? The death and Passi-  
on that he suffered are no trifling thing, but a  
thing of verie great price. Nowe then wee must  
take it to bee of power as it is, so that although  
wee see our felues in the mids of bottomlesse pits,  
yea & that very often and commonly, in somuch  
that when wee bee out of one gulie, by and by

wee enter into another, and therewithall Satan hath such power against vs and wee on the other side are so feeble, that we can scarcely stirre one finger: yet let vs not forbear to assure our selues, that the inheritance belongeth to vs still: for that is the honour which wee must yeeld to our Lord Iesus Christ. But therewithall let vs go forward still. After what maner? Let vs call to minde howe the Apostle saith, that like as our Lord Iesus Christ went out of the Citie as reiect-ed out of the companie of men: so we must not disdain to become like him, and to beare the shame and reproche of his crosse: for it becometh the members to be fashioned like to their body. And therefore let vs determine to goe after him, For those are the true markes whereby he knoweth vs to bee his. And for performance thereof, let vs vnderstand that wee must forsake the world in general, yea and our selues too. For the matter standeth not alonely vpon going out of the world. True it is that so long as it pleaseth God to haue vs lodge here, here wee must abide: but yet howsoever we fare, we must euer haue one foote vp, readie to goe hence whensoever it shall please God to take vs to him: so that if wee will be heires of the heauenly kingdome, wee must be but pilgrims and strangers in this world. Yea and (which more is) wee must go out of our selues, that is to say, we must not leane to our owne will and wit, but wee must ridde our selues of all selfweeing, and couet nothing but to goe vnto God. And if the world shake vs off and make a mocking stocke of vs, (as we see now adays how the poore Christians are lightly esteemed, so that they bee taken to bee as the ofscouring of the world, or rather as myre & dung, as saith S. Paul) I say, if wee bee so reiect-ed of the whole world: let vs beare it patiently. For why? Iesus Christ went out of the Citie Ierusalem, bearing the reproch and curse of the whole world vpon him: and therefore let vs bee readie to bee fashioned like vnto him. Also therewithall let vs determine to separate our selues from all

Heb. 13. 12.

1. Cor. 4. 13.

the vncleanesse that reigneth euerie where now adays in the world. And forasmuch as we can not possesse the heauenly heritage, vnlesse wee ouercome this doubting and fearefulnesse which plucke vs backe: inasmuch that if our mindes runne still vpon our owne feeblenesse, truly wee shall not neede any other thing to shake vs downe: whereas on the other side if we haue our eye vpon our captaine Iesus Christ, who alonely hath vanquished all feare, yea and euen death, and the diuell, & all his power: then may wee boldly goe on still, to ouercome all lets that may hinder vs or turne vs aside from following God whither soeuer he calleth vs: Let vs shut our eyes against all that euer may turne vs out of the right way, and let vs not doubt but that God wil alwayes be our guide, and worke in such wise, as he will outgoe all our desires, yea and all the hope that we can conceiue of him.

Nowe therefore let vs kneele downe in the presence of our good God with acknowledgement of our finnes, praying him to make vs so to feele them, that being cast down in our selues, wee may resort wholly vnto him, and acknowledging our selues to bee wretched offenders that haue deserued his wrath and vengeance, (yea euen wout euer being able to recouer out of endlesse death and cursednes) flee for refuge to the redemption that is purchased for vs by the bloodshed of his onely sonne. And that seeing our Lord Iesus Christ hath payed all our debtes, to discharge vs of them, and to beare the condemnation that was due vnto vs, and forasmuch as he offereth vs daily the fruite and effect of his death and passion: we may not doubt but that he will accomplish the thing that he hath begunne in vs, and by his holy spirit make the power of his resurrection auailable in vs, to the end that we may leade a new life, and bee stablished in him more & more, till we be quite rid of all the corruptions of our flesh, to bee taken vp into his kingdome. That it may please him to graunt this grace, not onely, &c.

## On Saturday the xiiij. of Aprill. 1555.

### *The sixth Sermon vpon the first Chapter.*

22 Then came you all vnto me and said, let vs send men before vs to search out the land for vs, and to bring vs word by what way we shall go vp into it, and into what Cities we shall enter.

23 That saying liked me well, and therevpon I tooke twelue men among you, of euery tribe one.

24 And they departed, and went vp into the Mountaines, and came to the riuer of Efcoul, and searched out the land.

25 And they tooke of the fruits of the Land in their handes, and brought them to vs, and brought vs word againe and said, The Land which the Lorde our God giueth vs is good.

26 Yet notwithstanding, you would not goe vp, but were disobedient to the commaundement of the Lord your God.

27 And you murmured in your tentes and saide, bicause the Lorde hateth vs, therefore hath he made vs to come out of the Countrie of Egypt, to deliuer vs into the hand of the Amorrhites, to cause vs to be destroyed.

28 How shall wee goe vp? Our brethren haue made our heartes to quaike, by saying: The people are more in number and taller of stature than wee. The Cities are great, and walled vp to the skie. And moreouer we haue seene there the sonnes of the Enakims,



Ere Moses bringeth to their remembrance the things that are contained in the xij. Chapter of the Booke of Numbers, howbeit that there seemeth to be some diuersitie at the first blush.

For there he declareth that such as should haue espied out the land, were sent by the expresse commaundement of God: and here he maketh no mention of it, but saith it was done at the request of the people. Now these two things may very well agree: that is to wit, that the people should desire to haue the enteraunce into the land known before they went any further: and also that God should allow that desire, yea or rather euen preuent it, accordingly as wee knowe that in all things he guided this people with a passing fatherly care, as shall bee shewed in the next Lecture. Therefore there is no inconuenience in it, that God, to shewe the people what care he had to guide them, should appoint spies to be sent: and that therewithall the people also on their part should require it. So then we see full that God bare with the people, when he graunted to send men to spie out the land. And let vs marke, that it was a condemning of the people, when the thing that should haue bene to their helpe and furtherance, did plucke them backe. And it is not reported alone of those whome Moses speakes off, to the intent that wee should blame them: but they bee set forth as an example and looking glasse, for vs to see our selues in, and to fare the better by it. If God beare with vs and giue vs meanes conuenient for our infirmities: let vs apply them to our vse, let them stirre vs vp to obey him, and let vs not in any wise be hindred by them. This (say I) is the thing that wee haue to marke.

But the chiefe point is this that Moses addeth, namely, *That the spies brought worde againe that the land was good, and that the people would not beleue it, but were disobedient to the mouth of God.* It should seeme that Moses rehearseth not the storie as it is contained in the place before alledged. For there it is said, that of the twelue which were sent, there were but two that hartened the people to enter into the land that was promised them, and that the other ten laboured as much as they could, to discourage those which were not verie well disposed of them selues. Seeing it is so, why doeth Moses say here, that the spies reported it to be a good land, as though they had encouraged the people to doe as God had commaunded them? Wee haue to marke here, that Moses hath not an eye to the greater number nor to the multitude: but to the better

fort of them. Although then that there was no more but Caleb the sonne of Iephone and Iosua the sonne of Nun, that made good report, and trauelled to make the people to obey God: yet are they preferred at Gods hand. Thus ye see that God esteemeth more of the sixth part than of all the rest. And it is a verie notable point, as wherof wee may gather verie good and profitable doctrine. For anon Moses will adde, that the greater part of those that were sent to spie out the land, saide that the Cities were great and walled vp to the skie. But as now he speakes but of the two that discharged their ducie.

Wee see then, that whensoever the greater multitude of men inclineth vnto euill, we must let them alone as though they were nothing worth. They bee not worthe to come in account, and wee must rather holde with a handfull of men whom wee see to teache vs faithfully and to giue vs good counsell: I say wee must rather followe one or two such, and let a hundred, yea a thousand others goe, than cast our selues into confusion with the greater multitude. And if euer this were needfull: it is needfull now in our time. For on the one side wee see how all things are turned vpside downe in the worlde: superstitions are so great and vnmeasurable as is pitie to see. If wee should frame our life to the common trade, what a thing were it? For all is infected with robbetrie, deceite, crueltie, treason, blasphemie, contempt of God, drunkennesse, whoredome, pride, and loosenesse. Nowe then, whosoeuer fashioneth himselfe to the custome of men, must forsake God and withdrawe himselfe from all goodnesse: he must giue himselfe to all lewdnesse, and plundge himselfe into all wickednesse. Lo to what point wee bee come. What is to be done: then? Let vs learne to looke vpon such as are able to guide vs aright, though they be but fewe in number: and let vs not be carried away by the greater multitude. For it wil not serue to shield vs before God, it wil not serue to lessen or to mitigate our fault. If we say, euery man did so: when I saw such a number of men followe that trade, I put my selfe in companie with them: & to my seeming, y thing that was so commonly vsed, could not bee but lawfull: the alledging of such fond excuses will stand vs in no stead, for we shall win nothing by them, as I saide afore. And therefore let vs follow those to whom God hath giuen the grace to shew vs y right way. Though there be but three or foure of them, let vs esteem them no lesse than if they were an hundred thousand. For God passeth not for the greatnesse of the multitude, as it is said alreadie.

Num. 13. 2.

Num. 13. 31.  
32. & 14. 6.

Againc, on the other side, as concerning Religion: are they that stickc to the purenesse of the Gospell, more in number than the Papiſts, Turkes, and heathen men? No surely. Inſomuch that if wee bee compared but with the Iewes which are a curſed offſcouring, whom God hath ſo rooted out as there remaine verie fewe of them: yet notwithstanding the Chriſtians which are willing to giue themſelves ſimply to the ſeruing of God according to his word, are ſo fewe in number, as the other may farre paſſe them. What would become of vs then, if wee ſhould followe the greater number? And yet wee ſee howe a great ſort of ignoraunt folkes doe take vpon them to ſay, Tuſh, as for them that take vpon them to alter Religion, they bee but a verie ſmall number, and are they wiſer than all the world beſide? Thus you ſee how moſt men gaſe vpon themſelves, and caſt a ſtop in their owne way, to barre themſelves from coming to Gods truth. And what is the cauſe thereof? Euen their blearing of their owne eyes, by gaſing vpon the greater multitude which goeth to deſtruction,

But contrariwiſe, let vs condemne the whole world, as Noe was ſaine to doe in his time. And that condemning of his was not in vaine: for he and his houſhold were ſaued by it. And although they were not aboue eight perſons in all: yet durſt they ſet themſelves againſt ſy whole world; and ſo muſt wee doe. Though all the whole world criec out with one voyce, that it is not now needfull to reſt vpon the holy ſcripture, and that the opinions of the great wiſe men of the world ſhall ſtand: let vs giue care to that which GOD ſayeth. Albeit there were but one man that laboured to bring vs from the errors and ſuperſtitious that haue full ſcope euerywhere: yet let that one man bee more eſteemed at our hands, than a hundred thouſand others. For wee ſee the rule thereof that is giuen vs here,

And although Moſes was the writer of this Booke: yet is it the holy Ghoſtes dooing, who vſed him as an inſtrument. Now then, where it is ſaide *That the ſpies reported it to bee a good land:* wee ſee that the two are ſet downe at it were in the roome of all the twelue, and the other tenne are laid vnderſoote. For they were not worthe to bee remembered, and we knowe that God deſtroyed them for their vnuſtineſſe. Then if there bee any deceiters that ſeducer the common people, ſo as their wicked doctrine is receiued, and men like well of them, and in the meane while there are very fewe that teache vs to ſerue God purely: let vs heare thoſe fewe, & let vs not ſticke to ſay, Theſe are the teachers that inſtruct vs rightly what wee ought to doe. Though the number of their aduerſaries be neuer ſo great, let vs not make any account of theſe, for ſomuch as we ſee that God deſtroyeth them, & that they be as it were raiſed out of his booke: for behelde, this ſtorie written by Moſes is the very regiſter of God. Inſomuch that whereas on the one ſide ten men had conſpired to miſcarie the people, they were all reiecte, & God made no reckning nor account of them. And [on the

contrarie part] whereas there were but two that encouraged the people faithfully: thoſe were put in number for all ſy reſt, for they were well worthy to be eſteemed as miniſters and ſheperdes in Gods Church, for their due perſeuering of their charge. Therefore if we marke this text, we ſhall be thoroughly armed and fenced againſt all the ſtumbling blockes ſy trouble moſt men, who when they ſee a ſort of dogges barking at Gods truth, are vtterly at their wits end, and knowe not what to doe nor where to become. Wherefore let vs looke to obſerue the rule that God giueth vs: & then ſhall wee euer keepe on our courſe, & neuer be turned out of the way for the troubles and diuiſions that we ſee in the world.

And hereunto alſo ought that to ſerue which Moſes addeth, *You would not* (ſaith he) *but were disobedient.* To whom? He ſaith not ſingly vnto God: but vnto the mouth of God. This manner of ſpeache might ſeeme harſh at the fiſt ſight: but yet it importeth good doctrine. Wee know that men are alwayes deſirous to excuſe themſelves whē they withſtand God and incounter his word: and yee for all that they ceaſe not to proteſt that they meane not to be againſt God. Their intent then is, that men ſhould not thinke them to doe that which they doe. But here to cut off occaſion of all ſtaringholes, the holy Ghoſt ſaith expreſſly, that we muſt yeeld to Gods mouth. And what is meēt by this mouth of his? It is his vttering of his will vnto vs, when he ſpeaketh to vs by his miniſters, by his Prophets, and by ſuch as he raiſeth vp in his Church to gouerne his people. That then is ſy thing that wee muſt take heede vnto: for God will not ſhewe himſelfe to vs in viſible maner. True it is that at the ſame time he gaue ſignes & tokens, to the end it might bee knowne that he himſelfe ſpake by Moſes: but yet in the meane while he vſed Moſes as his inſtrument, & therewith all confirmed his lawe which was publiſhed at that time. After him came the Prophets, and them alſo did God vſe as his mouth: but in the Gopſell wee haue his mouth open moſt of all. So then let vs marke well, ſy they which proteſt that their intent is to ſerue God, & in the meane while make none account of his word, as it is vttered and left in writing: are but hypocrites, yea euen ſhameleſſe hypocrites, becauſe the dedde it ſelfe proueth them liars. For whereas they on the one ſide ſay that their intent is to ſerue God: and God on ſy other ſide intendeth to trie our obedience by ſetting his word before vs: ſy ſame is a good triall to diſcerne whether our ſaying that we be his ſeruantcs, be ſo in good earnest or no. For thereby it appeareth, that they hearken not to his word, but rather reiect it, & preferre their owne opinions and fancies before it. And ſo yee ſee a point that yee ought to marke wel.

And hereby it appeareth how much ſy whole world is to be condemned now adayes. For ſy Papiſtes can well ynough ſay, ſy their intent is to be ſubiect vnto God: yea & to what purpoſe elſe do they take ſo great paines, & martyr theſelves in their fooliſh deuotions? All the Idolatries which they commit, they terme by the name of Gods ſeruiſe. But yet for all that, behold, wee haue the  
 holy

holy scripture wherein God hath vtered his will vnto vs, and he will haue men to be ruled thereby. This is alledged to the Papistes, to the end they should not followe their owne lykings, but submit themselues to the bridle in such sorte as God hath layde it vpon vs, and beare his yoke quietly. But contrariwise, they will needes ferue God after their owne imaginations, as we see by the confused mingling that is among the, [which maketh it manifest] that they haue no care at all to obserue Gods commaundements. For their saying is, mee thinkes that this is good, thus were we taught by our fathers. Whereby we see that they doe flately resist Gods mouth. They will not stick afterward to say, O wee worship God. Ye amarie, but God will haue men to hearken to his mouth, and we knowe what maner a one that is: namely euen the same wherewith he hath spoken by Moses and the prophets, and finally by the Apostles by whom he hath taught vs familiarly all that euer hee would haue vs to doe. So then let vs nowe take good heede to this doctrine, for wee cannot disobey Gods mouth, that is to say his word, but it is a manifest despising of him: for they be things that differ not, neither can they be separated asunder.

Furthermore not onely the Papistes doe prouoke God by resisting his word: but also we see that euen they which possesse the Gospell, will beleue nothing but that which lykeeth theselues. For what reuerence hadh the holy scripture nowadays among a number of men? In dedde the word *Gospell* costeth them nothing: but in the meane while, if a man tell them that God sayth not any thing which is not there: euey man takes vpon him to bee an interpreter: or els hee sayth, mee thinkes this is harde, and as for that, I cannot digest it. And so, after as euey man mislyketh of the holy scripture, so taketh he leaue to reiect one thing or other, whereas notwithstanding, wee should in all pointes haue our mouthes shut when God speaketh, and our eares open to receiue whatsoeuer he sayth vnto vs. Forasmuch then as we see that the doctrine of the Gospell is so despised throughout the worlde, and euey of vs shooteth forth his owne bolt, and wee will needes haue such shiftes and deuises as lyke ourselues, so as if any thing seeme euill vnto vs, wee reiecte it: it may easily be gathered by the sight thereof, what horrible condemnation is prepared for all such as disobey the mouth of God. And therefore let vs learn to temper our selues with such modestie, and sobernes, that as soone as we haue any record of Gods truth, wee may yeelde vnto it without gainesaying. Let that serue for one poynt.

And morcouer let vs extend this doctrine yet to a further vse: which is, not to be inquisiue of Gods truth, furtherforth than it is vtered in the holy scriptures. For God will not haue vs to fall (as yce woulde say) to pulling out of his bowels, as they doe which will needes bee searching out of measure, and more than they haue leaue to doe. We shall see a number of fantastical fellows & giddibraind persons,

which cast forth sond & tryfing questions, and turmoyle heauen & earth, & are neuer contented, but are alwayes busie & full of vniquietnesse. Now, this is a curfed & deadly disease. And therefore let vs learne to hearken vnto God when he speaketh to vs, & not to couet to know any more than he hath taught vs, & setteth daily before vs in the holy scripture. Let all our wisdom be to receiue y which is vtered vnto vs by y mouth of god. It followeth how Moses vpraided y people, that they murmured in their times, saying: Beholde, because the Lord hateth vs, therefore hath he brought vs out of the land of Egypt, and brought vs hither as to a buriall place. For our brethren haue made our hartes to quake, telling vs that they sawe Giants in the land, and that the townes are walled up to the cloudes. And to what purpose shal we goe? Here wee see that when men begin once to doe amisse, the mischief waxeth stil worse and worse, vntill it become to the full measure. It was an euill beginning aforehand, when the people resisted God, and would not followe to enter into the land at the commaundement of Moses.

But is this all? No, behold here is yet a much more curfed blasphemie, in that the people spyteth GOD, repnyng at his bringing of them out of Egypt, and charging him with hatred towards them. And wherof came this? No doubt but hee maketh it playne: namely for that men seeke couert in dooing euill, and make no conscience to accuse God and to blaspheme his holy name, to the ende to haue some colour wherewith to hide their owne wickednesse. Thus you see how men deale, when they cannot finde in their hartes to yeeld vnto God. They will needes still iustifie themselues in their disobedience, specially when God preacheth vpon them and holdeth them at a bay, yea and layeth in such euidence against them, as they be convicted: for then doe they seeke startingholes to iustifie themselues euen in despite of God, accusing him and laying all the fault vpon him. Truly this is a curfed kinde of dealing, but yet we see it is common, inso much that men doe make euen an arte of it. How many are there to be found, that wil not blame God to cleare themselues? If a man blame them for it, and charge them with their faultes: they will not graunt that their intent was so: but yet the dedde bewrayeth that it is so. If a man bee rebuked for his vices, with whom hath he to doe? In dedde it maybe y it is but a mortall man which findeth fault with him & sayth, thou hast done this or that: but yet must he vnderstand that the iudgement is Gods. When soeuer any man telleth vs that we haue done amisse: wee must not looke at him that speaketh, for Gods word is the iudge. Therefore must euey man cyte himselfe, and as oft as he is warned of any offence, he must offer himselfe to Gods iudgement feare, & consider y y is the place where he must appeare to make his account. Now let vs se how euey of vs is inclined or disposed to cōfesse his faultes. Nay, contrariwise we seeke al y shifts we can, to shroud our selues, & we haue our lurkingholes, inso much y euen whē we be too manifestly convicted of our sins, yet we

ceafe not to wrangle still. But our Lord will not suffer vs to scape him so by our fond excuses. He followeth still vpon vs, and then begin wee to gnash our teeth at him. We see that these would excuse themselves. But when they fall to replying, with how for see we not that the euill is alieady apparant? Therefore when men perceiue themselves to be so preaced at by Gods word, they become as wilde beastes, they spit out and cast vp their poyson, they spite God apparantly, & rayle at his word. And would God y examples thereof were not so common as we see they be.

Wherefore let vs marke, that this text ought to serue vs as a looking glasse, wherein to behold the frowardnesse that reigneth throughout the world. And when we haue done amisse, let vs learne to absteine from wilfulnesse. For else in the ende we shall fall into the bottomlesse pit of blaspheming God, & if we continue in that stub bornes & vnwillingnes to acknowledge our own vices, in the end we shall fall to cursing God furiously, as it befell to these wretches of whome Moses speaketh here. For when men wil needs maintaine themselves after that sorte in their wicked quarels against God, they fall not onely into disobedience, but also into sturdinesse, yea euen into most shameful & beastly sturdinesse, as we see here. It was too grosse a fault already, when the people had said, how shall we goe, or what can we do, seeing the townes are so strong and the people so giantlyke? It was too much already to resist God after that fashion. But behold, here is yet a more excelsiue vnthankfulness. For in stead of bethinking themselves of Gods grace, in deliuering them from the thal-dome of Egypt they fall to rayling at him. What (say they?) Would God haue fetched vs out of the land of Egypt, if he had not hated vs? Now alas what hatred was it! When God pitied his poore creatures, they were euen at the last cast: they were intreated lyke wretched slaues, yea euen to the drawing of the bloud out of their vaines: they were so cruelly handled, as was horrible to see: & in the end the tyranny was grown so farre, that all their malechildren were murdered, of purpose to make cleane riddance of them, and to wipe out the very remembrance of them. Euen at this pinch, did God haue compassion vpon the people. Could any greater goodnes haue bin shewed? And when as he saith by his prophet, My people, what harme did I thee in bringing thee out of the land of Egypt? doeth it not appeare thereby that they were too too malicious and frowarde? I planted a vine [sayth God] and looked for good fruite: & now thou wilt choke thy maister with thy fowernesse.

Now then seeing that this deliucring of them out of the land of Egypt, was a singular warrant of Gods goodnesse, loue, and mercie towards them: must it not needes be that they were stark mad, when they twited God with his bringing of them out of Egypt, charging him that he did it of hatred towards them? Were it possible that men should ouerhoote themselves so farre, if they were not become starke deuals? No: but as I sayd afore, this doctrine is written of the

Iewes that were in the time of Moses, to the intent that we should profite in the feare of God by their example, and beare in minde that they which will needes stand lo wilfully in their vices, shall in the end fall to flat spiting of God, and blasphemie his name. turne good into euill, deface his mercie as much as they can, mingle heauen and earth together, and make a helllike confusion of all things. Wherefore let vs stand in awe, and walke on in humilitie and warinesse, glorifying God. Againe, when we haue committed God any fault, let vs be afrayd, yea and euen mourne for it, and not pretend any matter or quartell against God, but rather flee to his onely mercie for refuge, being vtterly ashamed and cast downe in our selues. And so ye see what we haue to marke vpon this text, where it is sayd that the Iewes murmured in their terts, saying that Gods bringing of them out of the land of Egypt, was because he hated them.

Now furthermore it behoueth vs to marke, that the cause of their rayling, was for that they knewe not Gods power, notwithstanding that it was apparant to them. For although they had felt it enough, & more than enough to haue confirmed the withal: yet neuertheles, as soon as they heard speaking of the talnesse of their enemies, of their walled cities, & of their strong holdes: by and by their hearts faled them and they were vtterly dismaid. And why? Surely God had giuen them prooffe of his mightie power, to the intent they should haue trusted to him as I haue sayd heretofore. But what for that? They shut their eyes at all those things, and therewithall fell to grudging allsoone as they heard of any distresse. And euen so doe we. For when God calleth vs, or commaundeth vs to goe: we will see aforehand whether there be any lettes or no. How shall I goe, say wee? for there is this let and that let: and as for me, I haue no strength at all. And in the meane season we consider not that God is strong enough for vs, and that it is his power which maketh vs to walke on, and to ouercome all that euer the deuill trumpeth in our way. Now then, wee can neuer yeeld God his due honor, to trust in him, to put our selues into his hand, and to hope that he will helpe vs and giue vs the vpper hand of all things that may turne vs out of the right way: except we haue an eye to the benefitts we haue receiued before. And so we see that Moses rehearseth not here a single storie, y we might the better know what God hath willed vs to doe: but rather that he setteth before our eyes what we be, together with the vices that are but too common among vs, to the end we should learne to put our trust in Gods strength. What is to be done then? We see our owne frailtie, howbeit not so much as were requisite: but yet, that which we see ought to make vs hang downe our heads. Neuerthelesse, when we knowe once y there is no power in vs to follow Gods will: let vs step to the remedie, let vs not be out of hart for it, neither let vs doe as they doe which thinke themselves quit because they haue not wherewith to stead y urne, saying, oh syr, I am of flesh and bloud, I am a man. And  
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what is that to say, but that thou art in sin, and vnclene? but manie men say so, to the intent to waite their handes of it. They may well say, as for me, I haue not so great strength: true it is that I ought to doe it, but I am not able. Yea marie, but is there not a God ȳ can do it for vs? yes: and therefore when we once knowe our owne weaknesse, let vs learne to seeke the remedie, forasmuch as god hath promised vs ȳ spirit of strenght, that being vntoed thereupon, wee may not doubt but that wee shall ouercome all our enemies, and all the assaults that can be made vpon vs. Furthermore let vs also consider ȳ power of our enemies, and the greatnesse of temptations. For wee haue not to doe with fleshe and blood, they that fight against vs are not mortall and transitorie men, but they be all the powers of the ayre, and the prince of the worlde practiseth all ȳ he can to discredit vs. Now therefore, when we once knowe the force of Satan, and the meanes that he hath to breake vs, and to vndoo vs; let vs not faile to take courage, and to bee of inuincible constancie. And why? for we know ȳ our God hath promised vs the vpper hand of al that cuer Satā shal practise against vs. And therefore it is he ȳ we must trust vnto. Thus we see generally how we ought to put this doctrine in vre.

Now haue we to goe through with the rest of the similitude which I glanced at here before: which is, that we must consider, that seeing God doth call vs nowadayes, not to the possessing of the lande of Chanaan, nor to be lodged here in this world for a fewe dayes, but to come to the heauenly lyfe, and to the immortall inheritance: it becommeth vs to take courage, and to acquaint our selues with this doctrine. And seeing that God hath told vs, that his reaching of his hand once vnto vs is not in vaine, and that he will goe through with his worke: wee on our part must determine fully to goe through with our course, and not to shrinke in the middes of the way. Thus ye see, first of all that we be more to blame than the leues of olde time, if wee hearken not to Gods mouth, considering that his intent is not, only to giue vs an earthly dwelling place to lodge in, but to call vs right forth to the kingdome of heauen, and to the immortall glorie; whereof wee be made partakers aforehand by hope. And besides this, wee see after what sorte our Lord hath called vs. For he hath not giuen vs such Spyes as were giuen to the people of olde time, he hath not giuen vs a doozen persons to report vnto vs what maner a land it is: but hee hath sent vs his onely sonne, who is a faithfull witnessse of the inuisible heritage, yea and he hath giue vs good hanfel thereof in his rising againe. Wee haue the twelue Apostles which were chosen according to ȳ number of the tribes of Israell, & they were as good as twelue r̄peters to make gods voyce heard throughout the whole world. And besides them, there hath bin a great cloude of witnessses, as the Apostle termeth them in the twelfth to the Hebrewes, whereby he meaneth that if we were not ouer dull, & worse than vnthankful & churlish: it might well suffice vs to haue such an infinite

multitude of witnessses [to auow & warrant] our faith. Now then let vs learne, that if we fight vnder Iesus Christ, who hath told vs that sin is ouercome by his death and passion, & the bondes of death are broken to the intent to set vs free: it becommeth vs now to looke vpon he auen, & to march on boldly through ȳ world, forasmuch as he being risen againe, sheweth vs that the possession of righteounesse and lyfe is assured vnto vs, because the power of his spire is vntoed therein. Seeing we haue such a confirmation to warrant vs to the kingdome of heauen that is promised vnto vs: should we be cowardly? what excuse will there be if we play the dastards and nice cockneyes? But to the end we may obey our God and not prouoke his mouth: let vs fal to strengthening of our selues in him. For what cauled this wretched people to turne away so from his calling? Euen their considering of their enemies force according to their owne nature, and their forgetting of God and his power in the meane while. Let vs learne then to make such account of the strength of our God, as that wee may by the power of his spire gette the vpper hand in all encounters that hee bringeth vs vnto: for hee will not haue vs to be idle in this present lyfe. Hee coulde well enough fet vs in quiet at the first instant, so as wee shoulde not be troubled any maner a way, nor the worlde make warre against vs, nor we be tempted at all by our owne fleshe, and that Satan should bee far of from vs: God I say coulde well maintaine vs in ease at the first instant: but he intendeth to trye our patience: for he will haue vs to be men of warre. Wherefore let vs on our side fight, yea, let vs fight lustily: and if our enemies bee too strong for vs, (as wee finde that they be in deed) let vs flee for refuge to the helpe that our Lorde hath promised vs, and wee shall ouercome all lets if wee fight in the strength of our God. But yet let vs marke that wee must fight vnto death, and not dye once onely: but haue death present daily.

For what else is a Christen mans lyfe, than an induouing to renounce the worlde and all his owne affections? And therefore looke how many good thoughtes wee haue, so manie are the deathes of our owne froward nature: so as it is not possible for vs to serue God one day, but we must dy a hundred, yea and a thousand times: I saye wee must dye by beating downe the sinfulnesse of our owne nature: for wee bee full of vices. So then let vs marke well, that God is so farre of from making account of Liuet-hearted seruants, that delight in ease, commoditie and pleasure: that hee will not onely haue vs to fight, but also to be ready to dye, and to put the doctrine in vre which I come now to touch: that is to say, to be changed and renewed euerye minute of an houre.

Moreouer let vs note also, ȳ lyke as our Lord Iesus Christ was buried after hee had bin crucified and suffered ȳ reproch of his death: so must we be buried too. For it is not enough for vs to dye one day and no more, as some doe, (which

Rom. 4. 35.

Col. 3. 2.

Rom. 1. 4

Psal. 138. 3.  
& Phil. 1. 6.

Rom. 8. 23.

Apoc. 1. 5.  
Rom. 8. 11.  
& 1. Cor. 15. 20.

Heb. 12. 1.

haue good braydes, so as ye would thinke them ready to forsake themselves vterly, and there appeareth great willignes in them to renounce the world: but suddenly they will needes fall to resting there, and they can no skill of entering into the graue:) But we must holde out in it, so as when wee haue once learned to dye with Christ, and to crucifie our olde man as S. Paul termeth it to the Romans: we must also be ready to goe into the graue, that is to say, all that euer is in vs as in respect of the world and of our owne fleshe, must be vterly abolished, and wee our selues become nothing. To be thorse, wee must desire nothing but to haue our lyfe hidden with Christ, (as sayth Saint Paul to the Colossians) yea and to haue it hidden til his coming againe. But in any wise let vs beware that wee be not vthankefull: for we shall neuer take courage, but by considering the inestimable worthynesse of y good things whereunto God hath called vs. And therefore when we heare that the people considered not Gods bringing of them out of the land of Egypt: let not vs followe that trace, for it were the next way to put vs out of hart. So then, we shall neuer make anie account at all of Gods benefites which wee haue receiued already, and which he shall haue made vs to feele: except we haue our eye alwayes fast set vpon the promised land, that is to wit, vpon the euellasting lyfe. And therefore on the one part we must oftentimes be thinke vs of Gods benefites, and call to minde his goodnesse and mercie towards vs which we haue felt. But that is not all that we haue to doe: when wee haue once considered how God hath shewed himselfe to be our redeemer, how he hath taken vs out of the horrible blindness wherein we were, how he hath inlightened vs with the brightnesse of his Gospel, and how he hath done vs so many good turnes euen in respect of our bodies, as we ought well to vnderstand that he hath shewed himselfe a father and sauour towards vs: but specially when we haue thoroughly weyed or rather worshipped the goodnes which he hath shewed vs in all the spiritual benefites y we haue receiued at his hand: (for they be the excellentest, & we also ought to esteeme them more than al the bodily things that we could haue had at his hand:) whe

we haue once considered all these things: then must we also be thinke our selues whereunto it is that God calleth vs, that is to wit, to the kingdome of heauen. Therefore we must alwayes haue our countenance as it were set fast vpon the heauenly lyfe, and looke thitherward, so as all our wittes, all our desirs, and all our indeuors tend thither. For if we haue not an eye to the kingdome of heauen: wee must needes shrinke at euery incounter euery minute of an houre. Thus then ye see what wee haue to doe in that case. And moreouer to the intent our hartes quail not as Moses sayth here: let vs in deuer to strengthen our selues with the power of the holy ghost, and consider that (as it is sayd by the prophet Esay, and alledged by the Apostle in the Epistle to the Hebrewes,) the Gospel hath this propertie and nature with it, that when wee feele our knees weake and trembling, when our armes are feeble and after a sort brood and broken, and when we be hemmed in on all sides with impediments that hinder vs from following our vocation: it maketh vs to resort to Gods word, which ought to strengthen vs and to make our armes and legges sound and lustie againe, and specially to strengthen vs in our hearts and mindes.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them better than we haue done, so as we may repent vs rightly of them, and being ashamed in our selues resort vnto him, assuring our selues that (as he hath promised to receiue all wretched sinners that come vnto him vpon trust of his grace by meanes of the death and passion of our Lorde Iesus Christ) wee shall be accepted of him and and his wrath pacified towards vs, though wee haue prouoked him neuer so much. And let vs pray him, not onely that wee may obteyne forgiveness of our sinnes past: but also to guide vs henceforth by his holy spirite, and to drawe vs from all the vanities of the worlde, so as hee fashion vs according to his owne righteousnesse, and make vs feele the fruite of the victorie and triumph that is prepared for vs in heauen. That it may please him to graunt this grace, not onely to vs but also to people & nations of y earth, &c.

## On Wednesday the xvij. of April. 1555.

### *The seuenth Sermon vpon the first Chapter.*

29 And I sayd vnto you, dread not, neither be afraide of them.

30 The Lord your God which goeth before you will fight for you, lyke as hee did with you in Egypt before your eyes.

31 And in the wildernesse where thou hast seene how the Lord thy God bare thee (euen as a man beareth his sonne) in all the way which ye haue gone, vntill ye be come vnto this place.

32 And yet for all this, you haue not beleued the Lord your God,

33 Who to prouide you a place to pitch your tentes in, went before you in the way, in fyre by night to giue you light in the way that you should goe, and in a cloude by day.



Hardinesse were well taken, it were an excellent vertue worthie of great prayse, and exceedingly requisite in a mans life. For if wee be fearefull, and haue not a stout courage to dee well:

it will be an easie matter to caue vs to all naughtinesse. But yet for all that, the worlde knoweth nothow to bee hardie . And that is the cause why men are so much giuen to rashnesse, & so bold & ouerbold to aduerture vpon foolish matches without aduise. But if we aduerture vpon things on our own head & fancie, & put not our trust in God; it is a building without a foundation. Neuerthelesse, it is not for vs to looke for Gods helpe, further forth than he hath bound himselfe to it by his promises . The way then that we ought to be hardy, is that when we haue once fought our Gods will, we obey it simply without attempting any thing at our owne pleasure. Be wee once at that point, wee must examine our owne strength and abilitie, and finding nothing but weakenesse there, wee must vterly distrust our felues and resort vnto God. And forasmuch as he of his owne free goodnesse vouchsafeth to assure vs that hee will not leaue vs at our neede: wee must thereupon conclude, y we cannot miscary being vnder his protection.

Now then wee see that the true hardinesse which God alloweth of, is when men trust not to themselves, ne leane to their owne wit and reason, but yeelde themselves wholly to him that ought to gouerne them, and depend vpon his grace for all things which they want, and thereupon goe forward stoutly, without shrinking or swaiaing one way or other. And this lesson is shewed vs in the text that I rehearsed euen now out of Moses. For there hee exhorteeth the people to hardinesse, and sheweth them why. *The Lord your God (sayth he) will fight for you.* As if hee should say, If you esteeme your felues the more for your great multitude, or thinke to ouercome your enemies by your own power: it is but foolish presumption, and God wil punish you for being so puffed vp with pride . And if ye should attempt any thing without Gods leaue and without hauing his worde for it: that also were an ouerweening which should not scape vnpunished.

But forasmuch as God is on your side, and you haue his promise that he will not faile you, and you be not come hither but by his leading of you with his owne hand: *Be not afraid* . Thus sendeth he them to Gods will, to the ende they should not doe any thing which is not lawfull. Again, he will haue them to leane altogether to Gods promises, and because they could not haue in themselves the things that were requisite: he will haue them to hope that God will assist them. Now, this was spoken to the Iewes whom Moses gouerned at that time: but yet is it a doctrine whole vse is euerlasting in Gods Church, as is sayde afore. We haue not the Chamaites for our enemies against whom to fight: but yet doe wee knowe y this present life of ours shall not be idle; but that God will haue vs kept occupied

lyke men of warre that are waged to battell. And who be our enemies? Satan with all the flutes that he hath, and all the vnbeleeuers through whom we must passe. For here wee be mingled with such as seeke nothing els but the destruction of Gods children, we haue infinite temptations, and to be short wee neede nether to go out of our felues to finde incounters enow: for all our lustes, and all that springeth of our flethe, is deadly enmitie against GOD, as sayth S. Paul to the Romans. Seeing then that God hath ordeyned that wee should mainteine battell all our lyfe long, and wee haue a greate sorte of enemies, yea and those vary mightie and strong, which neuer cease troubling of vs: it behoueth vs to get vs hardines: for if we flinck, anon we be ouercome. Therefore it standeth vs on hand to be armed with innumerable consti-  
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Rom. 8.7.

But yet for all this, the matter lyeth not altogether in being desirous to serue God, & to attaine fro the foolish attempts y eary men away.

For there may be some that are pliable enough, & which would faine doe the things that God commaundeth: but therewithall they be puffed vp with a fond selfeweeuing, bearing themselves in hand that they be able to compasse the things that they haue to doe, and trusting to their owne reason. But our Lord cannot abide to be robbed of the honor that belongeth vnto him. For what haue wee whereof it is lawfull for vs to boast? When we haue gathered all our powers vnto vs, wee shall finde them to be nothing but a vaine and fond shew. And therefore wee must bee faine to put to the second poynt which I haue touched. Which is, that here we be warned to submit our selues to the obedience of God, so as we seeke the things that he giueth vs leaue to seeke, & aske counsell at his mouth what things he lyketh and alloweth: to the intent that knowing our selues to bee ouerweake, yea and that there is no wisdom, strength, nor towardnesse in vs, but that alour powers fayle vs: wee may pray him to guide vs and to giue vs good direction, and to hold vs vp with strong hand, so as wee ground not our selues vpon our owne weening or opinion, but altogether vpon the assurance of his worde. Hath God promised to helpe vs? then let vs not doubt but he will doe it. Haue we no promise at his hand? then must wee needes be at our wittes ende, till he comfort vs and strengthen vs by shewing vs his wil. Thus yee see what wee haue to marke vpon this text of Moses.

And therefore although it be vnpossible for a christen man to step one step without falling; yet must wee not be out of hart. The reason is, because wee haue Gods promise, *that he will fight for vs.* Our fighting (sayth Saint Paul) is not against fleshe and blood; beholde, all the powers of the ayre are against vs. For the diuill is named the prince of the world, he is about vs, and holdeth vs as it were betwene his pawes and in his throte, so as he is lyke enough to swallow vs vp euery minute: of an houre lyke a lyon: and we haue neither strength nor force to withstand him.

But yet for all that, we must conclude, that forasmuch as we be in the protection of our God, we be sure of the victorie, if we fight well. Therefore let this saying be well printed in our minde, *that the Lord our God will fight for vs.* When there is any question of doing well, the Papistes cling to their own freewill, and it seemeth to the that God layeth the bridle in their necke, so as they be able to doe this and that, whereby they overthrow themselves as they be worthy. But contrariwise let vs flee to our God, and hope to haue him doe the things that we cannot doe.

Further more let vs marke well, that this doctrine could not stande, vnlesse wee were vnable to fight for our selues. For were wee of power to resist our enemies, Gods fighting for vs were more than needed. Then doth it follow, that his fighting is because wee haue no power at all, because our armes are as good as broken, and because wee bee lame from the sole of the foote to the crowne of the head. And in good sooth, if the Iewes hauing to doe but one lie with mortall

and transitorie enemies, needed to haue God to fight for them: what had we need of? I pray you, when wee see Satan and all the world ready to giue assault vpon vs, yea and that he hath already gotten the forehand of vs, and in the meane while wee haue neither wall, nor banke to holde them out, but (which is worse) all our owne lustes are as darts wherewith Satan may serue his turne to wound vs with all: can wee defend our selues, hauing so hard a battell to beare out? No: and to wee see how the poore papistes are deceued, in perswading vpon their owne freewill, and in bearing themselves on hand that if they haue neuer so little helpe of God, they can well enough get the vpper hand of Satan. On the contrary part, it is not sayd that God will supply some little default with his power, and that wee must fight first to prevent him: it is not sayde so, but that *it is our God that fighteth for vs.* It followeth then that all that euer wee doe, is done by the onely power that hee giueth vs, so as it is borrowed of him.

True it is that we would fayne runne, & that wee make great inducers to serue God: but whereof commeth that, but of this, that knowing our selues to bee vterly vnable, wee presume not vpon any power or abilitie of our owne, but doe feele that we be not yet come to perfection? And so, to be short, all our fighting commeth of the meere grace of the holy Ghost.

True it is that God worketh not in vs as in logges or blockes: for his will is to exercise vs as I haue sayd already. Therefore when we should doe well, wee must haue a good mouing and a liuely affection: and although wee haue bin led and drawen away, yet must wee take courage to enforce our selues, that God may worke in vs as in his instruments. To be short, the battels of the faithfull are paynfull enough: but yet for all, we must come backe to this point, that it is God which worketh by vs, and that all that euer wee doe proceedeth of him, inasmuch that without him wee could not stir one finger, no nor so much as thinke one good thought. And so yee see how this saying *that the Lord our God fighteth for vs,* is accomplished. When wee be once come to that poynt, although our enemies be neuer so terrible, yet let vs not be as men dismayed, assuring our selues that God alone is strong enough for vs, and that although all the world should set themselves against vs, yet ought wee not to care for them.

Haue wee made that account once, with full purpose to withstand all Satans assaults: we must also put the same doctrine in vre in all the rest of our lyfe. And so, when wee see in our selues beset with neuer so many wicked persons, and that they lie in wayte for vs, continually following their lewd practises and deuities: what haue wee to doe? Wee must walke on playnly and vprightly, and not hold with the hare and hunt with the hound as they say.

When wee see that the wicked labor all that they can to overthrow vs, let vs not doe as they doe, but let vs looke what God commaundeth vs, & frame our selues thereafter. And besides

besides that, let vs consider, that we shall bee as a pray to them, if God had vs not in his keeping. But seeing hee hath promised vs that hee will haue a care of vs, (as in deede he is our father) and that he will maintaine vs in our iust quarrels, and set himselfe against all such as labor to oppresse the right: forasmuch as hee of his infinite goodnesse vouchsafeth to take our case in hand: let vs goe on hardily, and although our enemies be neuer so wily, & haue the world at will, and haue a number of practises ready for vs: let not all this abash vs, nor make vs to step out of the right way. For why? seeing that God is on our side, what a shame were it to preferre mortall men before him, as though they were able to get the vpper hand of him? So long then as the creatures are not able to preuaile against God, let vs assure our selues of the victorie, forasmuch as it cannot but fall on our side. Thus you see how we ought to apply this doctrine of Moses to our vse.

Furthermore we must also wey well this saying which he addeth, namely that *God had giuen them a hartie thereof in Egypt*, so as they had good warrant to put their trust in him, and that *throughout the wilderness he had ruled them lyke little babes, and borne them in his armes*. Seeing it is so (sayth hee) that you haue had proofe of the power of your God in deliuering you from the handes of your enemies: and seeing you haue also perceiued his fatherly care towards you, and that not for one day onely, but for a long time together: You be too too vnthankfull if you make not this conclusion, that he will no more faile you hereafter. To bee short then, to confirme this people withall, Moses alledgeth here the experience of Gods fauor which they had had. And although this poynt hath bin treated of heretofore: yet forasmuch as it is repeated again by Moses: I must needes rehearse it againe and put you in remembrance thereof: for there is no superfluitie in the speech of the holy Ghost. Wherefore let vs marke well, that when God putteth vs in minde of his former helpe and grace, his meaning is that wee should thinke well vpon the great number of benefites which we haue receiued at his hand. And the same ought to serue vs for a warrant, that he wil continue to the end. For he is not lyke mortall men which alter and change their minde: neither is his abilitie abridged: and to be short, he neuer ceaseth to do men good: whereas on the other side, if a man haue done his friend a pleasure, he will perchance be willing to doe as much for him the second time. But if his friend make none end, he will be wearie of him. For he may say he is not able to doe for al men, and that he hath other friends whom he must doe for, as well as for him. Againe, we know that men are not constant. But there is no such thing in God, for the more good that we receiue of him, the readier are his riches for vs, and they neuer diminish. And as for him, he doth not things by fittes as creatures doe, but he continueth alwayes in one will. There is not so much as any ouershadowing in him, as sayth Saint James, to shewe that he is alwayes lyke

himselfe, and keepech continually at one stay. Thus may we assure our selues of Gods grace for the time to come, by our former experience of his succouring of vs at our neede heretofore, in that he hath reached vs his hand. To be short, all the good that God doeth vs, ought to serue vs to confirme our faith.

But nowe let vs see what our vnthankfulness is. For hath there passed any day since our coming into the world, wherein God hath not assisted vs a thousand wayes? yea and did we not finde him a father, before we knew him, yea and euen before we came out of our mothers wombe? How should the childe be nourished in the mothers wombe whē he is there as in a graue, vnlesse God vttered a wōderfull goodnesse therein? Be we once entered into the world? behold, wee be hemmed in round about with miseries. Could we passe ouer one minute of an houre, if God shewed not himselfe to haue a continuall care of vs? Now then seeing that our God hath vttered himselfe vnto vs so manie wayes: is there any excuse for vs if wee be still in doubt and distrust of him, so as wee cannot leane vnto him? Againe let euery man looke vpon himselfe [how God hath dealt with him particularly.] For besides the common course of this worldly lyfe, and the things that are ordinary to all men, euery man ought to consider thus: Go to, I haue bin in such a daunger and in such a necessitie, and god hath helped me. How hath he wrought with me vnto this day? Hath it bin long of my selfe that I haue not bin vndone and destroyed a hundred thousand times? was it through mine own power, that I haue bin preferred? No. Then must it needes be that I had his helpe to saue me, during the time that I was as good as senselesse. And afterward he shewed me the lyke fauour againe, when I had not yet any discretion to acknowledge it and to honor him for it. Now if I haue receiued so many benefites of him: ought I not to hope that he will continue to doe so to me still hereafter? Let euery man then bethinke him of the benefites that he hath receiued at Gods hand, as well for his soule as for his body: and then shall wee be sufficiently conuicted, that he hath powred out the riches of his goodnesse vpon vs, and that in such sorte, as we may well trust in him, that he will neuer forsake vs nor put vs out of minde. After this manner must wee put this text in vre, where Moses speaketh to the Iewes and sayth thus: consider what you haue found at the hand of your God vnto this houre. How hath hee dealt with you? how mightily hath he ouermaistred the lad of Egypt, and deliuered you from the bondage wherein you were? And besides this, Moses noteth here a double circumstance, whereby the people were conuicted of gods mighty working in their behalfe. For (sayth he) *He hath sought for you in Egypt, yea euen before your eyes*. As if he should haue sayd, that the miracles which God had wrought, were not darksome nor done in hudgether mudder, but so openly, and apparently, as the people could not say, we knowe not how the case standeth. God then shewed himselfe

after a visible manner in that behalfe, so as yee cannot but knowe that he reached out his arme. That is the first of the two circumstances.

The other is this where hee addeth, *that from the time of the peoples deliuerance, God had maintained them, yea and that with such kinde of gentleness, as a father that had borne his child in his armes could not haue done more for him.* Now these two poyntes belong to vs. For they bee the too meanes whereby God procureth and furthereth our saluation, vntill he haue brought it to full perfection. On the one side hee fighteth for vs: for wee shall neuer bee without enemies as hath bin declared already. If wee be not acquainted with God, the deuill will reigne peaceably ouer vs, and wee shall delight to bee vnder his tyranny, as they that are naturally giuen thereunto. But if God call vs to him: then shall wee feele the deuill vterly against vs, and wee shall see the world inflamed with deadly hatred towards vs. To be shorte, there will be such a sorte of enemies to bidde vs battell, as wee shall not knowe on which side to turne vs. Lo in what plight Gods children are. Now then, his power must bee fayne to maintaine vs, and to fight the battell: and if he haue done it for the Iewes, hee must be fayne to doe it now for vs too.

Esa. 91. 2.

Thus yee see that the first meanes whereby God sheweth himselfe to be our Sauour: is that hee armeth vs against our enemies, or rather that hee himselfe is our shield, our strong holde (as he nameth himselfe oftentimes in the scriptures,) our bulwarke, our captaine, and to be short, all that euer wee bee. Mark that for one poynt.

Now herewithal, when God hath so strengthened vs, and giuen vs the vpper hand of all assaults that could be put vnto vs: he must be fayne to vpholde vs still within. For else should not wee be able to goe one step, and wee should want all that euer belongeth to our saluation. And euen as a young childe should dye, if it were not succoured: euen so is it with vs. If a little childe be let alone, hee will cast himselfe into the fire or into the water, hee could not take one bit of bread to feede himselfe withall, hee must be borne in armes, hee must be swaddled, hee could not dresse himselfe, hee would starue for cold sooner than come to the fire, and to be short, wee see that a young babe before hee come to some age, is the miserablest creature that can be deuised: and euen so is it with vs in respect of our God. Let vs see as much store by our selues as we list, as wee see that men doe, glorying maruolously in their owne opinion: and yet is there more infirmitie in vs than in little infantes. He must be fayne to rule vs, hee must be fayne to feede vs, hee must be fayne to carry vs, hee must be fayne to clothe vs, hee must be fayne to doe all for vs. For if wee haue any witte at all, it is of his gift: if we haue any strength, it cometh of him: if wee haue any abilitie or helps, it is he that giueth them. True it is, that wee could not inioye the least benefite in the worlde, but by sayth, I meane to our profite:

but yet for all that, it is hee to whome wee be beholden for all. Now therefore, when wee once perceiue that God hath giuen vs strength and stoutnesse to outlast the temptations that Satan hath stirred vp against vs: that wee haue not bin wofulde to death by his venomous darts and arrowes: that wee haue not wallowed in the mucke of this worlde: that wee haue not bin caught in the snares of the wicked: that they practises and wiles haue not preuailed against vs: and that God hath succoured vs at all assays: I say when wee haue perceiued that: let vs also consider that God hath borne vs, that he hath fed and nourished vs, that hee hath clothed vs, and y<sup>e</sup> he hath as it were put our meat into our mouthes. The thing then whereupon wee must sette our mindes, that wee may well bethinke vs of Gods benefices: is that the same must sette vs for a warrant and confirmation of our sayth, both in lyfe and in death.

But yet the similitude that Moses vseth where hee sayth, *as a father beareth his childe:* deserueth to be well weyed. Truly if there were no more but this, that God compareth himselfe with a fleshly father: it were a singular record of infinite and incredible loue. What a one is GOD if he be taken in his maiestie? Are wee worthie to come to him so familiarly? Now then seeing hee taketh vpon him the person of a man, and a creature, and lykeneth himselfe to them that beare their children: therein we see how hee humbleth himselfe, of good wil to accept vs in like case as if we were his owne children. And what a token of loue is that? Now as for vs, wee be nothing worth: needs then must wee acknowledge an inestimable goodnesse in our God, when he putteth off his maiestie, to make himselfe lyke a man.

Neuertheless hee contenteth not himselfe with this similitude onely, as we shall see hereafter in the song. For there hee lykeneth himselfe to an Eagle, which stretcheth out his winges to cary his young ones, and to trayne them to fore in the ayre. Seeing that God putteth himselfe as it were vnder the shape of a byrde, to shewe vs the passing fatherly care that he hath of vs: I pray you, ought not wee to be rauished with wonderment, when God stoopeth so vnto vs, to make vs perceiue the loue that hee beareth vs, and the fauour that hee meaneth towards vs? [yes surely.] For what a maiestie importeth this worde GOD? And what are the birdes and vnreasonable creatures? [Nothing.]

And yet notwithstanding, beholde, God Ioueth vs so greatly, that to expresse the loue which he beareth vs, and to witnesse his goodnesse towards vs, hee lykeneth himselfe to a byrd, and vs to his little ones. Sith wee see this, let vs learne to magnify the goodnesse and infinite grace of our God better than wee haue done heretofore, and let euery of vs awake and inforce himselfe to consider them thoroughly. For wherefore is it that our God transfigureth himselfe in such sorte, but to reprocure our vnthankfulness, because we be so ouer  
grosse

grosse and dulheaded, as we let the benefices slip which he bestoweth vpon vs, and digest them not to conceiue the goodnesse of them, and to take heede of them? That is the cause why he fettereth them before vs after that fashion. And we fe also how our Lord Iesus speaketh of himselfe, in bewailing the destruction of the Citie of Ierusalem. Howe oft (saith he) would I haue gathered thy little ones vnder my winges, and thou wouldest not? There our Lord Iesus speaketh not as man: but sheweth y<sup>e</sup> inasmuch as he is the euerglasting God, he played the part of a henne towards the Iewes, and had his winges stretched out to haue brooded them: and that they on their side played the wyld beasts that would not be tamed. When wee shall once haue knowen the fauour of our God towards vs: let vs beware that it be not so defaced as we may iustly bee accused of vnwillingnesse to suffer our God to gouerne vs peaceably. What is to be done then? Seeing that our GOD sheweth himselfe so louing and kinde hearted, that he protesteth himselfe to be as a father towards his little babes, in bearing with our feblenesse and infirmities: and seeing that he saith by his Prophet Esay, that although all the mothers in the world should forget their children, yet would not he forget vs: and seeing he stoopeth so lowe as to liken himselfe to an Eagle and to a Henne, to shewe that he taketh vs for his chickens and birdes: let vs looke that wee yeelde vnto him, & lay our selues as it were in his lappe, praying him to beare vs and to releue our infirmities, that we may be comforted at his hand, as he is readie to doe, if wee flee to his mercie for succour. Thus ye see what wee haue to doe for the well putting of this doctrine in vre.

But Moses addeth yet one point more for the better confirming that God had as it were borne his people in his armes, saying *That a night times he appeared to them as in a pillar of fyre, and a day times he appeared to them as in a Cloud.* Wee knowe that Gods shewing of these two visible tokens, was to the end that y<sup>e</sup> people should bee assured of his presence: and those tokens were requisite for the leading of the people. For eie in the night they should haue bene sighted with the wildernesse which was verie dreadfull, as I haue declared already. God therefore did giue them light by night, whereby he shewed that he was continually with them. And because they were in a hotte and drye Countrie, he did spread a cloud ouer them in the day, which shadowed them from y<sup>e</sup> burning of the Sunne. Wee see then that these two tokes of Gods presence, serued fitly for the easing of the Iewes, and that in all these dooings they felt his fatherly goodnesse. Againe, the moe of such figures they had, the more were they conuicted that GOD had gouerned them, and that he had a continuall care of their welfare. And therefore doth Moses make expresse mention both of the fire and of the cloud, saying that neyther night nor day GOD had euer forsaken them: so as they could not but knowe that he was with them, and that his grace accompanied them, as he saue

meete and expedient for them.

But by the way wee must note, that although wee in these dayes haue no such figures as the Iewes had vnder Moses: yet notwithstanding GOD giueth vs the thing that is of equall value, according also as Saint Paule sheweth, saying that the cloud and the fire were a kinde of Baptisme to the auncient fathers. And the chiefe thing that GOD meant to shewe vnto them thereby, was that although as in respect of their bodies they were guided with fire by night, and had a cloud spread ouer their heades by daye: yet Gods meaning was not to haue them stay vpon these temporall benefices, but to leade them further. Then were they baptized in the cloud. And what haue we now adayes? Doeth not Baptisme warrant vs Gods presence more certainly & with a greater vertue, than did that auncient figure? Yes surely, if all things bee well considered. For wee must not stay our eyes vpon the water: but forasmuch as y<sup>e</sup> bloud of our Lorde Iesus Christ was shed, which is a spirituall washing vnto vs: therein God sheweth himselfe more familiarly vnto vs now adayes, than he did to such as liued vnder Moses. True it is that wee haue not the like myracles: but in the meane while, howe excellent was the Maiestie that appeared in the person of our Lorde Iesus Christ? How excellent were the myracles that he wrought? To be short, howe highly ought wee to esteeme the death and passion that he suffered? Againe, haue wee not a passing excellent recorde of his Godhead in his rising againe from death? Seeing then that wee haue the whole fulnesse of Gods Maiestie in the person of our Lord Iesus Christ, and that not in shadowe onely, but in very substance as Saint Paule declareth to the Colossians: I pray you were it not too shamefull a thanklesnesse in vs, if wee should not be throughly rescolued that our God hath vttered himselfe sufficiently vnto vs, to cause vs to rest wholly vpon him, and to trust in his power? Thus ye see wherein we resemble the Iewes as touching the cloud wherof Moses speaketh here, and as touching the pillar of fire.

Furthermore, if we consider well howe our Lorde guideth vs: wee shall finde that the Cloud and the pillar of fire serued not the Iewes more, than the gouernment that is stablished in the Church at this day, serueth vs. Whereas that people had the pillar of fire by night, and the Cloud by daye: wee must vnderstand that in so dooing GOD meant not to blefse them for that one time onely. For what had the Iewes bene the better for it, if it had not made them to knowe that God was their gouernour all their life long? Now then wee cannot goe one pace, vnlesse wee be led by our God and assured of his goodnesse. For our life is like the iourney that the people of Israel made thorough the wildernesse. God therefore suffereth vs not to wander in vncerteintie, knowing not whether wee were best to goe or to stand still. For wee haue such a declaration of his will, as wee can neuer straye, except it bee wilfully.

Whosoeuer seeketh Gods good pleasure, shall be taught by him. And therefore now adayes wee haue no need of the visible pillar of fire, nor of y cloud that was spred ouer the childre of Israel, forso much as our Lord sheweth himselfe to bee at hand with vs by another meane, and stretcheth out his hand continually ouer vs, and the way is wide and open ynough for vs. Now then wee haue good cause to be contented.

And so let vs vnderstand, that Moses did not onely speake to the Iewes after all fortes: but also that he hath written these thinges for vs, that wee also might be confirmed now adayes in the doctrine which we haue of God, and nor be disobedient vnto him. And seeing wee haue neede to be succoured at his hand, against Satan and all our aduersaries: let vs learne to distrust our owne strength which is none at all, and acknowledging our owne wretchednesse let vs resort to him for aide and helpe at our neede. And when wee haue once gotten hardinesse to marche vnder his banner: let vs assure our selues that he will neuer suffer vs to miscarie, though we be assailed with neuer so many temptations. Wee see what threatening there is now adayes, yea euen on all sides: wee see how our welfare (as to outward seeming) is as a pray to our enemies, which

seeke nothing else but to swallowe vs vp: and therewithall wee see also how weak and feeble wee be to withstand them: and yet for all that, let vs not doubt but our Lord fighteth for vs, conditionally that wee walke on simply vnder the shadowe of his winges, and play not the loose colts, ne attempt any thing which he alloweth not. And so doing, let vs not doubt but he will deliuer vs, and stretch out his hand vpon our enemies to vanquishe them and destroy them, so as wee shall knowe that he hath a continuall care of vs, and that his only desire is to guide and gouerne vs, and to continue and increase his graces in vs, and to haue vs alwayes in his keeping and protection.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, that being ashamed of our selues, wee may craue pardon of him, and being desirous to be gouerned by his direction, seeke nothing but to submit our selues to his yoke more and more, till he haue ridde vs quite and cleane of all our fleshy corruptions and imperfections, and that we be come to the full measure of his righteousnesse, whereunto it behoueth vs now to tend. And so let vs all say, Almighty God heavenly father, &c.

## On Monday the xxij. of April. 1555.

### *The eight Sermon vpon the first Chapter.*

34 Then the Lord heard the voyce of your wordes, and was angrie, & sware, saying:

35 None of the men of this wicked generation, shall see the good land that I haue sworne to giue to their fathers,

36 Sauing Caleb the sonne of Iephone, who shall see it: and I will giue him the ground wherevpon he hath troden, and vnto his children, because he hath followed the Lord througely.

37 Also the Lord was angrie with me for your sakes, saying, Thou also shalt not goe in thither:

38 But Iosua the sonne of Nun, which standeth with thee, shall goe in thither. Strengthen thou him: for he shall put Israel in possession thereof.

39 Your litle children which ye said should be a pray, and your sonnes which at this day knowe neither good nor euill, shall go in thither, and I will giue them the land, and they shall possesse it.

40 But as for you, turne ye backe againe, and get ye into the wildernesse by the way of the red sea.



After that Moses hath rehearsed the peoples sinne: now he putteth them in remembrance of the punishment that followed vpon it, that they might be better aduised thenceforth, & not prouoke God to wrath after that fashion. For whensoeuer God punisheth men for any offences, the same ought to serue them for a warning, and other men for an example, to beware that

they doe no more so. True it is that they which had murmured after that sort against God, were alreadie dead: but yet was it expediently their children should haue it printed in their mindes, that God had not left such vnbeliefe and disobedience unpunished. And so wee see the intent of Moses. Wherefore let vs note, that if God haue shewed vs that he cannot away with some offence: his intent is that we should thinke vpon it, and that the chastisements which lie



I sayeth vpon vs should turne to our profite, and that they should serue vs for the time to come, so as wee should not looke to haue him to stretch out his hand against vs : for it is good for vs to bee taught at other mens cost as the prouerb saith. But wee must marke, that Moses rehearseth here briefly, the things that are declared more largely in the fourteenth Chapter of the Booke of Numbers, where God is so wroth with the people, that he would haue destroyed them vtterly. He saith there to Moses, passe not thou for it: I can giue thee a greater and excellent people than this : but as for these wicked folke, they must needs bee rooted out, I cannot suffer them any more. Hereupon Moses maketh intercession for them and saith: Not so Lord: for if it should be heard in Egypt, that it were so comie to passe, thy name should be blasphemed, & the wicked would make a scoffing at it, saying: because God could not performe his promise, therefore hath he slaine this people, and so hath he beguiled them and betrayed them. Lord, wilt thou suffer thy name to be flouted after that sort? Thereupon God telleth him that he will not execute his vengeance vpon any other than such as had murmured, & yet notwithstanding that he would therewithall referre a seede, on whom to performe the thing that he had promised to his seruant Abraham.

By the way, I threaten that is contained here, importeth not that God was not determined in his owne purpose what he would doe: for if wee should thinke that he altered his mind vpon the advertisement that Moses gaue him: it could by no meanes agree [with his nature.] Should a mortall man haue more discretion and foresight than the liuing God? No: and on the other side wee knowe that God doeth in no wise chaunge his purpose. Neuertheless, diuers times he vttereth somewhat rough threatnings, to driue vs to humble our selues before him, and to make vs feeble what wee haue deserued. God then in telling Moses that he would vtterly roote out that people, so as there should not one of them bee left aliuie, meant not that he was determined so to doe: but sheweth that the people was worthy to haue bene quite and cleane destroyed. And in deede there was iust cause why, to the intent that euery of them should be smitten downe and subdued on his owne behalfe, and that Moses should pray after that maner. And yet for all that, God found the meanes to make good his promise, notwithstanding the wilfull frowardnes that was in the people. And this is a point well worthy to be marked among others: that when God hath chosen any people, although his grace bee despised, so as all they whom he had called become vnworthie of such a benefite, and banish themselves out of his house by reiecting y promise that was offered them: yet will God finde the meanes to chastise them in such wise, as his Church shall not vtterly perish, yea and he will euen ouercome mens frowardnesse with his goodness. I say it is well worthy to be marked. For wee see that on the one side, the hypocrites, vnder colour that God hath manifested him-

selfe vnto them, and promised to bee their Saviour: doe surmise that they haue him bound, and thereupon take leaue to doe euill: and if a man shewe them their finnes, they harden themselves against it, there is nothing but pride in them, & they arme themselves with Gods name, to fight against his Prophets. And thus haue they done in all ages. When the Jewes were rebuked for their wicked life, & for their turning away from God: they were inflamed with such rage against the Prophets, as to say, How now? To whom speake ye? Are not wee the Church? Are not wee Gods inheritance? Hath he not set his couenant among vs? Haue not wee the signe of Circumcision? Haue not wee the temple where he is worshipped? Wee see then that the Jewes did falsely abuse Gods name, to aduance themselves against him and his word. And this is reported of the Jewes: but yet wee may see the like in our selues. For all they to whom God hath done so much honour as to giue them his word and to manifest himselfe vnto them, doe imagin that they haue him as it were in their secret: & yet for all that, in stead of profiting themselves by Gods good gentile alluring of them vnto him, they set themselves against all good doctrine, they cannot finde in their hearts to beare any yoke, they will needs bee as wilde beastes, and yet in the meane while they will needs haue God to auow them to be of his flocke. But here wee see, that although God had as then set vp his seat among the Jewes, and made a couenant with them to bee their Saviour vnto the ende: yet when he sawe they were not meete to haue him, but that they drew cleane backe, and ceased not to spite him: he found the meanes to punish them, yea and that in such sort, as all those things went to nought, and yet he himselfe abode soothfast, notwithstanding their destruction. And therefore let vs not deceiue our selues. When God hath once taken vs to him to be of his houthold, and adopted vs to be his children: let vs not sooth our selues in our vices, but consider how it standeth vs on hand to walke so much the more awefully, when God hath shewed himselfe so bountifull towards vs, and that forasmuch as he hath vttered his goodnes in such wise, it is good reason that wee on our part being so much beholden vnto him, should looke well about vs and in deuour to giue our selues wholly to his seruice, and be so loth to offend him, as we may also be afraid to be bereft of the grace that he hath once bestowed vpon vs. Marke that for one point.

And therewithall let vs marke also, that God in punishing the hypocrites and all such as abuse the goodnesse that he hath done towards them, ceaseth not for all that, to continue faithfull still. For if he should destroy the whole world and leaue no after spring to call vpon him, it might bee said, in deede God hath iust cause to punish men after that maner: but in the meane time where is his promise? He hath saide that his Church shall continue for euer, & that his name shall bee called vpon here beneath, as long as there is eyther Sunne or Moone in the skie: but

Num. 14. 11

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Ierem. 7. 45

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Psal. 72. 17.

nowe is all dispatched quite and cleane, the remembrance of saluation is vterly buried among men. Although then that God should doe iustly in punishing such as had done amisse: yet should his promise bee vaine and void, if he persourmed not the thing that he promised, and so would men blame him of vnfaithfulness. But (as I saide) he findeth meanes to punish them that deserue it, and yet notwithstanding referueth and keepeth still a people to himselfe, and suffereth not his trueth to fall to the ground, or to die without effect. And hereof we haue a notable example in this place. For we see that God had made a couenant with Abraham, and had promised him to giue the land of Chanaan for an heritage to his offspring. As soone as the time came, the promise was performed. Yea verily: but all the posteritie of Abraham refused and reiected the promise, whereby they disannulled it as much as lay in them. Thus you see they bee deprived of it through their owne vnthankfulness. But yet to the intent that God be not accused of leauing his promise vnperformed: it behoued him in punishing the fathers to preferue their race. They that come vp afterward are also the offspring of Abraham, and they possesse the land that was promised: by meanes whereof the couenant that God had made abode sure and fast settled to the end. And for the same cause it is said that God reserued the yong children to himselfe. Now then, as many as had murmured and were about the age of twentie yeeres, are cast off and banished from the good turne that was readie for them: but they that were vnder that age are preferred still, and God is glorified in them. And albeit that the accomplishment of his promise was delayed by the space of fortie yeeres: yet notwithstanding he shewed himselfe faithfull in the end. This is the matter which we haue to beare away.

So now likewise, when we see the world so farre out of order that alis mard, and it seemeth that all men will needes spite GOD, and shut themselves out of all hope of saluation, by driving away the light of the Gospell that is giuen them: let vs looke for some vengeance at hand. For though God bee patient: yet must he bee faine in the ende, to stretch out his arme to bee reuenged of such malice and contempt. On the one side, they to whom the Gospell is preached, doe growe altogether heathenish, and it is scene that a number waxe worse and worse, and wickednesse becomes more excessive than it was in the time of the abominations of the Popedome, so that (to speake properly) it should seeme that men become diuilles after their hearing of the Gospell. What is I pray you, that a man shall see, yea and that commonly? That there is now no more loue of God, no nor countenance of louing him, that Religion is let alone colde and dead, and that there is no more zeale in vs than in a timberlogge. It is apparant then that Gods word is now adayes staued and defyled with our iniquities, in so much that whereas we should bee as burning Lampes to giue light to the sicke ignorant soules, we giue them

occasion of stumbling. Againe on the other side, we see how the faithlesse doe fight against God, seeking nothing else dayly but to ouerthrow his trueth, and to cause it to be quenched out, that it might neuer be spoken off more. Seeing then that the whole world is so malicious, and that as well the one sort as the other doe make open warre against God, continuing still in their stubbornnesse which increaseth from day to day: must not God (after he hath waited for some conuersion and amendment) execute his vengeance vppon vs as wee deserue? Yefee then after what manner it behoueth vs to prepare our selues, considering that wickednesse is so great nowe adayes, and so farre past hope of recouerie. But yet therewithall let vs comfort our selues, and looke also that in punishing the offenders God will not sayle to keepe still some seed to himselfe, so as he will alwaies haue some little flock to cal vpon him and to worship him. Let vs not doubt then but that our Lorde will alwayes maintaine his Church, to the intent to shewe himselfe soothfast. Although all things seeme forlorne and brought to confusion: yet will God worke after such a fashion, as we shall see in the ende, that he hath had a regard of his promise, and that he will shew himselfe faithfull and prouoe himselfe so in deede.

But let vs marke well, that the Church shall not alwayes be visible so as wee shall perceiue it. It shall seeme [nowe and then] that all is come to nought: Like as when God made the people to turne backe againe, he said vnto them, *Get ye into the wilderness towards the red Sea*, as though they should haue returned againe into Egypt. Here is such a great confusion, as it might well seeme that he minded not any more that the land of Chanaan should bee giuen for an heritage vnto those to whom it was promised. Yefee then that for a time it seemed that God had falsified his promise, and that there was not any more hope that the children of Abraham should haue entered into the place that was promised them. Euen so shall it fall out with vs, as in deede it is come to passe. For when God withdraweth his light out of the worlde: it will seeme that there is no more any Church at all. If a man looke round about him, he shall see that all is gone to hauocke. And in good faith, what desolation was there in the time of Poperie? Yea and euen still at this day, a man myght thinke that all should goe to ruine and decaye. But let vs marke, that it is all one as if God should cause those to goe backe againe which are not worthe to goe forward: and that yet notwithstanding, he ceaseth not to holde on in such wise, as his Church shall still bee maintained and preferred. Howbeit, not that the same can bee dispersed with the eye, or perceiued by man: but wee must shut our eyes, vntill our Lord doe worke after his owne maner, that is to say wonderfully beyond all our expectation, and beyond all that we bee able to conceiue. Thus you see how wee may comfort our selues in this, that although wee see it is not possible but y God must not cast some horrible punish-

Icel. 2. 30.

ment in these dayes vpon mens wickednesse; yet neuertheless hee will alwayes reserve some people to himselfe, so as the thing that he speaketh by his Prophet Icel shall beene continually. Though heauen and earth (saith he) doe goe together, though the sunne be darkened, though the moone drop bloude, though the starres lose their light, and though the earth remoue: yet for all that whosouer calleth vpon the name of the Lord, shall be faued: **G O D** will 10  
preserue them whom he hath chosen to call vpon him: and albeit that their life bee hidde, yet will not God faile to heare them in the end, and to shewe them that hee neuer was vnmindefull of his promise, but that he had a regarde of him selfe, notwithstanding that men were not worthy to haue any one drop of goodnes and mercy offered vnto them. This is the matter in effect which we haue to remember in this first place.

Psal. 95. 7. &  
Heb. 3. 7. &  
4. 7.

But herewithall we must marke the othe that 20  
God made against the Iewes, as it is set downe in the Psalm, and afterwarde applied vnto vs by the Apostle, saying: To day, if ye will heare his voyce, harden not your hearts as your fathers did in the wilderness, vnto whom I sware in my wrath, that they should not enter into y<sup>e</sup> land y<sup>e</sup> was my rest. We see how it was y<sup>e</sup> wil of the holy Ghost, that the Iewes should in all ages be mindful of this disobedience that had bin committed: and that therevpon they should remember that 30  
for the same, their fathers were bereft of the benefit that had bene promised them, and thrust out from Gods rest. For (as I saide afore) this serued not for the Iewes only, but the Apostle applieth it also to our time. God then directeth his speech to vs at this day. Therefore wee must haue our eares open to hearken vnto him: wee must not drue of from morrowe to morrowe: wee must seeke no delay: as soone as God speaketh wee must be readie to learne, and not harden our heartes against him. Whereby wee bee 40  
put in minde, that there is nothing which hindereth our obedience vnto God, but our own resisting of him through a certaine wilful frowardnes. For he for his part appheth himselfe in such wise vnto vs: as he beareth with our rudenesse and infirmitie. So then, all they that are taught by the Gospell, shall obey God without gain, saying, if they payson not themselves through a certaine wilful frowardnesse to withstande God, 50  
and to drue backe his grace. That is the cause why we be expressly warned, not to harden our heartes. Yea verily: for wee must not think that God will suffer his grace to bee so scorned, and dalyed with, and set light by. If he were inflamed with anger against the Iewes for refusing to enter into the Land of Chanaan: if we nowadayes doe playe the restie iades and fall to kicking, let vs not thinke that such vnthankfulness shall scape vnpunished. And in good sooth, if the 60  
Iewes were so punished at that time, that all the sorte of them came to nought, wandering in the wilderness by the space of fortie yeeres: God shewed yet more harde and rigorous vengeance vpon them afterwarde, in the thraldome of Babylon and other miseries that hap-

pned vnto them: for the thraldome of Babylon lasted thre score and ten yeeres. And at their returne, although he shewed great and wonderfull power: yet were they but a handfull which were saued, according to this saying of the Prophet Esay, though thy people were as the sands of the sea, yet shoulde but a small remnant of them be saued. And in another place hee saith, we had bene as Sodome and Gomorre, if God had not reserved a litle seede, yea euen a verie litle one. Wee see then that God increased his wrath against such as amended not at the example of their fathers. And why? Because they were the lesse to bee excused, for they ought to haue taken warning by the punishments that were prepared for them. Therefore did they double their offence. And what thinke we of the desolation that hath happened since the [first] preaching of the Gospell, [for the refusal] wherof] the wretched world hath wandred so altray, as all things haue bin corrupted in the Church, so that in steede of Gods seruice there hath bene nothing but abominations, instead of truth there hath bene nothing but diuinish lyes and errors, and all things haue bene put out of order there, and that the same confusion hath lasted nowe so long time? [All these things doe put vs in minde:] that Gods voyce ought to sounde thirck nowedayes in the Gospell, than it did in the Lawe. For as is saide by the Prophet Aggeus, God maketh heauen and earth to quake nowadayes, when the Gospell is preached. And besides that, wee haue all the things that befall to the people of olde time, which serue vs as a liuely picture. There must wee beholde Gods wrath, to restrayne our selues from doing euil, as Saint Paul sheweth vs in y<sup>e</sup> renth of the first to the Corinthians. But if wee make no reckening therof: is it not reason that God shoulde punish vs forer than hee did the Iewes?

Esa. 10. 22.

Esa. 1. 9.

Agge. 2. 7.

1. Cor. 10. 11

Let vs learne then to hearken to Gods voyce while it soundeth in our eares, and let vs beware that wee harden not our heartes, least God sweare in his wrath. For it is saide expressly that God sweare. And whie? Because men thinke his threats to be vaine, if hee ntake them not to perceiue that hee speaketh in good earnest. And of a truth we see daily, that when Gods threatenings are vttered vnto vs, a great many of vs do but shake our eares at them, and the number of those that are touched with them, is verie small. Therefore the othe that **G O D** sweareth is no more than needeth, euen in respect of the blockishnesse that is in men, forasmuch as they bee so foolish as to make but a mocke of euerie thing that is tolde them. And like as God to helpe the weaknesse of our faith, vseth an othe when hee confirmeth his promises: so on the contrarie part, hee vseth to sweare when hee threatneth to punish vs. And why? To the ende that being afraide and abashed at it, wee shoulde come to repentance. For if wee bee not made to stoope that wee may take holde of Gods iustice: our faultes will neuer mislike vs.

Gods iustice then must become as a thunder or lightning, and we must bee abashed before him, that we may no more bee so drunken in our sins as wee were. And therefore whensoever Gods threatnings do not dismay vs sufficiently: let vs call to minde the oth that Moses speaks of here, and let vs assure our selues that it is we whom the same pointeth at, according to that which I haue alledged alreadye both out of the Psalme, and out of the record of the Apostle.

And therewithall let vs also marke well the words that are set downe here by Moses. *None of this cursed and wicked generation* (saith hee) *shall see the good land that I haue promised.* Heere GOD maketh a comparison betweene lande and the people. This lande then was a singular gift, in token whereof hee calleth it his rest: meaning thereby that he had chosen that lande to bee as a dwelling place and everlasting inheritance for the people to rest in vnder his protection. For there is no certaintie in this worlde, and if wee bee lodged in any place, wee may bee put out of our nest againe to day or to morrowe. But God tolde them that hee had assigned the lande of Chanaan for an euerlasting possessiō to the children of Abraham, to mainteine them and keepe them safe there, so as no man shoulde trouble them, nor cuer driue them out againe. Yee see then that the lande was not a common gift, but a gift that deserued to bee esteemed as most excellent aboue al others. But behold, the people on the other side, are malicious and froward. Therefore it is all one as if our Lorde shoulde say, I see wel ynough howe the worlde goes, I shall sooner make fire and water to agree, than caufe this people to like of my benefites. For in my benefites there is nothing but mere goodnesse, and in this people there is nothing but mere naughtinesse.

Let vs marke well then, that to inioy Gods benefites, wee must frame our selues to his will and righteousnesse: for our naughtinesse and Gods goodnesse can neuer match together, in so much that if wee will needes followe our owne nature, God must needes withdrawe his goodnesse away from vs. True it is that God looketh not for any worthinesse at our hands why hee shoulde doe vs good: nay rather, hee sighteth daily against our finnes, and vseth mercie where as hee might lawfully vse rigour against vs. But yet for all that, if hee see that we continue in our naughtinesse, hee can no longer continue in doing vs good. Yee see then that the doctrine which we haue to gather vpon this consideration: is that there must bee as it were an accorde and melodie betweene God and vs, and that when hee impareth his benefites vnto vs, we must make such estimation of them, as wee indeuer to serue and honour him for them, and consider that he calleth vs to him, to plucke vs backe from our finnes. If wee doe so, the good that he hath done vs shalbe confirmed more & more. Otherwise, it must needes bee that our naughtinesse shall cut off the course of his goodnesse. Why so? For (as I haue said alreadye) when God offereth men his benefites, & they refuse them

of a wilfull frowardnesse: it is as if fire and water should meete together.

But besides this, wee must also marke Gods vbrayding of the people, with their saying that their yong children should be a pray to their enemies. *They* (saith he) *shall possesse the lande, yea euen to the intent that you may be proued lyers.* Heere it behoueth vs to marke well, that when men will needes doubt of Gods truth, they must in the ende be founde lyers, and Gods truth shine forth the brighter to their shame. Nowe hereby wee bee warned to receiue simple the promises that GOD offereth vs. And although it seeme at the first blith that they shold neuer be accomplished, & that there be a number of impediments to hinder them: yet must we doe him the honour to beleuee that he is faithfull, and to abide patiently for the conuenient time of his performance of the thing that hee hath said. For if we gainesay his truth, and murmur, and fall to questioning and disputing, with howe can this be? is it possible? God seemeth to mocke vs: I say, if we go that way to worke: Well may hee performe his promise for all that: but it shalbe to our shame, so as wee shall alwayes bee founde lyers. Wee may well triumph for a time, as we see the vnbeleueers doe, which m slapertly despise God, spewing out their blaphemies against him: but yet in the ende God shall continue faithfull, and his trewnesse: shalbe knowne spite of our teeth, and therewithall we shalbe put to shame. And therefore let vs beware of it, and that wee may beware of it, let vs marke well howe the Iewes are vbrayded with it here. Yee haue saide that your children shall bee made a pray: but they shall inioy the land, and you shalbe set beside it.

Moreouer the example of Caleb the sonne of Iephone is verie notable, and so is also the example of Iosua the sonne of Nun. These two are referred of a great multitude. And why? Because they had gone through stoutly. For this recorde is yelded to Caleb, *that hee had persisted* [for continued] *in following the Lorde.* Whenas God exempteth here but two men of an infinite multitude: therein wee see howe it is a folly to looke what other men doe. For had Caleb and Iosua done so: what had come of it? They had gone to destruction with the rest. But they suffered not themselves to bee caryed away by that horrible tempest. When they sawe so strange a turning backe in the whole people: yet did they confirme themselves in the power of God, and although the people woulde haue stoned them, (as is declared in the booke of numbers, and as shalbe touched againe anon): yet did they their dutie. So then, seeing that God alloweth the constance of Caleb and Iosua, for that they did shut their eyes when they sawe the people so exceedingly set vpon mischief, and exhorted them to obey God: let vs note well that although thinges be out of order in the worlde, and we see stumbling blockes to ouerthrowe vs, and vices rage like a waterfloud: yet is it no sufficient cause to suffer our selues to bee caryed away, or to make vs followe the

NUM. 14-16

common

common traine, for it shall not abate our condemnation before God. We may well say, all the worlde doth so: for all the worlde shall perish, and thou with it, which speakest so in contempt of thy God. What a thing is it, that men will needs abolish Gods iustice, and giue no more eare vnto him when they giue themselves to all naughtinesse, but shut him vp in heauen, and suffer him to haue no more authoritie heere beneath? Where to tendeth this? And yet for all that, wee see nowe adayes that when the ignorant intende to shrowde themselves, the greatest sheelde that they haue is to alledge, Howe so: I see that all the worlde behaue themselves contrariwise. And in the meane season what becomes of God? God must bee faine to bee thrust vnder foote, and men must tunne leaping and frisking at their pleasure. Yea and euen among our selues, if a man tell one or other of their faults: [their answers is,] I see others are as bad as my selfe. Wee beare our selues on hande, that our condemning of our neighbours will goe for good payment, and that we shall scape Gods hand by that meane. Therefore let vs thinke continually vpon the example of Caleb and Iosua. And forasmuch as GOD sheweth that hee made more account of them though they were but two in all, than of all the other howge multitude which were about seuen hundred thousande persons: forasmuch (say I) as we see that God giueth such sentence of them: let vs learne to submit our selues to him, and to regarde nothing but that which he commaundeth. And though the world runne gadding here and there in the meane while, let vs followe the way that God hath shewed vs by his pure word.

Morouer, let vs wey this speech where it is saide, *that Caleb held out in following the Lorde*. For it is not ynough for vs to beginne well, but wee must also sticke to God through stitche, yea euen without any fenning or starting, and without fainting or giuing ouer in the mids of our way. And in good sooth, it is not for nought that this recorde is giuen to Caleb. For (as I haue touched heretofore) the people were in such an vprere, as they would haue stoned him and Iosua too. In somuch that if God had not také them away, and his glorie appeared vpon the tabernacle: they had losse their liues for it. Yet for all this, they ceased not to doe their dutie still, but cryed out against the people and rent their clothes. And after that manner stroue they against those which would not inioy Gods blessing. Wee see then how there was a marueilous power in Caleb and in Iosua. And therefore wee be warned by their example, not onely to enter into the way, but also to goe forward and forward stil, assuring our selues that we cannot holde out to the ende in seruing God, but by bearing out of many harde brunts and temptations, [and therefore we haue neede] to strengthen our heartes in such wise, as nothing may be able to make vs to flecte. Thus yee see wheteto our Lord and his holy spirite exhort vs.

Where as he praeth here the constancie of Caleb and Iosua: it is to the end, (say I) that their

example should serue to our instruction. For although the memoriall of the righteous be blessed before God: yet is it declared for our profite. Therefore let vs not haue such a zeale as shall waxe colde when it cometh to the following of God: but let vs determine fully with our selues to holde out with it, whatsoeuer the diuell practise, or howsoeuer the world set it selfe against vs: like as at this day wee see many resistances, and many occasions, that might make vs start away: but yet for all that, we must holde on our iourney, nor for two or three dayes onely, but all our life long. Let vs goe on therefore: and when there is any mention of following God: let vs marke that it is to confirme the matter better which I haue declared alredie: that is to wit, that if we followe men, we shall runne astray. For why? what els are the wais of the world but strairings, so as euey man gaddes in and out, when they once turne their backs vpon God? What is to bee done then? So long as wee looke vpon men, it will bee vnpossible for vs to goe right: but wee must followe God.

True it is that when God is so good vnto vs, as to giue vs men to accompanie vs, yea and to goe before vs and to reach vs their hande: it is a great helpe, and (as Paul telleth vs) we must looke wifly vpon them: and when we haue good seruantes of God which teache vs and leade vs with good conscience, we must marke that, and fashion our selues like to them: and in so doing we shall not followe men: for in fashioning our selues like to them that follow God, we haue his way for our way. We gronde not our selues one vpon another, to say, Thus will I doe, for I see most men doe it. No: but forasmuch as God calleth vs to him, it behooueth vs to goe, Yea though there were no mo but my selfe alone: yet ought I to follow my God. But if furthermore he beare with me so farte, as to giue me companie: then must I goe to him with so much the better courage: and whatsoeuer come of it, I must not swarue from his pure worde. Thus yee see why it is faide here, that Caleb the sonne of Iephone followed the way of the Lord, and therefore was exempted from the common condemnation. Yea and it is faide that *he followed constantly*, that is to say, he continued throughout to the vttermost. And so wee see nowe in effect that all the people were condemned, & that onely two were acquit, because they had giuen glorie vnto God.

But the circumstance that is added, namely, *that God spared not Moses because of the people*: increaseth yet more the thing that I haue saide. In dedde this cannot be dispatched all as nowe: but yet must I ad this point aforehande. For if God spared not Moses, (who notwithstanding had such recorde as wee knowe), but punished him because hee helde not out constantly to the vttermost in resisting the leawdnesse of the people: I pray you what shall become of vs? Is it likelic that wee shall goe scotfree nowadayes, when euey man suffereth himselfe to be caried away because hee seeth that naughtinesse hath the vpper hande? Then if wee happen to ouershoote our selues so, thinke wee that

1. Cor. 4. 16.  
& Heb. 1. 3. 7.

that God will let vs alone? No no: For if such punishment as we heare of, vs was extended vpon Moses: needes mult wee feele farre forer, when we intangle our selues in the common vices, and forsake God to followe the worlde. And let vs marke well, that in swearing that the people should not enter into the lande: he sayth, ye shall reckon the yeres according to the number of the dayes wherein ye spied out the land. They that were sent to spy out the lande taried forty daies: and so behoued it the people to wander vp and downe by the space of fortie yeres. And so we see that when God hath vsed long patience towards vs, he maketh vs to pay verie deere for our abusing of his goodnesse. Wherefore let vs not measure Gods punishments after our owne fancie: for they be forer than our wittes can conceaue. But whensoever he threatneth vs, let vs tremble at his only speech, and make hast to follow it. And forasmuch as his speech is directed to vs nowadaies, let vs not driue off til to morow, but let vs follow, and let euerie man be going on his way. Again forasmuch as we be fraile and haue a rough and thornie way to goe, yea and there be many stoppes to barre vs, so as it will seeme that there be great mountaines to make vs turne backe againe: let vs pray our God to giue vs strength to go on stil forward. For if he strengthened Caleb and Iosua: let vs assure our selues he will do the like to vs. And therewithall if we see that the world hinder vs, and that there

is store of stumbling blockes on all sides: let vs pray God that he suffer vs not to be corrupted with others, but that we may beare him the honor to stick vnto him, & to yeld our selues wholly to his word, giuing them leaue to perishe that needes will perishe, and in the meane while staying out selues by the promise of saluation which he hath giuen vs, accordingly also as it is his will that wee should attaine thereto by any such knowledge.

Now let vs kneel: down in the presence of our good God with acknowledgement of our fautes, praying him to touch vs better than we haue bin: & that aboute al things we may bethinke vs of the vnthankfulness whereof we be gilty, in that we haue not obeyed his word, nor bin so willing to followe the things that he hath declared vnto vs as was requisite. And therefore let vs beseech him, not only to forgiue vs our fautes past, but also to strengthen & gouerne vs in such wise by his holie spirite, as wee may ouercome al the temptations of Satan, and forsake al the lustes of our owne flesh, to the end we may obey the voyce of our God, and in such sort applie al our senses thereunto, as we may passe through all the distresses of this present world, vntill he haue gathered vs together into his cuerlasting kingdom. That it may please him to graunt this grace, not only to vs, but also to all people & nations of the earth, &c.

## On Tewsdai the xxij. of April. 1555.

*The ninth Sermon vpon the first Chapter.*

37.38.39.40. Also the Lord &c.

41 Then answered you and saide vnto me: We haue sinned against the Lorde. We will goe vp and fight as the Lorde our God hath commaunded vs. And you armed your selues euery one with harnesse of warre, and were readie to goe vp into the hill.

42 And the Lord said vnto me, warne them that they goe not vp, ne fight not, for I am not among you: least you be vanquished of your enimies.



W E began yesterday to see howe hard it is to abstaine from sinning when a man is in euil company, specially if hee haue the charge of gouernment. For seeing it was Moses hap to be shaken downe: Howe shall they do which are farre weaker than he was? Wee knowe that God had made him to excell all men, we see also how he serued his turne by him, & what record hee hath giuen of him. And yet for all that, behold here a fal which God mislyketh of so greatly, that he disappointeth him of entering into the lande for it: and such dishonour and reproch was done vnto him, that hee might not possesse the inheritance that had bene promised, as well to him as to all the people. Therefore we had neede to call vpon God when we be mingled with such as

are able to corrupt vs and to thrust vs out of the way, so as we be hemmed in rounde about with euill examples. But yet they which haue the charge of gouernment, ought to stande in greater feare and dreade, and to call vpon God to strengthen them, and to giue them such confidence as they may not swaue any whit at all.

But before we goe any further, we mult mark that where as Moses reporteth that God was angrie with him for the peoples fakes: hee doth it not to excuse himselfe that he had not done amisse: for then should hee replee againt God who had giuen sentence vpon him. In the twentieth Chapter of the booke of Numbers it is sayde expressly, thou shalt not enter into the lande, because that thou and Aaron haue not glorified the Lord before the people of Israel. So then we see that God chargeth not Moses with the sinne of the

Num. 20. 12.

the people, as who shoulde say that he himselfe had becne guiltlesse: but his meaning is that hee fell not to cull of his owne accorde and moung, but was druen to it as by a storme, when he saw such vpror and hurlyburly among the people, that he was at his wits ende and wist not what to doe, by meanes whereof he had not a present faith to giue glorie vnto God. The intent of Moses then is not to wash his hands, as though hee were not blame woorthy at all: but to doe the people to vnderstande that the verie mischief sprang of them. Neuertheles it may be thought straunge howe Moses shoulde offende, seeing it appeareth not in all the reherfall of the storie. It is saide that the people grudged against God, because they wanted drinke in the wilder nesse, saying: Had it not bene better for vs that God had killed vs in Egypt? Must hee needes bring vs into this drie and barren place, that we might die heere for thirst? It appeareth well that hee hatech vs, and that his intent is to make vs to linger heere in tormentes: and in the meane while wee bee past all hope of doing well. After this manner did the people murmure. On the contrarie part Moses weepeth and resorteth vnto God, saying: Alas Lorde, oughtest thou to haue fo slender a reward for thy deliuering of this people through thine owne goodnes, as to haue thy holy name blasphemed by them? What coulde Moses haue done better than this? For he is so farre off from consenting to the wickednesse of the people, to bee any companion with them: that hee weepeth to see the offence committed against God. And Dauid likewise sheweth an excellent and wonderfull welditposed munde, in saying that hee wore sackloth for their sakes that blasphemed God. Moses did as much. It shoulde not seeme then that there is any fault in all this. For God commaunded him to take his staffe, and to strike vpon a rocke, and to make water to come out of it before the people. Hee obeyed. Wee see not there any replying at almay we see not that Moses did so much as once doubt. Morcouer when hee speaketh to the people, hee saith: Come on yee rebelles, must God bee faine to make water to come out of this rocke, which you see nowe so harde and drie? Yee see hee rebuketh the people sharply, and a man woulde thinke hee coulde not glorifie God better. And yet for all this, it is saide vnto him, Thou hast not giuen vnto mee the honour that belonged to mee, and therefore thou shalt bee banished out of the lande that belonged by inheritance vnto thee. And did hee sinne then? As I saide afore, if we iudge after our owne fancie, it will seeme to vs that Moses discharged himselfe well in all pointes, so as hee offended not, ne had any spot or blemish in him. But what for that? Heereby wee see that it belongeth onely vnto God to iudge, and that wee may be deceiued at all turnes, in following our owne witte and reason. Wherefore let vs keepe this rule which is verie needefull: that is to wit, that wee bee farre vnable to discern good and euill alwayes by eye sight, for as is saide in the sixteenth of Saint Luke, the thing that is

highly esteemed among men, shall be abominable before God. When we haue sifted a thing neuer so well, and setled all our wittes to vtr it well: yet shall it seeme to vs cleane contrarie to that it is in deede. Nowe then, let vs cast downe our eyes and acknowledge that none but onely God is the competent iudge.

True it is that wee haue the lawe, whereby wee may assuredly say, this is good and that is euill: and our yeelding vnto that which is shewed vs there, is not to make vs iudges: for wee take no authoritie to our selues, but onely yelde to y things that God fettereth forth, And besides this, wee must not onely iudge our neighbours doings by the lawe, but also examine our owne lues by it. And when wee finde our selues to haue swarued from Gods commaundementes, we must willingly condemne our selues, and allowe no further of our owne doings, than they agree with Gods will. Although they seeme good to our selues, yet let vs not stande vpon that. For our eyes are so troubled and weake, that oftentimes one sinne escapeth vs and a hundred followe out after it: and that is because we bee not sharpesighted ynough, to spie out the things that God perceiuech, and which are hid from vs. And that is the cause why saint Paul saith, that although he had walked purely in his office: yet was he not iustified for all that. For God requireth another manner of perfection than wee can see. So then, seeing wee haue so weake and dimme a sight, let vs learne to referre our selues vnto God: and let euerie of vs put that thing in vre in himselfe, which is shewed vs by Dauid when he saith, Who is he that knoweth his faults? Lord forgiue me the euill which I perceiue not. We must not onely ask God forgiuenesse of the finnes that siting vs, and whereof we haue prooffe in our selues: but we must also acknowledge that we haue manie finnes which wee knowe not of, Marke that for one point.

Furthermore, proceeding still herewith, let vs not be haste in iudging, to acquite one and to condemne another: but let vs reserue vnto God that which is his, for as I haue said afore, if God had not pronounced that sentence vpon Moses, euery man would canonize him, and say hee did the best that coulde be deuised. But what for that? Seeing hee is condemned by the heauenly iudge, we must bridle our selues, and not fall to incountring against God. For wee shall winne nothing by it. And for the same cause also S. Paul intending to exhort vs to modestie in the 14. to the Romanes, alledgeth that wee must all come before the iudgement seate of our Lorde Iesus Christ, where we shall not allowe what we thinke good, nor reiect what we mislike in our own fancie: for that authoritie belongeth to the onely son of God. Seeing it is so my brethren (saith he) wee must abstaine from foolisli ouerweening. Thus much concerning that which is reported of the sinne of Moses.

Nowe let vs come againe to the matter that wee were in hande with: Which is, that Moses meaneth not to excuse himselfe: hee seeketh no startinghole to lessen his fault: but the thing that

Numb. 20. 1.

Psal. 69. 12.

Numb. 20. 10.

Luce. 16. 5.

1. Cor. 4. 4.

Psal. 19. 13.

Rom. 14. 10.

he alledgeth is reasonable, he setteth fourth the heynoufnesse of the peoples offence, shewing y<sup>e</sup> their sedition was so forcible, that euen he him selfe also was ouerthrowen with it. The meaning then of Moses was as if he should haue said thus: Beholde yee wretches, God hath chosen me to supply his place among you, and he hath gouerned me in such wise by his holy spirit, that I haue had as it were his image printed in me: & yet notwithstanding I haue done amisse, I haue offended. And what is the cause of it? I excuse not my selfe: but yet are you guiltie before God, of corrupting me, your murmuring hath ouerthrowen me, for by reason thereof I haue forgotten my duetic, and not yeelded God such glorie as was due vnto him. Seeing it is so: [I may well say] it is not long of you, that you bereft mee not of all the grace that I had receiued at Gods hande: for where as he made me your heade to guide you: you haue done ynough to carie mee away to Satan through your naughtinesse and rebellion.

Nowe then acknowledge the sinne that you haue committed, for God hath brought me low, and it is his will to shewe you in my person, that you bee well worthe to perish eueriechone of you. Therefore besides the thing that I haue touched already, (which is, that we must not like y<sup>e</sup> better of our selues wh<sup>e</sup> our faults are vnknown [to our selues,] or when we can couer them, for Gods eies are not blindfolded for al<sup>y</sup>, and the things that scape men are inrolled before him): wee must marke moreover, that if wee giue anie man an occasion [of stumbling or offending], although hee on his parte is not thereby discharged, yet must our offence needs be the more grieuous and heauie, according as it is in very deede. Wherefore let euery man so behaue himselfe, as hee giue not his neighbours any occasion of stumbling. For if any man sinne vnder pretence of mee, if hee be misledd by my lewde conuersation, if he take ill example by my vices: all the whole mischiefe shalbe laide in my necke before God, I shalbe discharged, wo shalbe vnto mee as saith our Lord Iesus Christ, and it were better for mee that I were cast into the middes of the sea with a millstone about my necke, than to haue giuen my neighbour any cause of misbehaviour. And therefore let vs lue in such sorte, as it may not bee cast in our teeth before GOD, that wee haue bene the cause of other mens ruine and destruction. For it will cost vs very deare, if the sillie soules whom God hath created after his owne image, and whom Iesus Christ hath so deerey redeemed, be lost through our fault and wickednesse. Thus wee see in effect what we haue to note vpon this sentence, where Moses saith, that GOD was angrie with him by meanes of the people.

And furthermore we haue to mark here, that Gods laying of his temporall chastisements vpon his faithfull ones, is not to driue them to despayre, but to humble them for a time: for in the ende all turneth to their benefite, and therefore they must not bee out of heart for it.

It was a verie harde and bitter punishment vnto Moses, to bee banished out of the lande that had bene promised him.

The time is come that the people shoulde bee deliuered out of the thralldome of Egypte, to bee conueyed into the Lande of promise: Moses is chosen to bee their guide, so as hee supplyeth Gods office in deliuering them: and yet notwithstanding this shame is done vnto him, that GOD shutteth the gappe against him and saith, thou shalt not come there. Yee see then howe Moses is (as yee would say) brondded with a marke of reproch before God. Nowe had hee taken it in despyte: it had bene ynough to haue plunged him into some blasphemie. But hee bare this correction patiently, knowing that it shoulde bee to his benefite, because it was but temporall. And therefore let vs marke this saying of Saint Paul, that Gods punishing of vs is to the intent we shoulde not perish with the worlde. Seeing then that GOD procureth our welfare thereby, and his mortifying of vs for a time as in respect of the flesh: and his condemning of vs in such wise as we be ashamed afore men, is to the intent that our soules should be saued at the latter day, and wee lue in his presence: seeing that that is the end & butte that he shooteth at: let not vs on our part be so headstrong, as to chafe or fume at his corrections, but rather follow the example of Moses, who (as wee see) did make no wordes against God. It might seeme hee had some occasion to say, howe falles this out, that I am driuen out of the lande of promise? What shall a man say to it? For thou hast ordeyned mee to be as a redeemer in thy steede: and nowe must I carie heere still. It was thy will that I should serue in this office, to put the people in possession of the promised lande: and why shall I not be partaker of the benefite that thou hast purchased them by my hande? What though there haue bene some litle distrust in mee, which continued the turning of a hande? Is the offence so heynous, that I must bee so grieuously punished for that? Moses then might haue helde such plea with God: but hee holseth his peace, and yeeldeth to the sentence of condemnation willingly. Therefore let vs followe that which is shewed vs here by example: and (as I said afore) when GOD is so gracious to vs, that in steede of casting of vs away (as he might iustly doe) he doth no more but chastise vs as in respect of the flesh, and shame vs before men, to the ende to bring vs to repentance, and to humble vs: let vs bee quiet, and let it not calt vs into sorrowe, but let vs plucke vp a good heart to follow our vocation. This is the thing wee haue to remember. For if hee spared not Moses, what will hee doe to vs? Ought wee to chalenge greater priuledge than hee?

But heere with all let vs marke, that Moses ceased not to bee an heire still of the heauenly kingdome, though hee were bereft of the outward signe of it. And thereby wee be warned, that if God make vs not to feele his fauour and loue in this worlde so fully as wee would wish,



it must not make vs to bee out of patience. For it may happe that we shall take our selues to bee miserable, yea and that when wee looke vpon our owne state, we shall deeme it had bin much better for vs to haue gone alway with the world: But what for that? O! al y<sup>e</sup> time we haue a life that lyeth hid in God, Therefore it is no hurt at all to vs, though God cut off the blessings of this present life from vs. For he knoweth to what end he doeth it: and it is good for vs to be so exercised. Thus yee see that the thing which wee haue to beare in minde, is that God doeth diuers times hide the signes of his loue from vs, as in respect of the worlde: but hee Ioueth vs neuer a whit the lesse, as we see how it happened vnto Moses.

As touching that which is saide of Iosua: it is one notable point more. For beholde, hee is appointed to succede in Moses roome, yea, and yet was he but his seruaur. And afterward Moses is commaunded to encourage him. Heere we see that God will take the things that are not greatly esteemed among men, yea and exalt them aboute our opinion, as we see he hath vsed to doe at all times: and not without cause: for thereby he iatendeth to pull downe all pride according to this saying of Saint Paul, that hee chooseth the weake things, yea euen to the end that men should not glorie in their owne strength: and hee chooseth the foolish things, to the end that men should not glorie in their wisdom: and when he taketh y<sup>e</sup> things that are despised, it is to the end that men should not trust in their owne credit, nor bee puffed vp with their owne worthinesse. And it is verie requisite that it should be so: for we see howe euery man seekes to aduaunce himselfe, and wee leaue nothing to God as nere as we can. Nay rather if wee doe but yeelde him the tytes that belong vnto him, it is but in way of dalance: and in the meane while we would that all should be in our own persons. Now forasmuch as men haue this pride rooted in them: God must be faine to shew them by experience, that all of it is but vanitie: and so doth hee, by choosing the things that are not regarded, and by seruing his turne with such as are not esteemed to be of any great renowne. If we looke howe God chooseth men sometimes, to set them in preheminance: wee will say, who woulde haue looked for this? And God worketh after that manner, to the intent that those by whom he serueth his turne, should learne to acknowledge themselves beholde to him for their dignitie wherein he hath set them, and vnderstande that they obtained it not by their own power and policie, but that it is God which hath placed them in that degree. For if they thinke they haue ought of their owne purchasing: God will shewe them the contrarie. That then is the thing which we haue to marke, when it is heere declared that God preferred Iosua before Moses in somuch that although Moses had now of long time benee cladde with the grace of the holy Ghost: although hee had benee chosen to bee the Redeemer [or Ransommer] of the people: although God had set his marks vpon him: although that in executing his of-

fice, it was well seene that hee was a newe creature, and there appeared in him a maiestic surmounting the nature of man: and there withall although hee had done so many deedes worthy of memorie, as might astonishe all them that heerde speaking of them: yet notwithstanding, in the ende God ordeyned his seruaut in steede, to leade the people into the lande of Chanaan, and to put them in possession of their promised heritage, and Moses himselfe is not worthy to come there. So far off is hee from coming there euen as a common member shuffled in among the rest of the body: that God driueth him from it: and behold, God reacheth his hand to Iosua, who had neuer looked for it.

But now besides that which I haue said, (that is to wit, that we be warned to forbear all presumption, and to lay downe all pride): let vs be well assured, that it belongeth to God to aduaunce vs & to make vs of estimation, through his mere grace: and that when we shal haue heaped vp all that euer we can together, all is nothing. Then, besides that we haue a good warning to humble our selues: it is shewed vs therewithall, that wee must not eniue those by whom God serueth his turne. And that is another good lesson. For wee see howe euery of vs reyneth, when God hath aduauced any man, specially beyonde all worldly hope. Where as we should consider thus, beholde God serueth his turne by such a one, curie man commendeth him, and there appeare manifest gifts of grace in him: when we see those things, we be so malicious, that we grudge & repine at it. But contrariwise wee ought to marke, that when we be so pricked with spite and eniue, it is an aduaucing of our selues against God and not against mortall creatures. Therefore let vs learne to honour God wherefoeuee hee sheweth himselfe, & to be glad when hee vouchsafeth to extend his grace to our neighbours: for if we do so, all shall fall out to our welfare. If another man haue mo gracious gifts than I: am rich in his person. For wh<sup>e</sup> we confesse y<sup>e</sup> communion of saints: it is to shew, that whatsoever God giueth to one man or to another, the same redoundeth to the benefite of all. True it is that we perceiue it not at the first push: but yet doth such diuersitie serue for the whole bodie of the Church. The members of a bodie haue not all one operation: the eyes execute not the office of the legges, nor the hands the office of the feete: and yet notwithstanding the body is so knit together in one, that whatsoever is giuen to any one member, doeth benefite al the rest. Now then let vs vnderstand, that when God bestoweth the gifts of his holie spirit more largely vpon some one man than vpon others, hee cealeth not therefore to haue pittie vpon vs: For we also must be edified therby. Yea surely so we be not vnthankfull, and that we take no pritch at it when hee listeth to holde vs lowe and to exalt our neighbours. To bee short, wee make warre against God when we cannot abide that he should keepe the order which hee hath determined: y<sup>e</sup> is to wit, to pul down y<sup>e</sup> things that are great to the worldward, and to aduaunce and exalt the things that are base and despised.

Moreouer we see that Moses is commaunded to strengthen Iosua. So litle ought Moses to be greeted at the preferring of his seruauant before himselfe, that hee must instruct him and harden him. As if hee should say, I see nowe it is Gods will to honour thee by dishonoring mee. I am worthy of it, and I must be faine to beare it, and therewithall also to prepare thee to thine office. Although thou take my place; yet will I not set my selfe against thee, but (which more is) I will help thee to the vttermost of my power. Nowe am I become thy seruauant. Whereas God had erst aduanced mee: I must nowe giue vp this preheminence, and thou must take my roome: and I must indeuer as much as I can, that the benefite which Gods will is to bestow vpon thee, may auayle in thee. So then, if it please God to take any man to serue him, let vs streyne our selues to helpe him, and let vs not be ashamed to put our shoulders vnder him to heaue him vp. Let vs not haue any of these wicked respects, to say, O ho, truly as for mee, if God were so gracious to mee as to aduance mee as well as such a one, I woulde bestirre mee. But forasmuch as hee holdeth mee downe to the grounde, I will not meddle with other men. Let vs beware of such churlishnesse. Nay rather when we see that God hath chosen a man: let vs reason thus with our selues. I see that God hath chosen such a man, in deede hee is not the ablest that could be desired, but yet is it Gods will to bee serued by him, and wee see hee hath a good will: therefore let vs helpe him, let euerie of vs reach him his hande, and let euerie of vs consider wherein hee may succour him to his furtherance. Yee see then that the thing which wee haue to marke heere, is that although our working beare no great outward shewe, and that the thinges which we doe haue no great glosse to commend them to the world: yet we must not therefore cease to serue God according to our power, and to linke in with those by whom it is Gods will to bee serued, and not to imagine any thing that may foreflowe vs, or make vs say, At whose whose hande shall I bee recompensed? That which I haue done is as good as lost, men make none account of it. It shall well ynough come in account before God. And therefore let vs suffice vs to be allowed at his hand. These are y things that we haue to note vpon this, that Moses was commaunded to strengthen Iosua.

Nowe finally it is saide, that the people perceiving their sinne, answered: *Wee haue offended the Lorde, and therefore wee bee nowe readie to goe vp.* And they not onely vsed those wordes: but also euerie man prepared and armed himselfe, and so they went vp to encounter with their enemies. Heere we see the nature of men. When GOD biddeth them be stul, they be too too forward, & they be as hot as fire to doe the thing that is forbidden them. But when they were bidden goe, then their legges were broken. And yet notwithstanding it is saide, that the people acknowledged their sinne, when they had bene so disobedient against GOD. Whereby it appeareth that there is such a corruptnelle in our na-

ture, that euen in minding to doe good we doe euill, and offende God, & ouerthoote our selues without reason or measure. Heere is then a faire looking glasse for vs to discerne our owne vices by: yea verily, so we consider in the person of y Iewes, that not only they themselues are condemned, but also that God purpouseth to giue a generall lesion, whereby all men may fare the better. Nowe I tolde you first of all, that when God foundeth his trumpet and commaundeth vs to march, we stirre not a whit; and that although wee haue some good liking of the matter, yet we be so colde and slowe, as is pitie to see. And on the contrary part, that if hee say, Tary still, wee be lustie, and moreouer so hot and hastie, that wee desire nothing but to occupie both our armes & our legs too. When it was saide to the people, Go, for your God is among you, bee not afraide so long as yee haue such a power to defende you: The people replied againe on the other side, nay marie, howe shall wee goe vp? They be Gyants, they wil deuour vs with their looks, we shall be vndone at the first chop, it were better yet to returne into Egypt. When the people had replied so, and it was tolde them againe, What meane you thus to distrust your God? He hath giuen vs this lande, wee haue his promise of it: and besides that, you haue had proofe of his helpe already many wayes, and he offereth it you still: howe thinke you of it, you faithlesse and rebellious people? When the people were thus laide at: did they yet returne to their right wits? Yea, for yee see they repented. What for that? It is but a false repentance. Goe to (say they) sith it is so, we will goe and march against our enemies, seeing it is Gods pleasure. Nay, yee see heere, that God ment to trie their faith and obedience another way, that is to wir, by their forbearing to doe any thing at all. Because hee sawe they had not obeyed him at the first: nowe he will haue them ashamed of it, and to tarie his leisure till hee haue pitie of them. And forasmuch as hee had sworne that they should not come there: his will was that they should (after the example of Moses) haue suffered themselues to bee bereft of that honour as they were worthy. Wee see then that men haue but too greate frowardnesse when GOD commaundeth them to sit at rest; and contrariwise that they be too colde, when he would haue them to goe forward: nay they will rather creepe into cranies, than goe forth when God biddeth them.

Howbeit, for the better vnderstanding of this matter, let vs marke that this people offended in preacing forward without promise. For as I haue saide afore, we must not be hardie any further than God biddeth vs. Therefore when wee haue but a worde of his mouth, we must take courage, and put all lettes vnder foote that may turne vs away. For the thing wherein GOD will bee glorified, is that hee commaunde vs nothing in vaine. And speciallie when hee promisseth vs good successe to our matters, and to prosper our doings: then must we rest therevpon, assuring our selues that hee will giue vs

good dispatch. Neuertheless when God had sworne, that the people should not come there: then woulde they needes goe vp against their enemies, not considering that in so doing they resisted GOD, and aduanced themselves against him. True it is that if a man had asked them, whether they minded to resist God or no, and to doe cleane contrarie to his will, or whether they minded to haue him to bee their aduersarie: they woulde haue answered, No: Wee beleue that God will helpe vs. For why? Hee hath deliuered vs out of Egypt, he hath promised our father Abraham to giue this lande in possession to his linage, and the time is nowe come. Yea but there is no promise [to you,] and therefore it is but sonde presumption or rather starke madnesse, when men take a toy in their heades, and aduentione to doe this or that, when in the meane while God hath not promised any such thing. So then let vs marke well, that wee must not be bolde vpon our owne heade, but hearken till God speake: and when wee haue his promise, wee must rule our selues thereby, and not passe the boundes thereof. For elsic may happen vnto vs, as Moses reporteth here that it happened to this people: that is to witte that wee shall doe all things asuersarie, and so offend God. In so much that when wee weene to doe well, wee shall dubble our faulres: when GOD commaundeth vs to go, wee shall bee as though our legges were broken: and when he commaundeth vs to tarye, we shall run too swift: and so, all our whole life shall be out of order.

Furthermore let vs beare in minde, that (as I haue sayde already) if GOD list to chastise vs as in respect of the fleshe, we must not bee too much grieved thereat: for it is for our benefite and welfare. If this people had bene well aduised, they woulde haue thought thus: bicause wee haue offended God by our disobedience, hee will not haue vs to enter into the land: but yet for all that he bereaueth vs not of the hope of saluation, let vs content our selues with that, and wander forth in this world till he take vs hence. So likewise let vs learne to wander on, if wee minde to come to the heauenly life. And if God doe nowe and then cast vs downe, let vs consider that y casting downe, will make vs to go much more swiflye towards the marke of the heauenly kingdome that is set before vs, than if wee had runned neuer so fast, and had neuer left galloping all the way. Thus ye see what we had to marke more, vpon this saying, that the people would needes goe vp to discomfit their enemies.

Nowe Moses addeth, that *They made themselves readie with their armour and weapons.* Yea forsooth, but it is all one as if ye shoulde put an armour vpon a scarecrowes backe, and take him a sward in his fist: surely hee were substantially well armed: but in deede all were to no purpose. Euen so is it with vs: If wee were furnished with all the helpes of man and with all interior meanes, and in the meane while were not strengthened in our heartes, but were

full of foolish selfeweening, and as it were drunkennesse, by presuming vpon our owne power: all the brauerie that wee can make, is but winde and smoke, bicause wee haue not an eye vnto God, but are rebellious against him. Wherefore let vs learne to leaue the arming of our selues, and to seeke strength and courage at Gods hand, and then let vs take armour & weapon as at his appointment. If we go that way to worke, God will prosper the helpes that he hath giuen vs: for he will blesse the bicause wee fought them at his hand. Besides this, he himselfe will stand by vs though all other meanes faile vs. For diuers times he will perchance suffer vs to bee made naked, and let y world mock vs, as though we were vndone aforeshand: but yet will he provide wel ynough for all, at leastwise so that afore all things wee be furnished with his inward vertue. This is the thing that we had to marke, yet further vpon this text.

And here Moses sheweth that God ment not to destroy the people, when he commaunded them to turne backe. *Turne ye backe againe* saith he. Here wee see Gods wonderfull goodnesse, & that the threate which he spake off yester day, was not to the end that God woulde pursue the iniquitie of the people without hauing any pitie vpon them: but to make them feele their owne euill. For notwithstanding all that, yet doeth he vsc compassion and kindnesse towards them, in forbidding them to incounter with their enemies. For although that at the first sight a man would say that God reiecteth them, and cursed them: yet notwithstanding, in so doing he sheweth them a signe of his mercie. For had he said neuer a worde, what a thing had y bin: In deede the people increased their offence yet more, by being disobedient to the warning that he gauethem. But whatsoever they did, wee must consider what God intended when he saide, *Go not up: for I will not bee with you, neither will I helpe you.* Wee see that when the people had once bin brought lowe, they perceiued and acknowledged a wonderfull goodnesse in God, and therewithall became y better disposed to profit themselves by the correction that was sent them. Let vs marke well therefore, that when our Lord vttereth any token of his grace and goodnesse towards vs: therein he sheweth more appariantly howe much he loueth vs, than if he made no countenance of any thing, but helde his mouth shut, and suffered vs to do what we listed. Why? For alas, we should but throwe our selues headlong into destruction, if we followed euery man his owne fanisie. Seeing it is so then, whensoever God setteth himselfe against vs, whensoever he rebuketh vs, and whensoever he sheweth vs our follie, yea though it be with such roughnesse as it amafeth vs: yet is it to our benefite, & therefore let vs learne to beare his yoke.

Moreover let this bee our rule to discern good and euill by: namely to depend wholly vpon Gods mouth, and not to bee wise in our owne conceits, but to suffer him to be our guide, and not to fall to gambolding at our owne pleasure and fanisie, but to followe the way quietly

which he sheweth vs. And then will he giue vs armes and legs, and guide all our steppes in such fort, as he will make vs to goe still forewarde, and cause vs to arriue at the good haue. But on the contrarie part, if wee will needes bee fantasticall, and doe things vpon our owne head and vpon our owne liking, and therevpon fall also to foolish practises: God must needes bee against vs: And then albeit that all things goe well forewarde with vs to our seeming, and fall out according to our minde: yet will God turne all vpside downe, and ouerthrowe vs when we be at the height. Those are the things which wee haue to note. And therefore let vs fet all our whole mindes to obey God: And for the bringing thereof to passe, let vs beseech him to giue vs the true vnderstanding of his worde, and to keepe vs from being stoward and stub-

borne against him, as wee see by the example that is shewed vs here, which I pray God wee may eschew.

And now let vs kneele downe in the presence of our good God with acknowledgement of our fautes, praying him so to touche vs with them, as wee may profite more and more in faith and repentance, euen vntill he haue vterly chaunged vs: and not suffer vs to stand aganst his holy commaundements, nor to dabble our misdoings when wee haue offended him: but to reforme vs in such fort, that being rid of all fleshy glory, wee may seeke nothing but to bee mortified by him, to the end y he may so frame vs to his righteousnesse, as our whole inducure may be to rule all our thoughtes wordes and deedes thereby. That it may please him to graunt this grace, not onely to vs, but also, &c.

## On Wednesday the xxiiij. of April. 1555.

### The tenth Sermon vpon the first Chapter.

42 And the Lord, &c.

43 I tolde you of it: but you woulde not heare mee, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into the hill.

44 Then the Amorrhite which dwelt in that hill, came out against you and chafed you, as bees doe, and smote you in Seir euen vnto Horma.

45 And when ye were come backe againe, ye wept before the Lorde: but the Lord heard not your voyce, ne inclined his eares vnto you.

46 So you abode a long time at Cades barne, as the dayes doe shewe which you haue taryed there.



E sawe yesterday howe it is not lawfull for vs to put fourth our felues, except GOD call vs and shewe vs the way: and that although the thing which wee take in hande, bee neuer so al-

lowable in respect of men, yet is it nothing woorth vnlesse God bee our guide, and that wee bee sure that wee adventure vpon nothing but by his will. Therewithall we sawe also that we haue too ticklish a nature, insomuch that when any thing is to be done [that lyketh our felues,] wee bee but too forewarde, and wee cannot tarrye till GOD shewe vs his will. And that on the contrarie part, wee see what vnlustinesse is in vs when God commaundeth vs any thing: for then wee bee so lasie as is pitie to see, it seemeth that our legges are broken: and to bee short, wee bee sturke lame. Nay (which worse is) when wee weene to doe well, wee marre all by our rashnesse. And this is confirmed yet better by that which Moses addeth. For he rehearseth what GOD had iniointed him. Thou shalt say vnto them, *Goe not vp, ne fight not, for I am not with you* (sayeth the Lorde,) *and therefore ye shall bee overcome.* In this sentence wee see how it belongeth to God to say, *Goe*: and likewise

to bidde vs tarrye, when he thinketh good. And if wee haue not that voyce to guide vs: we may well seeke all manner of furniture, and wee may be well ynough armed to the fight of the world: but yet shall there bee nothing but confusion in our case. Then like as wee must simply obey the thing that GOD commaundeth, and hast forward with all speede when wee see it is his pleasure that wee should goe: so on the contrarie part, when he will haue vs to sit still, let his forbidding suffice vs, assuring our felues that he will turne all things vpside downe if wee thinke to further y matter by thrusting our felues forward. To be short, we must yeeld God no lesse honour & reuerence, in forbearing to do things when he forbiddeth them: than in dooing and executing the things that he liketh.

And he sheweth expressly, that it shall not boote vs to do any thing vnlesse God commaund it, according as it hath bene declared heretofore how it belongeth to him to fight. True it is that he will haue the faithfull to enforce themselves, but yet in so dooing wee must attribute all vnto him. Therefore if he be on our side we shall bee sure of the victorie: but if he shrinke from vs, we shall haue the foyle though all the world helped vs. Then is there but this one onely respect that may

may giue vs courage: which is, that God bee at hand with vs to succour vs, so as wee bee sure of his assistance, and rest wholly thereupon. Neuertheless it is not for men to beare themselves in hand that God will aide them, further than he hath assured vs by his promise. But it is certaine that God makes no promise to any, but to such as walke in obedience. Whosoever then slingeth ouer the fields, that is to say, whosoever gaddeth here and there, & resteth not simply vpon Gods word, doeth vtterly refuse the benefite that God had promised him, & bereauech himselfe thereof wilfully. For the receiuing of Gods word to the end we may know what to do, and be ruled by his mouth: and to trust in him, so as we be grounded vpon his grace, and resort to him for succour at our neede, are things inseparable. He therefore that will needes dally vpon his owne head, and trust to his owne foolish imaginations without submitting himselfe to God: may well say, I hope God will helpe me; but his hope hath no resemblance to the hope of y<sup>e</sup> faithful. So then, seeing we perceiue what our owne imaginations are: let vs looke what things God giueth vs leaue to do, and what is lawfull for vs to do by his word. And therewithall, let vs be forward in doing y<sup>e</sup> which he biddeth vs, waiting for his blessing wherby he will make all to prosper. For although we see the contrarie to our vnderstanding: yet shall we overcome all impediments by his helpe.

But howsoeuer the case stande, let vs beare this lesson in minde, that G O D, if wee desire to bee his, doeth binde vs by his infinite goodness to be guided by him: and that as we would bee shielded by his mightie power, so likewise wee must quickly suffer him to rule vs as his lames and sheepe, and not followe euery man his owne fanisie. And if this ought to be obserued in the things that concerne this present life: how much more ought it to be so in going to the kingdome of heauen? I say that euen in all our worldly affayres, we ought to doe God so much honour, as not to take too much vpon vs, nor to raunge here and there, without hauing first asked counsell at his mouth, (as he saith by his Prophet Esay,) and vntill he haue ordered all our deuises by his holy spirite. When we haue any businesse to doe, although it bee not of any great importance: yet ought wee to call vpon God with all lowliness, and not to do any thing vntill our conscience bee thoroughly sculed and resolved that he alloweth our doings. Now if God looke to be obeyed in small things, & which are as good as nothing: what will he doe when the matter concerneth his seruice? and when y<sup>e</sup> case concerneth so excellent a thing as is the saluation of our soules? Therefore we see herein, howe fore the wretched world is blinded, seeing they giue themselves to their owne follies & to mens traditions, and thinke not at all vpon the things that God hath ordained: No: that shall be the last thing y<sup>e</sup> they will doe. And therefore it standeth vs to so much the more on hand to studie well this lesson of Moses, That God will not bee with vs, except we come nere vnto him, and be diligent to hearken what he will say vnto vs, & fol-

low it when we haue done, without adding any thing to it, or diminishing any thing from it. And thus ye see in effect, what we haue to gather vpon this streine.

Now herewithall Moses threateneth them, *That they shall be overcome of their enemies, and fall before them.* Wherby we be done to vnderstand, that if God bee once gone away from vs, wee must needes perish, yea and our enemies must needes haue the vpper hand of vs, according as wee see in another place, that God lea-  
 Deut. 32. 30.  
 deeth vs [into aduersitie,] and holdeth vs as it were fettered in it. And when our foes haue such power ouer vs, it is because wee bee Gods prisoners. True it is that men aduance themselves ynough in their presumption, but yet for all that, God daunteth their courage when it cometh to the punche, and holdeth their hands fast tyed, so as they cannot stirre one finger. It is vs marke well therefore, that wee must needes fall before our enemies, if wee bee not vphelde by Gods hand. For there lyeth all our strength. Nay moreouer, though no man followe vs, yet must wee fall before our owne shadowes, and be overcome without any man pursuing vs. For Gods wrath of it selfe without any other helpe or meane, is able ynough to confound vs. Neuertheless the diuill ceaseth not to practise to destroy vs, and we be assailed on all sides: therefore what would become of vs, if God were not our wall and bulwarke? Then if we consider well the state of our life, there is none other way for vs, but to walke in feare and to be watchfull, that we happen not to play the loose coltes. As I saide euen now, ye see that the diuill ceaseth not, and he hath innumerable wyles to oppress vs withall: we knowe what force he is of, and he is not without cause termed the Prince of the world. He commeth with so great crueltie, as passeth al the force of our fleshy enemies. On the other side, this worlde is full of Ambushes against vs, To bee short, when we haue bethought vs neuer so well of the enemies whom wee see: there are an infinite multitude of enemies [whom wee see not,] which seeke nothing but to ouerthwart vs when we should do good. Therefore let vs sit still in humilitie, to the end y<sup>e</sup> being shrowded vnder the shadow of God, wee may be vpheld and maintained by him. Let vs looke well to it then, that wee followe not what euery of vs thinketh good in himselfe: but submit our selues to Gods good will, as I haue shewed afores.

Nowe it followeth, *That Moses spake vnto the people, & that the people would not followe his aduise, but were disobedient to the mouth of God.* This manner of speach hath bin expounded already heretofore. But here wee see yet more clearly, the proofe of y<sup>e</sup> which hath bin said afores: is to wit, that God is despised not only when he speaketh from heauen, but also when folke make none account of his word y<sup>e</sup> is preached by men. It is said expressly *That the people were disobedient to the mouth of God.* And how? It is not said y<sup>e</sup> God appeared in visible shape, or y<sup>e</sup> there was any voyce heard from heauen: but it was Moses y<sup>e</sup> spake: it is a man y<sup>e</sup> saith that y<sup>e</sup> people resisted the mouth

Ioh. 12. 31. &  
 14. 30. & 17.  
 11. & Eph. 6.  
 12.

of God. Now then we see that God will haue his word receiued w<sup>th</sup> like humilitie when he sendeth men to declare his commandemēt, as if he him selfe were among them. The doctrine that is set forth in y<sup>e</sup> name of God, ought to be of as much authoritie [in the mouth of a man,] as if all the Angels of heauen came downe to vs, or as if God shewed his Maiestie presently before our eyes: yea & it is the thing wherein he will trie the obedience of our faith. True it is that wee ought to vse good discretion when men speake. For if wee should receiue all that is put to vs: there should be no difference betweene y<sup>e</sup> lyers and falsc prophets y<sup>e</sup> seduce our soules, & the true ministers of God. But if we haue fure warrant that the thing which is brought vs, proceedeth of God: (as if it should be shewed vs by the holy scripture, y<sup>e</sup> men should not inuent any thing of their own heads, but hold themselues to the pure simplicitie of y<sup>e</sup> Law & the Gospell:) it is certaine that whoeuer maketh any resistance in y<sup>e</sup> case, doeth not make warre against a creature, but manifestly w<sup>th</sup> and God, who will be heard when he speaketh so by men, and serueth his turne by them as by his instruments. Therefore let vs beare well in minde this order of Moses saying, which is, y<sup>e</sup> he himselfe is the speaker, & yet notwithstanding, y<sup>e</sup> the people in disobeying him disobeyed God. For why? Moses had not forged any thing of his owne braine, but shewed vnto them how it was God y<sup>e</sup> had sent him. And therefore it is no straunge case that God should finde himselfe grieued, & that his Maiestie should be offended, & take y<sup>e</sup> outrage to be done as to himselfe, when the message that he had sent by Moses was not receiued. In likewise it is at this day. And for the same cause doeth our Lorde Iesus Christ auow, that if men refuse to heare the Ministers of the Gospell, he will take that wrong to be done to himselfe. Therefore let not men make a iest of it, when G O D causeth his worde to be preached now adays, and stirreth vp men to publishe it a-broade: If any man thinke to escape by saying, they be but men with whom wee haue to doe, and therewithall despise the doctrine: they shall knowe in the end, that it came from heauen, and that they set themselues against God and not against mortall creatures: for he will haue his Maiestie to be knowne there. Then if men take him for their soueraine Lorde, let them stoope vnto him, and doe him homage in his doctrine. For he hath Printed his marke in such wise there, that if any nian incounter the things that are conteyned in it, it is all one as if hee would put his truth vnder foot, wherein he hath shewed himselfe openly as in his liuely image. Looke that we beare that poynt well in minde. For if earthly Princes reuenge the despite that is done to their countermours, and thinke themselues to be misused therein: I pray you it is not much more rightfull reason that God should doe so, when men make no reckning of his worde? [Yes verily.] For this case concerneth not some painted picture or blasing of armes: but it is the image of God which appeared to vs in substance, yea euen with such power as we ought

to be transfigured into it, as saith S. Paul. That is the thing which we haue to marke.

1. Cor. 3. 12,

And therefore let such as haue the office of preaching Gods worde looke well to themselues that they goe soberly to worke, & that they may alwayes be able to protest, that the things which they teache are put into their mouthes by God. When they bee once sure that it is so: let them labour to make all their hearers to feele Gods power which is after a sort inclosed in his worde, that it may be receiued as it deserueth, and euerie man submit himselfe to it, and God by that meanes bee worshipped of all men, and serued with one accord. And therewithall let them dese al rebels & despisers. Whē they see y<sup>e</sup> heathenish fort fall to scoffing at the doctrine which they beare abroad: let them assure themselues that the things which they haue vttered, shall suffice to send all these to the bottome of Hell, which do so set themselues against them, according to this saying of Saint Paul, that the Preachers of Gods word are armed with such a sword, as is able to confound all such as will not obey the doctrine. And herewithall likewise let euerie man haue an eye to himselfe, and when he commeth hither to be taught in the name of God, let him be prepared with such lowlines and modestie, as he may perceite that it is God which speaketh, and be moued to bow downe his necke, to receiue his yoke patiently. And as for those that will needs play the wild beastes: let them vnderstand y<sup>e</sup> here is sentence giuen vpon them, so as they may well plead against it, but they shall win nothing by their shifts, because it is said that all such as obeyed not Moses, were disobedient to Gods owne mouth.

1. Cor. 10. 4,

Matt. 10. 14.  
& 40.

And nowe Moses addeth expressly, *That the people were presumptuous*, in that they would not bee at rest. And this importeth very much. For it doeth vs to vnderstand, that there was neuer yet any vnbeliefe or stubbornnesse in men, but it was matched with losnesse, and pride, which pushed them vp in such wise, and made them so farr out of patience with themselues, as they fell to checking against G O D, and to giue themselues to all euill. And that is y<sup>e</sup> cause why vnbeliefe is so behated afore God. Sometimes it will seeme to vs to be ouer great rigour, when G O D punisheth them so fore which cannot [finde in their hearts to] hearken to his word. For we excuse them by ignorance, forasmuch as they were not well assured that it was God that spake: and in the meane time wee looke not to the euill that lurketh in couert, which God perceiueeth and iudgeth: y<sup>e</sup> is to wit, that men are inwardly as full of poison as toads, and that they be stuffed with pride, which maketh the to moue vp in such wise, as in effect they refuse to obey God, forasmuch as they vouchsafe not to yeelde all superiority to him. That is the cause why pride or presumption, is matched in this place with vnbeliefe. And it is y<sup>e</sup> same thing which I haue declared afore, namely that the true hardnesse must be grounded in God, so as men must not attempt any thing vpon opinion of their owne power, nor perswade themselues that

that they hate this or that: but only stand vnto that which God prometh vs. If it be not to with vs: then will our hardinesse be turned into presumptuousnesse. And in this respect ought wee to condemne mens rashnesse when they aduise themselves too much: and to commend their muuicible continuance, when they submit themselves out of hand to Gods woorde, so that hauing once his promise, they rest vpon it as vpon a rocke despising all stumbling blockes, & keepe on their pace still, notwithstanding any trouble or storme: that can be stirred vp against them, or any threatening or menacing of them. It will be sayd diuers times, that Gods seruantes are willfull: because they will not swaue for any thing, nor for any worldly reasons that can be alledged. This and that shall be brought in, and wee knowe that nothing is easier than to strike fayle at euery blast of winde as they say. But wee see that such as purpose to serue God, doe shut their eyes against all daungers, in such that although all should goe to hauocke, yet will they not cease to doe the thing that is commaunded the. *Lo here a willfulness: yea verily, according to the opinion of the flesh: but yet in very deede it is the true hardinesse.* Why so? Because it hath the good foundation. Heauen and earth are of great weight: and yet is all that houghe building grounded vpon the onely worde of God. In what good plight then shall a particular thing be, when it is founded vpon the same? Thus yee see what wee haue to gather vpon this text, that the people was presumptuous in that they yielded not to God, when hee commaunded them to sit still.

Now, to the ende wee may know, that when God hath once spoken, they be no threatnings to feare babes withall as they say: he addeth for a conclusion, *You went vp, and behold, the Amorrhite that dwelt on the hill came out before you, and chased you as walpes or Bees doe, in such that they smote you in mount Seir, euen vnto Horma.* Hereby Moses sheweth that the people were taught after the maner of fooles, that is to say, by their owne hume. And good reason it is that when we will not beleue Gods single word, we should pay very deere for our experience, and be made to knowe in spite of our teeth, that he will be stedfast in his purpose, and bring the thing to passe that he hath spoken. And hereby wee be warned not to prouoke Gods wrath, nor to tempt him. So soone then as he speaketh, let vs stand in awe: for it is a part of sayth as is shewed by the example of Noe in the eleuenth chapter to the Hebrewes. It is sayd there, that Noe beheld the flud at such time as men made great chere in the world. How so? for God had told him that the world should perish, and hee contented himselfe therewith. And therefore let vs not tary till God arme himselfe and vtter his power against vs: but as soone as he hath spoken, let vs be afrayde, that we may prevent his wrath: and then shall we be taught as we ought to be, to our welfare. But if we be hard headed, and thinke that all that euer is sayde is but a mockerie: wee shall finde to our confusion, that

God hath an effectuall worde, and that his hand and his tongue goe together, so as all that euer cometh from him shall be found to bee certaine and infallible.

Also wee haue to marke this similitude that Moses setteth downe here: namely that the *Amorrhites came out lyke Bees*. For wee knowe that when Bees are angrie, they sting men: and they regard not whether men be too strong for them, but they fly vpon them with such cholere and fure, as they cannot but be alighted. They seke to sting their eyes: so as there is not the hardest of them, but he is put to his shuffes, and is faine to runne away from those little pretie fowles. Moses then hath vsed this similitude, to shew that the enemies had Lyons hearts, because God had incouraged them. For it belongeth to him onely to strengthen men. When it pleaseth him to defend vs, though our enemies were as mad as might be, yet should they shrinke away, and be dismayed at a thing of nothing. But else, if there were but little children against vs, GOD would so stręthen them, as we should not know where to become, but bee discomfited before them. Therefore let vs not haue an eye to the strength of men, nor to their furniture. For our Lord will stirre vp folke against vs, that coulde doe nothing atone, and in whom there was no lykelyhoode at all: and wee shall be so conbruted to withstand them, that to our seeming, all the world is against vs: and moreouer wee shall be so dismayed, and GOD shall so beate vs of all sense and reason, that euen a visor shall be enough to scarce vs out of our wittes. Thus yee see what wee haue to consider in this similitude which Moses hath set downe here in the text.

Finlly he sayth *that the people being so discomfited, fell to weeping, but God heard not their cry, and so they layed in Cades Barne according to the time that they abode there.* Some supply it here w<sup>th</sup> these wordes, *according to the time that you abode in other places,* and they say that they abode there nyneteene yeeres. But that cannot be proued by the holy scripture, & the makers of that glose auere the Iewes, who haue turned all the holy scripture to p<sup>er</sup>stitucie, with their dreames and dotages. The meaning of Moses is farre otherwise. For his intent is to put the people in minde of their long abiding at Cades Barne, because God helde them there as it were at a baye: and to make them cal to remembrance and consider the better that his pulling down of their pride after that maner, and his causing of them to feele that they ought not to raunge abroad at randen when God shutteth the gate against the by forbidding them, was a iust punishment fro heauen. Moses then intendeth here to stablish the people the better in y<sup>e</sup> knowledge which they ought to haue had long agoe concerning Gods iustice, to the ende that the same may humble them, & touche them the better with repentance. That is the playne meaning of the text.

Now wee see here first of all, that men re-coyle a hundred paces backe, when they weene to goe forwarde but one, at leastwise beyonde the will of God. This people was

neere their enemies, they did but put themselves in a readinesse, and as soone as they were armed, they gaue charge vpon them. They needed not to retyre for the matter, thar is to say, they needed not to remoue: for wee see how they be chafed, and not onely beaten downe there in the same place: but that God also dryueth them before the winde, as chaffe or dust is driuen. Ye see then here is a fayre looking glasse to shewe vs that when men presume to make themselves redoubted, they doe no sooner fet one foote forward, but God plucketh them an hundred leagues backe, and that to their great confusion. What is to be done then? Obedience must alwayes be as a cresset vnto vs to shew vs the way, so as we may first and foremost know what God hath appointed, and thereupon take courage to goe, when we be sure that he guideth our footestepes. For thereupon wee may boldly conclude, that the ende thereof shall bee good, and that there shall followe nothing of it but prosperitie. But contrariwise, if we will needes beleaping out, when God will haue vs sit still at home: it will coste vs very deare. Thus ye see what wee haue to remember vpon this text of Moses, where hee sayth exprelly that the people were chafed euen vnto Horma, and that they came vnto Cades.

As touching the weeping that is spoken of here, it should seeme that there was some repentance in them before, and that now the same was doubled: and yet notwithstanding it is said that it was but lost time, and that the peoples weeping booted them not at all. This at the first blithe might seeme contrary to other texts of the holy scripture. For it is sayd that as soone as sinners acknowledge their faulces and doe but sigh for them, God receiuet them to mercie, yea and euen preuenteth them. It is sayd that hee cryeth not till wee cry, but that he preuenteth our crying: or at leastwise that whensoever we pray, he is ready to heare vs. But here it seemeth that the people repented, and yet that God letteth them alone, so as they languish: still without faring any whittle the better for their repentance. As touching the thing that wee haue scene, it was set downe to shewe vs that the people had a false repentance, as men comonly haue, soothing themselves through hypocrysie, and bearing themselves on hand that they bee well sorie for their sinnes, when there is still some backe nooke behinde, so as they consider not the mischiefe so deeply as it were meete to be searched. True it is, that God will not suffer vs to be plunged in [sorrow for] our sinnes, so wee bethinke vs of them earnestly: but all our seeking is to couer them, and to forget them quite by our good will. Now then, wee haue so much the more neede to pray God to worke lo vs, as we may not bee double hearted to flatter our selues. And for the same cause the holy scripture telleth vs, that he which knoweth not how hard it is to come to repentance, deceiueth himselfe.

The Papistes imagine, that they can helpe themselves and further themselves to repen-

tance by their owne freewill. Loe what their ouerweening is. But let vs vnderstand that it is a singular working of the holy ghost, when it pleaseth him to leade vs to repentance. For what else is it than a renewing of the man? Is it in any mans power to create himselfe? No: but God fashioneth vs newe againe, and therefore that praye is to be giuen vnto him. Againe, our wittes are vtterly dilled or rather starke blinde. God must bee faine to inlighten them. And is that in our power? Whereas there is nothing but corruption in our hartes: whereas there is nothing but secrete rebelliousnesse and mallice: God must be faine to rid and cleanse away euery whit of it.

And therefore let vs marke well that there was no repentance in this people, althoughe they were touched before. It might well be a signe that God had compassion of them: but true repentance requireth not onely an acknowledgement of our faulces, but also that wee shoulde be forye for them, and that vpon the feeling of our owne cull, wee shoulde goe vnto GOD, referring our selues wholly vnto him, and seeking nothing but to bee governed therewith by him, forasmuch as we haue nothing but forwardnesse in our selues. But the people were not yet come to this poynt: and so wee see they were not ripe to repentance. And as touching their weeping, true it is that they had some feeling and vnderstanding: but that was not enough yet.

Furthermore let vs marke well, that Gods refusing to heare the cry of the childre of Israell, was not to shake them off vtterly. And there is not a text better worthe to be noted than this. For it importeth great instruction for all our whole lyfe. I say then that God harkned not to the peoples weeping, and yet notwithstanding that he did not vtterly shake them off, nor was altogether deafe to their request. And how may that be? For sometimes God heareth vs not to outward appearance, and yet howsoever the case stande our prayers are not vnauaileable, but doe vs good.

As for example: When a man hath played the vnthrift, GOD plucketh him backe, (there are examples enow to be scene thereof commonly) and when another hath bin giuen to gluttonic and exceffe: another hath bin a whor-monger or a drunkard, and another hath bin a blasphemer: very wel, God seeing men become such beastes, subdueth them by force, hee sendeth them afflictions which laste nor for a day or a moneth only, but linger vpon them a long time: whereupon the one sorte take the bridle in their teeth, and chawe vpon it with fretting and chafing against God, continue still sturdy and stubborne in their sinnes: the other sorte graunt that they haue offended, and are sorie for it before God, beseeching him to vouchsafe to moderate his rigor, & to asswage y pains which they indure. And yet in the meane while, their miserie abateth nor, but they continew at the same stay that they were at before. It should seeme then y their prayers are lost, & that God

2. Chr. 6. 24.  
& Eia. 6. 33

Iere. 13. 23.  
& Rom. 2. 5



gaue deafe care vnto them. Now although fuch folke pray hartly: yet let vs marke that Gods hearing of them is not to outward appearance. And why? Becaufe he knoweth that it is good for them to be fo vnder his rod ftill. Euen fo was it with this people: it was to their benefite for them to be put in minde of their lewde dealings euery minute of an houre. But yet for all that, he fayleth not to haue compaffion on them: for he giueth them patience, and afterwarde maketh their afflictions to doe them good: in fomuch that although they were irkfome to them, yet did they ftand them in ftcad of medicines. Ye fee then that God doth fometimes heare vs, and yet notwithstanding it appeareth not fo to any mans thinking, yea and euen wee our felues may fuppofe that wee haue loft our time. True it is that God will furely reiect the yellings of the wicked when they cry out vnto him, and that he will laugh at their weepings: and it is not to be maruiled at. And yet in fo doing he fayleth not to accomplifh his promife, which is, that he will heare all them that cry vnto him. And why? For this promife belongeth to none but fuch as cry vnto God rightly, and come not to him with windlafles and feining, according to this exprefle fying of the pfalme, that God is nere to all fuch as call vpon him, yea, as call vpon him in truth. Then if wee will be heard at Gods hand, wee muft firft and formoft haue our affections clenfed. And therefore his reiecting of the hypocrites when they cry vnto him, is no counterworking againft his promife: For they bee vnclene. In dedee they houle, and they will not ftick to fay, alas my God, they will make lamentation enough: but forafmuch as they feeke not God of a defire to come vnto him, but in ftcad of coming to him, would recoyle backe from him if it were poffible: their crying out, my God, is as though they were vpon the racke. Now then, this howling of theirs is brutifh, and hath no affinitie with faith to doe them good withall. But the thing that I tolde you of euen now, hath another maner of thing in it: that is to wit, that [diuers times] God will not heare vs to deliuer vs from the bodily punishments that he fendeth vs: and yet in the meane while he ceafeth not to be mercifull and well minded to wardes vs. And therefore let vs beare in minde, that when our Lord fendeth vs anie difeafes, fo as one is ftroken with pouerrie, another is fmitten after another fafhion, and euery man hath his griefe: if we pray vnto him, and the mercie is as though it were tyed to our foulders, and he maketh no countenance to heare vs: it is not to be fayd therefore that God letteth vs alone therein, to driue vs to defpaire. But if wee beare the aduerfite patiently which hee fendeth, let vs looke to be deliuered of it in the ende: and in the meane while let it fuffice vs to be comforted by his holy fpirit, and let vs hope that he will not fuffer vs to be tempted aboue that which we be able to beare. Thus ye fee how God heard not the peoples cry, and yet that they which haue fought him with a true and rightmeaning heart, haue not loft their labor.

God fhewed not by outward deed, that he heard them, and yet in the meane while he made their bodily punishment to ferue to the welfare of their foules: in fomuch that albeit they lingered there by the fpace of forti: yeeres: yet were they not difinheritred of y<sup>e</sup> kingdom of heauen. Whereas they were difappointed of the land that was promifed them: therein they felt Gods wrath: but yet did they ouercome that temptation through fayth: I meane them that came againe into the right way, and grew not hard hearted as the moft part did, which did nothing elfe but chafe vpon the bit, as we haue feene afore. And herein wee fee, that if we haue true repentance of our finnes, we fhall finde that God is not vnmindefull of our requestes, though he heare vs not fo foone as we would: and that yet notwithstanding our repentance muft keepe vs ftill vnder, fo as although that (to our feeming) the gate vnto Gods goodnelle is shut againft vs, and he will not admit vs in: yet neuertheleffe, our prayers fhall not be in vaine. For God will fhewe in the ende, that he was not deaf to our requestes, but that he heard them to giue vs fuch aflwagement of our afflictions, as he knew to be meete and expedient for our welfare.

And finally let vs marke wel that if God haue punished vs, yea, & that the affliction hath induced a long time: y<sup>e</sup> remembrance thereof muft bee well printed in our mindes, that we become not lyke thofe which forget Gods chaftifementes win a day or twaine. And y<sup>e</sup> is y<sup>e</sup> caufe why Moles fayth to y<sup>e</sup> people, *According to the dayes which you haue tarried there.* As if he fhould fay, ye ought to beare it well in remembrance. For it feemed to you that ye fhould neuer haue come foone enough into the lande of bleffing: but God made you to retire from it, & it ought to haue bin yet longer time ere ye had come there. Thinke vpon it, & confider how it was Gods hand y<sup>e</sup> held ye there as it were shut vp in clofe prifon. Now then, although God haue deliuered you from it: yet muft you beare it in mind ftill, according as we fee how king Ezechias fpake theroof in his fong, faying y<sup>e</sup> he will bethinke him of the yeeres paff with heauineffe and griefe of heart, and call to minde y<sup>e</sup> chaftifementes that he had receiued at Gods hand, thereby to holde himfelfe in awe, y<sup>e</sup> hee fall not backe againe into the fame faultes for which hee had bin punished. Thus ye fee how wee ought to thinke vpon the corrections that God fhall haue lent vs, that we may profite our felues by them. And therefore let vs not refemble this people that are fpoken of here: but wh<sup>e</sup>foeuer we be chaftifed at Gods hand, let our forrowing be in fuch forte, as we may haue wherewith to comfort our felues in his grace. And therewithall let vs holde our felues thenceforth in his obedience, neuer to prouoke him as wee had done before.

Now let vs kneele downe in the prefence of our good God with acknowledgement of our faultes, praying him to vouchfafe to touch vs with them more and more, in fuch wife as wee may not only afke him forgiueneffe for our trefgrefling of his commaundementes fo many wayes:

Ex. 22. 27. &  
2. Chr. 7. 14.

Pfal. 145. 18

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Efa. 3. 15.

1. Cor. 10. 13

ways: but also desire to be reformed by his holy spirit, that by his power wee may fight against al our owne lusts, and against al the temptations of the world, and quietly goe through with our

calling, vntill such time as being deliuered from all fighting, wee be receiued into the heavenly rest that is promised vs. And so let vs al say, Almighty God heavenly father, &c.

## On Thursday the xxv. of Aprill. 1555.

*The eleuenth Sermon which is the first vpon the second Chapter.*

**T**hen turned wee and drewe to the wildernesse by the way of the red Sea, as the Lorde had sayd to mee: and wee compassed about mount Seir many a day.

2 And the Lorde spake vnto me, saying:

3 Yee haue gone long enough about this mountaine: turne yee towardes the North.

4 And warne thou the people, saying: yee shall shortly passe through the borders of your brethren the children of Esau which dwell in Seir, and they shall be afrayd of you: but take yee good heede to your selues,

5 That yee prouoke them not: for I will not giue you so much as one foote of their land.

6 Yee shall buy vittels of them for mony, and eate: and lykewise yee shall buy water of them for mony, and drinke.

7 For the Lorde thy God hath blessed thee in all the workes of thy handes. He knewe that thou shouldest iourney through this great wildernesse. The Lord thy God hath bin with thee now these fortie yeeres, and thou hast wanted nothing.



Ere wee see more fully the prooffe of the matter that I treated of yesterday: y<sup>e</sup> God in chastising men, doth teache them to obeye him, & by that

meanes holdeth them in awe by force, because they would not submitte themselves to him willingly: And secondly that he tryeth their obedience, by reyning them backe, whereas wee of our owne nature are desirous to praece forward, and to purchase our selues estimation. Moses then sayth, *that the people turned backe after they had bin so beaten by their enemies*: For before they could not bee tamed by no meanes. God had commaunded them what they should doe: but wee sawe they rebelled for all that. When he sayd, be ye still: they were in a heate and would needes be running vpon their enemies: And when he sayde, goe not: they would needes runne faster than before. But were they once taught to their coste, and had God once performed his threatning, by making them to be oerthrowen by their enemies: then were they plynable enough: But it was all too late, as we com-

monly say in the prouerb, a foole is neuer wise till he be well beaten. Now hereby we be taught how greatly it is for our behoofe to bee so dealt with. For except God bring vs home to him by correction: it would be vnp. sibile for vs to bee such as we ought to be, so as we would harken to his voyce and followe him whither soeuer hee commaundeth vs. Therefore wee must be faine to be prepared with stripes of the rod.

Furthermore, let vs learne well the thing that hath bin declared heretofore, according also as Moses sheweth it to the eye: that is to wit, that God will suffer vs to languish: and that although he bee mercifull to vs, and haue forgiven the finnes that we haue committed: yet must wee be faine to suffer for a time. We shall sigh vnto him, and yet will he let vs alone in our miserable state and plight: but in the ende, all shall fall out to our benefite. For had God set open the gap to the children of Israell, and giuen them entrance into the promised land: within a day or two they would haue forgotten that horrible cryme of theirs in murmuring against him, yea (& as much as in the lay) euen in forsaking their heritage: they would neuer haue thought vpon their vnthankfulnesse and disobedience. Therefore it behooued them to be chastised a long season, so as they might neuer forget the offence that they had committed. Now then, when soeuer wee haue prouoked God to anger by our disobedience: let vs not thinke it strange though he doe not at the first d<sup>e</sup> the

deliuer vs from the aduerſitie that he ſendeth vs for a chaſtiſement. For our ſinne would not be printed ſo thoroughly in our remembrance at the firſt day as is requiſite. God therefore muſt be ſaine to worke after ſuch forte, and to make vs to languish, as I haue touched before. And in good faith, what elſe is all this preſent lyfe but ſuch an exerciſe? Wherefore hath God made vs ſubiect to ſo many miſeries? wee be no longer ſcaped out of one miſchiefe, but anon there cometh another in the necke of it, ſo as there is neuer an ende. And all is to teach vs this leſſon, which wee cannot remember if wee be not enforced to it. Beſides that, we would forget it by and by, if our Lord did nor (as ye would ſay) incorporate it into vs, ſo as wee may be prepared and led of nature to ſay, ſee how our God exerciſeth vs with many miſeries, and hee doth it becauſe wee be wretched ſinners. And yet for all this, can wee frame our ſelues to his lure, and not rather drawe cleane contrarie to his will? Therefore is he ſaine to teach vs, that ſpyce of our reeth wee be in his hand, and he hath all ſouereine dominion and Lordſhip ouer vs.

Againe to come to particularities, whenſoever God ſendeth a man any affliction, let him beſidke himſelfe, that beſides the common miſeries of this flightful lyfe, god intendeth to giue him a particular inſtruction. And let vs not ſay, why doth not this man or that man deſerue to be chaſtiſed as well as I: according to the common maner, which is that euery man would be priuiledged about others? nay let euery of vs yeelde to receiue the rod patiently at Gods had, aſſuring our ſelues that hee chaſtiſeth vs meaſurably, & as he knoweth to be for our profit. Thus much concerning ſy retryng ſy is treated of here.

Furthermore if our Lord plucke vs backe, and whereas things were in good forwardneſſe, and there was good lykelyhoode that all ſhould haue flouriſhed and bin in great proſperitie: if we ſee a ſuddaine conuulſion, and that the ſame continueth afterward, and things goe on from worſe to worſe: let vs vnderſtand that it is for our ſins ſakes, & becauſe wee haue peruerted the courſe of Gods goodneſſe. For he [for his part] neuer ſayleth to goe forward with the good that hee hath begunne to doe for vs: but wee cannot abide that hee ſhould continue it, wee hinder him as much as in vs lyeth. And therefore is he ſaine to handle vs as we deſerue.

Beſides this, let vs aſſure our ſelues that when we obey God, then hath he made his corrections available in vs. True it is that a great number doe harden when God goeth about to ſubdue them: yee ſhall ſee them growe wiſſall and full of venom againſt him. But God worketh after ſuch a forte in his choſen, that when hee ſmiteth them with his hand, he doth alſo touch the inwardly with his holy ſpirit, ſo as their hearts become ſoft that they may obey, by reaſon whereof the corrections doe them good. Although then that the miſeries which we indure are hard and contrary to our nature: yet muſt wee thinke them good, becauſe God maketh them to ſerue for our welfare after that faſhion.

Now Moſes ſayth expreſſely, *that after the people had ſet a windaſſe and trayled about the mountaine Seir, they came to the north ſide, euen as God had commaunded him.* Wherein wee ſee the thing more clearly which I haue touched: that is to ſay, that there is a pliableneſſe in the people which was not in them beſore: they bee now become tractable. And although they wandered a long tyme, ſo as they might haue bin out of patience euery day, and haue taken occaſion to murmure, and to haue made ſedition: yet notwithstanding they went ſtill forward. And why? for the corrections which they had receiued, had wrought a change in them. Wee ſee then that Gods reforming of men by puniſhing them for their ſinnes, is as a furnace to melt them and caſt them newe againe in. And therefore if God haue let vs alone here at our eaſe, and wee fall to kicking againſt him: let vs aſſure our ſelues it is more for our behoofe to be corrected by ſome chaſtiſement. And therewithall let vs beware that we profite our ſelues by it, and that wee become not worſe than they were which are ſet forth to vs as an example of diſobedience and ſtubborneſſe. Harden not your hartes as your fathers did, ſayth the Lord. And yet notwithstanding wee ſee that this people (how ſtubborne and ſroward foucer they were) miſſed not to goe about the mountaine a long tyme, after God had ſo chaſtiſed them: that is to ſay, they were driuen to knowe that it was in vaine for them to reſiſt the hand of God. Howbeit we ſee yet ſome obedience, in that it is ſaid, *that they waied to haue a new commaundement,* ſo as they durſt not remoue one ſtep, [till they had it.] It might ſeeme that God mocked them to goe round about after that faſhion. They might haue ſayd, what ſhall become of this in the end? If God will haue vs to tary, why lets he vs not alone? Or if he will haue vs to goe, why theweth hee vs not the way, to ſay, goe forward? He holdes vs here lyke little children, ſo as wee doe nothing but fetch a circuit without departing out of one place, and when wee haue tyred our legges neuer ſo much, wee are neuer the further onward on our way. The people might haue deſcanted after that faſhion. But what? They tary till God ſay to them, *Turne yee that way.* Wee ſee then yet ſtill howe this chaſtiſement had done them good in thar behalfe. And hereupon let vs marke what true repentance bringeth with it. Where as wee were deſt when God ſpake to vs, and gaue no care to his voyce: wee muſt holde our ſelues in awe vnder him, and looke what hee ſayth, that muſt wee doe, and no more. That is the chiefe fruite of repentance. And if it appeared vnto vs in this people which was ſo ſtubborne and vntamable: what excuſe will there be for vs, if wee will not receiue the things that are ſpoken to vs in the name of God: but rather will be ſtill replying, and haue not the witte and diſcretion to ſuffer our ſelues to be guided by him who onely can leade vs aright? So much the more then ought wee to reſtraime our ſelues from attempting any thing, vnleſſe God commaund it.

1. Pet. 1. 7.

Pſal. 95. 8. &amp; Heb. 4. 7.

Moreouer it is sayd that the people shall passe through the countrey of Edome, without prouoking of the inhabitants. First of allis sayd, They be your brethren, the children of Esau. Wee knowe that Esau was the brother of Iacob, who was the Patriarke, and (as yee would say) the wellspring from whence this people descended. And for asmuch as Esau came of the line of Abraham: a part of the land of promise had belonged vnto him, but that hee was cut off from the inheriting thereof, howbeit not by the pleasure of man, but by the heauenly ordinance vttered by God yea euen while their mother Rebbecca was with childe of them, inasmuch as hee sayd that the elder should serue the younger. But yet for all this, Esau ceased not to be Iacobs brother still. And their children ought to haue continued the same brotherhoode & kindred betwixt them afterwarde. Marke that for one poynt.

Gen. 25. 23,  
& Mal. 1. 1.  
& Rom. 9. 13

Another poynt is, That God gaue mount Seir in possession to Esau: it was his lot. When he had excluded him out of the land of Chanaan, hee gaue him the other countrey for himselfe and his successors. Forasmuch then as it was assigned him of God: it was not for men to attempt to deprivie or bereaue him thereof. Now as touching this brotherhoode, God will haue it to moue vs, and to be as a certain bond to knit vs together, so as nature may perswade vs to be kindehearted one to another, and restrayne vs from doing wrong or harme to any man. True it is that there is not fleshly kindred betwene all men, to make them so neere of blood as they might call one another cousins, and name themselves by any lineage whereof either other were descended: but yet is there a certain cōmon kindred in generall, which is, that all men ought to think how they be fashioned after Gods image, and that there is one nature common among them all. Euen the heathen men knew that very wel. So then whereas we haue some discretion to maintaine peace and concord, and to yelde euery man his right without taking away of any mans goods, & without committing of any extortion or outrage: and wee peruert the order of nature, and are worse than the wilde beastes which make countenance one to another when they be of one kind. For the woolues are not at such variance among themselves as men are. And therefore let vs learne, that although there be not any neere kindred among vs, yet notwithstanding in asmuch as we be men, there ought to be some cōmon bond betwene vs, and a certain brotherly loue. But there is yet another consideration among Christians: for God hath adopted them to be of his household: and that ought to make more than all the kindred on the earth. For seeing that God hath tolde vs that he intendeth to take vs to himselfe, because that being of his Church wee be as it were his owne children, and call vpon him as with one mouth, saying our father: if wee neuertheless agree as cattes and dogges among our selves: may it in any wise be borne withal, specially considering that wee cannot clayme him for our father, vn-

lesse we be governed by his holy spirit: [No surely:] For either his spirit must cry in our hartes: or else we shall haue our mouthes shut. Againe on the other side, by what title can wee clayme so great a benefite and honor as to be the children of God: if we be not members of Iesus Christ? But wee be not of his body, but vpon condition aforesayd. Whofoeuer then hurteth his neighbor, whofoeuer is voyde of louing-kindnesse and pittie, whofoeuer layeth to catching and snatching on all sides: the same (as much as in him is) rendeth Iesus Christ in peeces. And therefore let vs marke well, that when God alledgeth kindred: wee be warned to consider in what degree God hath put vs, and what vni-on hee hath set among vs, & euery of vs to discharge himselfe faithfully thereof, to y intent y whereas God hath set vs together to maintaine vs in good agreement and loue: wee make not a confused disorder. Let that serue for one poynt.

Rom. 8. 17.  
15. 16.

But if wee consider the common trade of the worlde, how it should seeme that men haue conspyred to doe cleane contrary to Gods commaundement: it is so farre off from neighbors to thinke that Gods placing of them neere together, is to the end that euery man should serue his neighbors turne, and all imploy themselves to the common profite, without harting or greeting one another: that euen brothers thinke it lawfull to shufft euery one for himselfe, and there is none other lyfe with them, but to drawe still to themselves without any pittie or compassion. How then shall the neighbors be brethren, which haue but some acquaintance a farre off: seeing y they which were borne all in one belly, and are all one mans children, beare no more friendship one to another than wilde beastes, but rather much lesse? Truly it should seeme that some will needes be brethren, euen in spite of God. For if it be to doe some mischief, or to playe some diuellsish pranke to the ouerthrowe of all goodnesse: then they can skill to alledge, wee haue this, and wee haue that, wee be countrymen, wee be neighbors children borne all in one towne. Loec how the wicked can finde themselves to be cousins and brothers. And what to doe? To rise vp against God, to put all things out of order, to make quarrels and frays, to maintaine themselves in all loosenesse, and to procure all manner of stumblingblockes, that Gods name may be blasphemed and all honestie peruerted. These are the brotherhoods and cousinships of the worlde, as is to be seene too much. But when it cometh to the poynt that euery man should helpe his neighbor, and abstaine from doing him harme or annoyance: men be so farre off from abstaining, or from thinking that God vnited them together, or that God hath created the after his own image, or agayne, that they be bound yet w a stricter bond, inasmuch as he hath adopted them by his Gospel to be members of his sonne Iesus Christ, and hirers of the kingdome of heauen: men (I say) are so farre off from thinking any such thing, that they peruert the whole order of nature,

with

with worse than beastly furie. But yet is this text sufficient to condemne men if they walk not in all mildenesse, and be not more kindehearted one to another than they be.

Now let vs come to that which is added here in the second place; which is, *That God had giuen Mount Seir in possession to Esau*. True it is that when he comparerth Esau and Iacob together, he sayth by his prophet, Is not Esau Iacobs brother? And yet haue I placed him in a hillie countrie, in a stonie and barren countrey: and I haue giuen you a fruitefull and fatte lande. Hereby the people of Israell are put in minde, that God had bestowed many mo benefites vpon them, than vpon those that went afore the. For Esau was the elder sonne, and yet did God dither hit him of the land that he had promised to his graundiather Abraham, and to his father Isaac. And why did God so? wee see none other reason, but for that hee list to vtter his free goodnesse towards Iacob and his linage. The people of Israell coule not say, wee were the more noble and excellent: for the byrthright belonged to Esau. They coule not say, wee were better. Nor: for we see they were a people set altogether vpon malice and vnthankfulnesse. Now then, their inheriting of the promised land besel them not for any worthines of their owne, but through Gods meere mercy. And besides this, God had also prouided for Ismael who was halfe a bastard. For the matching of Abraham with Agar was not a lawfull marriage. And although it was no aduoutrie: yet was not that marriage altogether allowed of God. But yet did God prouide for Ismael, in as much as hee sayd, I haue heard him. If the case stooode so with Ismael, much more reason was it that Esau shoulde haue some place, and that God should extend his blessing euen to those that were of his linage. And for that cause did hee giue him mount Seir. Now therefore, in this consideration the people of Israell ought not to trouble him, but to la him alone with the portion that was assigned him from heauen.

Here wee haue a good lesson to gather, which belongeth to vs all. Although mention be made here precisely of the linage of Esau, which were called Edomites and Idumians: yet notwithstanding, as we shall see hereafter in the song, God declareth that according as he made the partitions and stretched out his meeteline, so were the realmes and countries deuided. Let vs not thinke that the world is ruled by fortune, and that things are so intangled, but that God guideth all by his prouidence and power. Hee then hath stretched out his meeteline to appoint euery people their countrey to dwell in. But yet for all that, wee see how men haue transposed those boundes. They will not sticke to confesse that boundes are a very holy thing. And truly [the transgressing in that behalfe] shall be more punishable, than if a man had offended in any other deede. Lykewise mony because it is y thing whereby men intercomon among themselves, is a priuiledge and (as yee would say) a sacred thing. In lyke case is it with the boundes [meeres,

and buttels] of fieldes: for without them, all woulde goe to haucke, so as men would eate vp one another. Wee will well graunt this as in respect of a field or a medowe: but wee see that the pride, Ambition, and vnfatuable couetousnesse of men haue so caied away their mindes, as they haue not bin ashamed since to transpoe the boundes that God had set. For as touching such as haue enterprised warres against their neighbors, to increate themselves: haue they not all broken the order which ought to haue bin inuioable: yes: So then wee see how men are made to spyte God through their ambition and couetousnesse. And yet this mischiefe continueth still at this day, and is inflamed more than euer it was.

But yet for all that, this rule shall holde for euer: that is to wit, that looke what landes, what kingdome, what Lordship, what principalltie, what state, or what free citie souer there bee: wee may assure ourselues, that the distributing of them after that sorte, is done by God: and that whoeuer wageth battell against them, doth as much as in him lyeth to breake the boundes which God hath set. I meane here such warres as are taken in hand through ambition, or couetousnesse, or pride. Otherwise, wee see here, that the children of Israell ought to make warre: for God auoweth their doinge, because he had ordeyned the to be owners of the land, and will haue the former inhabitants driuen out as they deserued.

But are warres made nowadays by the authoritie of God? Haue men an eye to the thing that is lawfull? Yea, or doe they tary till they haue commandement from God? Nay, they go to it in despite of him, the diuill driues them forewarde. True it is that if a man reason of Realmes and Principallities as they bee nowadays: it may be alledged, how hath this realme bin invaded, and how hath that countrey bin conquered? Yea, but yet for all that, it is not for men to remoude boundes. Although they haue bin confounded: yet is it not for vs to enterprise any thing. For our Lorde hath not giuen vs commission so to doe: hee hath referued that to himselfe.

But let vs marke lykewise, that when men haue once altered the order that God hath set, hee must needs overthrowe them. And that is the cause why there happen so many changes, and it is maruell that there are not scene yet a hundred times mo. Surely if God had not a speciall regard to the preferuation of mankind: no doubt but wee should see alterations of kingdomes euery day, so that within two or three dayes, hee that is now a king should bee but as one that were drest in a playets apparell, to play an enterlude vpon a stage. But yet for all that wee must marke well, that the alterations of kingdomes which happen, doe serue to punish the chaunges that were made afore, when men remoued their boundes at the beginning, and would needs peruert the order that God had set. Neuerthelesse, how fouer the case stands, let vs beare this lesson in minde, that

that God hath limited realmes and countries: and that whereas it is his wil that there should be principalties stablished euery where, forasmuch as the same commeth of his prouidence: it be-  
hooueth vs to holde our selues contented and not to alter any thing, vnlesse we haue good warrant that he openeth vs the gate and armeth vs. As for example, if violence be offered vnto vs, then is it certain that if God giue victorie to him that was wrongfully assailed, so as he ouer-  
cometh his enemy and put him to flight: that is a chaunge that commeth of God. But as for to assault [vnprouoked:] that (as I sayd afore) is not to fight against creatures, but against the liuing God.

And let vs wey well the wordes that are for downe here: *Thou shalt not prouoke them* (sayth he) *and they shall be afraid of thee.* And hee addeth afterwarde, *Thou shalt buy the bread that thou must eat, yea and euen the water that thou shalt drinke,* so as thou must alwayes haue thy purse open to pay and content them. Here wee see that when God intendeth to maintaine a people in their possession, he prouoketh them not to make the misbehaue themselves, for euen therefore did he cast that feare vpon the Edomites, to the end that the children of Israell shoulde not haue any occasion of warre. Wee shall see hereafter how God hardened the hart of Sehon, and inflamed the other inhabitants of the cuntry, so as they armed themselves against the people of Israell, because he was minded to driue them out. And so did he shewe the children of Israell by effect, that they had iust cause of warre. But whereas he held the Edomites in awe, and inclined their hearts in such wise as they gaue passage to the children of Israell, and bought and soule quietly with them: therein wee see (as I touched before) that when our Lorde purposeth to maintaine a people in their possession, hee will giue the such a minde as they shall not prouoke their neighbors, nor open them any gap by stryking vp the drumme, or by sounding the trumpette first themselves. To be shorte, the warre shall not spring on their owne side. Therefore wee must conclude, that when a people doe put forth themselves, or when a prince will needes attempt foolish enterprises, and be meddling here and there: wee may perceiue it is Gods doing, of purpose to ouerthrow him and to bereue him of the cuntry that he had giuen him. So much the more then ought wee to pray God to maintaine vs and to make vs milde and peaceable, that we may not followe those whome we see to haue their heads full of vnquietnesse, so as they must needes be meddling with one thing or other. Let vs abstaine from such things, that our Lord may maintaine vs in peace: for that is the true meane, as I saide afore.

Herewithall also wee be taught, how men should behaue themselves in their warres (prouided alwayes that the warre be rightfull and holy, and such as God alloweth of:) that is to witte, in such fort as no man be vexed, and that there be no pillage, no faggage, nor no extortion committed. For it is sayd, *ye shall buy the*

*bread that ye eate, yea and ye shall pay ready mony for the water that ye drinke.* If God commaund the people of Israell to buy water to drinke: howe much rather should they that make warre, pay for wine and victuals, & such other things as coit ready mony, to those that are not their enemies? For the thing that is sayd here, is spoken of the Edomites. But how is this obserued nowadayes, I pray? In deede there are Edictes and proclamations inow made: but the world sees how they be kept.

Yea and who bee most troubled with the warres, but such as beare the burthen of it? And that is euē the cuntry. When a king or a prince is about to make war, it seemeth to be for the common weal: & so are men made to beleue. But in the meane while, when the poore subiectes haue payed a sorte of tallages, taxes, and imposites for the maintenance thereof: yet must they be still bitten to the bone, so as the enemies shall not be more vexed, than they vnder whose name and title the warre is made. They can well enough make markets for men to sel their wares in, and beare them in hand they shall haue ready mony. But what? the thing that is worth three shillings, shall be esteemed at one. And most commonly they take vp vittels and pay for them as they list. And so wee in effect, that all the warres which are made nowadayes, are but robberies: and that the crueltie and vnnaturalnesse is so excessiue, as tendeth to vtter confusion: so as it should seeme that men are bent to banishe all equitie, and that warre cannot be made without the forgetting of all vprightnesse, that there may be no more lawe, but that men may become wood beastes. Loe to what poynnt the world is come.

But yet for all that, lyke as this doctrine cannot be wiped out of the holy scripture, so can it nor also be blotted out of gods booke of records, that he should not iudge the worlde according as he hath pronounced thereof already: that is to wit, that the men of warre which will needes enrich themselves with other mens goodes, are condēd at his hand, whatsoever they alledge for themselves, notwithstanding that they haue taken it vp of custome to spoyle and rob, because they haue not sufficient wages, or whatsoever color else they can pretend. They may well appeale to kings and princes for to be their warrant: for they shall leade the daunce, and be driuen to answere as captaynes of thecues: and all their souldiers shall followe after them, as partners of their wickednesse. Now forasmuch as wee see such disorders in the worlde, wee be warned thereby to pray vnto God, that hee suffer vs not to be wrapped in the same. And when we aske him our dayly bread, let vs haue consideration to thinke thus: Ah good Lord, graunt vs the grace that euery of vs may liue of his owne labor, and be in peace: and that when the drum is striken vp, wee may not play the madde bed-lemes, nor gae our selues to spoyling & robbing, but holde our selues in quiet, so as we may take paynes and yelde the thanks for thy susteyning of vs, & suffer euery man to inioy his owne, without

without offering of violence to any man.

Besides this, if they that make warre be expressly commaunded to pay for their bread and water: I pray you what ought wee to doe in peace? For many misorders may seeme halfe excusable when there is open warre, and it may so fall out, that they which would faine bee gentle, sometimes cannot, but are inforced to doe things which they be loath to doe, yea euen to their enemies. And yet for all that, it is apparant, that if a man take any thing without paying for it, fo as the owner or partie bee grieued, GOD condemneth it vicerly, and giueth sentence here against it, yea euen though things bee neuer so farre out of order, whereby some colour might bee giuen to iustifie their dooings. Nowe then I pray you what will he doe in peace, when wee haue no cause to grieue one another, but that they which can skill of husbandrie may finde themselves thereby, the shoppes are open for marchauntes and handicraftes men, and there is common policie [for men to be ordered by:] Seeing that God induceth vs [by such meanes] to withhold our selues from all outrage and extortion: if we then goe about to robbe other men of their goods, if euery man seeke to spoile his neighbour to enrich himselfe with his goods, if we be so spitefull as to eate vpon one another without any cause: must we not bee condemned dubble? Yes certainly. Now then, seeing that men of warre are commaunded to passe without making spoile, & without offering any trouble or extortion: let vs learne that we are much more commaunded to walke vprightly & iustly, without doing any outrage or any pulling and polling, seeing that God giueth vs greater meanes to auoide it. Thus ye see the effect of that which wee haue to beare in remembrance.

And nowe for a conclusion here is made a rehearfall what GOD had done for this people. *The Lorde thy God* (saith Moses) *hath led thee in the wilderness: he hath fedde thee with Manna: thou hadst not any natural water to drinke, but God gaue it thee out of the drie rock: thou neededst not any money to buy thee clothes withall, or to paye for thy charges as thou wentest: and is it not reason now that this goodnesse and iust dealing should cause thee to deale reasonably with those by whom thou passest? For the people might haue replied, Yes marrie, but wee haue not where with, wee haue bene a long time in the wilderness, there were no mines of golde or silver there, we earned not a penny there, neither haue we had any trade of niarehandise whereby to get any thing. But Moses answereth hereunto, Consider howe the Lorde thy God hath gouerned thee. As if he should say, ye haue none excuse at all: for ye haue wherewith to pay and content euery man. And why? For in the wilderness ye spent not any whit of the spoile that ye brought with you out of Egypt: ye were not driuen to buye bread, vittelles, apparell, or any other thing. So then, nowe that you are at the point to possesse the land that God hath promised you, ye should bee too vnthankfull*

towards God, and too chulish towards men, if ye should refuse to content those by whom ye passe. And of a truth, although ye had not wherewith, yet should it not bee lawfull for you to robb them. For our Lord chaungech not the order that he hath set, for any pouertie that is in men. But if a man that hath no neede, doe rob or fleece his neighbour of his goods: there-in appeareth so much the lewde: and outrage-oufer naughtinesse. And therefore let vs make well that Gods alledging of this reason to the people, was to the end they should bee the better perswaded and disposed to doe the thing that was commaunded them.

And herein wee see first of all howe God beareth with vs: for as a father flattereth his child, and vseth great gentlenesse towards him; & although he might commaund him to the word, laying, doe this or that, without alledging any reason at all yet he dealeth so gently with him as to say, my child, marke this: the reason why I would haue thee to doe such a thing, in'ouchneth at he fall eth euen to flattering of him: euen after y same maner doth God of his infinite goodnesse beare with vs. So much y more then are wee to blame on our part, if wee suffer not our selues to be ouerruled by him, seeing he sheweth himselfe so gentle and amiable towards vs.

And for the second point let vs marke, that although no necessitie can excuse our sinnes: yet notwithstanding these are the more to bee condemned, which offend vnconstrained by any extremitie. As howe? If a poore man deale vnconscionably when he hath not wherewith to liue, he knoweth where to become: yet shall he bee condemned: (and if a theefe be punishable before men, much more reason is y he should be so before God.) And what shall the man bee to whom God hath giuen wherewith to maintaine himselfe, if he fall to pilling & poisoning, and be neuer satisfied, but is catching and snatching on all sides, and hath no regard of Gods blessing: but is alwayes theeuing, filching, & deceeuing? Such a mā is the more to be abhorred, & wee must conclude y a horrible vengeance is prepared for such as haue offended so wilfully. Nowe then let vs marke, y when God giueth vs wherewith to sustaine & maintaine our selues, his will is to lead vs thereby to be the lounger to our neighbours, & to do no man any harme or wrong. And so ye see that Gods blessings ought to be instructions to vs, to make vs lue vprightly, without attempting any thing against our dutie, or without troubling of any bodie. This is it that we haue to remember in the second place. The rest cannot bee dispatched as now, and therefore it shall be referred till to morrowe.

Now let vs kneele downe in presence of our good God with acknowledgement of our faults, praying him to make vs so to feele them, as wee may returne to him with true repentance. And againe forasmuch as he vouchsafeth to maintaine vs nowe in peace, let vs praye him to continue the same fauour towards vs, and not suffer vs to bee assayled, least wee doe wrong or harme to any bodie, and so open a gap to such as

seeke to swallowe vs vp, by prouoking them against vs: but rather that our mildnesse may make them to sit still though they were willing to bee dooing with vs. And therewithall, our good God graunt vs also the grace to fight in such wise against our spirituall enemies, as wee may get the vpper hand of them by his power. Let vs then bee giuen wholly that way, and ther-

withal let vs seeke to serue men to the vttermost of our power, seeking peace & friendship with all men, till our good God haue rid vs from all battels of this world, to take vs into y endlesse rest which he hath promised vs. That it may please him to graunt this grace, not onely to vs, but also, &c.

## On Fryday the xxvj. of Aprill. 1555.

*The twelfth Sermon, which is the second vpon the second Chapter.*

8 Then passed we by our brethren the children of Esau, that dwell in Seir, by the way of the wilderness of Elath, and of Aſion-gaber: then turned we, and went in the way of the wilderness of Moab.

9 Then saide the Lord vnto me, trouble not Moab, neither prouoke him to battell: for I will not giue thee any peece of his land to possess, because I haue giuen Ar in possession to the children of Lot.

10 The Emians dwelt there before, which were a great people and many in number, and tall as the Enakims.

11 And likewise they were counted Gigantes as the Enakims, and the Moabites called them Emins.

12 Likewise in Seir dwelt the Horians aforesometimes. But the children of Esau draue them out, and destroyed them before them, and dwelt there in their stead, like as Israel hath done in the land of their possession, which the Lord hath giuen them.

13 Then said I, now then, get ye vp, and goe ye ouer the riuer Zared. And wee went ouer the riuer of Zared.

14 And the time wherein wee trauided from Cades barne vntill wee passed the riuer of Zared, lasted eight and thirtie yeeres, euen vntill the whole generation of the men of warre was consumed from among the hoste, as the Lorde God had sworne vnto them.

15 For the hand of the Lord was against them, to destroy them from among the hoste, vntill he had consumed them.

16 And it came to passe, that when all the men of warre were consumed from among the people,

17 Then the Lord spake vnto Moses, saying:

18 This day shalt thou passe the borders of Moab by Ar,

19 And come to the children of Ammon, whom thou shalt not besiege, nor prouoke them: for I will not giue thee any possession in the land of the children of Ammon, because I haue giuen it in possession to the children of Loth.

20 This land also was counted a land of Gigantes: for Gigantes dwelt in it aforesometimes: and the Ammonites called them Zomzomins:

21 A great people and many in number, and tall as the Enakims. But the Lord destroyed them before them. And so they possessed it and dwelt there in their stead:

22 Like as he had done for the children of Esau that dwell in Seir, when he destroyed the Horims before them: by reason whereof they possessed their land, and dwelt there in their stead euen vnto this day.

23 Also the Caphthorims that came out of Caphthor, destroyed the Euims that dwelt in Hazerin euen vnto Gaza, and dwelled there in their stead,

Like





Like as yesterday wee sawe that the children of Israel were commanded to passe by the Countrey of Edom without doing any wrong to the inhabitantes, because there was kintred betwix them, inasmuch as they descended of Esau Iacobs brother: so nowe they be willed to passe by the borders of Moab and Ammon, without dooing them any hurt or harme, because that they also were of kinne to them. For the Moabites & Ammonites came of Lothand God would haue the children of Israel to acknowledge it still. And herein wee haue to note, that here againe God tried the obedientnesse of his people. For the children of Israel had languished nowe a great while already: and although they had bene fed by Gods free goodnesse, inasmuch as Manna was giuen them dayly from heauen: yet notwithstanding if wee looke vpon their trauell, the time thereof might seeme verie long to them, & they might haue bene exceedingly wearie of it. Nowe againe God commaundeth them to passe on their way, paying for their meate and drinke, and not to take any bootie nor to seeke any profite or aduantage, but to goe by intreatance notwithstanding that they could haue vsed force. This might haue bred a newe harburning among them. Howbeit forasmuch as they had bene wiled with afflictions: they yeldd themselves the more playable as was declared yesterday. And therein wee see what the fruite of chastisement is. When God hath once pulled downe our pride, and taught vs to beare his yoke: wee can stoope to obey him, and wee will make no greata doe of it. But vntill that time, our necke is so stiff as wee can no skill to yelde to any right or reason. Ye see then that one point which wee haue to marke, is that God tried here the obedience of his people, by forbidding them to make warre vpon the Ammonites or Moabites. And here Moses alledgeth the selfe same reaso again, which I expounded yesterday intreating of Mount Scir and of the Countrey of Edom. *You shall not prouoke the Moabites*, saith he. And why? *For God will not giue you their land to possesse*. As if he should say, it is not lawfull for you to attempt any thing, which God doeth not a-uow, and giue you leaue to doe. Nowe it is certaine that he will not suffer you to prosper, if you assaile the Moabites, and therefore forbear them.

And so let vs marke well, that such as make warres wrongfully and frowardly, consider not that their ambition and couetousnesse shall be cursed of God in the ende, and that all their preparation must come to ruine & confusion. True it is that such as take warres in hand vpon a brauerie, shall diuers times haue great victories and winne many Countreies: howbeit that is not because God beareth them any fauour, but because he me: neth to punish men, sometime the one and sometime the other, so as euery one of them shall haue his turne. And in good sooth wee see that the warres which are made now adayes, are like the game of the Barriers, wherein he that

winneth to day looserth to morrow. And this is not done by haphazard, but our Lord giueth Satan the bridle, who prouoketh and inforceeth the wicked to kill one another, and to knocke one another vpon the heades. For God vseth them as Smithes, as he saith by his Prophet Zacharie. But yet herein wee haue a good lesson, which is, that when a Prince moueth warre, he must consider wel against whom he doeth it, and whether God do giue him entrance or no, or else the end of it must needs be cursed of God.

And herunto Moses addeh the cause why the people of Israel might not take any thing of the Moabites. *For it is the Lords* (saith he) *that hath giuen them the land to possesse*. Yesterday it was declared, that God did cast out his Iynes ouer all the world, and that the partitions were made by him: in somuch that Princialities, Kingdomes, & Common weales haue not any thing of them selues, but for that he will haue the world to be gouerned. Therefore when any man goes about to change the borders that God hath set: he doeth as much as he can to violate the order of nature, and the end thereof must needs be cursed. Were this marked thoroughly, wee should not see so many garboyles as are in the worlde. For men thinke not that they ought to yelde any account vnto God. And in very deede they thinke not that God medlerh with the gouerning of men. When they haue gotten any victorie, they make bonfires for ioy, & they thanke God with solemne procession: but it is not for that they thinke so, or for that they be fully perswaded of it: it is but for vaine glorie that they do it. For if they meant to shewe that God was on their side: they should lay downe their pride in fathering all things vpon their owne power, or vpon their good fortune. Yet notwithstanding it would bee thought a very strange thing nowe adayes, if a man should say to them that take warres in hand, Be well aduiled: for if your cause be not iust, lawfull, and allowed of God, so as you haue sure and infallible witness that you are enforced to make warre, and that God hath reached out his hand vnto you and shewed you the way: all your furniture must needs turne to your owne ouerthrowing. If a man should say so to them, they would thinke he did them great wrong: but yet were it for their behoofe to mark that lesson well.

Further let vs marke, that this must serue vs for a comfort. For if wee be sure that God hath called vs into the place where wee be, and that wee lute there in his seruice: we haue here a promise, that if any man come to assaile vs, howe great force so euer our enemies be of, although they come as a tempest that were like to destroy and marre all: yet notwithstanding wee shall be maintained by the hand of God. Nowe then if our Lord rake vs to into his protection, and letteth vs that wee dwell in any countrey at his appointment: ye see we may well assure our selues, and desie all our enemies. Contrariwise, if God list to forsake vs: wee bee vndone, there shall neede no great force to ouerthrowe vs. Therefore let vs learne to submit our selues continually

to the tuition of our God; and to pray him to be our defence. And when we see great forces prepared against vs, let vs flee to his promise, and waite to see succoured of him at our neede. Thus ye see that the applying of this doctrine to our vse, consisteth not in thinking that only princes are taught thereby what they should doe: for the meane people also are to be comforted thereby, forasmuch as they may see thereby that God defendeth them as his flocke.

Allo let vs call to minde what was rehearsed here, concerning kinred. In deede it was treated of at length yesterday: howbeit forasmuch as Moses speaker of it againe, in making mention of the children of Moab and of their brethren the Ammonites: and seeing that God setteth before his peoples eyes the kinred which they had with these nations: Let vs marke y<sup>e</sup> wee must liue peaceably and brotherly one with another, because God hath knit vs together. In deede we shall not all be kinfolke in respect of the flesh: but yet is there such a [general] vnion among mankinde, as we ought not at any time to be such strangers one to another, y<sup>e</sup> there should not be some communicating together: & specially forasmuch as we be all created after one likeness, & we see as it were our own flesh & bones in other folkes persons, in respect whereof it becometh vs to practise this saying of the Prophet Esay, that we must not hate our own flesh. But besides this, there is an image of God which shineth in all men: and is it not reason that we should doo it so much honour, as to reuerence it wherefoeuer it sheweth it selfe? Againe seeing God hath called vs to the knowing of him, and will haue vs to call vpon him as our father, and hath vouchsafed that we should be marked with Baptisme, and be graffed into the bodie of our Lord Iesus Christ, and that he openeth vs his kingdom, to take vs in thither as into our common inheritance: must it not needes be that we be worse than beastes, if yet for all this, we will not be kinde hearted one to another, to be as brethren, and to abstaine from all annoyance and extortion? And herewithall let vs marke also, that the neerer God bringeth men together, and maketh any neighbourhood between them: the more readie ought they to be to doe seruice one to another: and that if they doe it not, it is as a defying of God and nature.

But now let vs see what kinred there was betwene the children of Israel, and the Moabites and Ammonites. Truly the original of these two peoples was of incest, so as they could not boast of their Pedegree. And in deede the very names of them were euertlasting marks of their shame. For what is Moab to say? *Of my father.* What? that the daughter had conceived childe by her owne father? Yea: and that (ye see) was a beaulty and cursed deede. And againe, what is meant by Ammon? [It is as much to say] as *Of myne owne people*, that is to saye, of mine owne blood: for he also was borne of the other daughter, who had made her father drunken as her sister had done, and so conceived by him likewise: and all thus was against nature. Ye see

then that these nations are no better worthie than to be counted Harlots birds borne in a brothelhouse: but that they were yet in more horrible plight, because their begetting was against all order and humane honestie. And yet notwithstanding, God will haue the children of Israel to acknowledge their kinred with them, not for any honor or worthinesse sake, but onely because of Lot. For although he were so beastly drunken, as to be bereft of discretio: yet did God continue his goodnes towards him, and therefore vouchsafed he to fauour his linage & the childe that came of his race. And therein we see y<sup>e</sup> God had not an eye to the excellencie of those nations to whom he shewed himselfe so beneficiall, but y<sup>e</sup> he did all of his owne free mercie. Likewise also as touching the children of Israel, if God had looked for noblenesse to moue him to shew himselfe so gracious towards them, and to deale so friendly with them: what would haue come of it? For y<sup>e</sup> chiefe stocke among them was y<sup>e</sup> tribe of Iuda. And whence came Phares and his brother Zare? Euen of incest too. For Iuda thinking to haue meddled with a harlot as common as a Colmanhedge, had to do with his owne daughter in law, & played the beast as dogs and buls doe. Ye see then it was so great a villanie, y<sup>e</sup> euen the Heathen men would haue bene ashamed of it. They that neuer knewe of God nor of Religion, could not haue done worse. To be short, it was ynough to haue made all his offspring to haue bin quite roored out. And yet notwithstanding we see that Dauid came of the same race, and that it was Gods will to stablish the seate of a kingdom in his tribe: yea & that not of an earthly & transitorie kingdom onely, but of such a one as should be a figure of the euertlasting kingdom that bringeth vs to heauen, inasmuch that euen our Lord Iesus Christ came of the same stocke. And so wee see (as I said afore) that God sought not any worthines in this behalte, as who should say that this people was of more dignitie and noblenesse than all the rest of the worlde, and therefore he would make much of them. No: but he powred out the infinite treasures of his goodnesse vpon them. Yea and the baseness of the children of Israel, caused Gods inestimable goodnesse to be perceived the better, and gaue the greater glosse vnto it. Then let vs consider, that whereas here is mention made of the Moabites and Ammonites: G O D alledgeth them not as in waye of exalting the thing that is in man, or to put in ballaunce, their deserts, their qualities, or any renewe of theirs which they haue gotten by their owne trauell. He meaneth no such thing. But forasmuch as it pleased him to loue Lot, and to continue his mercie towards him & his linage, notwithstanding the foule and outrageous fault that he had committed: Therefore is it his wil that y<sup>e</sup> Moabites and Ammonites shall still enjoy the landes that he had giuen them.

And let vs note further, that although God bestowed his blessings so largely vpon those two Nations: yet they were neuer the better for it, but became so much y<sup>e</sup> more vncircum-

Ge. 38. 15. 29

Esa. 58. 7.

in the ende. For surely their vnthankfulnesse shewed it selfe in that they knewe not that God spared them. Let vs marke well then, that Gods preferring of vs in this worlde, and his defending of vs with his hande, and his making of vs to scape our enemies handes, and his sustenting of vs through his fauour, is not all [that wee ought to desire]. For the hauing of all this will boote vs nothing at all, if we want the principall: which is, that God be mercifull to vs, that wee call vpon him, that wee referre our selues wholly vnto him, and that we knowe him to be our father, not to maintaine vs heere for a two or three dayes onely: (for this lite is but a litle: shadowe that ghedeth away out of hand): but to be our euerlasting Sauour, and that we walke in such wise vnder his awe, as we not only look to be guided by him for a litle while: but also that hee should gather vs to him in the ende, so as when hee hath made vs to passe through this worlde, at the last wee shall haue a much better inheritance which is prepared for vs in heauen. When wee once knowe this, wee haue all. And that will make vs to inioy these earthly blessings to our welfare. Otherwise they shall bee turned into a curse: Insumch that they to whome GOD hath done noist good, shalbe founde most blameworthy before him. And why? Because they haue abused them. For wee doe wickedly corrupt all Gods benefites, when wee bee not ledde and prouoked by them to honour him for them, and to put our selues wholly into his handes, to flee to him for refuge. Let vs then put this doctrine in vre: and while wee passe through this worlde, let vs not deuour the benefites that God fendeth vs, to become brute bestes here, pooring with our muzzels vpon the grounde: but rather let vs lift vp our heades to heauenwarde, and consider that God calleth vs to him, and that it is to no purpose to haue had some earthly prosperitie, except wee goe further, that is to witte vnto our GOD, to bee knitte vnto him for cuer. Thus yee see what we haue to beare in minde.

Yea and let vs marke also that the two nations which are spoken of heere, shewed themselves too too vnkinde, in yielding sarte other rewarde to the children of Israel than was to be looked for. Wee see that the children of Israel passed by them [quietly,] paying readie monie for all things, yea euen for the water that they dranke. The Moabites therefore and the Ammonytes not onely had no cause to complain, seeing they were not greeued nor troubled by the children of Israel, nor receiued any harme or losse by them: but also ought to haue considered thus, Beholde, Gods will is to stablish the brotherhood that is betwixt them and vs, and that ought wee to print well in our mindes. In so much that although they had had neither stories nor Chronicles: yet ought that to haue bene a thing of renoune among them, and the report of it ought to haue bene common from father to sonne, to the ende they might haue applied and indeoured themselves to maintaine one another. Though there had

bee none other alyance nor promise: yet ought that to haue sufficed to maintaine peace and agreement betwixt them. But contrariwise they became Scorpions to sting the children of Israel: and when they could not make worre against them themselves, they linked in with their enemies, and procured them manie quarrels. And whensoever any aduersitie befell them, they playde the barking curres and made hew and Erie after them, as wee see is spoken of them by the Prophetes and the Psalmes: For it is saide, Lorde remember the children of Edom, which were the nextest of kinne vnto them: for they came of Esau and were circumcised as well as the children of Israel, they bore the badge of Gods couenaunt, as householde folkes of his Church: and yet for all that, in the day of Ierusalem they cryed out, vpon them vpon them, roote them out so as one stone may not abide vpon another. Thus see yee so greate a crueltie, that euen the enemies woulde haue bene more courteous, than these which had cause to haue bene so, and ought to haue bene as brothers. As much is to see saide of Moab. For when the poore Iewes were put to any afterdeele and fledde vnto Moab, in hope to haue some refuge there: they were betrayed by these to whome they had contended themselves. And therefore doth God complaine of such crueltie saying: Moab, thou wart the couert of my people, but when they came to thee, thou drauest them away, yea and didst more cruelly with them than their enemies. That was the recompence which those nations yielded whom God had so greatly borne withall, and to whom hee had shewed so great kinnesse: but yet ought not that vnkindnesse of theirs, to make the children of Israel to shewe themselves vn courteous towards them. For their sparing of them after that sort, increased their condemnation the more, I meane them that had so ill acknowledged the benefite. And therefore GOD failed not to punish such trecherie.

Nowe then wee bee taught, first not to passe whether men acknowledge good that we haue done them or no. For albeit that wee may seeme to lose the thing that we shall haue done: yet let it suffice vs that GOD alloweth our obedience, in that hee saith, hee kindeharted towards all men. And when we shall haue indeoured to doe good to all men, without hurting of any man: if men acknowledge it not, but doe the contrarie vnto vs: verie well, let vs not passe for it, but let vs beare their vnthankfulnesse patiently. For why? Wee haue serued GOD, who will not forget what we haue done. Therefore if the worlde bee set vpon such frowardnesse, as wee may be occasioned to feele some grieue and impatientie: yet must wee still keepe on our course, which God hath commaunded vs. Marke that for one point.

And it is a verie needful lesson in these dayes. For if we should fal to reckning of our cards, before we would shew any kindnes one to another; what

Ezec. 25. 12.

Abd. 11.

Psal. 137. 7.

Esa. 16. 4.

what a thing were that? When should a man begin to doe good? [never:] for we see how all the world is so corrupted, as is pitifull to thinke. It seemeth that wee cast our good turnes into the chrotes of woolues or made dogges, and that it is nothing else but a prouoking of their malice more and more, which seeke to abuse our simplicitie. But yet for all that, it behoueth vs to haue an eye to that which God commandeth.

Nowe whereas men on their side are fo malicious and froward: let vs marke, that as God took vengeance of the Moabites, Edomites and Ammonites, for mistusing the children of Israel after that sort: so will he doe the like nowadayes. I tolde you euen now that the Prophets doe oftentimes make mention of the slender recompence, that these nations yeelded to the children of Israel: but did God let them alone from heauen? No. For although the children of Israel complained nor: yet did God take their case in hand, and set himselfe as counterpartie against those nations. He taried not till the crie of the afflicted did come vp vnto him, and vanish away in the aire: but he fendeth them his Prophets, and telleth them that forasmuch as he had taken the people of Israel into his protection, he wilbe reuenged of the outrage that is done vnto them. For although that they on their side did suffer it iustly, for sinking from their subiection to God: yet notwithstanding, the Edomites, Moabites & Ammonites ought to haue pitied their brethre. And therefore did God set himselfe against them and saide, You also must flee when your turne comes about, and no man shall receiue you: yee shalbe scattered throughout the worlde, and not finde any place to rest in. Againe, when hee speaketh of the Edomites: wee see hee curseth them, and in the meane season comforteth his owne people. There shalbe a horrible spoile (saith he) through the whole countrie of Iewrie: but yet will I bring home my people againe in time. But as for Edom, cursed shall hee be that buildeth it againe, or that goeth about to builde it and set it vp againe. Hee shall lay the foundation of it in his first borne, that is to say, all the preparation that shall be made to set vp this people againe, shall fall downe in the ende, and they that helpe him shall perish: for there shalbe no helpe, but it shall fall out against him. Nowe then, sith wee see this, let it suffice vs that we haue induoured to doe our duetie. For our God will take the case in hande for vs, and bee on our side. If men bee malicious towards vs, and render cull for good: GOD will make himselfe the counterpartie against them, and although wee sit still and make no countenance to reuenge our selues: yet will GOD put to his hande. Thus yee see what wee haue to beare in remembrance concerning these nations.

But there is yet this point to bee noted where it is saide, *That there had bene Gvants in all the Countries of the nations afore mentioned, and that God had drinen them out.* For Moses intended to doe vs to wit, that the successours of Ammon, Moab, and Esau, had bene brought into those

countries by the hande of God. As if he should say, there was no force in themselves to conquer the countries that they possessed: for they were too farre ouer matched. And therefore as touching their bringing of their matters to passe: it must be concluded that it was god which wrought that change. Mark that for one point.

And hee addeth, that it was to be considered that the children of Israel had gotten the possession of their land after the like maner. He speaketh here as of a matter already come to passe. As if hee should say, Goe to, looke about yee my friends; see how God bringeth you into the lande that he promised to your fathers for an inheritance. When yee be come thither, and that hee hath selded you there: thinke yee that hee woulde maintaine you there, if he had not compassion vpon you, according as you shall haue good neede thereof? For yee shalbe hated of all the worlde: and therefore your God must bee faine to maintaine you. Nowe if you be desirous to bee preferred by him, attempt not any thing against his hande, and you shall perceiue that hee will set himselfe against all such as shall goe about to hurt you. Therefore must you bee gentle towards them that are in the same case that you are. Nowe wee see what Moses meanings. Wherefore let vs learn to come home to our selues when wee consider not Gods benefites towards other men, as in deede oftentimes wee haue our eyes blindfolded. If a man tell vs that wee ought to consider the good that God hath done to our neighbour: wee passe not for it. But when wee enter into our selues, then are wee conuited, and wee learne what it is to forsake others. That is the common lesson which is giuen vs heere. As howe? for it would be darke still, if it were not set out plainly by example. If it bee saide vnto vs generally, God hath giuen euerie man that which his pleasure is that hee shall haue and possesse: thercupon such as pille and polle their neighbours, & vse violence and extortion, notwithstanding that they make their quarel against creatures, do in deed match themselves against God, who wil haue order kept in the world. Whe any man tels vs heereof, wee are not persuaded of it that it shoulde bee so. For wee haue euer some sonde toy or other to beare our owne eyes with all. What, say wee? Is such a man rich by the will of God? And howe knowe wee that? Nay rather, I see hee is enriched by euill meanes. We make no bones in construing the thing the cleane contrarie way. And why? Because wee consider not Gods grace in our neighbours. But if a man say vnto vs: See what God hath done for thee: thou must doe him homage for it: if thou acknowledge it hee will make thee to inioy it, yea and thy inioying of it shall bee for euer.

Againe, looke that thou succour thy neighbours according to the abilitie that hee hath giuen thee: and if thou goe that way to worke, all shall turne to thy benefite. Now then wee see to what purpose Moses hath allegeded this admonition: and after what manner wee ought to practise

practise it.

And besides this, let vs marke in general, that the changes which happen, come not but by Gods hand and providence. When wee see a mightie people, when wee see strong and well manned Cities, when wee see all other meanes that may serue to the maintenance of a Countre, and yet the same is conquered by enemies: it must needs bee thought that God wrought therein. And therefore let vs learne to behold Gods iudgements in al the alterations, that are seene in the worlde. And although all things bee on a broyle: yet let vs vnderstande that God holdeth the sterne aboue. True it is that men will make vprores, and runne into disorder, and when they keepe a greate stirre, to their seeming God is shut out of doores. But when they haue practised what they can, yet shall it not stoppe God from turning all things to such ende as hee hath purposed in his minde. And therefore as

Isaie afore, let vs not imagine that fortune beareth any sway in the worlde: but let vs assure our selues that God hath referred the fourcintie to himselfe, to bring euen all the tymoules that men rayse vp, to such ende as hee hath ordeined, of purpose to punish the sinnes of such as offende him, to pull downe the pride of such as are too lootic, and to cut off his blessings when he seeth them misused. That is the thing which we haue to note.

And euen these manner of speeches, *That God drave out the Gyantes before the face of the Edomites and before the face of the Moabites*, doe yet better confirme the things that are saide already, according as wee haue seene heeretofore, that it is hee which putteth men in feare. For if it please him, although men haue no courage at all, but bee fearfull and enharted: yet will hee make them strong and stout, so as they shall bee as vnmoveable as rockes when other come to encounter against them. And on the other side although they bee Gyantes and carie the countenaunces of Lyons: yet can God weaken them in one moment, so as they shall runne away from their owne shadowes, though no bodie else pursue them. Forasmuch then as Moses vseth such manner of speeches: let vs assure our selues that men haue not their heartes in their owne handes, to strengthen them at their neede. And therefore let vs take warning thereby, to trust that GOD will discomfit our enemies without the power of man: and that if they rise vp against vs with neuer so violent rage: yet shall they bee beaten downe, and not bee able to doe any thing against vs. And why? For GOD which when hee listeth doeth put to flight not only men of small courage, but also euen Gyants which are so howge that they astonish men euen with their looke: can well ynough skil how to put them backe with al their boldnesse.

And therefore let vs learne to call vpon GOD, that hee may vouchsafe to giue vs courage at neede, and that wee may bee strengthened by him: for else what will becomee of vs? Wee shall bee as weake as water, though no

man preace much vpon vs. And this must teach vs to walke the more warly, considering the weakenesse or rather brittlenesse that is in vs: to the intent wee bee not so foolish, as to ground our selues vpon our owne strength and courage, but pray vnto GOD to holde vs with his mightie hande, and to giue vs vnconquerable constancie. Nowe if wee bee so vnable to encounter with mortall men: howe much more vnable are wee to encounter our ghostly enemies? Are wee able to withstand Satan and all his assaults? Alas, wee come farre short. And therefore let vs followe the counsell that is giuen vs heere: let vs pray GOD to driue away Satan, and to cut a sunder all the cordes which holde vs heere fast tyed, and therewithall to giue vs such power to resist him, as wee may haue victorie euen vnto the ende. Thus yee see what wee haue to remember vpon this text of Moses.

Furthermore where as hee saith, *that God led his people about by the space of eight and thirtie yeeres, vntill such time as all those that were able to beare armour at the time that the people murmured, were consumed*: it serueth still to bring to remembrance the thing that hath bene spoken: namely that God executed the vengeance which he had threatened to his people. And (as wee see) it is a very profitable lesion, to teach vs to tremble at Gods threatenings, as well as to bee moued at his promises. Such is our nature, that when GOD promiseth vs any thing, wee fall to canning and disputing of it, so as wee cannot rest vpon it, to say it shall bee so: wee cannot conclude that it is Gods will. True it is that wee will confesse it with our mouth: but as for to bee fully resolued of it, wee will none of that, vnlesse his truth bee well sealed and warranted in our heartes by his holie spirite. And yet euen then too, we be so inclined to distrust, that we draw still backe from the thing that God promiseth vs: so brutish and dulheaded are wee.

And this appeareth yet more when he threateneth vs, So much the more then ought wee to thinke vpon his iudgements, and to consider that if hee bee prouoked, the threatenings that hee hath vttered with his mouth shall not fall to the grounde, but haue their effect and performance.

Thus yee see to what purpose Moses reheareth again, that all they which were aboute twentie yeere olde at the time that the people murmured, were consumed, and that not by casualtie, but according to the Lordes owne saying. And this was to assure the people yet more, to the ende they might perceiue that Gods threatening of them was in good earnest.

And herewithall let vs also call to remembrance, that God cannot abide that men shoulde despise and refuse the benefite that hee offereth, and let occasion slippe: for if hee open the gate, and men will not enter, hee cannot beare with that negligence of theirs matched with disobedience. For what was the cause that God was so prouoked to anger, that hee sware that

all the carkeifes of the people shoulde rotte in the wildernesse, and that hee vsed so sharpe wordes vnto them? It was for that they had refused to enter into the lande that hee had promised them. Wee see then, that vnthankfulness prouoketh Gods vengeance against vs to the vttermost, specially when wee refuse the benefite that hee offereth vs, and that such refusal proceedeth of wilfulness and malice, which happeneth in manner continually. For what maketh vs so loath to receiue the good turnes that GOD would doe vs; but our owne vnbeleefe, forasmuch as wee thinke not that he will keepe touch with vs, but rather fall to reasoning what will become of it? And therefore let vs marke well that men shall neuer bereaue themselues of Gods benefites, but through their owne distrust. Wherefore it standeth vs so much the more on hande to indeuour to beleeue al the promises of our God, and to receiue his sayings purely and simply, and to yeeld vnto them without any gaine saying. Lo wherupon it behoueth vs to rest.

Nowe as concerning the time, true it is that God coulde haue destroyed them all at the first day which prouoked him so to anger; he coulde haue sent an Angell to haue made cleane riddance of them, and yet haue preferred the young folke by myracle, so as they shoulde haue come into the lande the first day: but hee ledde them vp and downe by the space of fortie years. And why did hee so? To the ende that others shoulde take example by them. For God seeth, that wee profite better by his corrections and iudgements in proesse of time, than if hee shoulde punish vs out of hande and away. Indeede, in our owne imagination wee had leuer that God shoulde thunder downe at the first dash, and wee thinke wee shoulde perceiue his power much better, if hee wiped them quite out of the world which haue offended him, and that wee might see the wicked consumed at once. And what would become of it, if hee shoulde out of hande destroy and take away all those out of the worlde, which are not worthe to liue in it? If it were so, wee woulde within a day or twaine forget the things that he had shewed vs before our eyes. Wee may well weene the contrarie, but God knoweth that it is so. For hee leaueth the wicked heere in this worlde, where they haue their delights, sports, and triumphes at their pleasure: and that is to trie our patience. Neuertheless sometimes God setteth them languish as well as other folkes, so as a man may see them dragge their legges after them, and they bee as it were vpon the racke, and God setteth them before vs as looking glasses, so as we may well perceiue, that it is more for our profite to see his iustice so prolonged, by making the wicked to languish after that manner: than if hee shoulde sende them their punishments out of

hande. This (saye I) stickes faster in our remembrance. Yee see then howe wee be better taught by the delay of Gods iustice, than if it were executed at once and out of hande. And that was the cause why it behoued God to bee fortie yeeres space in consuming the people, to shewe them that they were not worthe to enter into the promised lande. For thereby the younger sort were occasioned to thinke, why did not God giue vs the fruition of the lande at the first day? It is becau'e our fathers murmured against him. And so are we deprived of the inheriting thereof from our childhoode, and that not for a day or two, but it was Gods will that we shoulde wander in this wildernesse a long time, to the end that the sinne of our fathers might be the better printed in our minds, to beware that wee followed them not in that behalfe. Yee see then that by this meanes the yonger folke were taught to liue in the feare of God, and to be better aduised than their fathers were. And therefore whensoever God executeth not his iustice vpon the wicked, to make cleane riddance out of hande, but consumeth them by litle and litle: let vs learne to hold our wittes alwayes tied vp and as it were in suspence. And in the meane time let vs take the instruction that God giueth vs thereby, & learne to beare them wel in mind, and neuer to forget them: for his intents is to put vs in minde of them vntill we haue thoroughly digested them. After this manner must wee practise this doctrine, concerning the time that is set downe heere by Moses, wherein God led his people vp and downe by the space of eight and thirtie years, wherunto two yeeres more were added afterwarde, to make vp the full number of fortie.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our sinnes, praying him to vouchsafe to bring vs more and more to such repentance, that wee mourning for them before him, may acknowledge that there is nothing but cursednesse and destruction in vs, wherein wee should dwell still, if hee pitied vs not, and that in the meane while we may not be so frowarde and malicious, as to turne heade against him, though hee handle vs rougher than we would bee, but that acknowledging it to be rightfull that hee should touch vs with his hande, wee may bee so reformed, as our whole seeking may bee to mortifie all our affections and lustes, and to please him and to obey his righteousnesse: and that therewithall he strengthen vs in such wise, as wee may fight stoutly vnder his antigne, & by that meanes be maintained vnder his protection, vntill we haue finished our race in this worlde, and bee taken vp into his euerlasting rest, after wee haue outstoode the battelles that wee haue to indure here. That it may please him to grant this grace not onely &c.

## On Wednesday the j. of May. 1555.

*The xiiij. Sermon, which is the third vpon the second Chapter.*

24 Afterward the Lorde said, Vp, get ye hence, and go ouer the riuer of Arnon. Behold, I haue deliuered Sehon King of Hesebon the Amorrhite and his land into thy hand. Begin to take possession, and prouoke him to battell.

25 This day will I begin to fend the feare and dreade of thee vpon all people that are vnder the whole heauen: so that when they heare the fame of thee, they shall tremble and bee in anguish for thy presence.

26 Then sent I messengers from the wildernesse of the east, to Sehon King of Hesebon, with wordes of peace, saying:

27 Let mee passe through thy land, keeping on the high way, without turning to the right hand or to the left.

28 Thou shalt sell me meate for monie, to eate, and thou shalt also giue mee water for monie, to drinke: let me but onely passe through on foote,

29 (As the children of Esau haue done which dwel in Seir, and the Moabites which dwell in Ar) vntill I be come ouer Iordan, and bee entered into the lande which the Lord our God giueth vs.



Ere Moses confirmeth yet better the thing that I treated of before: that is to wit, that men must not giue themselves to foolish enterprises, as euerie mans

fancie leads him: but wee must haue an eye what is lawfull. And thereof there is none other trial, than to hearken what God commaundeth and promiseth vs. For his will must be our sure rule. Whosoever thrusteth himselfe forth to doe what he liketh best, although he be able to iustifie his doings before men, and can set neuer so many faire colours vpon them: yet shall he alwayes be condemned before God. Therefore let vs beare in minde, that to liue as it becommeth vs, we must haue this sobernesse and modesty with vs, that we aduenture not any further than his worde will beare vs out. True it is that the talke heere is onely of warres: but we must apply the doctrine thereof to our generall vse. For like as God chose his people of Israell to make them as a looking glasse for his Church: so must wee apply all the thinges to our selues which are written of them. For the perfection of the thinges that are containted here, belongeth to vs as sheweth saint Paul. Nowe were this well obserued wee should not haue such disorder in our life, as wee see. For euerie man hath his liking by himselfe, and according to his liking, so flingeth he forth to attempt thinges, and we neuer stande to inquire what God commaundeth, but our owne affections carrie vs away, and inflame vs in such wise, that euerie one runnes after the thing that he lighteth vpon: and so wee doe but gadde vp and downe all our life long. But heere it is tolde vs, that men must not reach out their handes to aduenture vpon any thing at all, further forth than GOD hath giuen them leaue. When hee saith, goe: our going is not at all aduenture, but it is matched

with a promise, *Behelde (with hee) the Lord hath deliuered Sehon king of Hesebon into thy handes.* As if hee should say, men must not haue an eye to any thing that may drawe their desire to it afore hande, as wee see that our nature doeth driue vs thereunto: for scarcely can wee tell howe to open our eyes, but some lewde liking will tickle vs. And what is the cause thereof? It is for that wee be not fully perswaded of this principle, that wee must let all thinges alone which are not graunted vs of God. If wee followed this doctrine, such as are poore would be contented with their slendernesse, and craue no more of God but to be susteyned: and the rich sort would not be blinded with vnstable couetousnesse, as to increase themselves full by adding peece to peece. And therefore it standeth vs so much the more on hande to beare this doctrine in minde, for we see howe for our life is disordered, and we cannot rule our lustes according to Gods will, which onely can and ought to master them.

Againe on the other side, wee see howe wee picke our enemies: whereas it belongeth to GOD to appoint vs them. In good faith what is the cause that men heaue one at another, that they seeke to eate vp one another, and that there is so much strife, trouble, and quarrelling? It is for that as soone as any man is grieved, by and by hee will needes be reuenged: and we cannot abide that any man should touch vs in our goods or our persons, but incontinently wee will be at open warre with him. As for patience, there is none at all in vs. But our Lorde will haue vs to ouercome euill with good, that in so doing wee may be as his sheepe. But no man will be brought to so much reason. Men then arme themselves where God commaundeth them to be quiet and peaceable: and they will needes haue them enemies,

whom God would haue them to labour to winne by loue and gentlesse.

Contrariwise, if there bee a iust quarell that ought to bee mainteyned, euery man shrinkes away. The name of God is blasphemed, and wicked deedes are committed: there ought such as haue courage and manhood, to shewe that they feare not the hatred or anger of men. For GOD will haue vs to vnder take warre in his name: and euery man doeth thunne it. And therein wee see howe frowarde and vntowarde wee bee. Again, it is saide that our warring must bee, not against mortall men, but rather against Sathan and all his wyles. Loe howe GOD foundeth the trumpet and striketh vp the drumme, and telleth vs that wee must enter into battell against our ghostly enemies. But that will not sinke in our stomackes: wee be wedded to our owne lustes: if any man anger vs, if any man doe vs wrong, wee must bee reuenged: and wee consider not that in so doing Satan winneth greatly at our handes.

Eph. 6.12.

Nowe then (as I haide afore) wee see that this doctrine was written for our vse and instruction, so as wee must alwayes beare in minde the libenesse that is betweene vs and the people of olde time.

Wherefore, first of all let no man couet to possesse any thing which hee hath not receiued at Gods hande, according to our dayly asking of him our ordinarie breade. Then let vs not goe about to enrich our selues by vnlawfull meanes, craft, and violence, neither let vs practise one thing or other by fittletie: but let euerie man followe his trade simple, and meddle with nothing but that which GOD giueth vs leaue to doe, and let vs learne to rule our liues according to his worde, waiting for such blessing as it shall please him to giue vs. And let such as haue goods, be alwayes readie to forgoe them, whensoever it shall please him: and let such as haue not the worlde at will, beare their pouertie patiently. That is the thing which wee haue to marke in the first place.

Secondly, when the case standeth vpon aduenturing, let our hardinesse bee, that wee dare bee bolde to doe whatsoever GOD commaundeth vs, specially when wee haue his promise, as is saide afore. That is the thing (as I haue declared already heretofore) which putteth difference betweene the true wisdom of the faithfull, and the rashnesse of such as playe the loose coltes and runne galloping astray. For the faithfull doe waite for warrant from GOD, and that the ende of the thing which they take in hande shall bee good: and when they once haue his promise, then goe they forward without attempting any thing to the contrarie. But the vnfaithfull take a toy in their heade, and when they haue laide their platte, they conclude to doe whatsoever seemes best to themselves, without inquiring of Gods will, and thereupon they sicke at nothing. In so doing there is nothing but presumptuousnesse to ouerthrowe themselves. But the true foundation is to haue God promise, and to rest vpon the

same, doing the things that hee commaundeth vs. And if wee haue that regarde with vs: then shall wee take the contrarie way to that which I haue spoken of. For where as now wee be fearefull in the good quarells that God alloweth, and wherein wee ought to hazarde our selues: wee shall haue an inuincible constancie, and euerie of vs shall haue an eye to his duetie, to say, beholde, my God commaundeth mee to doe it: in deede I shall haue many assaults and manie incomberances, and I may perchance bee greatly hindered by men: but it is ynough to mee that God is my warrant: seeing he hath appointed mee to doe it, it is not for mee to sicke at it.

Besides this, wee haue also a promise: God neuer faith to vs, *Doethis*, but he telleth vs also that hee will be with vs. Nowe then seeing we know that hee is able to mainteine vs euen in spite of all the wicked and of all them that are in a chafe against vs: what neede wee be afraide to do well? And if wee bee afraide, doe wee not wrong vnto God as though hee were not of power to defende vs? So then wee see nowe howe bolde and hardie wee ought to bee in mainteining of good quarells, forasmuch as wee bee sure that GOD will not faile vs, specially when wee be to incounter against Satan, and against all the things that hee practiseth, as well against our selues, as against the whole Church. Therefore if wee play the dastardes and shrinke away when wee shoulde enter into such incounters, as wee see most men doe, who seeke startingholes, and cannot finde in their heartes to beare any burthen for the honour of God: is it not too shamefull trocherie? yes: for wee cannot ree out of the way, but our vnbeleefe bewrayes it selfe. What causeth vs to bee so colde in performing our duties? It is for that wee beleue not God. For were wee thoroughly perswaded that hee will keepe touch with vs, and that wee shall not be disappointed in waiting for the thing that hee hath promised: it woulde make vs to forget all feare, and all the goodlie flutes that wee deuse to turne the catte in the panne. And therefore let vs learne to glorie our GOD in yielding to him the title of goodfastnesse: and then shall wee be hardie ynough, not to followe our owne fancies, but to obey his commaundementes. Wee shall haue a holy presumptuousnesse, if wee holde vs to this line and rule of trusting in God, and of hoping that hee will performe whatsoever he hath saide or vttered with his mouth. Thus yee see howe this lesion is to be put in practise.

Furthermore let vs marke herewithall, how God addeth heere, *that hee will strike such a feare and terrour into these peoples hearts, as they shall be dismayed when they doe but heare of the name of the Jewes.* Heere wee see that God holdeth mens heartes in his hande, to weaken them or strengthen them at his pleasure.

True it is that men imagine themselves to haue this vertue of manlinesse in themselves. And the verie cause why they despise God, is that euerie of them makes his account to



compasse his matters by his owne power. But so farre off are the common people from hauing any stoutnesse or manhood in them, without that God giue it them: that God holdeth euen the heartes of kings and princes in his hande, and although they seeme to themselves to haue much more strength and courage than others: yet doeth God make them to slip away like water, when hee thinkes good. So then let vs marke well, that it is not in any mans power to be valiant, vnlesse GOD strengthen him. And therefore wee may apply this doctrine to double vse. The one is that although a man see himselfe to be weak, he must not be out of heart for it: for there is a remedie ready for it, if we list to seeke it. I say we must gather strength of mind by seeking it in God, yea euen whensoever we be hindered to do our duetie for want of courage. As for example: God perchance calleth vs to glorifie his name, hee tholeth vs out from this worlde, accordingly as it is his will that euery man shoulde renounce himselfe, and that wee shoulde forsake our owne lustes. Nowe wee see howe possible it is to obey, yea and wee knowe howe farre all our abilitie stretcheth. Againe, we see also a great number of hazards, and the diuell will face vs with this inconuenience and that danger, where at we shalbe as good as dismayed, so as we shall not dare to sturre one finger to obey God and to execute his commaundement. And what is the reason? It is for that we be too fainthearted. Now it is not for vs to stickie still in this myre: but wee must seeke for strength where we can finde it. Let vs consider (say I) that God is able ynough to amende the faintnesse of heart that holdeth vs backe, yea & which maketh vs to shrinke back from his word, and to turne heade from it. Yee see then how wee ought to take warning to flee vnto GOD and to seeke succour there, forso much as hee hath mens heartes in his hande, and doth both fashion and bowe them as hee thinketh good. Likewise again, whē we feele a good disposition in our selues, so as wee would faine giue the onset (as they say), and wee haue no feare at all to holde vs backe: yet must wee not stande vpon that, for we heare howe saint Paul warneth vs to worke out our saluation with feare and trembling, that is to say, to slowe and drawe that way which God sheweth vs. And after what manner? Fearefully, and as it were with trembling. Why so? For it is God (saith he) which giueth vs both the will and the performance, and all through his owne freebestowed goodnesse.

Seeing it is so then, albeit that wee haue the spirite of coutage and stoutnesse: yet let vs not cease to resort vnto GOD, and to humble our selues continually, and to pray him that hee forsake vs not, but rather continue the grace that hee hath put into vs, and confirme the same vntill wee haue finished our course. And thus yee see that wee bee warned to seeke continually for newe strength, notwithstanding that we feele that our Lorde hath strengthened vs alreadye.

Nowe the seconde vse is, that when wee see

our enemies fearefull and dismayed, wee must consider howe it is GOD that hath discouraged them, and not impute any whit to our owne prowesse, or to aught else that in vs: but yeelde the whole prayfe thereof to him that ought to haue it. And on the contrary parte, when wee perceiue our enemies to bee like fiendes, so as there is none other likelyhood but that wee shalbe swallowed vp: when we see a desperate boldnesse in them: so as they goe forward still whatsoeuer come of it: [finally] when wee see them, all on flaming fire after that sort: yet let vs not bee dismayed thereat. For why? God will make them to foake away like water when it commeth to the pinch.

Nowe then, as for this dauidish geerifnesse which the wicked hate to cumber Gods children withall, and to cumber and trouble them euerie where: let it not put vs out of heare, though they pursue vs neuer so deadly. For why? GOD will prouide for vs in such wise, as hee will make those astraide of our shadowes, which seeme as nowe to haue their throates open to swallow vs vp, and to bee as gulfes of hell. God will worke after such a fashion in that behalfe, as they shall not bee worthie to be compared with litle babes.

Let vs marke then, that seeing it is tolde vs that God holdeth mens hearts in his hande: we must alwayes rather looke to him, than rest vpon any thing heere belowe, whensoever wee see any stoppes that may put vs in feare. And in so doing wee shall neuer bee confounded.

Moses addeth moreouer, *That hee sent to Sehon with wordes of peace, saying: Let vs passe through thy countrie, we will pay for our breade and water, we will doe thee no harme, we will passe as thy friends, as wee haue done to our brethren the Edomytes.* It shoulde seeme heere at the first sight, that Moses did against that which was commaunded him. For these are two diuers things, [namely y<sup>e</sup> God saith] goe giue battell to Sehon king of the Amorrhites: and that Moses in steede of giuing him battell, and in steede of encountering him in the fielde, sendeth an Ambassade vnto him, and prayeth him to giue him leaue but onely to passe through his Countrie, promising to doe no harme, and to paye for all things that hee tooke. It might seeme then that heere is some contrarie: and if it were so, then was Moses disobedient vnto God.

Let vs marke, that where as God commaunded him to offer battell to Sehon king of the Amorrhites: his meaning was, that the warre shoulde in all respectes bee lawfull, and that Sehon shoulde well perceiue, that hee was iustly assailed by the people of Israell. This therefore is no impediment, but rather a meane whereby God ordeyned his people to haue lawfull warre with Sehon and all his subiectes. Where as God had said: *I will giue you the lande in possession:* it was requisite that the malice of Sehon shoulde bee discouered and beyrayed, that it might appeare to the wolde, that the

Prou. 21.1.

Phil. 2.12.

Psal. 98. 3 &amp; 50. 5.

people of Israel had iustly tytle to discomfite him. For where as GOD promised the lande of Chanaan to his people: this was no parte of that Countre: hee gaue them this as an income or ouerplus, and extended his liberalitie further than the promise made to Abraham did contene. And therefore Schon was not as yet declared to be an enemy to the people of Israell. And if they shoulde haue defied him as an enemy at the first dath, without giuing him knowledge of the warre: it had bene a disorderly kinde of dealing. These things then, agree verie well: that is to wit, that Schon was condemned aforehande by God: and that the children of Israel hauing chased out all the inhabitants of his countre, shoulde possesse the same themselues: and also that these things shoulde not bee done, vntill the wilful stubbornesse of Schon were disclosed that hee might dispossesse himselfe, and bee the cause of the warre, so as the fault might iustly bee imputed to himselfe. Wherefore let vs marke well, that Moses hath not swarued hertein from Gods commandement, to play the wise man after the manner of the world, which is to haue some politike deuise by themselues, so as they muste needes inuent some toy or other of their owne heade, as though they were better aduised than GOD. And surlic that is the common fashion of all. But such forecast is cursed, when we thinke to amende the things that God commaundeth vs, by our owne policies and inuentions. Moses went not that way to worke, he followed simple Gods will.

But by the way it may seeme verie strange, that GOD doeth sende a message of peace vnto Schon, and yet notwithstanding had determined aforehande that it shoulde not auayle him. In this case all worldly pride must stoope, and consider Gods manner of dealing towards vs with such humilitie, that where our wittes cannot reach vnto it, wee may honour his incomprehensible secretes. And certes it is a text worthie of remembrance when it is saide, that GOD (or Moses by Gods authoritie) sendeth vnto Schon to desire him to suffer the people to passe, gently intreating him and shewing him the thing that was for his welfare: and yet notwithstanding that GOD had fully determined aforehande, that Schon shoulde make none account of it, but that hee shoulde bee discomfited and destroyed. This may seeme strange geere to our imagination. When men will needes scanne of Gods workes and providence according to their owne reason: they shall finde things to giudge at, euerie turning of a hande. And that is the cause why venomous tongues rush out nowe adayes, and are not ashamed to blaspheme God. When there is any talke of Gods secreete ordinance, and of his disposing of things in this world, after a manner vnknownen to vs, so as we shall not comprehend it vntill wee bee ridde of this flesh of ours: they storme at it, and repyne against GOD. And why? Because the same surmounteth their capacitie. But if Gods iu-

stice be too high for vs: ought it to bee abated therefore? If his ordinance bee about our vnderstanding: shoulde it therefore bee hidden from himselfe, and shoulde it haue no authoritie ouer vs? Yes: And this text is ynough to stoppe the mouthes of all such rascals. For one of the common obiections that such beastes doe make, is this: Howe so? If men had not free-will to take or refuse the thing that GOD sayeth to them, and that the thing it selfe were not vndetermined: it were in vaine to preach, or to make exhortations, or to profer the choyce of good and euill: for the matter were dispatched aforehande.

Thus doeth it seeme in deede to these feeble sooles, which attribute more to their owne braine, than to Gods doctrine, and which by reason of their slender exercise in the holy scripture, are the more presumptuous to iudge at all aduerture of the things that they knowe not. But let vs looke vpon that which Moses rehearseth here. The message thither sent to Schon king of the Amorhytes, came, of GOD, and must not bee taken as the message of a mortall man, as I haue declared before. But yet is Schon disposed to receiue the message? Or is there any casuall vncertaintie in this behalfe, so as a man might thinke it might as well not happen as happen? [Nay.] Moses was well assured that Schon woulde not obey it: and I enter not yet so farre as to discusse whereof that proceeded. It shall bee declared in the nexte Lecture, that God had hardened Schons hart, and that it was his will that it shoulde be so. Ly<sup>v</sup>.ewise also it is sayd in the psalme, that God turned away the hartes of such as other wise had bin the peoples friends, and that hee hardened them in such sort, as they could not abide to spare them. But I will not enter yet so farre. I treat as now but vpon this poynt, that GOD sendeth messages to men in his owne name and authoritie: which notwithstanding shall not preuaile to reclaim them. And why? Because that those to whom hee speaketh, are set vpon euill aforehande: and there is none other thing to bee looked for, but that they shall bee the more inflamed and waxe woofe, at the hearing of Gods commandement. And therefore (as I haue saide already) although it bee not seemely to our humane reason: yet must wee humble our selues and honour Gods secretes. When wee finde things contrarie to our naturall reason, is it meete that wee shoulde giue libertie to our owne witte, to say, Oho, I take it to bee otherwise, and therefore it must needes be so? Noe: Let GOD rather haue the maisterie, and let vs become sooles that wee may bee wise in him. For at that ende muste wee beginne if wee will profite well in GODS schoole.

Wee muste followe that which Saint Paul telleth vs, which is, that wee must bee sooles in our selues, that is to say, wee must not conuict the cursed wisdome where with men are puffed vp, when they thinke themselues

to bee sharpe witted and wise ynough to iudge of [ diuine ] matters. Let vs beware of such i-maginations, and ridding our felues quite and cleane of all selfweening, let vs profite our felues by Gods shewing of the thinges vnto vs which he liketh, and which are good in his sight. Let vs then learne to frame our felues wholly to his good will, for if wee be counted to be fooles and witleffe before men: it shalbe but of such as iudge after their owne mortall wit.

Furthermore let vs marke, that when wee haue searched things thoroughly, wee shall finde that Gods sending of his worde dayly vnto such as receiue it not, and are alreadye condemned afore him: is not without cause. Then is it vncertaine to vs, that when Gods worde is preached, it is to the ende to blinde the reprobates and such as are vncorrigible: and yet for all that, that it is Gods will to make them vncorrigible. For commonly God serueth that knowledge to himselfe, and when wee be sent of him and doe preach in his name: wee cannot tell whether our labour shall doe good or no. Hee then which is appointed to preach Gods word, knoweth nor (when he hath done as hee was commanded) whether his preaching shall turne to the saluation or damnation of his hearers. But yet for all that let vs labour still, and pray G O D to vouchsafe to giue effect to his word, that it may so profite, as the wretched worlde may be plucked backe from the destruction whereunto it goeth. That is the marke which wee must shoote at, and the thing which wee haue to doe. Neuerthelesse somtyme G O D will shewe vs before our faces, that his worde serueth to condemne the hearers, and to beare away them of all excuse. Wee see it was once saide vnto Esay, Goe to this people. And what to doe? It was in deede to carie them the word of saluation. But yet therewithal is saide vnto him, Goe to harden this peoples heertes, goe to stoppe their eares, goe to shut their eyes, and to thicken their heates, to make them vterly past recouerie: for I will not haue them conuert. Seeing then that the Prophet is sent with such commission, as he knoweth well that those to whom he speaketh, shall but waxe the worse for it: in what case is he? But what for that? Yet must he execute his commission with all obedience. It is not for men to enter into counsell, and to take aduice in this behalfe according to their abilitie: no, but they must submit themselves to G O D as I saide afore. Looke what was saide to the Prophet, doeth shewe it selfe dayly in effect. It might put vs oftentimes out of patience, to see that the more that Gods worde is preached, the more doeth the worlde rush forth into all licentiousnesse. For they that conspire among vs against G O D and his Gospell: are in comparison farre worse than the Papistes. The Papistes haue some deuotion with them: and although they bee growen brutish, yet neuerthelesse their chiefe intent is to serue G O D. But as for the other sort, they bee starke Diuels: and although they knowe and see it sufficiently proued, that they warre against

God and not against mortall creatures: yet doeth their iurie carrie them away to proceede still. Wee see it. Wee see that whereas in the time of blindness there was some ciuill order, and men were more bridled: nowe it seemeth that all thinges are set at libertie. This were able to make Gods seruantes quite out of patience. But what for that? Wee must take courage as Saint Paule comforteth vs. Hee saith that whether Gods worde bringe lite or death to men, yet is it alwayes a good and sweete fauour before G O D. True it is that Gods worde of it selfe (as shall be declared more fully hereafter) is alwayes the fauour of life. For what is it that God smeth at, if wee consider his worde in it owne nature? The ending of men backe to the ende they might be saued. And yet for all that, wee see by experience that it is an odour and fauour of Death, in so much as the wicked are strangled and choked with it, as for one as they doe but take the sent or smell of it. They neede not to taste of it nor to eate of it: if they doe but take the sent of it a great way off, it is poison to them, so that the diuell carries them away, and they fall to fretting and chafing against G O D: and all to their owne destruction. And do wee see that Gods word turneth into occasion of death, to a great number of men? Yet must wee be of good cheere, saith S. Paul. And why? Bicause it is a good and sweete fauour vnto God, when men are made vncorrigible.

But nowe let vs come to declare how Gods worde tendeth vnto life, and howe it hath that proprietie: notwithstanding that men through their owne wickednesse, doe turne it to their deadly condemnation. This is sufficiently expressed in that it is saide, *That Moses sent a message of peace to Sehon King of the Amorites*. His desire then is to abstaine from all annoyance, if Sehon coulde abide it. Nowe let vs see to what ende the Gospell is preached, and after what manner. What els is contained in it, but that God intendeth to be reconciled to the world, as saith Saint Paule in the fifth of the seconde to the Corinthians? In as much then as G O D sendeth vs tidings of peace, so as his desire is to shewe himselfe a father to all such as yett lie themselves teachable vnto him, and our Lorde Iesus Christ is offered vs as the meane to bring vs againe into the loue and fauour of our God: it is surely a message of peace. And in deede the Gospell is so intruded, and nor without cause. True it is that the lawe also was a message of peace, as in respect of the promises: If wee looke vpon the lawe strictly, as Saint Paule speakes diuers times of it: it will be a very message of wrath. But if wee looke vpon the promises that were made to the fathers of olde time: [wee shall finde that] euen from the beginning of the world, Gods will was that sinners should knowe his mercie, and come vnto him. And for that cause is it saide that Iesus Christ bingeth peace, both to them that are a fatte off, and to them that are neere hande, as sayeth Saint Paule to the Ephesians: and he will haue it to be preached through the whole worlde,

that Gods onely desire is to holde vs in his loue. Thus ye see howe wee may finde saluation in the Gospell. Nowe then wee see, that Gods worde considered in it selfe, is a commission of peace, furthering vs to be ioyned and made one with him, so as wee may call vpon him and rest in his goodnesse. And the meane to haue this worde to redounde to our saluation, is this, if wee can receiue it as wee ought to doe, according as Saint Paul treateth thereof in the first to the Romanes. And therefore the Ministers thereof must haue this consideration with them: Beholde, GOD fendeth inee: and what putteth he in my mouth? Peace, to offer it vnto all men, and to the ende that euen the wickedst should bee partakers of the same message and vnderstand that GOD seeketh them. But yet for all that, wee knowe that this message cannot profite all men. What must it doe then? It must make men vnexcusable. For what can bee saide to it, if God handle men out of hand as they deserue? Wee bee all damned by nature, we bring such an inheritance of cursednesse from our mothers wombe, as God might sinke vs at the first day, and wee could lay nothing at all for our selues. And forasmuch as there are a great number of people, which seeme to perishe but through simplicitie: therefore it is Gods will to conuict the whole worlde, to the end to take away all escapes. Wee see that when the Gospell is preached, those whome a man would haue thought to haue bene well disposed, doe burst forth, and their malice is discouered and laide open, which was hidden before. The worlde seeth howe fewe are willing to stoope to take the yoke vpon their neckes: Nay, which worke is, the worlde sees that they become enemies to it, so as they can not bee ouercome by any warnings: or else they become so wilde headed, as a man can not tell on which side to catch holde of them. Seeing then that when GOD hath sent men the message of peace after that sort, they on their side desire warre and seeke it, and can not finde in their heartes to yelde and submit them selues vnto God, but will needes bee enemies vnto him: wee see that the preaching of the Gospell to such as are vtterly past recourcie, is not vnavailable. And why? For else their malice had bene vnknowne, and Gods Iustice should not bee so apparant, nor haue so great brightnesse, as when the wicked abide still vnconuerted and could not bee subdued for ought that could be done.

Nowe hereupon what haue wee to doe? This doctrine belongeth not onely to such as are ministers of Gods worde, to make them to goe through with their calling, so as they may shut their eyes when God is to bee obeyed, and proceede still in preaching his worde though it be misused, and turned cleane contrarie to Gods

intent: but also wee bee all warned generally, in what wise we ought to receiue the message that God fendeth vs: namely that for as much as he sheweth himselfe so gracious towardes vs, that in stead of being our enemy, as he might most rightfully and iustly bee, he is contented to bee at one with vs, and taryeth not till wee seeke peace at his hande, but seeketh atonement with vs, notwithstanding that he perceiue vs to bee mad to make warre against him: wee should not bee so wretched and inalcious as to dragge backe from him, and to forsake that passing loue and fatherly kindnesse of his. Marke that for one point.

Yet notwithstanding, when we see that God hath drawn vs to him, and that wee can finde in our heartes to let him vse his mercie and goodnesse towardes vs: then must wee knowe that the cause why his worde hath had such entrance into our hartes, and why wee haue bin subdued to his obedience: was for that he hath reformed vs by his holy spirite. Let vs knowe that. And on the contrarie parte, when wee see the rebelliousnesse of the worlde, and howe men doe rancle against the Gospell, and are puffed vp with pride to aduance themselves against God: let vs consider that they bee looking glasses which God setteth before vs for our instruction, and that we also should be in the same taking, if God had not pitied our forwardnesse to correct it. Neuerthelessse, let vs vnderstand, that God dalyeth not with vs in sending vs his worde nowe adayes. And why? For it holdeth men so much the more conuicted, inasmuch as they become worse than wilde beastes, in that they would not by any meanes bee tainted for all his calling of them to him so familiarly, by meanes whereof their shame is so much the more discouered, so as the worlde knoweth what was hidden within them, which could not haue bene perceiued otherwise. Seeing then that wee see thus: let vs learn to saye, that Gods worde is good and holy, and that it should bee the very foodde of life, if men turned it not to venim and poison through their owne naughtinesse their owne naughtinesse: by reason whereof their fault is such, as the blame thereof can in no wise be fathered vpon God.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feele them better, yea euen so farre as to bring vs to true repentance, that being subdued by his corrections, wee may learne to be sorie for our sinnes, and for the imperfections y<sup>e</sup> are in vs, vntill he haue thoroughly clenfed vs of them, and deliuered vs quite from all the temptations of the flesh and the world. And so let vs all say, Almighty God heavenly father, &c.

On

## On Munday the vj. of May. 1555.

*The xiiij. Sermon, which is the fourth vpon the second Chapter.*

26. 27. 28. 29. Then sent I messengers, &c.

30 But Schon King of Hefebon would not let vs passe, for the Lorde thy God had hardened his spirit, and made his heart stubborne, to the ende to deliuer him into thy hand, as it appeareth at this day.

31 And the Lorde saide vnto mee, beholde, I haue begunne to giue Schon and his land before thee; goe to, take possession, that thou mayest possesse his land.

32 And Schon came ouer against vs, he and all his people to fight in Isafa:

33 And the Lorde our God deliuered him before vs, and wee smote him, and his sonnes, and all his people,

34 And at the same time wee tooke all his Cities, and destroyed the men, women, and children in them, and we left him nothing remaining,

35 Sauing the Cattell which we tooke to our selues, and the spoyle of the Cities, which we tooke,

36 From Aroer which is vppon the banke of the Riuer Arnon, and the Citie which is vppon the Riuer, and vnto Galaad, there was not any Citie that could defende it selfe from vs. For the Lord our God had giuen them all into our hands.

37 Onely thou shalt not come neere the land of the children of Ammon, nor vnto any place of the Riuer Iabok, nor vnto the Cities on the hill, nor vnto any of all those places which the Lord our God forbad vs,



Ye haue scene heretofore howe God being determined to harden Schon, letted not for all that to cause him to be summoned, to the end he should haue let the children of Israel passe without

doeing them harme, and without shewing himselfe to be their enemy. And therewithall it hath bene shewed, that GOD will sende message of peace vnto men: & yet notwithstanding knoweth that the same shall stand them in no stead, but to make them vnexcusable. After the same maner, the Gospell is preached to a great number, who notwithstanding doe but become the worke for it, and God knoweth right well that no profite shall come thereof, but that they shall bee rebellious still. Why then doeth hee call them to him? To bereaue them of all excuse, and to lay open their malice and vngodlinesse. For so long as men abide vndiscovered, GOD seemeth after a sorte to doe them wrong. But when he sendeth them his worde, then bewray they themselves what they bee, and their vnbelief is manifestly proued. And so let vs vnderstand that our Lorde knoweth well what the end of the preaching of his word shall be: y is to

1. Cor. 2. 16. wit, that it shall become the fauour of death to a great fort: but yet will he not cease to appoint his worde to bee preached still: and that doeth he for good and iust cause, namely to the ende that men should bee the more condemned. But yet for all this, it is the preachers ducie to offer peace vnto all men, according also as our Lorde Iesus Christ saith to his Disciples, wherefoour yee come, offer peace: and if they that heare you bee vnwoorthie thereof, your peace

Luke. 10. 5.

shall returne to you againe. As if he should say, There shall be no losse at al, you shall trie what is in men, and the friendlye greeting which you shall beare vnto them, shall be as a touchstone, to the ende they may not be able to say, that God hath not visited them nor had no care of them: and so shall they be proued to haue rejected his grace.

And herewithall wee bee warned, to seeke peace with all men as much as in vs lyeth, accordingly as it is saide in the Psalm that wee must euen followe after it: so as it is not ynough for vs to bee friendly, and to indoeur to liue without anying of any bodie, and without vexing or troubling any of our neighbours: but wee must labour yet further to seeke peace. If wee see there bee any vnulye folke, wee must pacifye them as much as is possible. If wee see that Satan procureth vs strife and contention, wee must labour to remedie them as much as wee can: accordingly as our Lorde Iesus Christ requireth of the faithfull, not onely that they should bee peaceable themselves, but also that they should indoeur to serue peace euerywhere. That then is one thing which wee ought to doe. And therewithall wee must berinke our selues how S. Paul saith, that wee must seeke peace, as much as in vs is. And by that saying he comforteth vs. If it so happen that wee can not make men our friendes, but y although they haue no cause to complaine of vs, nor can say that wee haue done them any harme or wrong, yet they cease not to be malicious & bitter towards vs: we haue wherewith to comfort our selues, in y we haue done the best wee can to seeke peace. And therefore although

Psal. 34. 15.  
1. Pet. 3. 11.

Rom. 12. 18.

wee bee faine to liue among such as seeke all the means they can to trouble and vex vs : yet must not wee followe their malice to be like vnto them, but wee must alwayes doe our dutie to maintain peace and friendship. And if men will not bee wonne by vs : then shall our mildnesse and gentleness turne to burning coales against them, wherewith they shall bee consumed. Besides this, the Lorde will maintaine our innocencie , and when he seeth that wee haue not assailed those at whose handes we demaund not any thing, but rather haue laboured to ouercome euill with dooing good : let vs not doubt but he will assist vs with his succour.

There is this further, that Moses termeth it *The word of peace*, when men abstaine from all euill dooing, and offer all right and reason : which wee ought to marke well : for many will say that they desire nothing but peace : howbeit , that is but to their owne profite, and to their neighbors losse : and that is no meane [of peace in deede.] Desire wee then to bee at peace ? Desire wee to haue agreement with them that dwell with vs ? Let vs on our side deale vprightly : let vs abstaine from all wrong dooing : let vs greue no man, let vs drawe no mans goods to our selues, let vs yeeld euerie man that which is his due. Lo what peace is. And herein wee see that all the faire pretensions which they make that are giuen to rauine and extortion : are but lyes. For the holy Ghost hath tolde vs here, that there is no word of peace , but where vprightnesse and iust dealing is obserued, so as no man is vexed in any wise. And like as wee must inducours to bee reasonable towards our neighbours, to maintaine friendship with them : so if they offer vs reason, wee must looke that we refuse it not. For if wee bee vnmeasurably hard to bee contented: the thing must needs be performed in vs which is written in the Psalme: that is to wit, he refused blessingnesse, and it is farre off from him : therefore shall cursednesse couer him as a cleaue, and it shall sticke fast to his flesh and to his skinne. Would wee then that God should blesse vs, and cause men also to beare vs fauour and friendship ? Let vs on our behalfe seeke blessingnesse to the vttermost of our power : and when wordes of peace are offered vs, let vs not goe seeke occasions of controuersie, to stirre vp strife and debate. Thus ye see what wee haue to marke vpon that text.

Nowe let vs come to that which Moses addeth. He saith *That Sehon King of Hesebon would not giue the children of Israel leave to passe.* And why ? For the Lorde (saith he) had hardened his spirit, and made his heare stubborn. I haue tolde you alreadye, that although God foresee that the message of peace shall not preuaile : yet he ceaseth not to send it. But here Moses exprethly yet a further matter : that God hardeneth mens hartes. And in the ende he addeth moreover, that he doeth it of purpose : to ouerthrowe them and destroy them, which is much more. Nowe this is verie strange geete at the first sight. And that is the cause why men haue gone about to alter these textes : but in so doing they haue marred them,

for it is all one when they would fet such a glose as this vpon it, that Gods hardening of Sehons heart, was no more but his promising that hee should become hard hearted, and that he letted not the hardnesse and stubbornnesse of his hart, that is to say , he did let Sehon alone when he shewed himselfe stubborn. These are too feeble shifts. For when as the scripture saith exprethly that GOD hardened : it fathereth the verie worke it selfe vpon him. Again, wee see how it saith, Thou Lord hast done it : and that in no places than onely in this. Thinke wee that the holy Ghost wanted wordes wherewith to vtter his meaning, when he saide, I will harden Pharaos heart, and beholde, God hath hardened him ? And againe when he saith in the Psalme that the Lord turned & conuerted their hartes vnto stubbornnesse, when they rose vp so against Israel ? If men should flee alwayes to this glose, God saith that he will harden, that is to say, he will not hinder or impeache the hardening : to what purpose were that ? Wee see it is a fond kinde of dealing, and the word *Time* sheweth it well. Behold, God turneth the heart. Whereas mens hartes were playable and disposed to courtesie, God turneth them and maketh them to be inflamed with hatred, so as they be the first that begin the warre. And what meaneth that ? So then vnlesse wee meane to dally and mocke with the holy scripture, we must not seeke such shifts, but rather consider after what sort it is that God hardeneth mens hartes : and yet notwithstanding is not guiltie of the hardnesse that is in me, nor can or ought to bee charged with the euill. Wee must come to that point. For let vs marke, that although God harden mens hartes, yet men faile not also to harden themselves. And these two things may agree very well : that is to wit that a man shoulde harden himselfe in his owne naughtinesse, and yet not without Gods working in such wise as the euill proceedeth not of him, ne ought to bee imputed to him, as I said afore. And to proue that men themselves ought to beare the blame and condemnation of their hard heartednesse, there needeth no long discourse to bee made : for euery man carieth his owne inditement readie framed in himselfe. As howe ? Euen the wickedest sort doe giue euidence against themselves : and although all the world would excuse them, and that both great & small did acquit them : yet haue they a hartbiring within them, which maketh them to perceiue, that whensoever they offend or sinne, they doe it willingly of their owne accorde, of a certaine lewdnesse, and with their owne wil. There is not that man which knoweth not this. Euen the greatest despisers of God that are (say I), euen they that are become as brutish as is possible to bee, haue the said brondingyron fearing within them, so as they knowe that their sinnes come of nothing else than their owne selfe mouing, and of their owne cursed and wicked affection. Seeing then that men doe feele themselves guiltie: there needeth no more disputing vpon that point.

But now let vs come to the second point: that

is to wit , how it is that God hardeneth men , without being partaker of their finnes . Let vs marke , that sometimes the causes shall be apparent . And whensoever God punisheth men , wee must needs confesse that hee doeth it iustly : marke that for one poynt . Now one of the meanes which he hath to punish men with all , is that hee blindeth them , that hee hardeneth their hartes , that hee fendeth them the spirit of giddinesse , that hee deluereh them vp to Satan . These then are signes of Gods wrath and vengeance .

And therefore if there were any cause going before : wee must glorify him . And why ? for hee doeth the office of a iudge : and for so doing there is no cause to carp and snip at him . It is sayd that God will send the spirit of drowinesse vpon men . And why ? Because they haue misused his goodnesse , and the instruction that he gaue them . When wee see that this cause went afore : that is to wit , that men did wilfully shut their eyes , that they would not heare , and that they would not receiue any instruction , but rather labored to abolish Gods truth vtterly : is it not reason that they should bee giuen vp to the spirit of giddinesse ? Nay moreover , they will needes be wittic to mocke God : and wee see a number of these scoffers , which are alwayes frumping , and to their seeming , God is but a babe . By reason hereof hee shaketh them vtterly of , in such wise as they become brute beastes . Now then , when that cause goeth afore : wee see that God executeth his Iustice and punisheth men in such sort , as wee can not but glorify him . Marke that for one poynt .

True it is that sometime there shall be speciall causes : but the saying of Saint Paul in the first chapter to the Romans extendeth yet further . For there wee see that God hath iust reason to blinde all the world , and that if hee should doe so he should doe but the office of a iudge . For why ? although the heathen had no doctrine preached vnto them : yet doe the heauens and the earth speake sufficiently vnto them , inasmuch as God doth shewe himselfe there . But who are they that honor and serue God , for all their ioyning of the benefites which he bestoweth vpon them in this world ? All are vnthankfull , all are malicious , wee cobbler vp Gods riches here , and in the meane while regard not how much wee be beholden to him , at leastwise to doe him homage for them . And therefore it is reason that he should giue vp men into a leude minde , ( as sayth Sainte Paule ) and that hee should deluere them into wicked lustes , so as they should forget themselves , and ouershoote themselves , and giue ouer themselves to all vngratiousnesse , and to all manner of shamefull and horrible dealings . And why ? For they honoured not their creator that made them , & had shewed himselfe so bountifull and mercifull to them . And therefore whensoever God hardeneth men , wee must thinke he hath iust reason to doe so , because our leawdnesse and vnthankfulnesse are to be found euery where .

But yet neuerthelesse , if there appeare no apparant cause , and that when we haue sought neuer so much why God hardeneth men , wee finde no cause at all : yet let vs not therefore cease to glorifie him , though wee see not the reason of his doings . As for example , a man might aske why Schon was hardened rather than the Moabites , Edomites , and Ammonites ? Ye see here foure nations betwene whom there was no odde , I meane as in respect of naughtinesse . For if wee thinke that the Ammonites and Edomites , were better than the Amorrhites : it is but folly and a deceiuing of our selues . Then were they all as infidelles , and coulde haue found in their hartes that Gods people had bin vtterly sunk . But God boweth the hartes of the Ammonites and such others , to the end that they should not enter into warre . Hee meeketh and suppleth them , as if a wilde beaste were tamed : and in the meane while he hardeneth Schons hart , pricking him and inflaming him forward , to the ende he should come to giue battell . Whence commeth such diuersitie ? Wee cannot alludge any reason , our wit is too rawe and weake thereto . And againe , God concealeth his purpose from vs in that behalfe . What shall wee doe then ? although wee be at our wits end in this case : let vs learne to doe God so much honor , as to acknowledge that hee is iust and vpriight in all his doings . And although the thing be straunge to our vnderstanding , and it seeme to vs that wee might speake against it : yet notwithstanding let vs forbear to reply , and let vs humble our selues vnder the maiestie of our God . For truly the thing wherein hee wil try mens humilitie , is that wee should glorifie him in all his works , yea euen though they agree not ne match not with our natural reaso. There is not a truer obedience of faith than that . And if they which babble so much nowadayes against Gods providence , had learned but this one principle of honoring GOD by confessing that hee is righteous , and measured not his Iustice or righteoufnesse by their owne brayne : there would be no more difficultie , but what ? There are a sorte of proud beggers , which set themselues against GOD , and swelle at him lyke Toades . Insomuch that if they haue once taken a toy in their head , although GOD haue spoken the flat contrary : they passe not for that , neither wil they suace their rage for it . But as for our part , to the intent wee may be Gods true disciples , let vs bridle our wittes and hold them as prisoners and captiues vnder the doctrine of the holy scripture : which is , that God holdeth mens hartes in his hand , and turneth them to gentleness when hee listeth , as wee see hee did in Egypt . Behold , the Egyptians were full of spite and crueltye , so as they ment nothing else but to haue vtterly destroyed the people of Israel . But yet in one minute of an houre , and euen in the turning of a hand , God wrought in such wise that they were changed . They yielded vp all their vessell of golde and silver at the comaundemēt of  $\text{f}$  people . To be short they

Esa. 19. 14.

Rom. 1. 28.

Rom. 1. 19.

Rom. 7. 14.  
26. 28.Rom. 1. 5. 16  
26.Exod. 11. 3.  
& 12. 36.

did more for the children of Israel, than the fathers would haue done for their owne children. And whereof came this: Euen of Gods changing of their hartes when hee thought good. Also on the contrary part, God holdeth mens hartes in his hand, to harden them as he listeth. And if this seeme straunge vnto vs: let vs acknowledge the weakenesse of our vnderstanding, and let vs alwayes first and foremost confesse God to bee righteous, and therewithall reuerence his high and deepe secretes, sith wee cannot attaine vnto them. Thus yee see what we haue to remember in the first place.

Also wee haue to note the ende for which this was done. *God* (sayth Moses) *was determined to destroy Schon*: GOD had already assigned him his iudgement: that was the cause why hee hardened him. It is not in this text onely, that the holy Ghost speaketh so. But when God sendeth his Prophet Esay, and telleth him that the people shall be hardened and blinded, yea euen the more after their hearing of all the matters and warnings that should be giuen them: he addeth I will haue this people blinded, to the ende they conuert not and I should heale them. As if he should say, this people is not worthe to be pitied at my hand, or to haue any mercy shewed them: and therefore they must dwell still in their destruction. And that they may doe so, I will harden their hartes, stop their eares, and blinde their eyes, so as they shall be past all amendment. Let vs vnderstand, that in so doing God hath alwayes iust reason: but yet is it not to be said, that therefore it is lawfull for vs alwayes to know it. If the reason be apparant to vs: it is well, and let vs wey it thoroughly, acknowledging (as I tolde you before) that God executeth his iust vengeance vpon the sinners that haue offended him too much, and abused his patience and goodnesse. But howsoeuer the case stand, if wee see no reason at all, let his onely will and ordinance suffice vs, and let it content vs that he knoweth why hee dealeth so, though it be not his will to reuile it vnto vs, at leastwise till the day wherein the things that are now hidden from vs, shall be discovered vnto vs. For (as sayth Saint Paul) as now wee see but in part and darkely. And if wee knewe that: namely that wee be here as in a darke prison, so long as we be closed in with our mortall fleshe: and againe that wee be earthly and must be faine to be renewed ere wee can comprehend Gods secretes perfectly: it were enough to allaye the cackeling of such as nowadayes blasphem the doctrine of election, so as they should humble themselves before God, to imbrace with all reuerence whatsoever is contained in the holy scripture. But doe what we can, yet must wee passe that way. And therefore when wee heare that Gods will was to destroy Schon, and therefore he hardened him: let vs assure our selues, that when it pleaseth God to drawe men to saluation, he turneth their hartes to make them repent them of their sinnes, that they may be sory for them and seeke to obey him. After that manner doth God alter the hartes of such as were

malicious and froward, and reformeth them to his obedience, yea euen when he intendeth to saue them. Lykewise on the contrary part, when he hath vtterly appoynted them to destruction: he hardeneth them, so as there is no meane for them to admit any amendment, or to come neere it, but they repine against him and his doctrine, whereof they make as it were a deadly poyson. Lo after what sorte God worketh. True it is that mans natural reason can neuer well brooke his doctrine: but wee must submit our selues with such humilitie in this behalfe, as wee gainesay not the things which the holy scripture teacheth. Againe, whereas it is sayd, that the children of Hely hauing him warned, receiued not correction at their fathers hand: it followeth immediately, because the Lord was purposed to flea them. By the setting downe hereof, wee see that God gaue them not the grace to conuert, because he left them in the destruction, wherein they were by nature: And that he so purposed, it was through his rightfull iustice. Here is no talke of I wote not what permission or suffurance, so as God should play the blinkard, or shut his eyes as these fantastical fellows imagine, which haue as much experience in the holy scripture as dogges: but it is sayd, that Gods will was to haue it so. Wherefore let vs learne, that when God hardeneth men, it is a signe that hee hath deliuered them to Satan, as past recovery. True it is that on the one part God serueth his turne by Satan and by wicked men, to deceiue the vnbeleeuers, according as wee see that when it was sayd, who will be my messenger to deceiue Achab? the diuill offereth himselfe, and God sendeth him, Go (sayth God) and ouerrule thou all his false prophets, and let them bee all there to blinde this wretch that hath bin so rebellious against me. We see how God serueth his turne by Satan, & that all false prophets are sent by him. But yet should not this preuaile: for if men were well disposed, Satan should win nothing by his illusions, and all his wiles should be withoutood: But it is sayd that God giueth effectuall or workefull error: it is euen Saint Pauls owne maner of speech.

Now whereas he termeth it effectuall error, it is as much to say as men shall be so sorted, that they shall not be able to discern any more, nor to perceiue the deceites, but shall become so brutish, as they shall sting and cast themselves headlong into destruction, and not iudge of any thing. It is God that blindeth them so, sayth Saint Paul. And why? Because he is minded to ouerthrowe them. Now I haue tolde you already, that sometimes the cause shall not be apparant as it is in that place of Saint Paul, who auoucheth it concerning such as hauing heard the Gospell, receiued it not, ne became the better for it, but reiected it, as wee see these wretches doe nowadayes, which trample the doctrine of saluation vnder their feete, through their vngodlynesse. And Saint Paul sayth it is good reason that God should so blinde them, as darkenesse might reigne ouer them, forasmuch

1. Sam. 2. 35.

1. Kin. 22. 20.

2. The. 2. 11.

1. Cor. 3. 9.

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as they lifted not to receiue the light. But sometimes the cause shall be incomprehensible: wee shall not perceiue why God worketh so; [ wee shall not discern ] why hee will haue one to perish rather than another. [ In that case ] let vs content our selues with his only goodnes, and confesse that he is righteous howsoeuer the world goe. Besides this, let vs learne to call vpon God, that it may please him to turne our hartes to good, so as when hee sendeth vs the message of peace, and offereth vs his fatherly goodnesse, wee may not onely heare it as the voyce of a man: but also be touched with it by him in our hartes. And in so dooing, let vs not doubt of his mercie, for hee witnesseth thereby that he hath pitie vpon vs, and prepareth vs, and chaungeth our hartes, to bowe them to his obedience. Thus yee see what wee haue to remember as in respect of this sentence.

Now Moses sayth, *that Sehon came fourth to battell, & was overcome, both he and all his people, because God had deliuered him to the children of Israel.* Here Moses sheweth that the victorie which the people had of Sehon and the Amorrhites, was of Gods meere grace. And it was meete also that the people should bee put in mind thereof, that they might perceiue how God had gouerned the. And this rehearfall is made, to keepe the people in awe, and to make them vnderstand, that if they did not serue and honor him all their lyfe long, and teach their children to doe the lyke: it wcre too wicked an vnthankfulnessse. And here wee haue two poyntes to marke. The one is generall, that wee must learne to yelde God the honor of all the victories that hee giueth vs against our enemies. I meane not onely of Princes when they haue made warres, or woonne a battell in the field: but [ euen of our selues also ] when wee haue bin assailed by some peculiar person, and be escaped from his handes. When a man hath done vs any wrong, or put vs to some trouble, and wee be deliuered from it: Let vs assure our selues it is God that hath giuen vs that vpper hand, to the end we should alwayes haue our mouthes open to yelde him thanks for it: and that we should not onely doe it with the mouth: but also and specially shewe forth by our whole lyfe, how much wee be bound vnto him. Yee see then that the thing which wee haue to marke, is that whensoever and how oft fouer wee escape from the malice of our enemies, God hath reached out his hand to succour vs, and by that meanes hath bound vs to him, to the intent wee shoulde haue the more courage to serue him and honor him.

The second poynt is, that looke what Moses spake to the people of Israel, the same doth hee say at this day vnto vs. For wee haue neede to be put in minde of Gods grace and benefites, that wee may bee the more moued to magnify his name and to giue our selues wholly vnto him, so as wee may neuer forget his benefites, to runne into any disorder. For wee see how men doe easily sette themselves, specially when G O D dealeth fauourably with them. Because our God dealeth gently with vs: wee thinke we

may conspire to forsake him and forget him. And truly this proverb which is common among men, namely that wee cannot away with our owne ease, is put too much in practise. And therefore it is for our welfare to be put in minde of Gods benefites, and to haue the remembrance of them refreshed. And why? To the intent wee may be helde in awe of him, and serue him, & take courage to keepe our selues altogether vnder his subiectio, assuring our selues that that is our soueraigne blisse, and that forasmuch as hee neuer forsaketh his faithful ones, and those that leane vnto him, wee suffer him to be our protector, and play not the loose colts, so as wee should be forsaken of him at our neede. Yee see then that this declaration is directed to vs nowadayes.

As touching that it is sayd, *That GOD had deliuered Sehon before them*: it serueth to shewe the better, that inasmuch as they had an easie victorie, GOD gaue the greater brightnesse to his grace, as wee haue seene alreadye heretofore. I note this briefly, to the intent that this straine may be layd to the other, which wee haue seene and expounded alreadye.

Had the people of Israel had much a doe to ouercome their enemies: they might haue imputed it to their owne force. O wee haue fought well, [ might they haue sayd. ] O there was great prowes in vs: for our enemies were very valiant.

But when as their enemies were driuen lyke chaffe with the winde, when they that we carst both strong and stout were dismayed, so as they had no more hart than women, but scattered away at the first shocke, and became so cowardly, as they might smite vpon them at their pleasure, so as the people were euen weary of sleaing them that were lyke enough to haue eaten them vp: What is to be sayd of it, but that God deliuered the enemies of his people, that is to say, that hee brought them thither as it were of purpose to take vengeance on them: Yee see then that the thing which is imported by this maner of Moseses speech, is the amplifying of Gods grace, to the ende that it might bee the better known of the children of Israel.

And whereas it is sayd, *that all were put to the sworde, euen little children and all*: It might at the first bluisse seeme a poynt of great crueltye, that the children of Israel spared not euen the little babes. And what an outrage was that? For what though the king and the men had bin so froward as to deny them passage? Ought the women therefore to haue borne the smart of it, and their little babes too? We see and are warned hereby, that wee must not deeme of Gods iudgements after our owne fancie. For if wee will needes runne a head when God telleth vs that hee hath disposed a matter, and that wee will needes shoote fourth our bolte at euery turne: wee take vpon vs the office of G O D. For it is his right to iudge of vs, and not ours to iudge of him. And what will

will come of it, but that wee shall be confounded in our rashnesse and malapertnesse: What a trayterousnesse is it, that mortall creatures shoulde climb to high, as to giue iudgement vpon their maker? Therefore when there is any speaking of Gods iudgements, let vs learne to reſtreine our wittes from ſuch rashnesse as to ſay what we thinke good; and let vs conſider that all that euer commeth from God, is good and rightfull, though it ſeeme contrariwiſe to vs. And in verry deede, ſith wee ſee not a whit into the bottomleſſe deepes of Gods iudgements: let vs aſſure our ſelues that wee doe but bewray the informitie that is in vs, and that in the meane ſeaſon God hath wherewith to maintaine his iuſtice, although he ſhewe it not to vs. And were the thing wel weighed y<sup>e</sup> is written in Geneſis: we ſhould know that it was not without cauſe y<sup>e</sup> our Lord commanded the children of the Amorrhites to be rooted out of the world. For euen in the time of Abraham, the Chananites were come to the full meaſure of all iniquitie, as it ſeemed: and we ſee examples enow thereof, in that they troubled Abraham ſo much. And yet for al that, God ſayd that their iniquitie was not yet full ripe. Albeit that men had condemned them: yet is God patient, and taryeth, and beareth with them, yea euen foure hundred yeeres after. Yee ſee then that God did beare with the wickedneſſe of that people foure hundred yeeres: and ſhall wee ſay now at the foure hundred yeeres ende, how happeneth it that God dealeth ſo roughly with them? Wee would faine be pleading againſt God. If he vſe patience, wee ſay he is too ſlowe; and if he vſe extreme vengeance, wee blame him of crueltie. But contrarywiſe, if God execute not his iudgements out of hand: let vs aſſure our ſelues y<sup>e</sup> therein he ſheweth his goodneſſe. And on the other ſide it he extend ſuch rigor as maketh vs aſhamed and a fraide: let vs aſſure our ſelues that he doth it iuſtly and vpon good cauſe, although the ſame cauſe be not euer apparant vnto vs. So then, firſt of al, whereas here is mention made of ſuch a ſlaughter of the Amorrhites as extended euen to the infantes: let vs aſſure our ſelues that ſeeing G O D telleth vs that hee hadde commaunded the people of Iſraell to doe it: we muſt embrace it without gainſaying, & it is not for vs to checke againſt it, vnleſſe we will be condemned for our diueliſh pride, in preſuming to pleade againſt our iudge, yea euen againſt our ſoueraine iudge.

Gen. 5. 16.

Finally wee muſt not iuſtifie men when they aduventure any thing vpon their owne heades and for their owne pleaſure: but wee muſt put a difference betweene the things that concerne God, and the things that concerne men. For in the end of the chapter, Moſes ſaith expreſſely, *According as the Lord our God had commaunded.* The if any thing come in our way, let vs inquire whether it concerne God or no. If wee perceiue that it concerne God: then muſt wee ſubmit our ſelues thereto, ſaying, Lord thou art righteous, let thine onely will iuſtifie vs, without looking to haue any other reaſon: let it not be lawfull for vs to goe beyond that rule, forſo much as it is the rule of all right. Now then if we haue the diſcretion and ſkill, to diſcerne betweene God and men: then ſhall we not ſayle to honor and glorify God, and to yeeld him the prayſe of Iuſtice and vprightneſſe: [and ſo ſhall wee lykewiſe] if wee in deuoar to trye mens doings by Gods word as we be taught it. For good reaſon it is that the ſame ſhould ouerrule vs, yea and that all our deedes and thoughtes ſhoulde be ſo meaſured, & compaſſed, and directed thereby, as wee may conſider thus with our ſelues: Hath God forbidden it: then is it a wicked thing, and therefore I muſt forbear it: but doth God allow it or permit it? then let vs confeſſe that it is well done, without inquiring any further.

Thus yee ſee what wee haue to remember for the concluſion of this text.

Now let vs kneele downe in the preſence of our good God with acknowledgement of our finnes, praying him to make vs feele them better, and to teach vs to condemne our ſelues vnto him, (as in verry deede there is nothing in vs but curſedneſſe, and none but onely God deſerueeth to haue al praife of righteouſnes & vprightnes yeelded vnto him) and y<sup>e</sup> euery of vs may not only confeſſe it with our mouths, but alſo ſigh for our finnes through true repentance, ſo as wee may returne againe vnto him, praying him to chaunge our wicked hartes in ſuch wiſe, that whereas now they be plunged in al naughtines, and ſtonehard: hee will vouchſafe to bring them to his obedience, and to write and ingroſſe his lawes and commaundementes in them, ſo as we may ſeeke nothing but to pleaſe him, and to franke our ſelues wholly to his good will. That it may pleaſe him to graunt this grace, not onely to vs, but alſo to all people, &c.

## On Tewſday the vij. of May. 1555.

*The fifteenth Sermon which is the firſt vpon the third Chapter.*

**T**HEN turned wee and went vp by the way of Baſan. And Og the king of Baſan came out againſt vs, he and all his people, to fight in Edray.

2 And the Lord ſayd vnto me, feare him not, for I haue deliuered him into thy hand, with all his people and land, and thou ſhalt doe to him as thou diddeſt to Schon king of the Amorrhites, that dwelt in Heſebon.

3 So the Lord our God deliuered Og King of Basan with all his people into our handes, and we smote him, so as nothing remained of him.

4 The same season we tooke all his Cities, and there was not anie Citie which we tooke not: that is to wit, threescore Cities, all the Countrie of Argob, which is of the kingdome of Og in Basan.

5 All his Cities were fenced with high walles, Gates, and Barres, besides the vn-walled townes which were manie in number.

6 And wee destroyed them as wee had done to Sehon King of Hesebon, in rooting out all his Cities, men, women, and children.

7 But all the cattle and the spoile of the Cities, wee made a pray for our seluer.

8 So at that time we tooke the land out of the hand of the two kinges of the Amorrhites, which were beyond Iordan, from the riuer Arnon vnto Mount Hermon:

9 (Which Hermon the Sidonians call Sarion, and the Amorrhites name it Samir:)

10 [Euen] al the cities of the plaine, and all Galaad, and all Basan, vnto Selcha and Edray: which are cities of the kingdome of Og in the countrie of Basan.

11 For onely Og king of Basan remained of the remnant of the Giants, behold, his bed which is a bed of yron, is it not at Rabbath among the children of Ammon? The length thereof is nine cubites, and the bredth foure cubites after the cubites of a man,



we should take y things that I haue read, but as a simple reporte of a storie: there would be no profite at all in the reading. But if we be able to ap-

ply it to such vse, as God meant by his holy spirit: it is a very profitable lesson for vs. It is declared here, that the people of Israel smote Og king of Basan, as they had done Sehon king of the Amorrhites. That (as ye see) is the story. But wee must consider to what purpose GOD meant to haue it registred in his lawe, and published by Moses, and brought againe to the peoples remembrance. It was to the ende that the people should knowe, that they had bin guided by the hand of God, and that when they were deliuered out of the land of Egypt, they with not where to haue become, ylesse GOD had continued his fauour towards them, to put them in possession of the land which he had promised them for their inheritance. But now wee must marke also, that the people were not yet entered into the land of Chanaan: there was yet great hardnesse in the matter. And if they had not trusted in God, they might haue bin so feared, as would haue caused them to turne head, and to murmur against God, and to forsake the land that had bin promised them. Therefore it was for them to be confirmed, And Mo-

ses hath respect thereunto, in that he setteth before their eyes, the power where through they withstoode their enemies: which was Gods assisting of them, and his ouer throwing of their enemies. And now that I haue noted that it was Gods wil to haue this story published and confirmed, to the end aforesayd: it behoueth vs lykewise to come to our selues, and to apply it also to our owne vse. For all was written for our learning.

1. Cor. 10. 11.

Then let vs marke, that whereas Moses hath sayd here, that Og king of Basan was overthrowen: the people should haue thought thus: Behold, God hath deliuered vs from a second and a third death. For it had bin to no purpose to haue scaped out of Egypt, to haue bin set free from the bondage of Pharao, and to haue passed through the red Sea: all this had bin nothing, if our God had not strengthened vs, seeing wee haue bin assayled by so mightie and strong enemies, whome we had not bin able to resist. And in good sooth, we ought to call to minde what hath bin declared before, that is to wit, that the people ran away as soone as their enemies came against them. And why was that? For it was not for them to looke for any succour at Gods hand, because they ran forth at aduerture with such foolish rashnesse. God had sayd vnto them, yee shall not goe to battell: and yet would they needes hazarde the encounter.

Therefore it was meete that they should bee made to knowe their follie to their cost. Yet notwithstanding, the people of Israel knewe well enough by experience, that they were not of sufficient power to withstand their enemies. But now, for asmuch as nothing was able to

stand before them: therby it appeared that their obtaining of the victorie was not by their owne strength, neither coulde they boast thereof; but it was God that had wrought in that behalfe. And it behoueth vs alwayes to make the same comparison, if wee will well perceiue Gods grace and fauor towards vs. For what is the cause that wee take our felues to be strong and stout, and yeede not Gods due prayse? It is for that wee bee bleared: when hee hath reached vs his hand, and when hee hath succoured vs at some pinch, wee consider not from whence that comerth. What remedie then? Let vs bethinke our felues thus: Go to, haue I not found my selfe fore conbided in very small things? Haue not I bin daunted and striken out of hart? And what was the cause thereof, but that God made mee to feele mine owne frailtie? Surely I shoulde bee neuer a whit valeanter now, than I was then: were it not that God gaue me his helpe. So then it is some where else than of my selfe, that I haue my strength: and therefore it is not for mee to aduaunce my selfe through ouerweening: for God hath giuen mee a sure knowledge of my feeblenesse. Now then, I must thinke continually how to humble my selfe: and when hee hath vpheld me by his strong hand, I must acknowledge that that benefite came of him, and that hee will be glorified for the same. Yee see then that the intent why Moses spake so to the people of Israel, was that they should acknowledge that their ouercomming of their enemies, was not by the power and strength of man, but by Gods fighting for them.

Neuer thelesse, this ought to haue moued them, not onely to honor God, but also to trust in him, as I haue touched before. For it was not enough for the people of Israel to haue conquered the land of Basan: for they had not yet passed the riuier of Iordan where their inheritance lay. Therefore it stood them on had to be armed with newe trust, and to proceede with full purpose to incounter their enemies againe. And whence might they haue such hardinesse? If they had taken it in themselves, it had bin but a rage that God woulde haue condemned: but they must haue imboldened themselves with trust that God would not faile them. And how might they be sure of that? By their owne experience which they had had therof. Why was it that God our-ther we as well Schon, as Og king of Basan? Because he was the leader of his people, and had taken them into his charge and protection. And that was not to leade them onely to the banke of Iordan: but to performe the promise that he had made to Abraham, And therefore the people might conclude, that the victories which they had obtained already, were but an entrance to a further passage, whereby they might fully perswade and assure themselves, that God would continue with them euen vnto the ende. Euen so must we doe, if we perceiue any change in our felues, wee must acknowledge it to be the hand of God.

For sometimes, yea oftentimes the faithfull shall finde themselves astonished and abashed

vpon the sudden, yea euen though there be no great cause why. But thereby God warneth them of their infirmities, to the ende they shoulde walke in awe and feare of him, calling vpon him, and vtterly distrusting their owne strength. Agayne, when they see themselves strengthened they knowe that that cometh not of themselves, neither are they so foolish as to be proud of it: but they magnify Gods goodnesse and grace towards them, and take courage vpon the same.

True it is [say they] that wee be wretched and sille creatures: but yet hath our God helped vs, to the end that wee shoulde trust in him. Therefore let vs on forward as he commaundeth, and let vs not doubt but hee will be the same man to morrowe that he is to day. The remembrance of his promise lasteth longer with him than for a day: and seeing he hath auowed himselfe to be our father, it is not to shake vs off as the bastes doe that forget their young ones, or as the fowles doe which forsake their byrdes whom they bred: but our God is a father to vs both in lyfe and death. Now then, let vs alwayes flee vnder the shadowe of his protection, and assure our felues that his power shall neuer bee diminished towards vs.

But wee haue also to marke how Moses saith, *That Og king of Basan came foorth to giue battell.* wherein hee sheweth that the people [of Israels] warre was iust and lawfull. For although they had expresse commaundement from God, to arme themselves and to put Og king of Basan to the sword, not at their owne pleasure, but vpon the authoritie of him that hath all power: yet was it Gods wille to minister a iust cause thereof vnto them, that they might be the more assured in their conscience. And thereby wee bee warned (as I haue sayd heretofore) not to attempt any thing against right and reason. If we will haue GOD to blesse our doings, and to make them prosper, and bring them to good ende: let vs beware that wee stirre not so much as one finger vnaduisedly, or contrarily to that which is shewed vs by Gods worde. For what is it that can make vs rightly hardye in all things? The hauing of a good warrant in our owne consciences, that wee haue walked according to Gods commaundement, and gone no further than equite and right will beare. If wee be sure of that: then may wee looke for helpe from aboue, and wee shall not bee disappointed. But if wee neglect the difference betwene good and bad, and runne to things vpon a head: it is good reason that God shoulde beguile vs, and that wee should be confounded in our doings. Thus yee see what wee haue to marke here, when Og king of Basan came foorth as an enemy to prouoke the children of Israell, in such wise as their warre became iust. For no doubt but this enemy was offered him of Gods hand, as wee sawe that Schon was yesterday, whome God hardened because hee was minded to ouerthrowe him. After the same maner happened it to Og the king of Basan.

Now then, let vs learne to beware that wee  
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prouke not one man nor other, by giuing them cause to vexe and molest vs: but if wee haue any enemies, let them beginne the warre, and let vs on our side keepe the peace. Let that be a point for vs to beare away. For if wee begin the fray, by doing them wrong or violence: can wee looke for helpe at Gods hand? Can wee hope that he will fauor vs, when we be fo out of order? No: and therefore let vs not goe about to purchase vs enemies: (the diuill will raise vs vp but too many of thē: and God also on his side may chance to exercise vs, and worke in such wise as wee shall haue enemies enow, that will seeke all the means they can to persecute vs:) but let vs for our part seeke to haue peace, to the vttermost of our power.

Rom. 12. 18.

And besides this, let vs alwayes hope that GOD will assist vs, if the quarell that wee maintaine bee good and rightfull, and such as hee alloweth. These are the things which wee haue to remember in that it is said that Og aduanced himselfe, and came forth to assaile the people of Israel, without denouncing any thing at their hand, euen to stop them of the passage that God had giuen them.

Eph. 6. 12.

Furthermore let vs beare in mind that which hath bin sayd afore, namely, that the chiefe warre which wee haue, is against our spirituall enemies. Therefore whensoever Satan assaileth vs, and practiseth all the mischief that hee can against vs: let vs vnderstand that GOD is minded to exercise vs; but yet shall wee haue wherewith to beare out the brunt, forasmuch as wee shall be strengthened by the power of the holy Ghost. And for the bringing thereof to passe, let vs marke howe it is added here, that God sayth vnto Moses, *Be not afraid: for I haue deliuered Og king of Basan into thy hand: therefore shalt thou doe to him as thou diddest vnto Sehon the king of the Amorrites.* Yee see then that here is a promise giuen, to the ende that the people should rest vpon it, and not doubt any more of the victorie, inasmuch as God telleth them that hee will fight for them. And it behoueth vs to marke well this text, because that if wee be destitute of Gods promises: though wee protest neuer so much that wee trust in him: it is but a vaine and fond imagination. And it is not in men to promise themselues any thing. For by what right or title may wee holde God bounde vnto vs, so as wee may say, God shall help vs, we shall not faile to be succoured at his hand? It would be to sodan oueratelyncs, if men should forge hopes of their owne head after that sort. Nay wee must waite quietly that God thewe vs his wil, and when we once haue the word of his mouth, then may wee stand vpon it. Let vs marke then that there is an inseparable bond, betwene Gods promises and the trust that wee haue in him. The world doth in deede vse the wordes *Faith*, and *Trust*: Howbeit vnrightly. For men knowe the contrarie to that which they protest, because euery man conceiue what hee listeth in his fancie, and considereth not what is the will of God. Therefore it behoueth vs to come backe to the order that Moses sheweth vs

Rom. 10. 17.

here: which is, that wee attempt not any thing before God haue first spoken it. For esse, our meaning is but to transfigure him after our own pleasure, and looke as euery man inuenteth follies in his owne head: so woulde hee by and by haue God at his commaundment, to make him performe the things that hee himselfe hath conceiued. And what a dealing were that? What maiestie more woulde there bee in our God? Againe wee see our lustes are so outrageous, as is horrible: and yet shoulde God bee faine to auaunce attendance at all houres, to doe the things that our imagination hath dreamed or doted vpon? Therefore let vs haue the modestie to looke vnto that which God promiseth. And when wee once haue that promise, wee must no more reply against it, but bee contented with his speaking of the worde, and goe on to oldly. *Be not afraid* (sayth the Lord) *I will deliuer him into thy hand.* And when our Lorde had sayd, *I will deliuer him into thy hand*: he added for a conclusion, *therefore be not afraid.* But how must wee apply this doctrine to our institution?

First and foremost let vs looke that God promise. If wee were combred with any perplexitie or anguise, and knewe not whether God would leaue vs in the mire or no: wee might well bee afraide: and if wee would not be afraide, wee should be too blockish. But when God sayth vnto vs, my children, it is true that you be weake, you can doe nothing of your selues, and you haue too strong an enemy, by means wherof yee could be no meanes withstand him if yee were not helped and vpheld by me: but I tell you, your temptations shall not be greater than you shall be able to beare, I knowe what your power is, I will giue you strength and courage at your need, I will mitigate y<sup>e</sup> temptations y<sup>e</sup> might ouerthrow you, and although the world and the deuill be starke mad against you, yet will I bridle them, so that although you be roughly assayed, yet shall you overcome them: trust thereunto. Hath God spoken as this man telleth vs: let vs neuer doubt of it. Not that wee can be vtterly exempted from all feare, so long as we liue in this world: Inasmuch that although wee haue Gods promises, wherby we be assured that hee will neuer leaue vs, but that wee shall euer feele his helpe at our neede: yet must wee not thinke that wee shall be vtterly voyde of care and doubt, or that wee should not beware of the daungers that inuiron vs round about. No, but yet must not this feare so ouerawght vs, as wee should not take hart to call vpon God, and to rest vpon him, and to goe on still forward. Therefore when as it is sayd, *I will helpe thee, be not afraid*: our Lord will haue vs to fight in such wise against all feare, as it may not so ouermaister vs, as to make vs giue ouer, and turne head, and start away, so as we should be vtterly dismayd: but rather y<sup>e</sup> in standing in aw, we should also hope & take courage to go forward, forasmuch as we haue God on our side. Thus yee see what is to bee remembered here.

And let vs chiefly apply this doctrine to our  
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1. Co. 10. 13

Spirituall batels which wee haue against Satan. For if the children of Israell could not vanquish their enemies which were but men: how shall wee overcome the prince of the worlde, and the infinite number of diuils, which are as ramping Lyons readye to swallowe vs vpper out of hand?

What is our force to beate backe such enemies? Againe on the other side, wee neede neuer to seeke out of our felues wherewith to be overcome. For euery of vs doth nothing else but labor to ouerthrowe our felues. All the affections and all the thoughts that wee haue, are enemies to God and to our own saluation. Therefore although wee had no enemies to assaile vs without vs: yet are wee ouerthrowen already by our felues within. Yea verely, but when as our Lord telleth vs that his strength shall dwell in vs: that is the thing wherewith wee must take courage. And it shall be no presumption to proceede after that sorte, as the Papistes [beare men in hand: which] say it is a folle for men to assure themselves, and that wee must alwayes hang in doubt. By meanes whereof they set vp their owne freewill, and all the other dotages inuented by themselves, which are no better thā illusions of Satan wherewith he hath bewitched them. And hereupon they say yet still, O, God will helpe vs. Yea but they haue not his promises: or at leastwise they regard them not. And in good faith they be forepossest with this diuillike imagination, that they are able to doe much, and that they haue such strength in the, as they may well bee Gods fellows. And yet for all that, their hoping is but off and on at aduventure. But in the meane while they accuse vs of presumption, when wee rest alonely vpon Gods promises, assuring our felues that we can doe nothing at all, and that there is not one whit of strength in vs. Whereas wee wayte for the things which our good God hath promised vs of his owne free goodnesse, euen without presuming any whit at all of our felues, but onely hoping for the performance of that which hee hath spoken, accordingly as he hath vouchsafed to bundle himselfe by his promises: must it not needes be that the diuill hath put out the Papistes eyes quite and cleane, when they terme such beliefe presumptuousnesse, whereas it is grounded vpon nothing but Gods promises? [Eyes verely.] But as I sayd afore, let vs goe on boldly, and not doubt that God can deliuer our enemies into our handes. Although it seeme that they should catch vs in their pawes, and vterly destroy vs: yet hath God deliuered them into our handes before the battell: and with such certaintie doth it become vs to fight alwayes against Satan. Truly if wee looke vpon the state of the faithfull: it may well seeme that they be left as a pray, and that there is no way for them to stand against their enemies. But what for that? God hath already determined what he will doe. As for the execution thereof, it doth not appeare at the first: but when as the faithfull haue this promise giuen vnto them, *I will deliuer shine enemies into thy hand*: they must

haue an eye to the thing that is yet hidden. And for the same purpose doth Saint Paul say, *GOD will shortly put Satan vnder your feete*. And for the same purpose also doth he say in another place: that Satan hath his power and dominion in the aire. It should seeme by this, that Satan is ouer our heads, and that he should ouerwhelme vs. But behold here on the other side, how God auoweth that hee hath put him vnder our feete; and that for all the skirmishes which he can make against vs, and for all the alarms that he can giue vs, yet shall hee not get the vpper hand of vs, no nor once prick vs in the heele, but we shall tread vpon his head. Lo, howe God hath assured vs of victorie. What is to be done then? Let vs looke at Satan and all our ghostly enemies, as already vanquished, and assure our felues aforehand that God will make vs to triumph in the midst of our batels, so as wee may glory in our God as though our enemies were already dispatched, and wee rid quite and cleane of them. And why? For the insight of our faith must rest vpon his promise where it is sayd, *I haue deliuered shine enemies into thy hand*.

Moreouer, whereas Moses reporteth, that *the people did to Og king of Basan, as they had done to Sehon king of the Amorhites*: it is to shewe that the people were not cruel in putting the young infants to the sworde, and in leauing neither man nor woman aliu: though a man might imagine them to haue bin cruell at the first fight. And why? Because it was done by Gods commaundement. Now then, let vs come backe againe to that which hath bin touched already: that is to wit, that when we passe not the bounds which God hath set vs, we doe any thing vpon our owne heads, but onely obey his will: then although all the world accuse and condemne vs, yet shall wee be quite in heauen. And that ought to suffice vs. Why? For God can well skil to maintain his authoritie against the pryde of all men: Though all the world were so fonde as to goe to lawe with God, and to finde faulte with his sayings and doings: Let vs let them all alone. For as I sayd, it ought to suffice vs, that God doth iustify vs, and if he acquit vs, we may laugh all the foolishne verities of the worlde to skorne. But herewithall let vs beare away this lesson, that is to wit, that God doe auow all our doings. And how shall wee be sure that he will auowe them? [verely] If wee haue not followed our owne fleshly reason, nor taken leaue to doe thinges vpon our owne head: but haue waited for Gods commaundement. Now then, if God haue giuen vs his warrant, and wee haue walked in his obedience: then are wee sure that all shall goe well with vs, though the world finde neuer so much fault with vs.

But wee on our side also must take warning that wee rise not against God, as wee see these fantastical fellows doe, who will needes bee scanning whether a thing be good or no, without inquiring whether it be of God or no: and so should God be faine to resigne his maiestie. For hee cannot be GOD, if hee bee not righteous. And if men might put his righteousnesse

John 14. 30  
& 1. Pet. 5. 8

Rom. 8. 7. &  
Col. 1. 21.

Rom. 16. 20.

Ephe. 2. 2.

Gen. 3. 15.

Psal. 51. 6.

Rom. 8. 32.

to trial of inquest, so as it might bee lawfull for them to giue their verdit vpon it: then if they condemne any of Gods workes, his glorie wee like to goe to wrecche, and he shoulde bee quite bereft of it. Wee see then what a treacherie it is, when men will take such libertie to discourse of good and cull at their owne pleasure, without asking counsell at Gods mouth. And on the contrarie part, although things seeme straunge to our naturall vnderstanding: yet must we so dispose our selues, that if our Lorde doe once say, this is good, it is my pleasure so to haue it: as soone as we haue that determinatio from Gods mouth: we on our part must hold our peace, nor onely to forbear all replying or grudging against him: but also to submit all our owne reason thereunto, and to glorifie him with a good will in this wise. True it is Lord, that if I should iudge after mine owne fantasie, I might speake fro wardly and vtwardly: but I must haue mine eye vpon thee: and forasmuch as I knowe thy will to be so, I must submit my selfe to it, and acknowledge it to bee good and rightfull, yielding thee thus praise therewithall, that thou canst not doe amisse. Surely this present example ought well to suffice vs. For who is he which would not at the first sight condemne the children of Israel, for killing the litde babes after that sort? Did they any thing without Gods appointment? No: for Moses saith the contrarie. Therefore in condemning them, a man should set himselfe against God: And so saereth it commonly with vs. Wherefore if wee iudge of our neighbours, let vs not doe it vpon our owne braine, but let vs giue that authoritie vnto God, without replying against his word, so as if he allow of any thing, wee receive it immediately: for wee must haue this modestie of iudging our selues in all cases according to his good will. And therewithall, if God now and then doe things which seeme o-  
 40 uer rigorous, yea and euen doe touch our selues very neere: let vs stoope to them. As for example, if wee be afflicted out of measure to our own seeming: yet must we not murmur nor fret at it, For in good sooth what shall wee gaine by it? It will turne to our dubble confusion. Nay, let vs pray God to frame vs to such obedience, as we may patiently receive his afflictions that be sendeth vs, in such wise as the things which seeme straunge to our owne appetites, affections, and thoughts, may be deemed of vs to bee good, iust, and rightfull, because he willeth them. That is the point which wee must come vnto. To bee short, let vs learne, not to bee wise in our owne conceite, nor to giue head to our afflictions: for those two things are requisite, if we inted to glorifie God in all his doings.

Nowe here is also that which Moses addeth, concerning the Cities and the greatnesse of them, and concerning the Countie, and the  
 60 great strength of Og King of Basan. *Wee tooke* (saith he) *therefore Cities, which were very well fortified, and furnished in such wise, as there was no likelyhood that they should haue bene easily taken.* Moses addeth these circumstances, of purpose to magnifie Gods grace the more, that

the people might perceiue by their strength came not flying in the aire, but that it was GOD that gaue it them. And that is a point well worthie to bee noted. For if it bee to vaunt of our owne prowesse, we can skill well ynough to gather the things that may serue for the purpose. O (say wee,) I had such a thing and such a thing: I haue compassed my matters trimly: such a crink was practised against mee a great way off, and I remedied it with such a shaft. See my cunning, see my policie: there were such matches and such against me, but I shifted well ynough with them all, so as I dispatched them euery chone, and mine enemies wonne nothing at my hand. To  
 bee short, wee can skill to alledge all things that may giue a faire glosse and showe to our owne vertues. But if it bee to glorifie God, for the reliefe that wee haue had at his hand: we runne ouer it as it were vpon hotte coales (as they say) we remember not the distresse that wee were  
 in, the daunger that wee bee scaped out of seemeth to bee a thing of nothing. See what our lewdnesse is. So much the more therefore doeth it stand vs on hand, to mark what is told vs here, that is to wit, that in all the benefites which wee haue receiued of God, we must consider in what raking wee had bene, if wee had gone without them: and wee shall haue matter good store wherewith to doe that, if we be not wilfully blind  
 50 as wee are wont to bee. For was not the least daunger that cur we fell into, ynough to abash vs? But when a thing toucheth vs any thing neere: ye shall see vs as fore dimaied as may be. In deede if wee be once out of it, it is nothing with vs: but that is for want of minding it. Yet notwithstanding if wee fee but a mote or a flie whilking by our eyes: by and by wee bee dazled. But yet for all this, out of howe great things doeth God deliuer vs? He will suffer vs to goe  
 40 downe as it were into our graue, and to be there as it were in a gulfe of death, so as which way soeuer we looke, we shall finde no way to scape out at, so deeply shall wee bee sunk therein. And to what ende? Euen to the ende that God may make vs perceiue his power the better, when it pleaseth him to succour vs. So then, wee haue matter ynough and ynough to giue glosse vnto Gods grace, if wee bee not minded to shut our eyes maliciously of set purpose, or to thrust the things vnder soote, which are too too manifest and apparant. Therefore let vs put this doctrine in vre which is shewed vs here by Moses: that is to wit, that God will giue vs incredible victories, as he doeth alreadie, and that when wee haue them, wee must bethinke vs thus: Goe to, came this of our owne policie? came this of our owne strength? No: it is God that hath done it. For when wee haue well examined all that is in vs: wee shall finde our selues to come shorte in all  
 60 pointes, and that euen from the one ende to the other, our Lorde must bee faine to doe all in man.

And looke what Moses reporteth here concerning the bodily enemies of the children of Israel, as in respect of the power of this world: that must wee apply to the power of Satan, and

to all the shiftes that he hath against vs. If wee haue that discretion with vs, then shall we haue wherefore to magnifie Gods grace towards vs, if wee consider well whence wee bee deliuered, that is to wit, out of the pit of hell. For which of vs was able to breake the barres and bondes of Satan? which of vs was able to abolifh the foueraigntie of death? It ftoode vs on hand that God should worke there. Nowe it is fo, that we were all shut vp in the bondage of finne, and confequently that death reigned ouer vs. Satan had poffeffion of vs, fo as none of vs could fcape fro him. Wee could ftirre neither arme nor legge, but it was to thruft our felues ftill further, and to finke our felues ftill deeper. Seeing it is fo: let vs vnderftand, that when God brought vs out of the curfe, wherein all of vs are by nature: it muft needes be that his meere grace wrought in that behalfe. And that is moe times than once, as Mofes fpeaketh here of the threefore Cities. 20 Wherefore let vs vnderftande, that as foone as we be come to the end of one battell, ftroit ways wee muft enter into another: God helpeth vs to day: and if he hold not on dayly, yea if he make vs not to feele his ayde cuarye minute of an houre: what will become of vs? If wee had had a thoufand victories, yet were one affault ynough to ouerthrowe vs. Therefore let vs learne to magnifie Gods grace towards vs.

And herewithall let vs marke alfo, that Mofes 30 fpeaking here of the ftrength of Og King of Bafan, faiech: *Behold, he had a bed like a Giant*: and againe he faiech *that he came of the race of the Rephaim*. Which ferueth to fhew more and more, that the people were as a sheepe in a Wolues mouth. And if it were fo with them at that time: what is it nowe with vs? For wee haue enemies which are much ftonger and ftouter in comparifon of vs, than had the Iſraeltes when they were to enter into the land of Chanaan. It ſhould 40 feeme that they might eate vs vp at one bit (as they fay.) Wee fee what treafons and confpiracies they make: wee fee that the more gracious and fauourable God fheweth himfelfe to vs, the more doe wee feeme to take pleaſure in grieuing him, and in reiecting of his grace. And therefore let vs looke to it, that wee minde well this doctrine, if wee will haue God rogiue vs victorie againft Satan and all his affaultes. And befides

this, when wee haue concluded that God will ftrengthen vs againft all temptations: let vs not doubt but that he hath a care of vs alfo for this tranſitorie life. And if men goe about to roote vs out, let vs put our felues to his protection, and let vs looke to bee preferued and defended by him: and no doubt but that if hee reached our Ius mightie arme in olde time, to ſcourge the people of Iſrael: his power is not abated, nor his goodneſſe diminished, to doe the like for vs at this day. Thus ye fee howe wee ſhall bee fafe both in life and death, and as well in body as in foule, if our Lorde bee readie to ſuccour vs. But without that, wee muft needes bee worſe than forlorne. Wherefore let vs looke that wee profite our felues by this doctrine, by putting away all pride and fooliſh preſumption, fo as wee reſt wholly vpon God, and learne to exerciſe our felues in his promiſes earlely and late, and to renew the remembrance of them, to the end that by that meane wee may bee armed againft all temptations. Let not the diuell finde vs vnprovided when he commeth to aſſaile vs: but let vs haue wherewith to reſiſt him. And that we may fo, let vs take to vs Gods worde, for when we bee armed with that, wee bee well ynough fenced to beate backe Satan, and al y euer he can praſtiſe againſt vs. And therefore it behoueth vs to be fo much the more watchfull, that we may giue care to this doctrine.

Nowe let vs kneele downe in the preſence of our good God with acknowledgement of our faultes, praying him to make vs ſo to feele them, as wee may bee vtterly caſt downe by them, at leaſt wiſe to miſlike of them and to forſake them, fo as our whole ſeeking maye bee to frame our felues altogether to the righteouſneſſe of our God, and to proceede more & more in his feare and obedience, vntill he haue ioyned vs fully and perfectly to himſelfe, beſeeching him to beare with vs in the meane while, and that for as much as it is his will that wee ſhould bee in continuall warre in this worlde, he vouchſafe to ſtrengthen vs with his power, vntill he haue taken vs vp into his heauenly reſt, to make vs enioye the glorious immortalitie that hee hath promiſed vs. That it may pleaſe him to graunt this grace, not onely to vs, but alſo to all people, &c.

1. Tim. 4. 8.

Eph. 6. 11. 17  
& 1. Pet. 5. 9.

## On Wedneſday the viij. of May. 1555.

*The xvj. Sermon which is the ſecond vpon the third Chapter.*

12 The ſame time wee tooke poſſeſſion of the land, From Aroer which is vpon the Riuer Arnon. And I gaue one halfe of mount Galaad with the Cities thereof to the Rubenites and Gadites.

13 And the reſt of Galaad and all Bafan, which was of the kingdome of Og, I gaue to the halfe tribe of Manafſes: that is to wit, all the Countrie of Argob, and all Bafan, which is called the land of the Giants.

14 Jair the ſonne of Manafſes tooke all the Countrie of Argob, vnto the borders



ders of Gessuri, and Machati : and called them after his owne name, that is to wit, Basan Hauoth Iair, vnto this day.

15 And vnto Machir I gaue Galaad.

16 And vnto the Rubenites and Gadites I gaue from Galaad vnto the riuier Arnon, the middes of the riuier and the end, and vnto the riuier Iabocke, which is the border of the children of Ammon.

17 And the plaine, and the Iordan, and the borders thereof from Kenereth to the sea of the wildernesse, that is to wit, the salt Sea vnder Afdodphasga towards the East.

18 And the same time I commaunded you, saying : the Lorde your God hath giuen you this land to possesse. All you that are strong men, goe armed before your brethren the children of Israel :

19 But your wiues, your children, and your cattell, (I know ye haue much cattell) shall tarie in your Cities which I haue giuen you,

20 Vntill the Lord haue giuen rest to your brethren as well as to you, and that they likewise possesse the land which the Lorde your God giueth them beyonde Iordan. Then shall yee returne euery man to his possession which I haue giuen you.

21 And the same time I commaunded Iosua, saying : Thine eyes haue seene all that the Lord your God hath done to these two Kings. So will the Lord doe to all the kingdomes through which thou shalt passe.

22 Feare them not : for the Lord is your God : it is he that fighteth for you.



Ere Moses continueth still his matter, to shewe the people of Israel the great good that God had done them, beyond their hope. For as I haue declared heretofore, the kingdomes of Basan and Hesebon were as an ouerplus, besides that which had bene pronounced to the fathers of olde time. God then shewed himselfe more liberall than he had promised to bee, in that behalfe. Therefore it became the people to haue signified Gods grace, according as Moseses intent also was. Furthermore, to the intent the people should not thinke that they had gotten and conquered that Countrey by their owne power and strength : it is tolde them howe it was of necessitie that God guided them, considering that their enemies were much stronger than they, in respect whereof here is mention made of their stature, and the land is named y land of Giants, to put the people in remembrance and to make them consider, y they could nohaue compassed those things, vnlesse God had gouerned them. And so the whole matter is to be referred to this ende, that the people should knowe Gods goodnesse in deliuering them from the thraldome of Egypt, not onely in that he had giuen them the land which he had promised them for their inheritance, but also had added more than they looked for : that is to wit, y two kingdomes that were beyond Iordan.

And nowe herewithall Moses saith, *That hee gaue that Countrey to the Children of Ruben, and to the children of Gad, that is to say, to their Tribes, and to the halfe Tribe of Manasse.* Not that Moses offered them that Countrey in partition : but they did sue for it, as is written more plainly in the two and thirthe Chapter of Numeri. In so

much as it is saide there, that Moses was angry when he sawe them so hastie to bee aforehand, for it was reaso that the whole land should first haue bene conquered, ere any partition had bin made. But therewithall it is saide, that the two Tribes of Gad and Ruben, excused themselves for y they had much Cattell, & it was a Countrey fit for grasing : & their desiring to be fetled, was not to separate theselues fro their brethren, or to bein better taking thā they. For they protested that they would goe with the rest of the people, to fight with them against all their enemies, and that they would neuer rest in the land that was assigned them, vntill all the residue were fetled as well as they. Vpon the making of this promise, Moses agreed vnto them. For before, he said vnto them, behold, ye increase the heape for your sinne. For heretofore when ye spied out the land, ye wouldnot enter into it at such time as the way was opened for you. And nowe ye bring new lets : it should seme ye seeke nothing but to resist God, and to shut his grace out of the doore. Moses then spake sharply after this sort against the children of Ruben and Gad, vntill they had shewed that their meaning was not to forsake their brethren, but to holde themselves still in the vnitie of the bodie, and in the meane while to leaue their Cattell at a stay, to the ende they might not bee too much combered with their wiues and children. And euen in this wee haue to marke the goodnesse of God. For had not he bene the defender of them that were to dwell in that Countrey, what had come of it : Behold, a sort of women and yong children are left behinde with their Cattell. Nowe we know that al the neighbours therabouts were desirous to destroy the people of Israel, and a generall hatred or rather burning fire was kindled euery where

where against them. Therefore if the women and children had not bene preferred vnder the hand of God, and vnder his protection: had they not perished a hundred times? And yet being so forsaken, they were not troubled by any man. Nowe then the people ought by all meanes to haue acknowledged Gods grace herein, to strengthen themselves thereby against the time to come, and therewithal to vnderstand that there was nothing of their owne to boast themselves of, but that it was good reason that God should be praised, and they acknowledge that all that good came of God. Thus ye see what the intent of Moses was in this text.

And wee also in these dayes may well apply this lesson to our instructiō. For seeing that God did so preferre the women and little children, which were destitute of defence and succour, & inuironed with enemies that were their nexte neighbours, and which were able to haue swallowed them vp at one chop, as I haue tolde you before: let vs assure our selues that our safetie consisteth not in the multitude of worldly defences. Though we haue neither wall nor bank, nor any thing else to defend vs: yet if God haue the leading of vs, and take the charge of our safetie, wee haue ynough, so as wee may desie all our enemies. Contrariwise, if wee be destitute of Gods tuition: we may well prouide all the defences in the world: and yet wee shall bee neuer the neerer, all of it must needs tumble downe vpon our owne heades. Therefore let vs learne to call vpon our God, and to put our selues into his handes. And so far as he saith that he will receiue the poore that are in aduersitie: so as he promiseth to support those that are destitute of all helpe and succour of the world: let vs goe to him, assuring our selues that wee shall not haue the gate shut against vs. Be we once come thither: wee may boldly trust that he will maintaine vs. And although wee be hemmed in with enemies on all sides, and it may well seeme that we cannot escape their handes: yet will God be our defence, though there be nothing but vter weaknesse in vs. Thus ye see what wee haue to remember vpon this example.

Yet notwithstanding it is not to be doubted, but that herewithall Moses doeth couertly vpbraide the children of Ruben & Gad, with their ouer great hast. And although he accept their protestation, and thereupon doe graunt their request: yet were they not to bee commended in that they sought to haue their possessiō so soone in that Countrie. In deede their pretence was honest: but yet should they haue helde themselves still vnder Gods prouidence, and not haue attempted any thing. So then, as wee haue seene here before, if wee will haue God to blesse vs, we must hold our selues simply to his word, without attempting any thing at all, so as wee steppe not one pace forward to do any thing that he liketh not, ne vsuaue to the right hand or to the left. But the Rubenites would needes bee shifting a-forehand, and sought to settle themselves before it was meete for them. They asked not whither it were lawfull for them or no: they came not to

Moses with submission, saying, let it bee considered by generall aduise whether it be good or no: but they would needes determine the case: them selues at the first dash. Wee haue great store of Cattell say they: this Countrie is fit for vs: therefore it is meete that it should be giuen vs in partition. Herein they are not in any wise to bee excused. True it is that they were made owners of that fat and fruitfull soyle: but yet did not God blesse them in all points. It had bin better for the, specially for the halfe tribe of Manasses, to haue bene ioyned with their brethren, than to haue had a possessiō so by themselves. For by y meane they were cutt off from the tribe of Iuda: & they were bereft of y preheminēce of being matched w their brethren y children of Ioseph. And therefore if they had taried with the rest, and waited Gods leisure as they ought to haue done: it is certaine that they had bene blessed much more abundantly than they were, & consequently the others to. Wee see how the Prophets speake of the: The fat Bulls of Basan (say they) haue their eyes stopped w greace. Because they liued at their ease in a fruitfull & abundant Countrey, there was nothing but pryde and stubbornesse in them. Let vs learne therefore to forebare the seeking of our owne commodities, and not be self-willed in seasing vpon one thing or other: but let vs tarie for the blessing of God. Wee see howe it fell out with Lot: for he had the like respect in choosing to dwell in Sodom. That plaine was as an earthly Paradise: there was nothing but pleasure, there was nothing but fruitfulness in it. Lot gate him thither: but our Lorde made him to pay verie deare for his shotte. Although he was one of his chosen, although G O D piried him euen to the ende, and although hee made his children to feele his grace notwithstanding that they were begotten of inuice: yet was hee chastised as he deserved, for his tendering of his owne ease and commoditie too much. Herby wee bee taught to brydle our desires, and not to be ouergreddie vpon any fleshly commoditie when wee see we may haue it at aduantage. If God giue it vs, let vs accept it: but let vs beware that our affections be not too inordinate, as they cōmonly be. Thus much concerning the wordes wherewith Moses vpbraided the children of Gad & Ruben and the halfe tribe of Manasses.

Now herewithall we haue to note this saying of his, *That he gaue them the Countrey in partition.* for it should seeme that he taketh vpō him here to doe that which belonged to God. What was Moses? Was the land his to giue? By what title could he be named Lord of it? He is in that respect but as a member of y body. True it is that God honoured him so much, as to make him the head of his people: But in the meane while how is the Land named? *Gods rest*, that is to say, the land that God had assigned his people to rest in. It is not sayde to bee the rest of Moses, but the rest of G O D. Seeing then that this land was in the hande of G O D: shoulde Moses boast himselfe of the giuing thereof? Wee must not thinke this straunge: for when Gods

seruaunts speake so, they chalendge not aught to themselves, but shewe in what trust they be put, and what charge is committed vnto them, by meanes whereof they separate not themselves from God. For a man be sent from a prince with authoritie to doe the things that hee hath in commission: hee taketh vpon him the name of the Prince as in way of borrowing, and saith, I ordeine this, I appoint this, I commaunde this, I will haue this executed. And he that speakeeth after that manner, meaneth not to derogate his masters authoritie. Euen so doe Gods seruauents: for they knowe that hee hath ordeined them as his instruments, and employeth them in his seruice, so as they doe nothing of themselves, their master is hee that ouer ruleth them. That is the cause why Moses saith, that hee hath giuen them their portion: yea verily, not taking himselfe as another mortal man, but as one whom God had set in his own place, and which did all things in the name of God. And so yee see what wee haue to beare in minde.

It is a verie profitable doctrine for vs: for it extendeth further than so. And for prooffe thereof, if wee had not the same rule: what would become of the gouernement of the Church? Wherefore are wee baptised, but to be washed from all our spottes, that wee may be pure and cleane before God, that wee may be members of Iesus Christ, & we may be clothed w<sup>th</sup> his righteousness, & (to be short) that we may be renewed by the holy ghost: Nowe, I yeth it in y<sup>e</sup> mortall man that baptiseth vs, to giue vs all these things? No, if we consider him but as a man in his owne peculiar person. But sith it is Gods will that the ministers of his word should baptise in his name: baptisme must needs haue that vertue notwithstanding that it be deliucted vs by the hande of a man. And againe, as touching the Lords supper, wee see howe our Lorde Iesus Christ doeth shew himselfe there to be the foode of our soules. Nowe is there any creature that can make vs partakers of so great a benefite? No surely. But it is certaine that the supper is not a vaine thing: therefore when we come to receiue it, wee must consider that the [minister though he be a] man is not separated from Iesus Christ. And in the preaching of Gods worde wee see the like. It is saide that the ministers are sent to enlighten the blinde, to deliuer prisoners, to forgiue sinnes, and to turne mens heartes. Howe so? for those are things that belong all onely vnto God. And in verie deede if a man should goe about to beare him of the least part of those things, it were an vtter defacing of his maiestie. For nothing is more peculiar to him than the forgiuing of sinnes. Likewise doeth he referue to himselfe the turning of mens heartes. Yet notwithstanding hee communicateth all those rules to such as he hath ordeined to beare abroad his worde: telling them that he separateth not himselfe from them, but rather that hee vseth them as his handes and instruments. And in this case men must not muse vpon the thing that they see, but they must lift vp their eyes aloft by faith. We see

then what rule wee ought to drawe out of this text, where Moses saith that hee gaue the lande in possession. Namely that hee teareth not of his owne person to vaunt himselfe: but onely sheweth, that hee had put the tribes of Gad and Ruben, and the halfe tribe of Manasse, in possession of those two kingdomes by Gods authoritie, according to the commission that he had giuen him.

Howbeit to the ende that the profitableness of this doctrine may be the better knowne: let vs marke in one worde, that it expresseth vnto vs the power that is in Gods worde: namely that it is not a fleeting sounde, but that it hath speedy execution, accordingly as we see that when the Prophets threaten the citie Ierusalem, they say they haue besieged it and bearen it downe alreadie. And howe is that? By dreames and visions. This should seeme to be a plaine mockerie. Yea, but in the ende it appeared, that it was not a rolling of their tongues onely, but that they should not haue had a greater meane or power to raise the Citie of Ierusalem, though they had had a great hoste of men. For by what meanes did the enemies bring it to passe? By vertue of the Prophecies. So on the contrarie parte, when they speake of making the people to prosper: their manner of speeche is, that all impedimentes are remoued, and their enemies ouercome. And howe is that? Because Gods worde is vaine. So then, let vs vnderstande that it is greatlie to our profite, to be tolde that when Gods ministers speake, they cast not forth a fading sounde, but such a one as is matched with effecte: and therefore let vs be edified thereby to our saluation. Sith wee knowe that the remission of sinnes is not preached vnto vs in vaine: it ought to assure vs. Come wee to a Sermon? Is Gods grace offered vs? Is it tolde vs that Iesus Christ hath made amendes for vs, to ridde vs out of the cursednesse whercan wee were? When wee be certified of these things, it is all one as if they were put into our handes. Why so? For when GOD sendeth messengers to tell vs his will: hee matcheth such force therewithall, as that the effect is ioyned to the worde.

Likewise when hee threatmeth vs, let vs assure our selues that vengeance is in a readinesse, as saith Saule Paul. Let vs not thinke it a sport and daliance when wee be tolde of Gods curse and wrath against the despisers of the Gospell, and against the disobeyers of the same. Heereby wee see with what reuerence wee ought to resort to Sermons. Also wee see in what taking all these heathenish sort are, which come to Sermons as it were in scorn of God, with such brutishnesse as euen little children are ashamed of them, insonmuch that there is neither feare of God nor honestie in them. Let vs be well aduised to shunne such mens companies, and to abhorre them: assuring our selues that if wee learne not to mislike of them, wee shall be intangled with them by becomming like them. These (saye I) are the things which wee haue to remember, in that Moses went not to exalt

Ier. 4. 5. 16. and 3. 2.

Esa. 37. 33.

1. Cor. 10. 6.

Eph. 5. 26.

1. Cor. 12. 13

Gal. 3. 27.

Rom. 6. 4.

Col. 3. 12. &

3. 1.

Matt. 26. 26

& Iohn 6. 51

Luke. 1. 16.

21. 79.

Mar. 27.

Luke. 5. 21.

1. Ki. 18. 37.

Ier. 31. 18.

himselfe to deface Gods glorie: but shewed that God wrought by him and by his means.

Furthermore, whereas he saith that the children of Manasses, that is to say the halfe tribe, together with the whole tribes of Ruben and Gad bounde themselves by the promise that is rehearsed in the booke of Numeri, *to goe before the Loyde* that is to say in his presence: it is well worth the marking: for it serueth to expresse the better, with what loyaltie they went to it. For if wee set not our eye vpon God: there will alwayes be some feynednesse in our promises, and in all our dealings, so as wee shall neuer goe to worke soundly and substantially. Wee knowe that naturally men are double harted, and that they paint and disguise their doings, insomuch that if it were possible for them, they would keepe no touch in any thing that they promise, longer than it were for their owne profite, or at leastwise vnlesse they were driuen to it for verie shame. To bee short, there will bee no faithfulness in vs, except GOD ouerlooke vs, and wee looke vp to him in all our doings. And that is the cause why the men that were assigned their possession, did sweare to their brethren, euen in Gods presence, that GOD might bee a witness to punish their leaudnesse, if there were any guile, feyning, or treacherie at all in their case.

Hereby wee bee warned, that whensoever wee make any bargaine or couenant: wee muste not onely haue ayme to the partie with whom wee haue to doe: but wee must also as it were set GOD among vs, and keepe our faith and promise to him that wee haue bounde our selues, as though GOD watched vs at euery stepp, and that wee coulde not so soone worke deceite towards any man, but that by and by GOD would stepp before vs to withstande it. That is the thing which wee haue to doe: but there are verie fewe of vs that thinke vpon it. For although the name of God bee called vpon, and solemne orthes taken, and promises made autentically ynough, yea and that there bee order of Lawe to make vs feeble his maiestie: yet doe most men shut their eyes, and in all the promises and orthes that are made, [commonly] there is nothing sought but to deceiue one another. He that is subtlest and fullest of shiftes, is the handfommiest man: and such kinde of dealing is esteemed as a vertue. And why? For euery man runnes gadding after his owne lustes and likings, yea & that in such wise, that they bee as blindfoldings to keepe vs from seeing God. Though wee thinke not vpon it now: yet will not God forget any of our deceites, spytes, trecheries, and fallhoodes which wee commit against men. For hee hath tolde vs, that when an othe is taken betweene man and man: his glorie is defaced and himselfe openly mocked, if the promise be broken. Therefore let vs bee wel assured that he will not put vp such wrong, & that although wee bee neuer so blinde, yet will not hee play the blinkarde on his side, but will note and marke euery whit of it to bring it to account. And so

ye see what wee haue to marke heere for one point.

By way wee see, that none but such as make lawfull covenants can make the as in Gods sight. For as many as doe lewdly linke themselves together to helpe one another in naughtinesse, (as to confounde all right, to make wicked shiftes, to worke outrages, to oppresse men, or to maintaine themselves in their vnchristianesse): as manie (I say) as conspyre after that fashion, are all faine to seeke lurkingholes: they are loth to shewe themselves to God or to come in his presence: nay they must rather shrinke away from him, but they cannot. Yet notwithstanding, the wicked sort doe fall asleepe, when they make those shameful and detestable confederacies of theirs: they bee faine to holde themselves there as it were in the darke, and to shunne Gods presence as much as they can. So much the more then doth it stande vs on hande to remember this text, that in all our promises and in all our doings, wee may deale as in Gods sight, assuring our selues that hee is euer at hande to take notice of our couenants, and to beare witness of them, yea and to gouerne and direct all things aright, if wee proceede vprightly and soundly. And so ye see what wee haue to marke.

Nowe heere is yet moreouer a certaine vprightnesse to be kept, when Moses speaketh when he commaundeth the Rubenytes and Gadaytes to goe conquer the rest of the lande with their brethren, notwithstanding that they had their portion already beyonde Iordan. Heereby wee be warned, first that if God haue vnyted vs in one bodie or corporation: one part of vs must not withdrawe our selues from the charges [of the common weale,] as if wee would say, let vs exempt our selues, and let the rest shifte for themselves: but it behoueth euery man to imploy himselfe to the benefite of the whole state, and that hee which coulde shifte for himselfe alone, should not forbear to take part with his brethren, and to put vnder his shoulder (as they say) to beare a peece of the burthen. This might bee declared more fully: but a glance will serue our turne well ynough, and the cheefest matter is, that wee must put it well in practise. Then let vs marke well, that if GOD haue knitte vs into one bodie, wee must all doe the office of members, as wee see howe the foote serueth the hande, the hande the eye, and euery other part imployeth it selfe according to his seuerall proprietie and power, so as all redoundeth to the benefite of the whole.

Likewise muste wee obserue the same rightfull and reasonable order of dealing, when GOD hath set vs in one common weale. It was well knowne of the wretched Paynims, that there coulde bee no good ciuill order in the worlde, if euery man were giuen to his owne profite. If the hande should separate it selfe and refuse to serue the rest of the bodie, and the rest of the members also: Ye see there would bee a good sort of peeces: but in the meane while they should all die and of necessity perish.

Num. 32. 27

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Rom. 12. 5

1. Cor. 12. 22

Exo. 20. 7. &  
Leuit. 19. 12  
& Deut. 23.  
21. & Ios. 9.  
19. & Matt.  
5. 33.

perish. In like case is it with men when they will needes draw backe from the communion of life; which they ought to obserue, and no man think vpon the common profite, but take it to be sufficient that hee can profite himselfe: for in the ende all muſt needes goe to hauooke. But this is chiefly to be obserued in the spirituall gouernement of the Church, as Saint Paul sheweth it vs. For in the Church there is not onely a resemblance of mans bodie, but the sonne of God is our heade in verie deede. It is of him that wee bee, and of him haue wee grace and power, in such portion and measure as it pleaseth him to bestowe vpon vs. Seeing it is so: let vs learne to maintaine peace and brotherli-nesse among vs. And that wee may so doe: let euerie of vs yeelde himselfe to his neighbours, and let vs not be so wedded to our own peculiar aduantage, that we shoulde not take paine to pleasure all those with whom wee bee vni- ted. Neither let vs alledge, what haue I to doe with the bearing of such a burthen as shoulde bee too heaue for mee, and which I cannot well away with? Let vs beware that wee holde not backe after that sort, to maintaine our selues in yd- lenesse. For according to the abilitie that God giueth vs, so doth hee binde vs to serue our neighbours therewith. And why? For wee be al members of one bodie: there needeth none other reason to moue vs than that. So then, to be short wee cannot be of our Lord Iesus Christs flocke, vnlesse wee consider what he hath giuen vs, that wee may make the same profitable, and put it to the common edifying of the Church, as saith Saint Paul.

As touching worldly conuersation, let vs liue in such wise with men, that as wee receiue good by them, so wee also on our side may looke to do good to them: so as there may be a mutuall answerablenesse on both sides. Nowe it is certain that none of vs can forbeare his neighbours. Let a man bee of as good abilitie as he can wish, and yet neuertheless he must stande in neede of other mens seruice in many things. Nowe, when hee knoweth that hee hath such neede and necessary of other mens helpe: shoulde hee drawe backe from his neighbours, or bee so nyce that hee will beare no burthen, but be loth to take any paine for the common weale? [It is no reason.] For if they that serue him shoulde bee at the same point, and bee as peeuish and proud as hee: must it not needes bee that all shoulde goe to wrecke? Yes: and therefore let vs learne, that in as much as euen in the Church wee haue this bonde of seruing our neighbours: it behooueth likewise in respect of this present life and of all worldly affaires, to consider with our selues y<sup>n</sup> in as much as God maketh others to do vs good, and to profite vs diuers wayes, so as wee be succored by them: we also ought to render the like againe on our side.

Now as concerning the people of Israels case, there was a speciall consideration in their con- quering of the land of Chanaan. Why so? For it was not promised feuerally to the tribe of Iu- da, or to the tribe of Benjamin, or to any of the

other tribes alone: but generally to the whole offspring of Abraham. Therefore it behoued this lande to bee conquered by them in com- mon, and that afterwarde Iottes shoulde bee cast for it, as was done in the ende by Iosua. But nowe that God commaundeth vs to follow one common trace, wee must applye this example to our selues, and consider that the same rule which is set downe heere, is giuen to vs also. As howe? Doeth God commaunde, that wee shoulde but euerie man feuerally for himselfe resist Sa- than, and proceede more and more in the Gos- pelt? Is it not a common lesson? [Yes.] Seeing then that God calleth vs so one with another, and will haue all to agree in one accord, like good melodie: it is not for vs to separate our selues any more a sinder. Wherefore let vs con- sider, that to aduance the kingdome of our Lorde Iesus Christ and the saluation of all his: to builde vp his Church, and to make his Gos- pelt to prosper and flourish euerie man must not onely worke alone by himselfe: but wee must also agree all in one, and drawe all by one lynne, and euery of vs streine himselfe to serue such as haue neede of his helpe. And so wee see, that all such as will needes bulde so alone by them- selues, doe but worke confusion. Of which sort there are that thinke themselves very able men, and that they coulde worke wonders to their owne seeming, in so much that they despise their neighbours, and woulde euen beare downe all other men before them to shew themselves va- liant fellows, and that they doe a hundred fold more than all the rest. And what cometh of such pride, but overthrow and confusion? Let vs marke well therefore, that wee shall neuer serue God by furthering of the gladtings of our saluation: vnlesse we haue the said concord, that we be readie and wel disposed to helpe eu- erie man his neighbour, and that there bee one common easing one of another. Thus yee see what we haue to remember further vpon this streine.

Now in conclusion it is saide heere, *that Moses incorageth Iosua to be of good cheere, and to go through with the thing which he himselfe might not do, that is to wit, to conuey the people ouer Iordan, and to conquer all the lande of Chanaan.* But first of all hee setteth before him the victories that the people had had against Og king of Basan, and Schon king of Helebon. *Thou hast seene* (saith he) *how the Lord hath dealt with these two kings.* He saith not, As you haue done to these two kings, [but as the Lorde hath done]. For as hath bin de- clared, here is no flattering of men, nor no tick- ling of their eares: for they bee but too forwarde already in taking more vpon them than be- longeth to them. Seeing then that men are so naturally giuen to selfeweening let vs vnder- stand that it is expedient for them to be meeke- ned, and to be bereft of all their pride and ios- tineſse, to the intent they may knowe that they haue nothing of their owne. But this cannot bee done, without making them to vnder- stande, that whatsoeuer they haue, they are beholden to Gods meeke grace for it. That is

1. Co. 12. 27

Rom. 12. 5.

Eph. 4. 7. 16.

1. Cor. 14. 12  
& Eph. 4. 12

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the cause why Moses saith expressely, *Thou hast seene with thine eyes, what God hath done vnto these two kinges.* As if he should say, If yee knowe not the power that God hath shewed you: of whom it is long? The matter is not darksome of it selfe, it is altogether visible and apparant. Therefore it must needs bee that your owne vnthankfulness hindereth you, and that your malice blindeth you. Seeing then that God hath made you to perceiue his goodnesse, euen as it were by eyesight: bee you mindfull of it continually.

But let vs marke, that Moses in incouraging Iosua, doth not onely exhort the whole people to giue thanks vnto God, and to praise him for the benefites that they had receiued of him alreddie; but also hartenthem for the time to come, to the ende they should not doubt but that God woulde goe through with the thing hee had begonne. And the manner of his speech sheweth it sufficiently. *Thou hast seene* (saith he) *howe thy God hath succored & helped thee against those two kinges. As much shalt thou doe to all the kingdomes through which thou shalt passe.* As if he should say, Yee haue seene trials enow alreddie of Gods goodnesse; and therefore yee cannot distrust him, but you must be too too vnthankfull. For he hath shewed you what his power is; it is not for a pang and away, hee hath shewed you that he is faithfull in all his promises. Nowe yee knowe what he hath promised to your fathers: therefore looke you for the performance of the things towardes you, which your fathers hoped for, and bee yee constant in it. Think not that your God is weary of doing you good, or that in proceesse & length of time hee waxeth vnable to bring the things to passe which he hath begun: no: but reach out your trust to the vitermost, & assure your selues that hee will likewise continue his goodnesse and power towards you. Thus see wee what Moses meant.

Howbeit forasmuch as the incombrances were great: see hath expressely to the people, *Be ye not afraid:* and vnto Iosua, *Feare not.* Wherein hee sheweth that wee must not measure Gods grace by our owne vnderstanding. For when things shall seeme to vs vnpossible: God will finde meanes to ouercome all things that are against him to the worldward, so as they shal not hinder him to bring all his matters to perfection, and to execute his determination.

But to the intent to gather the summe of the doctrine that is contained in this texte: let vs marke howe it is not without cause, that Moses directeth his speech to Iosua. For albeit that the doctrine belong to the whole bodie of the people: yet was it meete that Iosua should be incouraged, as heade and Captaine of the people: For it may happen that a people shall be well disposed: and yet marre all for want of good guiding, accordingly as wee see howe all things goe to nauocke and to wracke, when the heades and gouernours are not such as they ought to be, yea euen although there appeare good disposition in the people: insomuch that when things goe amisse, a man shall heare sighings and groanings, and euerie bodie seekes to goe the right

way, so that if it lay in priuate mens powers to remedie disorders and vices, they woulde surely doe what they could. Two or three vnthrifts are ynough to trouble a whole common weale when they once set vpon it and the diuel drues them forward, if the gouernours set not stay in the matter. And therefore it is not for naught that Moses directeth his speech precisely to Iosua. For (as I saide) it importeth so much the more, y<sup>e</sup> such as are in publike authoritie should bee well disposed, that they may the better guide the whole bodie. But for asmuch as it shalbee spoken of yet more at large hereafter: I doe but touch the thing briefly, to haue a short conclusion of this text.

Furthermore whereas it is saide, *That God which smote Sehon king of the Amorrites and Og king of Basan, will doe the like to all the kingdomes of the lande that he promised to Abraham:* let vs marke (as I saide afore), that when God hath made vs to feele his gracious goodnesse: he will still giue vs courage for the time coming, to the ende wee may not doubt but hee will holde on continually: And that as we haue founde the force of his power by experience heretofore: so we may assure our selues of it to the ende: not doubting but that if wee doe as hee commaundeth vs, he will bring all our enterprises to good and happie issue, so long as they bee according to his will. For without that, wee should become too vnthankfull and churlith, burying his goodnesse towardes vs, and shutting our eyes, that wee might not see it. And if wee see such changes as may abath vs: let vs returne to that which I haue saide: that is to wit, that we must not measure Gods power by the worldly meanes that trouble vs, neither must we stande scanning after this sort, and saye, howe can that come to passe, how may that be possible? Let vs not put forth any such allegations: for wee must yeelde this praise vnto God, that although things be vnpossible to vs, although wee haue neuer so great daungers to passe, although things bee farre out of order as wee wote not where to become: yet will God prouide for them. Then let vs resort vnto God in that behalfe, acknowledging such power in him, that although all our wits faile vs, yet wee put the matter into his hande, assuring our selues that hee can bring it to passe. That is the thing which we haue to marke here. And without that, what woulde become of our saluation? Truc it is that God hath shewed himselfe heretofore to bee our guide and king, and therein wee haue the more cause to magnifie his grace. Neuertheless, when wee come to the point that we shoulde hope for Gods helpe, and that his succour shall not faile vs at our neede: wee must shut our eyes at all stoppes, and refer all things into his hande, waiting for the accomplishment of his promises. Seeing he hath bound himselfe to vs of his owne free goodnesse: let vs put him in trust with the euentes of the things that seeme vnpossible vnto vs. And if wee doe so, then may wee certainly thinke our selues safe against all the assaules of Sathan and all his champions. And though they practise all that

that euer they can to ouerthrow vs: yet shal we not be as men discomfited and forlorne, but God will worke in such sort for vs, as wee shall not neede to feare but that he will bring our saluation to perfectnesse: and albeit that to our seeming it bee vnpollible to bee done, and that we cannot finde any way out by reason of the hindrances that let vs: yet will he alwayes make vs to ouercome them. Thus yee see how we ought to put this lesſon in vre.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our

faultes, praying him to doe them away, and to correct them immediatly that we may obtaine forgiuenesse of them: and that for asmuch as wee cannot yeelde our selues so wholly to him, as hee might guide and gouerne vs according to his holy will: it may please him to ridde vs of all our wicked affections, and of all the lustes of our flesh, that wee may frame our selues vnto his righteouſnesse, and in the meane while be borne withall in our infirmities, vntill he haue taken vs hence to himselfe. And so let vs all say, Almighty God heauenly father, &c.

## On Thursday the ix. of May. 1555.

*The xvij. Sermon, which is the third vpon the third Chapter.*

23 And at the same time I prayed vnto the Lord, saying :

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand. For what God is there in heauen or earth, that can doe according to thy workes, and according to thy mightinesse ?

25 I beseech thee let me goe and see the good lande that is beyond Iordan, and this goodly mountaine, and Libanus.

Deut. 1. 37.



To lde you heretofore that Moſes made mention how God had bereft him of the benefite and honour of entering into the land of promise, for the sinne of the people. Nowe he reherſeth the ſame matter againe, howbeit to another ende. For it was conuenient that the people ſhould be done to vnderſtande, that they ſhoulde not alwayes haue ſuch a leader. To the intent therefore that the exhortations which Moſes maketh, might be the better receiued, and the people take the better heede to them: hee telleth them that he muſt leaue them, and that he ſhall not haue leaue to paſſe ouer Iordan. That is his meaning, wherof I ſhal ſpeake more fully hereafter. In the meane ſeaſon, let vs ſee what he ſaith here. Firſt of all he reherſeth that *he beſought god, that he might enter into the promiſed lande*. But hee had alredie had the ſentence of condemnation, that hee might not goe. It ſhoulde ſeeme then that hee reſiſteth God as much as in him lyeth, and that hee cannot finde in his heart to admit his ſaying. And in deede wee cannot vterly excuſe him that hee did not amiſſe. For we cannot bee tickled with ſo ſmall a deſire contrarie to Gods will: but wee bee by and by blame worthe. But when wee be ſo bolde as to come vnto God, to make a requeſt cleane contrarie to his will: then is the offence double. And why? For the foundation of all our prayers is faith. But there can bee no faith without Gods promiſe. Who ſo then commeth to caſt out his pangs, & deſireth of God the thing that hee knoweth ſhall miſlike him: doth he not paſſe his bounds? Doth he not goe cleane contrarie to that which the rule of praying will beare? Yes. Now, this was ſeene in Moſes, and therefore it followeth that hee did a-

miſſe. And indeede the anſwere ſheweth it. For like as God was angry with him before, becauſe he had not glorified him in the ſtrife that the people moued for want of drinke: ſo is hee angry with him nowe againe. Though we had none other witneſſe, euen this ought to ſuffice vs, that God doeth expreſſly ſhutte the gate againſt him for the time to come, that he ſhoulde no more returne vnto him. Hereby wee bee done to vnderſtande, that wee muſt bee earneſt in repreſſing our deſires, and in bridling them. For hardly is there any man to bee founde, that euer yeelded himſelfe ſo pliable to obey God, as Moſes was, Let vs ſeeke on all ſides, [and yet ſhall we not finde one.] It is certaine that Moſes was an excellent mirrour of meekeneſſe, and ſuch a one as had his minde vterly brought downe, ſo as he ſought not to followe any thing which was not commaunded him from aboue. And yet for all that, it appeareth that hee coulde not ſo reſtraine and ouermaſter himſelfe; but that there was ſome exceſſe in his affections. If this befall to Moſes who had beene accuſtomed to obey God in all pointes: howe ſhall we do which haue profited ſo euill in that behalfe? So then, we ſee here a deede which ſheweth vs what the cheefe exerciſe and ſtudie of Gods children is: namely to ſubdue their affections, that it may not befall them to deſire any thing, but ſuch as they knowe doeth pleaſe GOD. For that is the onely rule whereby to diſcerne good from bad. Marke that for one point.

Moreouer wee muſt not ſtaie vpon the outwarde apparence. If wee haue a deſire to a thing, although the ſame ſeeme good and iuſt, yet muſt wee not thinke that it is therefore lawfull. For if wee looke vpon Moſes deſire, & euerie of vs will ſay it was holy. Yea and we

Num. 10. 12.

Matr. 27. 23  
Matr. 11. 29.  
Iames. 1. 6.

maruell howe it was so refused, considering that hee spake not so much for himselfe, as for the comon profite of all the people. For his desire tended to none other ende, but that the people might haue beene the better stablished and confirmed in Gods grace. Hee sawe the vocation wherevnto hee had bene ordained, to bee most excellent; hee had executed it already by the space of fortie yeeres: hee sawe the hardest was yett behind: hee was acquainted with the peoples vices: hee knewe the power of mind that was giuen vnto himselfe: hee was sure hee had purchased greate credite nowe long agoe: Loe heere the causes why hee wished to haue entred into the land. For being a man of sixe-score yeeres olde, hee was not wedded to this present life. And besides all this, wee knowe that inasmuch as hee had bene taken vp heeretofore into the mountaine, and had tasted there of Gods glorie: he was not intangled with transitorie delightes, nor with any worldly thing. Yee see then that Moses had no respect to himselfe, but woulde faine haue accomplish'd his office, in setting the people in possession of the heritage that had bene promised them, and by that meane haue established the seruice of God in the holy lande. Who woulde not say that this was a good desire, considering howe it tended to the glorifying of GOD, and to the procuring of the welfare of the whole people? Loe heere the two principall endes where vnto the whole life of man shoulde tende. And yet notwithstanding, Moses did amisse. Why so? for hee resisted God. It ought to haue sufficed him, when hee had once hearde that GOD woulde not bee serued by him in that case. Albeit then that the desire that hee purpofeth bee excellent in it selfe, and ame at a good and rightfull ende: yet doeth it not faile to bee worthe of blame. The reason is, because hee submitted not himselfe to God.

Nowe then, wee see the thing that I saide afore: that is to wit, that wee may nowe and then haue faire colours to desire this or that: but in so doing wee may goe too farre, yea and indeede wee shall not obtaine our requestes. Why so? For obedience must goe before: and without that wee cannot builde, but to our ruine and confusion. And it is a thing verie requisite. For men cannot bridle themselues from being wise in their owne conceites: inasmuch that if wee take a thing to bee good: we cannot bee perswaded to the contrary, GOD cannot winne so much at our handes as to gette the masterie of vs. So much the more then behoueth it vs to take paine to holde our selues wholly in awe, to the end we build not any thing which God alloweth not, but that wee alwayes haue that marke before our eyes, and rest wholly vpon it.

Nowe if it bee so that the desires which of their owne nature are good, holie, and commendable, doe neuertheless becomee sinfull and blameworthy, when they aduance themselves against God: what are they when wee conuert euill things, and giue heade to a fleshly

lustes? Wee see that the thing which GOD hath forbidden vs is euill, and yet notwithstanding wee take leaue to desire it: is this to bee excused? Nowe then, to the intent wee may take profite by this doctrine, let vs marke that although our desires to see to, are as good as cart bee: yet must wee abstaine from them vnto the God doe like of them. For at that ende muste wee beginne. And furthermore, that if wee ought to correct our desires, though there bee no likelihoode of euill in them: we ought much more to bee well aduised that wee cast not forth our bubbles when wee be tempted to euill, and when wee be caried away to fleshly lustes. All that geere must be killed starke deade, seeing it is not lawfull for vs euen to wish the thing that is good, except wee haue leaue of God. But we must then specially obserue this lesson, when wee goe about to pray: for as I haue saide already, the foundation of all our prayers is faith: and what importeth that? Euen that we should heare God speake. If wee pray at all aduenture, doubting whether wee shall obtaine the thing that wee require or no: it is but hypocricie and it shall not boote vs at all, saith the holy scripture. It standeth vs then in hande, to bee well assured when wee come before God, so as wee beleeue certainly that our praying is not in vaine, and that wee shall not bee disappointed of the thing that wee require. And that is the point where in the prayers of the Christians doe differre from the prayers of the infidelles. For the infidelles and vnbeleueers may well flee vnto God, and craue this and that at his hande: but what for that? they bee euer wauering, and wote not whether they shall obtaine or no. For they depende not vpon the promises. But as for vs, wee must assure our selues of the loue of our God, & that he is much redier to graunt than wee be to require, yea and that hee is so pitifull and hath such a respect of our miseries and necessitie to relieue them, that hee euen preuenteth vs. Wee must bee thoroughly perswaded of this when wee pray. But how shall we knowe it? Wee must not beare our selues on hande that wee holde God bounde vnto vs, and that wee shall make him to graunt all our desires: for what a malapertnesse were that? And what an honouring of God were it, if euerie man shoulde say, I throwe God will do whatsoever I list to communde him? But we must rest vpon his promises. Yee see then that faith is requisite in our prayers: that is to wit, that no man thrust forth himselfe vpon his owne heade, but that hauing the promise whereby God alureth vs vnto him, wee goe vnto him boldly, nor doubting but that hee will keepe touch with vs. Seeing it is so: wee must note nowe that all our praers are faultie, if they be not ruled by the wil of God. For when wee presume to aske of him whatsoever comes in our heade, there is no promise for vs to trust vnto in going to it so without aduise. And therefore for asmuch as we passe our bounds, wee be neuer a whit furthered by it. Thus ye see that in praying we must alwayes consider what god permittech vs, & what his will is y



we shoulde aske of him : and that wee must euer  
 haue this modestie and sobertnesse with vs to  
 aske counsaile of him, as though his spirit spake  
 in vs, and indyted vnto vs the verie forme of  
 our prayer. And for that cause hath our Lorde  
 Iesus Christ made as it were a summe of all the  
 requestes which wee ought to make vnto God.  
 For although wee bee not tyed to those words,  
 to say *hollowed* bee the name of God, his king-  
 dome come, his will bee done, &c. yet must we  
 referre all our desires, wishes and requestes to  
 those fixe articles, which are conteyned in the  
 praier that our Lord Iesus Christ hath giuen vn-  
 to vs. And although the Fathers of olde time  
 had not the same rule; yet were they alwayes  
 gouerned by Gods spirite, to keepe them from  
 wandering from the things that are taught vs  
 at this day, so as all their prayers were conform-  
 able to the rule that our Lorde Iesus Christ  
 hath giuen vs. Nowe then we see, that all such as  
 take leaue to pray what they list, doe not direct  
 themselves to God as they ought to doe, and  
 therefore are they likewise disappointed of their  
 desires. And for the same cause is it, that I  
 haue tolde you, that in all our prayers we must  
 be well aduised, that the things bee lawfull ac-  
 cording to Gods worde. But nowe there are  
 some things which God hath promised with-  
 out exception, and those wee may demaunde  
 without condition. Whensoever we haue  
 offended him, (which thing we neuer cease to  
 doe) wee must resort to the remedie, praying  
 God to forgive vs our finnes and to shewe vs  
 mercie. God hath assured vs that hee is redie to  
 doe it. And seeing he hath promised it, our com-  
 ming to him to seeke fauour must not bee as  
 though we wilit not what would be the ende of  
 our request: but wee must be fully resolu'd that  
 hee will shewe vs fauour indeede. Yet notwithstanding,  
 if therewithall wee desire him to releaue  
 his chastisements: that is nowe another  
 thing. For hee may well pardon our fautes, but  
 yet in the meane while hee wil not cease to sub-  
 due vs, vntill he perceiue that our vices are cor-  
 rected. I meane not as the Papists doe, namely  
 that God pardoneth the fault, and reteineth the  
 punishment still, as they haue surmised, saying  
 that when God forgiueth men their finnes, hee  
 ceaseth not in the meane while to execute his  
 rigor vpon them as a iudge. It is nothing so. But  
 God chastiseth vs for our finnes after hee hath  
 forgiuen them, howbeit, not in way of pur-  
 ishment, but to make vs looke better to our  
 selues & to be warer hereafter, so as we become  
 not so vnconstant as to returne to the selfe same  
 fault againe. Then if God perceiuing vs to haue  
 neede to be tamed, doe list to chastise vs: if we  
 require of him simply & without condition, that  
 he should by and by withdraw his hand: that re-  
 quest were out of square. For why? He perchance  
 sendeth vs some sicknes or some other crosse, &  
 hee knoweth that it is not ynough for vs to bee  
 sicke a two or three dayes; and therefore the dis-  
 ease must continue and increase, vntill wee bee  
 thoroughly clenfed of it. Therefore when we make  
 any requestes vnto God, he must haue the mode-

rating of them. Why? For we know not his will  
 knowe not what is meete for mee, neither hath  
 God giuen me any promise of it: nowe must I in  
 this case stay my selfe, and referre my selfe to  
 God in praying to him, I must patiently waite  
 for such issue as he shall thinke good, and I must  
 yeelde my selfe as a prisoner wholly to his will,  
 vtterly forsaking all mine owne affections. Now  
 then we see that where wee be not sure of Gods  
 will: wee must not warrant our selues any thing  
 vpon our owne heades, but wee must goe to it  
 with condition, that God shall doe to vs as hee  
 listeth. And therewithall wee must pray him to  
 make vs thinke wel of al his doings, and to deale  
 so with vs as we may agree there vnto: howbe-  
 it, not as insouled, but of our owne accorde.  
 Thus yee see what we haue to remember vpon  
 this example of Moses. Sith it is so: let vs beware  
 that we pray not for any thing, which we knowe  
 doth displease God and is condemned of him.  
 As howe? If we should desire him that we might  
 lue euer in this world: we knowe we were created  
 to another ende, yea and we cannot be his chil-  
 dren, but we must be as pilgrims in this world, as  
 saith the Apostle. Seeing it is so: he that should  
 desire to lue alwayes here, should renounce the  
 kingdom of heauen, separate himself from god,  
 and barre himselfe from all access vnto him.  
 So then yee see heere a thing that were cleane  
 contrarie to the manner of praying aright: as  
 much is to be saide of all our sinfull lustes. We  
 knowe what God hath forbidden vs: if we deale  
 to the contrarie, is it not as if wee should play  
 the chased bulles or wilde beastes? And suppose  
 wee that such manner of praying prouoketh not  
 Gods vengeance against vs? Is it not a heynous  
 treason to him, seeing we cannot deniue to a-  
 buse his name more falsly? Therefore wee must  
 alwayes looke wel about vs. Seeing the case stand-  
 eth vpon the finding out of the will of our  
 God: wee must (I say) be well aduised what he  
 promisseth vs, & then shall we haue our requests  
 graunted vs.

Yet notwithstanding wee haue to marke,  
 that when Moses desired God that hee might goe ouer  
 Iordan: hee did it not wilfully of purpose to  
 disobey God. For hee had humbly receiued the  
 condemnation that wee saue, whereby G O D  
 had banished him from entering into the lande  
 of promise: but as nowe he forgetteth himselfe,  
 and this escapeth from him. When as wee  
 see this, let vs marke that wee had neede to  
 bee so much the more diligent in examining  
 our owne wishes, to wite whether they bee  
 conformable to Gods wil, and squared through-  
 out by the rule of his worde or no. For wee  
 may well proteste that our intent is to bee  
 subiect to God, and wee may well say it with-  
 out dissimulation: but yet in the meane time  
 wee shall not cease to bee intangled in wander-  
 ing imaginations, and our wittes shall vanish  
 away. If Moses being a man wholly bent to  
 obey G O D, were so farre ouerseen, as to  
 confounde himselfe in his owne request: what  
 shall wee doe? For wee haue a great sort of  
 thicke and darke cloudes, which dimme our

fight that wee cannot fee cleare. And therefore let vs sharpen our wittes, that we may consider what is lawfull for vs to demaunde with godlinesse, and what liketh God according as hee shall haue declared it vnto vs. Thus yee see what wee haue to beare in minde. And if wee haue chaunce at any time to ouerthoote our selues through heate, and to require the thing which wee cannot tell whether wee shoulde obtaine or no: let vs by and by correct it with this addition, My God, thy will bee done. As for example, A man hath his childre or his wife sicke, or he is in some other perplexitie: Alas my God (saith hee), and hee casteth forth some vehement affection, ah my God, wilt not thou pittie mee? must I bee thus afflicted with extreme? Well, when hee hath made this request, he must acknowledge that there is a fault in it. And let vs not excuse our selues by saying, As for mee, I neuer meant to withstand God or his will: but when wee once knowe the fault, let vs goe and adde this correction, Alas my God, indeede: such is my desire, that thou knowest to what end it is: but yet for all that, it becommeth me to yeelde thee thy principall seruice which thou preferrest before all others: that is to wit, obedience, so as I humble myself wholly in this case vnder thy hande. Euen so Lorde, dispose thou of mee and of all mine at thine owne pleasure. Ye see then that in examining our requests, when we doubt whether God like of them or no: we must enter into this consideration, that God ought to ouerrule vs, that we may yeeld him his deserued honour, and all our affections bee so bridled, as he may haue the masterie of vs. That is the true manner of praying, if we intend to be hearde.

But by the way we must also marke the thing that is set downe here. Moses to the intent to obtaine his request, saith, *Lorde thou hast begun to shewe thy seruants the highnesse of thy mightie hande.* When Moses speaketh after that fashion, it is a kinde of protesting that his putting of himselfe forth to pray, is not for any seruice that he hath done to God: hee alledgeth not any such thing. No: but he protesteth that God had shewed him fauour alreadie, and therefore he desireth him to continue it still. And it is a point that wee ought to marke well, namely that when we come vnto God, the best reason that wee can alledge vnto him, to winne our requests at his hande, is to say, alas Lorde, wee be exceedingly bound vnto thee alreadie. If a mortall man haue done vs a good turne, we may well be ashamed to be alwayes hanging vpon him: but it is not so towards God: For he neuer ceaseth to do vs good: neither can hee be dreemed drie in doing good, as creatures should. And yet notwithstanding, if wee should returne three or foure times to a man that hath done vs good or pleased vs, we might say: Sir, the goodness that you haue shewed mee heretofore, for the which I think myselfe greatly bound vnto you, maketh me bold to repaire vnto you againe, quen to increase my dette to you the more. If wee might say so to mortall men: much more ought wee to say it vnto God, for

vnto him wee can alledge no defects, nor any thing else of our owne. Therefore wee must followe that which is shewed vs heere, saying: Lorde, seeing thou hast begunne to do vs good, goethrough with it. For God bindeth himselfe to vs in doing vs good: not that he is tyed to it of necessitie, we must not step to him with such iustinesse as though hee owed vs any thing: but after as we haue felt the experience of his goodness and grace towards vs: wee may bee so much the more familiar with him. And that is the thing whereon wee must cast our eye: and it is also the thing wherein GOD is rightly glorified by vs. When I come vnto him and say, Ah Lorde, true it is that nothing I am, nor nothing I can: I haue nothing in mee but vnto naughtinesse: neuertheless, forasmuch as I haue found thee bountifull to me heretofore, & thou hast shewed thy selfe good to me so many wayes: therefore doe I resort vnto thee still. Beholde, by my so doing, GOD (say I) is glorified, both for the time present and for the time to come. And it is not onely Moses that hath vsed this manner of praying: Wee see it was common among all the auncient fathers. Howe often see wee it vsed in the Psalmes: and wee see also that Iacob did the like. Lorde (saith hee) I am stuffed full of thy benefites: when I consider the good that thou hast done mee, I cannot but acknowledge that thou hast vsed wonderfull mercie towards mee: and yet for all that, I am faine nowe to repayre to thee still. Wherefore let vs learne, that if Moses being a man of GOD, yea and such a one as had so excellent recorde of the holy Ghost, alledged not any defectes of his, ne vaunted of any worthinesse of his owne parte, in his praying vnto GOD: much more ought wee to confesse that wee be not worthe to open our lippes vnto him: and to stoope and to discharge our selues of all selfestimation when wee come vnto him, so as wee presume not vpon any thing that is in our selues. Marke that for one point.

But though wee be vnworthe to pray: wee haue will wherewith to imbolden vs, by reason of the greate number of benefites that wee haue receiued at Gods hande. For his reaching out of his hande vnto vs, is not to doe vs good for one day, but to continue, and to giue vs access to resort to him againe to morrowe. In so much that when GOD hath once bene gracious to vs, thereby hee sheweth that hee woulde haue vs to come still to him, seeing hee hath shewed vs the way and opened vs the gate.

Sothen, let vs learne to call to minde the great number of benefites, whereby GOD hath vttered his loue towards vs, to strengthen our selues withall, that wee may take heart to warrant our selues by true faith, that hee will heere vs at our neede. And surely, as for them that minde not Gods benefites: they bee at their wittes end when they come to the pinche. And the same is the verie cause why wee be so colde in praying, and why we

Pg 1. 107.  
Gen. 32. 10.

goe to it so vnlustily, not knowing whether wee shall obtaine aught or no, or whether our prayers shall bee in vaine and vnprofitable or no. Why so? For wee berthinke vs not of the promises that G O D hath made vs, and (as yee would say) of the haunces which he hath giuen vs. He hath assured vs oftentimes that wee shall neuer come vnto him amisse: and we thinke not vpon it at all. Our owne vnthankfulnesse therefore, is the let that wee haue not a true and right trust in him, and that wee cannot repaire vnto him to say, *Lord, I doubt not but thou art mercifull to mee, and admittest mee alwaies vnto thee, but not for any worthinesse of mine.* Neuertheless: I beseeche thee remember the benefites that I haue receiued at thy hand: for it is vpon that trust that I come vnto thee: hoping that as thou hast shewed thy selfe gracious and bountifull to mee heretofore, so thou wilt continue still vnto the ende. Thus yee see what wee haue to remember in that Moses saith, *Lord thou hast begun to shewe thy seruants the highnesse of thy mightie arme.*

Now Moses speaketh here expressly of Gods highnesse and greatnesse, and of the mightie power of his hand. As if he should say, that God had made him to seele an extraordinarie working, and that the grace whereby hee was induced to pray vnto G O D, was a speciall one about that which euerie man feeleth. For God had vttered an vnaccustomed manner of power, so as they were no common things which he shewed vnto Moses. That then was y cause why he desired to bee brought into the lande of promise. As if he had saide, My God, thou knowest that thou hast chosen mee, not as some other person among vs, but as an elect vessel: & therefore so farre as thou hast vsed mee in thy seruice, nowe vouchsafe to bring me into the land. And herein wee see, that Moses desired this, not so much for his owne sake, as for the whole peoples sakes, that all of them might haue sared the better by it. For it was a thing that might haue troubled y weaklings, to see the leader of y people die. Ye see they were a people that were ouerbold, at leastwise in rashnesse: but yet when they should obey God, they were seene to be cowardly ynough: and when Moses died, it was ynough to haue made them vtterly vnweeldie, inso much as it might haue caused great offence among them. What meant this [might they haue saide?] The Lorde was determined to put vs in possession of the lande: and why doeth he nowe bereaue vs of him whom he had ordeined to bee our guide? Moses hath bene his lieutenent vnto this houre, and nowe he goeth away to die. It should seme then that God had altered his minde, and intended not to goe through with the thing he had begun. Moses had an eye to all this. And therefore, if we looke no further, we see so much y more, that his desire was good and holy: but his fault was, that being condemned of God, whereas he ought to haue held him to it and not to haue gone any further to reply against it: he did it not.

Moreover he addeth therewithall, *What God*

*is hee in heauen or earth, that hath done according to thy workes, and according to thy mightie power?* This manner of speache to say, *What God is he in heauen or earth,* seemeth perchance to be fond. For is there any other G O D, than hee that had published his lawe by the hand of Moses? If hee alone be God, then is this comparifon superfluous, yea and euen fonde; and to no purpose. But wee haue to note that in speaking so, Moses meant not that there is a multitude of Gods, so as euerie of them wrought according to his owne abilitie and power, and that the G O D of Israel surmounted all the rest, and was mightier than they all: Moses had no such diuclish superstitiō in his head. For he knew well ynough y there is but only one God, euen he that had reuealed himselfe to their father Abraham, the vrie same which had shewed by his deedes, that he is y euerlasting & vnchangeable God: but he spake so as in respect of men. Although men do generally confesse that all good commeth of God: yet cease they not to forge idols after their owne fancie: inso much y in sted of resorting to the true God that made heauen & earth, which reuealed himselfe to the fathers: they wander away after their own imaginations (as saith S. Paul,) and fall to deuising of they were not what. As soone as we conceiue any whit of the diuine Maiestie: by and by wee bee gadding after idols, and turne away from the liuing God. And thereupon came it that euerie nation had his God. If man had asked them, what intende ye to doe, yee wretched foules? [they would haue answered,] wee intende to serue God. But yer for all that, they worshipped idols. And why? For they turned away from the simple essence of God; and worshipped the things which they had set vp in their owne dotages and foolish conceits. According wherunto, when any of the had any welfare or prosperitie, they would say, God be praised, God hath done vs this good turne: but in the meane while they fathered all vpon their idols. If a mā had saide to the Egyptians in the time of Moses, now sirs ye haue had a fruitfull yeere, ye haue gotten in good store of Corne and Wine, and whence comes all this? [They would haue answered,] it is G O D that hath helped vs. And yet notwithstanding they worshipped an Oxe, they worshipped brute bestes, yea and euen Serpentes and the herbes of the earth. It was as brutish a kinde of dealing as might be. Although this people was sharpe witted and subtle about all others: yet were they become so brutish, that they gaue ouer themselves to all the abominations of the worlde. To bee shorte, when they had either peace, or health, or abundance of wealth: they would say *God, God:* the worde God ran trotting euerywhere: But in the meane while euerie man had a God by himselfe. Such a one was Baal Peor (of whom we shall speake hereafter) which was the G O D of the Ammonites. Thus did Idolatrie rigne euery where, and euerie man had his Patrons and gods by himselfe. In consideration wherof Moses saith, Of a truth Lorde, men abuse thy benefites,

Matt. 7. 7.

Rom. 1. 21.

and when thou doest them good, (as in deede all proceedeth from thy hand:) they do vterly forget it, or marre it, or belieue it. For they beare themselves on hande that they receive those things of their Gods, that is to say of their idols, which are but leasings and dotages. And so are men vterly ouerfeene. But Lord, how fouer the world fareth, thou hast vttered such a power-wardes vs, as all the Heathen must needes haue their mouthes stopped, so as they cannot saye, These are Gods that haue wrought as great miracles as the God of Israel. If thy deliuering of thy people bee compared with all the benefites which thou hast bestowed vpon men: it will appere that thou art the fouer eigne God, & that thou hast shewed forth thy mightie arme in such wise, as all other Gods must needes be cast down. Thus ye see what Moses meaning was. And the Scripture speaketh often after that maner, as though it graunted men their error. As if we should say, put the case, or admit: not that it is so in deede, but to come by degrees, to the thing that is to be proued. As for example: if we haue to doe with some Papist: to the intent wee may reache him according to his rawnesse, wee will say: Go to, in praying vnto God, let the one side haue Iesus Christ for their aduocate, and let the other side haue the Virgin Marie with the rest of their Heefaints and Sheefaints: and let vs see which is the better. For when a man comes vnto God, and seeth Iesus Christ before him: he is assured by the holy scripture, that it is Christs office to bee the meane betweene God and him, and to make intercession for him. And so, hee that prayeth in the name of Iesus Christ, is thoroughly sure that he goeth not to worke at all aduenture. But as for him that takes the Virgin Marie or any other patronne, he shall bee beguiled when he thinks himselfe most sure to be heard: for why, he hath no warrant. Now then, which is best? Wee speake after that maner to the Papistes, not that wee meane it is lawfull to haue patrones: for then should we abuse Gods name. It is said, that in praying wee must bring nothing of our owne head, but faith must be our foreleader, and it is as the key to open vs y gate. Neurtherlesse wee vse such maner of speache to the vnbeleeting and ignorant sort, to draw them by litle and litle. So then, Moses maketh not comparison of the God of Israel, as though hee had conceiued in his imagination that there was a swarme of Gods, and that euerie of them wrought according to his abilitie: No: he knew well ynough that there is but onely one God: but forasmuch as he sawe men ouershoot them felues in that behalfe: he saith that although all other Nations imagine themselves to receiue benefites at the handes of their Gods: yet notwithstanding, the God of Israel had vttered himselfe with such power, as he onely ought to bee worshipped, and men might well vnderstande that none reigneth but onely he, and that the government of heauen and earth belongeth to none but onely to him, and all men might see by the myracles which he had wrought, that all creatures are in his hande. That then was the

meaning of Moses.

Let vs marke further, that when the fathers of olde time, did by reason hereof despise idols and all those that worshipped them: God did shewe himselfe to them also, after a mightie fashion. Their saying is, where are the Gods that can doe like the God of Israel, which hath vttered such a mightie power? And in deede wee see no visible substance of God: but his will is to haue vs knowe him by his shewing of himselfe in his workes: that is the way that he will haue vs to conceiue him. Seeing then that God hath vttered his mightie power: it is our ductie to magnifie him and to worship him in such sorte, as wee desie all the idols that men haue forged to themselves, and laugh all the things to scorn that haue bene brought in by the world. For why, there is nothing but vanitie and leasning in them. But forasmuch as wee be not of sufficient capacitie to iudge of Gods workes, though they be present afore vs, ne can come right vnto him, except he giue vs thither by his worde: let vs learne to hold vs felues to this doctrine. Therefore whensoever God maketh vs to perceiue his mightie power: let vs bethinke vs of our owne rudenesse and infirmitie, and by and by take his worde to vs, to exercise vs therein. And let vs not play the Paynims and wretched Infidels, who are harping vpon y word God with their mouth, and in the meane runne trotting vp and downe knowing not what God is in deede. Let vs then followe the infallible trueth. And seeing that God hath reuealed himselfe vnto vs, yea euen in such sort as wee can not be deceiued nor beguiled: let vs learne to stay ther vpon, and to holde vs to it throughout. Let vs not bee so fond headed, as not to profite our felues by the benefites that God bestoweth dayly vpon vs, and by the which he will be glorified: let all superstition and Idolatrie bee beaten downe, and let Gods trueth haue full scope: let all inuentions of men cease, and let the world know which is the liuing God. Thus ye see after what maner wee must proceede: that is to wit, when wee once know God, wee must worship him, wee must goe to the perfection, which is onely he, and whatsoever is set vp on the contrarye side against him, it must bee brought to naught. For it is not possible for vs to worship God as wee should doe: except wee put all things vnder foote, which men haue forged and imagined in their owne braine. Wherefore let vs learne to exalt him in such wise, as nothing may impeach or darken his prehemience. And forasmuch as wee knowe not of our felues howe wee should glorifie God to yeeld him his deserued honour: let vs take his worde for our guide, and fetch light at his trueth which is in the holy scripture, to the ende wee may knowe that there is none but onely God to whom we ought to resort, and that it is onely he to whom wee must yeeld all praise and thanksgiving.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our fautes, praying him to make vs feele them better than we haue done heretofore, that we may returne vnto him with true repentance: and that

Psal. 115. 4. 8  
& Esa. 45. 16  
& Deut. 10. 7  
3. 4. & 32. 37  
& Ier. 14. 22

Deut. 10. 17.  
& Psal. 50. 1  
& Esa. 45. 21

forasmuch as our nature is so corrupted, we may fight without ceasing against our owne desires, and holde them in such awe, as we may seeke nothing at his hand but that which wee knowe that he alloweth and liketh off: not doubting but that in the meane while he will shewe himselfe bountifull towards vs in providing of all things for vs which are meete for vs and neces-

sarie to our saluation, so as we may learne to submit our selues to him, glorifying him, and giuing him thanks for all his benefices, in such wise as his bounteousnesse be not buried, but euery of vs acknowledge more and more howe much he is bound vnto him, and yeelde him praise for the same. That it may please him to graunt this grace, not onely to vs, but also, &c.

## On Fryday the x. day of May. 1555.

*The xxiiij. Sermon which is the fourth vpon the third Chapter.*

26 And the Lord God was angrie with mee for your sakes, and heard mee not, but said vnto mee, be contented, speake no more to mee of this matter.

27 Get thee vp to the top of Phasga, and lift vp thine eyes towardes the West, the North, the South and the East: and beholde with thine eyes: for thou shalt not go ouer this fordan,

28 But charge Iosua, and strengthen him, and imbolden him: for hee shall goe ouer before the people, & put them in possession of the land which thou shalt see.

29 And so we abode in the valley againt Beth-phogor.



Told you yesterday, how it was not any fleshly lust that moued Moses to desire to goe into the promised land, but a holy zeale, to the ende that y people might haue bene the better confirmed in the grace of God. And that it is so, a man may gather by this speache, where he desireth expressly to see the good Mountaine and the Libanus. For it is verie certaine, that Ierusalem & the Countrie about it, were neither the best, nor the fairest, nor the fruitifullest of all Iurie. There were other soyles, which were both richer and pleasanter also. And yet doeth Moses preferre Libanus and the good Mountaine before all the rest. And no doubt but he meaneth the Mountaine Morea. Wee see then that he rested wholly vpon the things that were spirituall, because God had reuealed vnto him that the Temple should bee buildd there, & that it was the place which God had chosen to bee worshipped and called vpon there. That was the cause why he set all his minde vpon it. And therefore let vs marke, that Moses desired not to enter into that land, to fill his belly there, or to liue in delight and pleasure there: but onely to stirre vp himselfe the more to knowe Gods grace, which he had tasted alreadie in spirit, and likewise to help the people by his example. Yet for all this, he is refused, howbeit not in such wise as if God had vterly reiected him: but as in respect that hee intended to chastise him by depriving him of a temporall benefice. And thereby we be yet more confirmed in the thing that was treated of yesterday: that is to wit, that albeit our affections be not alwaies wicked, yet they shall not alwaies be graunted vs, when God intendeth to humble vs. For sometimes we may haue offended him:

and he must be faine to cut vs off from his benefices. True it is that our saluation abydeth alwaies certaine: but as for our present state, it appeareth so farre as wee can see, in such that whereas God made vs to feele his fauour most abundantly and in verie large measure: we haue but a small peece of it. If this befall to Moses. let not vs thinke it straunge if God deale after the same maner with vs.

10 Nowe whereas Moses saith *That he was not heard*: it is to be referred to this speciall sute of his. For God doeth neuer quite shake off his faithfull ones when they call vpon him, at leastwise generally: for he is alwayes mercifull to them, and their praying to him is not in vaine. But yet for all that, he graunteth them not euery particular thing that they aske of him. It may so happe that a faithfull man, shall make some request in his prayer vnto God, (yea, for as was said yesterday, there is not a harder thing than to bridle our selues in such sort, as wee passe not our boundes: ) there may some such request (I say) slip from a faithfull man, as shall bee good in it selfe, and yet notwithstanding, God shall not vouchsafe to graunt it. Then is he not heard in that behalfe: but yet shall not his prayer bee vaine and vnprofitable. For though he obtaine not in that point: yet ceaseth he not to bee in Gods fauour, neither doeth God faile to regarde his necessities. So then let vs note, that all the prayer of Moses was not reiected at Gods hand, as though he had obtained nothing at all of him: but onely as touching that point, wherein it be-houed him to haue deniall at Gods hand. That is the thing which he meant here.

But it is said expressly, *That the Lord was angrie with him for the peoples sake*, as we haue seene Deut. 1. 37 alreadie heretofore. Wherein he meaneth not

Ezec, 18, 20

altogether to iustifie himselfe : but he doeth it to the end that the people should finde their owne fault, and humble themselues vnto God. If Moses had meant to vphold that he was not in any fault, nor blame worthy : he had couertly accused God. For is it written, that he that sinneth shall beare his owne punishment. Then must it needes bee, that Moses was not cleare : or else that God did him wrong in punishing him for the peoples sake. But I haue declared heretofore, that he glorified not God as hee ought to haue done. In deede this appeareth not by the storie: for it should seeme there, that he did his ducie as well as could be wished: but only God is the competent iudge thereof. Although Moses could not be condemned by his wordes, nor by any outward signe: it is ynough that God findeth fault with him, and auoweth that he yeelded him not his due honour. Ye see then that Moses was faultie : and that Gods banishing of him out of the lande of promise, was for his offences sake, so as he coulde not say that he had not deserued such punishment.

Why then doeth he lay the blame vpon the people? As I haide afore, it is not to cleare himselfe, but to make the people to knowe their owne euill dealing: yea and also to consider, that seeing Moses being so excellent a man, and a man chosen of God, did suffer such reproch and dishonour: they themselues ought to be the more cast downe. Thereby then the people is warned to thinke the better vpon their owne faulte. And in verie deede this offence of theirs was verie grievous and exceeding great. For we knowe that Moses had an earnest zeale to serue God, and that it was his whole seeking. Neuerthelesse the murmuring that rose among the people for want of water, was as a tempest to carie Moses away. Beholde, Moses is as a rocke, he is wholly fetled in Gods seruice : and therefore it must needes be that the peoples rising in vpror was with horrible violence, euen as if a rocke were shaken with some tempest. And so wee see that the people were vtterly destitute of all patience and as good as starke mad, and that it could not be but that the diuell possessed them, seeing that the fire of it did euen iudge Moses. Also this punishment of his sheweth how great the peoples offence was. What had Moses done? For his owne part he desireth nothing but to liue & die in glorifying God. And yet notwithstanding, God setteth a marke of infamie vpon him for all ages to see, in restraining him out of the promised land. Sith it is so : what punishment doe the people deserue, which were the cause of the mischiefe and the chiefe authors thereof?

Nowe to apply this doctrine to our vse, let vs take good heede that we driue not others to doe amisse, least the whole blame light vpon our owne neckes. Not that our thrusting of any man out of the way can quit him: for God will neuerthelesse correct him for it : but howsoeuer the world goe, we shall be gualue of al the sinnes that we haue occasioned. This ought well to bridle vs, to the end that no cause of stumbling proceede from vs. And besides this, let vs consider

that if God haue giuen vs gouernours that labour to discharge their duties: if we vexe them in such sorte as they swaue or start aside from the right way: wee shall yeeld account of it before God, and at the last his curse will light vpon our heades. Hereby all folkes are warned to liue simply & peaceably in obedience to their superiors, specially when they see them disposed to serue God: to the end that they may take courage, and continue & increase in goodnesse. And if we fall to raising of trouble and disorder: surely if they that haue committed but halfe a fault be corrected, wee shall bee double punished, and answer for all the inconuenience, as of a tructh wee deserue well to bee charged with it before God. Thus ye see what wee haue to marke vpon that speach, where Moses telleth the people againe, how it was for their sakes that y Lord was angrie with him.

Nowe let vs returne to the matter which wee beganne withall: that is to wit, that although GOD chastised Moses by bereauing him of a temporall benefite: yet was that no impeachment to his saluation. And so meaneth he by these wordes, *Be contented, and speake no more to mee of this matter.* In saying *be contented*: he doeth him to vnderstande that he hath wherewith to content him, forasmuch as God is still mercifull to him, & acknowledgeth him for one of his, and taketh him still as of his householde, & casteth him not out of his kingdome. Seeing that all these things abide vnto him still: hee sheweth him that he ought to rest without greening of himselfe ouermuch. And it is a very notable and profitable point: namely, that we ought not to be too sorrowful and grieued out of measure, so long as GOD bereaue vs not of the substance of our saluation. Wee heare what answer Saint Paule had, when he was afflicted, *yea and euen buffetted by Satan,* and God had cast him downe in such sorte, that he was as one at the point to bee troden vnder foot. Now he besought God to be deliuered from such temptations: but answeris made him at Gods hand, *Let my grace suffice thee.* GOD telleth him hee will assist him, but as for the comberance, he must beare it still. Therefore let vs learne to put a difference betweene the things that are of the substance of our saluation, and the appurtenances which are in deede the tokens of Gods loue and goodnesse, but yet may bee forborne of vs whesoeuer God thinketh good, whether it be to chastise vs, or to trie our patience, or to any other purpose, that he deale so with vs. As for example: the things y are of the substance of our saluation are these: that God forgie vs our sinnes, that he keepe vs vnder his protection, y he dwell in vs by his holy spirit, y the light which he hath giuen vs by his Gospel be not queched, & that we may take him for our father, to cal vpon him and to flee to him for refuge. So then, the substance of our saluation, is y the seede of faith abide continually in vs, that God guide & governe vs by his holy spirit, and that he make vs feele his goodnesse, so as wee rest there vpon. But yet for all this, many temptations may befall

vs yea euen such as may pluck vs back from calling vpon God. Not that they can shut vs quite out from him: but yet they may so comber vs, as wee shal not be able to resort to God so freely as wee woulde. Againe, wee shall be tossed with many sorrowes and many hartbytings. On the one side wee shall haue sickenesse, and on the other side pouertie: besides these, men shall doe vs wrong, and diuers other inconueniences, and to be thorte, wee shall in effecte doe nothing but pyne and languishe. In deede if God delt so mildly with vs, as wee might alwayes haue our mouthes open to prayse him, so as there were nothing but myrth and ease in our lyfe: wee should perceiue his loue the more playnely. But yet in the meane while, although wee be afflicted, although wee haue much anguise and griefe: yet doth the substance of our saluation continue still. What is to be done in this case? Let it content vs that G O D is our father. Although he handle vs not as wee woulde wishe, but rather cleane contrariwise: so as in steade of sweetenesse, wee finde bitternesse, and hee graunteth not our requestes at the first choppe, but hideth himselfe from vs in our afflictions, as if hee had forsaken vs, and getteth vs not meate and drinke at our pleasure: [finally] when all things faile vs: yet let it suffice vs that wee haue stil the warrant of our adoptiō, & that God ceaseth not to take vs and auoie vs for his children. These (say I) are the things wherewith we must content our selues, in such wise as all things else must be borne patiently by vs. And that is it which wee haue to marke vpon these wordes where G O D sayth to Moses, *bee contented.*

But the vnbelieuers haue not this prerogative: God shaketh them off quite, if they cry he getteth deafe eare to them, neither saith hee to them for their comfort, bee contented: but hee letteth them chawe vpon the bridle, so as they bee in horrible vniquitnesse and vexation, and haue not wherewith to aswage their sorrowe. For they beleeue not that God beareth them a fatherly good will, nor that hee receiueth them into his saour. So, now wee see more clearly the thing that I touched briefly before: that is to wit, that Gods refusing of the faithfull, is not an vtter reiecting of their prayers, as though their calling vpon him had not booted them at all: but hee graunteth them generally that which is good for their saluation. And as for in the rest, hee cutteth them out their morsels, so as hee graunteth them not whatsoeuer they wishe, neither were it for their wellfare that hee shoulde so doe.

Therefore must wee beare this lesson in minde, as wee may bee able to put it in vre: that is to wit, that if wee obtaine not all that euer wee faue: would at Gods hand: but that when we resort vnto him, he suffreth vs to linger still in our miseries & caletch vs not of our troubles at the first, so as we dragge our winges after vs as they say: we must be thinke vs of this, that wee must be contented. And why? for it is good reason that wee should yeelde to the

good pleasure of our God, seeing hee referueth this inestimable benefite and priuledge to vs, that wee be still mustered in the aray of his children.

And besides this, let vs assure our selues that God furthereth our soules health, in refusing to graunt vs the things that he knoweth to be vnmeete for vs. Wee see that diuers times hee granted y<sup>e</sup> disobedient their desires: but that was not to their benefite. It had bin much better for them to haue gone without them, and that God had sayd them flat nay of them. Contrariwise, when hee denyeth our requestes, and maketh vs to perceiue that it is not reason that our lustes shoulde raunge vnbridled, and wee haue all that our fancie runnes vpon: his making of vs to perceiue all this, is to our benefite. As for example, if a childe haue a sickle head, (as commonly all children lacke discretion) and desire his father some fond or euill thing: if his father let him haue his swindge lyke a goose: hee putteth the halter about his neck, by cockering of him too much. But if hee shewe him a grim looke, and make him perceiue that he is a light-headed boy, without wit or discretion: his child will be the better for it afterward, and this correction whereby his foolish appetite is repressed, wil do him good. Euen so doth God towards vs: for hee knoweth it is much better for vs to haue our lustes subdewed, than to giue them too much libertie. And that is y<sup>e</sup> cause why hee did so precisely deny Moses request.

Wee knowe that if euer man obtained fauor in Gods sight, it was Moses in especially aboute all other. For God did him the honor to shewe himselfe familiarly vnto him face to face, as a friend doth to his companion: for so doth the scripture it selfe report: and yet yee see his request was refused: [for it was sayd vnto him,] *Speake no more to mee of this matter.* Hee doth [as it were] threaten him. Now if Moses were thus dealt with: let vs vnderstand that wee ought not to take it too much to hart, if God deale roughly with vs nowadayes, and make no haste to succour vs, but rather that to our seeming the miserie increaseth dubble, after wee haue prayed vnto him. Let vs not thinke the matter str<sup>ange</sup>: for it shall turne to our benefite. To be short, let vs learne to beare all temporall corrections patiently which God sendeth vnto vs. Although our condition waxe woofe and woofe to the worldward, although wee haue a heauy burthen to beare, although wee haue many harde and grieuous things to indure: yet notwithstanding wee must come to this point, that so far as they bee but temporall chastisements, wee may well holde our selues quiet, for our saluatiō abideth stil vnappayred. And although wee obtaine not some thing which wee aske: yet must wee not thinke our selues vtterly barred from it, vntil our Lord shewe vs by some euident signe. As how? When a man is in trouble, hee repayreth vnto God, and criueth mercie, and yet hee findeth no reliefe, but in sted of easement hee findeth himselfe tormeted dubble. All y<sup>e</sup> hee gaineth by his calling vpon God, is that

Num. 11. 18.

Exod. 33. 11

his mercie is increased. But yet for all this hee must not be discouraged, but continue still in praying vnto God. And therewithall wee must consider thus: God knoweth to what end hee doth it. And his delaying to grant vs our request, is to shewe vs that although hee suffer vs to languish in our aduerfities: yet doth he not forget vs nor disdayne to be our father still, but onely teacheth vs to obey him and to be subiect to him. After that manner then must wee behaue our selues in praying. When it shall seeme that wee haue lost our time in calling vpon God: yet must wee still come backe to this comforte, saying: No, God sheweth mee that it is not meete for mee to aske whatsoever I thinke good, but that I must come and put my selfe into his hands with all humblenesse, to receiue what hee thinks good, and to holde all my desires in obedience vnto him. Seeing that hee sheweth mee this, it behoueth me to frame my selfe thereunto, and to take that to be best for mee which hee shall vouchsafe to send mee. Thus ye see what wee haue to remember in the text where God telleth Moses that hee wil not haue him to speake any more of his going into the lande of Chanaan.

Deut. 34. 7.

But yet for all that, he shewed him the land a farre off. And no doubt but that the sight of Moses reached beyond the ordinarie sight of nature, and beyond all that hee coule conceiue within kenning. True it is that in the end of this booke it is said, that euen in his old age, although hee was then sixscore yeeres olde, yet his senses were not appaired, but continued stil in their full strength. Neuertheless, when as it is sayd, that hee extended his sight so far, as that hee could view al the countreyes of the lande of Chanaan: [it is euident] that God gaue him sight about the power of nature. And all this tended to this ende, that Moses might bee assured, that Gods deliuering of the people was not to the ende to leaue them in the midway, or to leaue his promise vnperformed which hee had made to his seruauant Abraham. And his assuring of Moses thereof, was not onely for Moses owne sake, but also for all the peoples sake, to encourage the weaker sorte, that they might take hart to enter the more boldly into the possession of their inheritance after his decease, not doubting but that God would still reache them his mighty hand. That was the cause why this great sight was giuen to Moses. And wee must not maruell that God shewed him the land of Chanaan after that sort: seeing he had alreadie reueiled mount Sion & Morea vnto him in spirite. Moses then was confirmed by all meanes, not for himselfe onely, but chiefly for the edifying of the people. Here by the way wee bee taught, to receiue such taste of his grace as hee giueth vs, though wee haue but some little feeling of it, and inioy it not yet to the full. Moses standing vpon the toppe of the mountaine, saw the land a far off: it behoueth him to stay there, and to thanke God for that sight. Lykewise sometime God will make vs to feele his grace very slenderly, at leastwise in respect of our desire:

for we would sayne haue our fill of it, wee would haue him to giue it vs more plainly: but that would not bee good for vs. Why? Sometimes wee might not call vpon him: but all things ought to be submitted to his will, Yet notwithstanding, we may chauce to see some little sparke of Gods grace a farre off, or else perhaps hee will make vs to feele it: but that shall bee so slenderly, as it shall seeme that his intent was but to prouoke our appetite, and to whette our wit, and not to content vs.

But yet must wee bee contented to receiue whatsoeuer hee giueth vs. Although our fleshe would eary vs further: yet must wee reframe our selues as prisoners, and in so doing followe the example of Moses. For if Moses had bin lyke to such as are impatient and fall to stryuing against God: hee would haue held skorne to go vp into the mountaine. It is to much purpose (would hee haue sayde) for mee to goe breake my shinnes in climbing vp this hill, to goe see the mooneshine in the water. I can forbear such a sight. After that fashion would they deale, which are not yet come to such meekenesse, as to bee as lames and sheepe. But Moses shewed well, that notwithstanding that he was the shepheard of the people, yet was hee also a very sheepe in deede, so as GOD might guide and gouerne him as hee listed. When hee sayd to him, get thee vp into the hill: hee knewe hee should haue no more but a sight of the land, and that the same sight should be a renewing of his griefe, so as hee should sigh at it and might say, Alas I am banished from the possession of this good land, which I see before my face: my desire is but to make a steppe ouer this Iordan, and I am forbidden it. He knewe this. Yet notwithstanding forasmuch as God had commaunded him, hee receiued his grace, yea and hee receiued it with such affection, as hee replied not to the contrary. Not that hee coule not haue founde in his hart to haue had it otherwise: but for that hee did thrust his owne will vnder foote, to the ende that GOD might haue the whole maisterie of him. Therefore let vs learne to bee meeke. When our Lord is so minded to bring vs vnder awe, and graunth not the things that wee coule lyke of: let not vs on our side refuse or disdeine the small taste of his grace which hee giueth vs, waiting till hee giue vs a larger discouerie and fruition thereof. For in this worlde wee must bee exercised after that maner: and we must apply al our indeuer therevnto. In somuch that if GOD giue vs no such knowledge of his grace as wee may holde it (as yee would say) in our hands: or as wee may haue our fill of it: or as wee may triumph in it: yet must wee call vpon him still, And if he giue it vs droppe by droppe, and therewithall wee haue store of griefe and sorrowes, [so as we might say,] what will become of this? why doth not GOD admitte me more familiarly vnto him? Why doth hee not enrich mee with his goods? why doth hee not bestowe his benefites vpon mee in greater measure? when wee bee in such case, wee must come to this point, [that



[that wee may say,] hee dealeth no worke with mee than he delt with Moses. So then let vs patiently accept this maner of Gods dealing, which he vseth to humble vs: and in the meane season let vs not forbear to hope further. For if wee perceiue not out of hand whither wee tend: let it suffice vs that God sheweth vs a farre off, the good which hee hath prepared for vs. And if wee haue not the fruition of it in this world: let vs be contented that he hath layd it vp for vs in heauen, and that it can not faile vs there: as in very deepe the land of Chanaan was vnto Moses as a signe and sacrament of the kingdome of heauen: and yet hee did but see it a farre off. Neuerthelesse, howsoever the case stode with him, hee had still a warrant that God would not bereaue him of his inheritance in heauen. That was the poynt that hee rested on: and so must wee doe too.

Hee addeth *that he must instruct, strengthen, and incourage Iosua, for it is hee that must leade the people of Isracc.* Hereby the obedientnesse of Moses is yet better warrant: d vnto vs. For how many are there to bee seene, which would be loth to imploy themselves in dooing the thinges that God commaundeth them, vnlesse G O D gaue them the honor as well as the charge? But Moses resigneth the honor and dignitie that hee had receiued: God putteth him out of office. Hee should haue bin the leader of the people, to bring them into the land of Chanaan, and ye see hee is depofed from his office with dishonor and shame. Now had hee bin as one of these worldlings which know not what it is to giue ouer themselves playnely vnto God: or had hee bin as a number are, who being carryed away with ambition and vainglory, will alwayes needs be had in estimation: hee would neuer haue yielded to doe any thing to Iosua. But behold, God telleth him here, thou must resigne thy state to Iosua, and thou must instruct him, to the end hee may be set in thy place: and knowe thou that hee is worthe to bee my lieutenant, to leade my people into the possession of their inheritance. Sith wee see that Moses was ready hereupon to giue ouer his authoritie, so as God should bereaue him thereof, and yet hee himselfe not onely bare no grudge to Iosua his seruant when hee saue him exalted in his roome: but also instructed him, and sought to surrender his owne gracious giftes vnto him, as if hee should haue plucked all the good out of his owne hart, to haue sayd vnto Iosua, take here that which belongeth vnto thee, to the intent that all may redound to the welfare of the people, and I henceforth become as a poore naked man: sith wee see (say I) that Moses was at that poynt: haue wee not an euident prooffe that hee regarded not himselfe: and that hee sought not any thing else but that God might be glorified? and that when hee had finished his course, the people might still haue a faithful man to guide and gouerne them? Specially seeing that euen in his lyfetime, when hee saue Gods grace flourish and increase in a meane person which was fet inpreheminence ouer him, hee not onely en-

ued him not, but also was willing to helpe & further him, that hee might be able to execute his charge when hee were succeeded in his place? This verily is written in commendation of Moses: but it serueth also for our instruction, to the end wee may learne to submit our selues to our God: that whensoever he listeth to exalt others in our place, wee may be glad of it, wishing that the same may redound to the benefite of y people, and induoring to helpe those whom God hath chosen and elected, so as hee may alwayes reigne & gouerne, and that whensoever it pleaseth him to exalt men, it may suffice vs that hee be glorified in them, and none of vs be selfewilled in that behalfe, but all in generall seeke the maintenance of the whole body of the Church in her state, and the benefite, welfare and prosperitie of the same. Thus yee see what wee haue to remember vpon this text.

Furthermore let vs mark also, that whereas Moses is commaunded to strengthen Iosua: therein God sheweth vs the effectuall working and force of his worde. The incouraging of a man, specially to so excellent a worke, is no small matter. And by what meane is that done? By good teaching, and by holy exhortations. Thus are there two thinges to be noted in effect. The one is y such as are set in authoritie haue neede to be instructed and strengthened, that they may be able to doe their duetie. The second is, that Gods word hath this vse and propertie to frame those which els should be vnmete, and to strengthen them when they be weake: and to be short, to make them fit in all poyntes to execute their office, and whatsoever is appoynted them by God.

Therefore let them that are called to any charge or authoritie looke wel to themselves. For they be not abler men than Iosua was, who had done a notable act already now forty yeeres agoe, in outstanding the rebellion of the whole people, notwithstanding y they would haue stoned him, and that he saue so great, and (as ye would say) so infinite a multitude against him, which was not of an hundred men, neither of rascalles, or of no estimation, but there were more than sixe hundred thousand men that did set themselves against him: and yet for all y hee bare out the brunt, with inuincible constancie, and maintained Gods quarell. Iosua had done this deepe fortie yeeres afore: and yet notwithstanding he is faine to be encouraged stil, he is faine to receiue newe instruction, hee is faine to be confirmed yet better and better. Now the, what shall those do which are as fillie beasts, & can doe nothing? If a man examine them thorowly, although there be some good feede of vertue in them, alas, they come farre shorte of the perfection that was in Iosua. Then if they cannot finde in their hartes to be taught, and to be strengthened that they may the better serue God: are they not worthe to be put to reproof, so as they may not discerne what vprightnesse and iustice meane, but commit so greiffe crymes as euen litle children may laugh them to skorne, and all the worlde bee ashamed

ashamed of them? Thus much concerning the first point.

Wherefore let them  $\bar{y}$  are called to any charge, whether it be to  $\bar{y}$  ministring of Gods word, or to the executing of Justice as touching earthly gouernment, or to be maisters or fathers: let them all (euery one in his owne vocation) vnderstand, that they haue neede to bee instructed, or else that they cannot furnishe out the place to performe their dutie. Let that serue for one point. Now were this well obserued: wee should not see so many skornefull persons as there are. For vnder color that a man is aduanced to some authoritie, he may no more be spoken to: for hee cannot bee but wise ynough, seeing he is in authoritie. But it is cleane contrary, as we see here, and as God hath also well shewed, in that hee hath giuen Kings a speciall commaundement to haue the bookes of his lawe about them, as wee shall see in due place hereafter.

And now must we also note the second point, which hath bin touched already: that is to wit, that if we purpose to be wel taught, if we purpose to bee confirmed, if we purpose to be wholly disposed to doe the things that our dutie requireth: we must repaire to Gods schoole. For hee hath giuen the power and efficacie to his worde, not onely to teach vs to knowe what is good, and to giue vs wisdom and skill: but also to make vs strong to goe through with our affaires as wee ought to doe, so as we be able to withstand alleuill, and to ouercome all the stoppes and lettes which the diuill shall thrust in our way. To bee short, to the end wee may be able to compasse all things well, and to goe through with the things that God commaundeth vs: let vs bee ready to harken vnto God, and be willing to receiue instruction by his worde. And it is certain, that if wee haue that, it will neuer faile vs, for it is a good scholemaister. But (as I said) it is good reason that men should continue in their beastlynesse, and that GOD should discouer their shame, when they will not submit themselves to him, but are so stately that they thinke it a needelesse thing to be taught, because they be no young children any more. Alas, that is euen the very cause why god withdraweth his blessing from them. But contrarywise, let vs doe as Iosua did. If God bee so gracious vnto vs as to teach vs: let vs bee ready to receiue instruction, and then shall we be inuincible. Albeit that Satan doe practise all that euer he can against vs: and albeit that the wicked bee as barres to stop vs, so as by all lykelyhoode wee can not set forward one step, no nor stirre one finger: yet shall wee bee strengthened by the power of God, so wee followe the order that is the wed vs here.

Now for a conclusion, it is sayd of Moses and the people, *that they abode in the valley ouer against the Temple of Pheor.* For *Bethpheor* is as much to say, as the house of  $\bar{y}$  Idole Pheor: and the word *Houise* is put for a *Temple*. This is not set downe for nought: for it was Gods will to ad this as the vpsith of condemnation vnto Moses, that hee was faine to haue the Temple of an Idol continually before his eyes, He was chosen to leade the

people of Israell into the land of Chanaan. And it is certaine that hee himselfe murmured not against God, ne letted the people from comming there: but yet for all that, when it came to the point that hee should haue made the water to come out of the rocke, he went not to it cherefully, but was (as yee would say) ouergreued in his minde, so as he gaue not glory vnto God, By meanes wherof whereas Gods seruice should haue bin set vp in the lande, and whereas there should haue bin such a melodie in calling vpon his name, as al superstitions should haue bin rooted out, and as all the things that had bin shewed him in the mountaine should haue bin put in practise, that Gods maiceste might haue bin seene shining in the midst of the people: in stead of hauing so goodly and (as ye would say) angelicall order: he is faine to tary hard by a temple of Idols, he is faine to see himselfe as it were defiled with it, he is driuen to beholde the abominations that were dayly committed by the heathen as it were in despite of God, he is driuen to see the true religion ouerthrowen: and this could not bee but a great heartbreaking to him, and worke a terrible vexation in his minde. Now vpon this example wee haue to gather, how it is not for naught that our Lorde causeth vs to see things that ought to offend vs and to cast vs into great heauinesse. And why? For we be not worthy to see his seruice thoroughly in good order, and to see his religion purely and soundly obserued, so as he might bee worshipped with one common consent throughout all the world. We bee not worthy to inioy such a benefite. For the full perfection of all felicitie that wee can haue in this world, is that GOD be serued and honored, and that in such wise, as all superstitions, abuses, and all other things that may corrupt his seruice, bee layde downe. But for examples sake, we see at this day how God mingletly many of his faithful ones among the Papistes, where they be faine to behold abominations dayly with their eyes, and are held in so strait bondage, as they dare not open their mouths to speake against them. They see Gods temples turned into no better than brothhouses, and fraughted with so fowle and filthy baggage, that it were much better that Temples or Churches were neuer spoken of, than to haue such as are in the popedom. But yet this are  $\bar{y}$  poore faithful ones driuen to behold. And why? For they be not worthy to see such reformation as they desire, God intendeth to humble them, and hee knoweth to what ende. And least wee should perke vp above other men to say, heere is no corruption: alas, what are we? Though there be not open Idolatrie among vs, is there not a horrible cōtempt of God by swearing, and a rebelling against his worde: is there not such a beastlynesse to be seene in a great number, as it were much better for them to become Turkes and Heathen men, than to pretend the name of Christianitie which they abuse so shamefully? Are they not seene to bee manifest despisers of God, and to bewray themselves in such sorte, as euen little children may discern

erme it? Now then sith wee see such corrup-  
tions among vs: let vs vnderstand that they bee  
the rewards of our sins. And therefore let vs be-  
waile our case, assuring our selues that Gods suf-  
fering of such minglemangle among vs, is to  
make vs perceiue that wee deserue well to be so  
intangled. Yea, which woofe is, wee see this  
come to passe, euen where the Gospel was pure-  
ly preached. Is not the hellish corruption of the  
*Inuents* returned againe? Doth not the worlde  
see how idolatrie is set vp againe by it? And think  
wee that this is happened without Gods iust pun-  
ishment? Now therefore let vs looke well to  
it, that lyke as it was Gods wil to humble his  
seruant Moses and al the people, by facing them  
with the temple of a cursed idoll: so lykewise  
nowadays, sith wee see so great corruptions,  
sith wee see religion disguised, sith wee see on  
the one side idolatrie, and on the other side losse-  
nesse and occasion of stumbling: let vs vnder-  
stand that all this cometh through Gods iust  
vengeance, by reason of our sinnes. Wherefore  
let vs humble our selues and mourne, vntill it  
please God to set al things againe in such order

and plight, as wee may all call vpon him with  
one common accord, forasmuch as the same is  
the ende wherunto hee hath set vs together,  
and for the which hee hath redeemed vs so  
deerely with the blood of his sonne.

Now let vs kneele downe in the presence of  
our good God with acknowledgement of our  
sinnes, praying him to mortify them more and  
more, that wee may learne to be so subdued, as  
our whole seeking may be to obey him, and to  
glorify him in all things that hee listeth to doe,  
and that in the meane while we may not be wed-  
ded to our owne affections and fleshly lustes, but  
that although wee haue neuer so many incom-  
merances in this worlde, & neuer so many meanes  
to turne vs from the right way: yet notwithstanding  
wee may goe through with the course of  
his calling, vntill hee haue deliuered vs from  
all Satans trappes, and from all things that hee  
ferthet afore vs to make vs turne head, and to  
hinder vs from going forwarde to our saluati-  
on, euen till wee bee come thither. That it may  
please him to graunt this grace, not onely to vs  
but also &c.

## On Wednesday the xv. of May. 1555.

*The nineteenth Sermon which is the first vpon the fourth Chapter.*

**N**OW then O Israel, hearken to the ordinances and Lawes which I teache  
you to doe, that yee may haue and goe in and possesse the lande, which the  
Lord God of your fathers giueth you.

2 Ye shall not adde anie thing to the word which I command you, nei-  
ther shall yee take anie thing from it, to intent yee may keepe the commaunde-  
mentes of the Lord your God which I commaund you.



He conclu-  
sion y<sup>e</sup> Mo-  
ses maketh  
here, is wel  
worthie to  
be marked:  
for it maketh  
for the mat-  
ter whi-  
ch hath bin  
expounded  
heretofore:  
that is too

wit, that wee haue neede to bee prepared to the  
obeying of our God, because wee bee disobedient  
of our own nature, and our affections drawe  
contarie to his wil, insonuch that whereas  
hee will haue vs to walke vprightly, there is no-  
thing but vtter lewdnesse in vs. Againe, if wee  
happen to haue any good disposition & desire to  
walke after Gods commaundementes: wee start  
away incontinently in the turning of a hand, and  
there is no constancie in vs towards any good.  
On the other part, wee haue a sorte of foolish  
dotages, which cary vs away, so as wee will

needes bee euer disputing with God, yea and be  
wiser than hee. Therefore haue wee neede to be  
subdued and humbled by al means, or else God  
shall neuer be able to welde vs. For this cause it  
is sayd, that the people heard not the lawe pub-  
lished vnto them one day onely, but that they  
were often times purin minde of it. And that  
forasmuch as they were stubborne, GOD had  
subdued them by many chastisements, as by  
leading them about in the wilderness the space  
of fortie yeeres, to inure them to obedience:  
and by trying them diuers wayes, to reach them  
that it was no resisting of such a maister.

After that Moses hath treated of all those  
things: hee sayth, *Harken now O Israell, what  
I tell thee in the name of God.* As if hee should  
say, it is time now or neuer for you to begin to  
walke in obedience, that yee bee no more lyke  
wilde folke as yee haue bin, that yee giue not  
head to your wicked lustes, that yee bee not so  
fierce as to shake off Gods yoke, and that ye stick  
not to your owne fond inuentiones which make  
you to runne astray: but that yee beare well in  
minde whar yee haue indured. For if yee can-  
not yet bowe your neckes to submit your selues

to your GOD: in this ende hee must be faine to breake you, if ye will not beare. *Now heere yee his voyce*, sayth hee. and wee must apply this to our vse. That is to say, Seeing it is now a great while agoe since wee began to heare the worde of God: wee must not be still as young nouices, we must not be like the young bullockes or Steeres which cannot yet skill what it is to beare the yoke: but wee must bee thoroughly acquainted with obeying. If they that neuer were taught Gods truth be wilde-headed and cannot finde in their heartes to fooke at the first, but runne gadding heere and there after a number of worldly vanities: it is not to be wondered at. True it is that that shall not serue to excuse them: no surely: for seeing that God hath created vs to the ende to serue and honor him: wee ought to giue our selues wholly vnto him, euen from our mothers wombs.

Neuertheless if wee be somewhat straunge for want of teaching: it may be borne withall among men. But if at the end of twentie yeeres, when wee haue had our eares continually beate[n] with the Gospell, so as GOD hath spoken vnto vs early and late, and [cryed out vnto vs] to waken vs: wee abide still at our Abse, and wot not what rule or doctrine meaneth: must it not needes be sayd that wee be of too vntowarde a nature? Yes: and that is it which the Apostle meaneth in saying, yee ought by this time to haue bin great doctors in respect of the time that yee haue gone to school: and beholde yee be still rawe and vnlearned, so as it shoulde seeme that GOD neuer spake to you. According then to the time that God of his grace shall haue bestowed in teaching of vs by his worde: let vs learne to yeelde our selues the more teachable, and to shewe that he hath not lost his labor, but that we haue profited well in his schools. And this poyntech at vs in especially. For howe long time hath the Gospell bene preached among vs? so as wee heard nothing else every day, but what Gods will is. Nowe then, it is good reason that wee on our side should not be so straunge, but that wee shoulde consider, that wee ought not to be still newe to beginne, in the things that haue bene tolde vs so often already. And againe wee must profite also as well by chafuementes as by teaching. If GOD haue humbled vs in any wise, because hee seeth that wee cannot otherwise bee subdued vnto him, so as hee hath tamed one with sickness, and another with pouertie, after what fashion fouer GOD hath made vs to feele his hande: let vs looke well to it that wee profite our selues thereby, and that this word *Nō* which Moses vseth there, be wel printed in our hearte and minde. So that if wee haue bin ouerfeene, if wee haue not at the first bin so well disposed to liue as it becometh vs, if wee haue not bin so forward as wee ought to haue bin in running to our God when hee hath called vs: at leastwise let vs not continue so hardhearted and stubborn to

the vttermost.

But nowe let vs see in effect what Moses requireth here. *Hearken O Israel* (sayth he) *to the ordinances and statutes which I teach thee to doe, that thou mayst liue and enter into the land which the Lorde thy God giueth thee, and possesse it*. Here Moses declareth that our lyfe shall alwayes be full of disorder and confusion, vntill wee haue yeelded so much authoritie vnto God ouer vs, as to haue the [whol]e guyding of vs, and that wee haue made our account to rest simply vpon his worde. To be shorte, wee be taught heere, to rid our selues of all selfe-weening, and that when the case concerneth how to liue well, wee must not step to it vpon our owne head, and after our owne fancie, to say, this seemeth good to mee. Whereat must wee then begin? At learning, as Moses declareth. And therefore hee that giueth eare vnto God, to receiue whatsoever is tolde him from him, shall be well learned. But on the contrary part, vntill such time as wee haue heard our GOD speake, and that hee haue performed the office of a teacher towards vs: it is certeine that our life shall be quite out of order. Wee may well flatter our selues as ignorant wretches doe, who beare themselves in hand that the worlde goes as well with them as is possible, when in the meane while they be no better than bewitched, so as ther is neither wit nor discretion in them. Ye see then that the thing which wee haue to marke vpon this text, is that if wee meane not to leade a disordered lyfe, and such a one as God vtterly mislyketh: wee must hearken vnto him. And heere it appeareth of what value good intents (as they terme them) are: whereof I will treat more at length anon. For if it behoue vs to heare God speake, before we lift vp one foote to goe forward: what will become of vs when euery of vs is wedded to his owne fancie, and when our lustes are so wilde? Doth it not appeare that God refuseth all such things in one worde? Againe, Moses telleth vs that God on his side, will teach vs faithfully, soundly, and perfectly: conditionally that wee refuse not to be ruled by him and to obey him. And hee vseth mo wordes than one. For he could haue sayd, hearken to the Lawe, or hearken to his commaundementes: but hee sayth, hearken to his statutes and ordinances. And in other places he fettereth downe *Statutes, ordinances, commaundementes, and rules*. This is not a superfluous speach, but it serueth to expresse the better, that it is long of none but our selues that wee be not well and faithfully taught. But what for that? Men are so lustic, as they cannot temper themselves to the simplicitie of Gods worde, to say that it shall suffice them to be gouerned by God, and to receiue whatsoever is set before them in his name. Men cannot abide such modestie: but are alwayes itching after their owne inuentions, and yet in the meane while doe still arme themselves w<sup>th</sup> startingholes: according as wee seee nowadayes a number doe grane the holy scripture to be good, but they say also the it is expedient to supply what they want: & y<sup>e</sup> is a cursed

curfed blasphemie, inasmuch as it accuseth God of ouersight, or else of eniue, for not setting downe all that is requisite to our saluation. But yet shall this saying holde, spyte of all the world, that the lawe of God is a full and perfect doctrine wherein there wanteth not any thing; and that if our lyfe bee ruled thereafter, it is certeme that there shall no fault bee able to be found in it: and that wee cannot walke after that manner, but that if the world condemne vs, God will not faile to allowe of vs: and that ought to be enough for vs.

But herewithall Moses sheweth the ende also why hee taught the people: not to the end that every man should knowe what was good, and then make no further account of it: but to the end that their lues should be answerable thereunto. God then setteth vs downe a doctrine of practise as they say. And therefore it is not enough for a man only to knowe Gods word, but hee must also be transformed into it by beholding it as Gods image, as Saint Paule speaketh thereof. To what ende then doth God speake vnto vs; not to the end we should but nod at it or listen with our care to it, to ratify his sayings by speech or by signes; but to y end we should giue prooffe by our whole lyfe that hee is our father and maister, and that hee hath all preeminence ouer vs; and that whereas wee bee his creatures, wee bee his children too. Let vs marke well then, that our conning hither to heare Gods worde, must not bee to goe away as wee came: but if our life bee changed, and that wee haue learned to frame our selues according to that which God hath tolde vs: that is the very right vse of it. Otherwise wee doe but vnhalowe Gods worde, and wee shall be found guiltye of high treason towards him, for disappointing of the operation thereof. But what? So little is this obserued nowadays of such as name themselves Christians: that in stead of performing the things that are commaunded them, they vouchsafe not to come where they may be taught one worde, but which woofe is, doe shunne all learning.

There are to be seene which can brag well enough that they be saythfull; and yet there nedeth none other tryall to knowe what they bee, than their manifest despising of Gods woorde more than the Turkes or Iewes doe. For these haue yet some reuerence of religion, but the diuels that are among vs, come to sermons lyke dogges and Oxen, without any honestie or modestie.

Other some come thither to sleepe, so as it should seme that their meaning is to spite God openly and to spit in his face: it should seem that they be desirous to shew some signe of their leawdnesse and beastlynesse, how detestable they be. To be short although they speake it not, yet doe they beare a marke in their foreheades for all men to beholde with their eyes, that they seeke to deface Gods glory to the vtermost of their power. Another sorte doe make countenance to hearken, and yet make but a flammie of it (as they say). For what shall a man

finde in all their life? Nothing but desperate disobedience. But yet for all that, Gods worde hath not changed his nature. Wherefore if wee looke not about vs to frame our selues accordingly thereunto, wee must needs come to account, for desyling so holy a thing, which GOD hath ordeyned to so worthe and noble an vse.

And herewithall Moses addeth, that God requireth not any thing at our handes in respect of himselfe, or for any profite that he shall haue by it, but for our owne welfare. *To the ende (sayth hee) that thou mayst enter into the land that is giuen thee for thine inheritance, and possesse it.* Herein Moses protesteth, that God looketh not for any reward at our handes, for hee hath no neede of any thing; but it is for our profite, that hee would haue vs to serue him. Hee could we ynough forbear vs: but yet is hee desirous to haue vs, and hee would that wee should suffer him to gouerne vs. Seeing then that God in all respects sheweth such loue and regarde of our welfare: are we not woofe than wilde beastes if wee bee still hard to yeelde, and cannot finde in our hearts to come to him but against our wiles? If God should but onely commaund vs after a precise fashion, yet were we bound to do wht' ouer he biddeth vs; yea and although hee should vse the greatest rigour that could bee, yet might not wee refuse to doe our dutie towards him. But hee forbearth that authoritie of his, as though hee yeilded vp some part of his right, and vseth another maner of speech, [as if hee should say,] you owe mee all things, for yee be mine: and yet for all that, the seruice which you doe mee shall be accepted in so good woorth, as yee shall perceiue that I take yee for my children, yee shall feele my gracious goodnesse and benefites in all sortes, and to be shorte yee shall not loose your labor. Seeing then that God stoopeth thus vnto our rudenesse: ought not wee to be rauished at so great goodnesse? And although we had all the lettes in the world against vs sought it not to ridde them all quite away? Otherwise, what an vnthankfullnesse were it?

Therefore let vs learne, that whensoever God matcheth promises with his commaundements: it is to win vs by gentlenesse, because hee seeth vs so slowe as is pitifull, and therefore he allureth vs as a father that flattereth his children as ye would say. That is the y thing which wee haue to gather here.

Now if wee consider this lesson well: wee shall not say as the Papists doe, That seeing God promiseth reward to such as shall haue serued him, it appeareth thereby y we deserue, and that God is as well bound vnto vs, as we to him. But cleane contrariwise, Gods promising vs, to doe vs good, is not for that our seruice can deserue aught at his hand, nor for that hee is or can be beholden to vs for any thing: but his shewing of himselfe so freharted towards vs as to forbear his owne right, proceedeth of his owne free bestowed goodnesse, as I haue declared

afore. Surely the Papiſtes doe well ſhew themſelves to be puffed vp with diuiliſh pride, when they preſume after that ſorte to abuſe Gods fatherly goodneſſe. He could doe no more, except he ſhould make vs cockneyes as I haue ſayd already: and yet notwithstanding, mortal men which are but carion and dung, fall to aduancing of themſelves and ſay it is a token that God is bound vnto them. Now then let vs beare in minde, that the promiſes which GOD ſeteth afore vs to prouoke and incourage vs to doe him ſeruiſe, ſerue not to ſhew that he oweth vs any thing, or that we can deſerue aught at his hand; but they be a record vnto vs of his free beſtowed goodneſſe, inſomuch as hee byndeth himſelfe to vs of his owne good will, notwithstanding y hee can not be any way indebted vnto vs.

Moreover it behoueth vs to marke that in ſpeaking, Moſes ſeteth y lawe in the firſt place, to the ende to leade the people yet further. For by the lawe wee knowe our dutie and how wee ought to liue: that is to wit, that wee ought to loue God with all our heart, with all our minde, with all our affections, and with all our powers: and that wee ought to loue our neighbors as our ſelves. Now when wee once know this: we muſt fee whether wee be able to doe it or no. But ſo vnable is any man liuing to diſcharge himſelfe thereof: that we cannot ſo much as ſtirre one finger to begin it. Therefore are wee all guiltie before God. And what is there to be done? We muſt flee for refuge to his grace, and therewithall beſeech him to be mercifull to vs in forgiving vs our finnes: and moreover to vouchſafe to reforme vs forſomuch as hee ſeeth that wee be not onely weak but alſo vtterly vnable to doe any good, becauſe there is nothing but corruption in vs: And finally that when he hath made this lawe to be preached vnto vs, hee vouchſafe alſo to ingraue it in our hartes, and to giue vs ſuch a minde as wee may ſeek to ſerue him. This is the manner of proceeding which wee haue to beare in minde, in that it is ſayd that the lawe is preached vnto vs, to the ende wee ſhould ſerue our God: as in deede the ende whereto it tendeth is to ſhewe men what they ought to doe.

Nowe herewithall let vs examine all our owne abilities, and wee ſhall finde out ſelves ouerwhelmed, and that wee be all of vs curſed and damnable, if God added not a remedy to drawe vs out of the curſe which the lawe bringeth vpon vs. And therefore Saint Paul ſheweth that if men will needes holde themſelves to the lawe, they ſhall be damned without any further hope of ſaluation. And why? for it is written, hee that doth theſe things ſhall liue in them. Now then (ſayth Saint Paul) let euery man looke into himſelfe, and examine his whole liſe: is there any man that is able to vaunt that he hath fulfilled Gods lawe? No, wee be all diſobedient. Seeing the caſe ſtandeth ſo, there is no more liſe in the Lawe; but wee muſt rather flee to the free forgivingneſſe of finnes, and ſpecially beſeech God to giue vs power to doe that which we can not. And ſo whereas the Pa-

piſtes doe make themſelves drunken with their diuiliſh imaginations of meritorious works and ſuch other lyke things: let vs vnderſtand that after our Lord hath allured vs by gentleneſſe, he addeth a ſecond grace: which is, that albeit we be not able to performe his commandementes throughly in all reſpectes, yet he beareth with vs as a father beareth with his children, and impueth not our finnes vnto vs, but receiueth our halfe ſeruiſes as though they were whole and perfect, not for any worthineſſe that he findeth in them, but becauſe he purpoſeth to play the father with vs. Marke that for another poynt.

Besides theſe, there is a third grace which hee vſeth: which is, that he ingraueh his lawe in our hartes, inſomuch that whereas he ſeeth our hartes to bee as hard as ſtone or ſtithies, hee maketh them as ſoſt as fleſhe, and meeketh them y they may be obedient. And hee not onely prepareth vs after that maner to ſerue him: but alſo giueth vs diſcretion, power, and performance. Sith wee ſee this, let vs put all meriting or deſeruing out of minde, and let vs not be ſo preſumptuous as to aduance our ſelves any way: but as wee haue iuſt cauſe to abate our ſelves, ſo let vs w all humbles giue the glory vnto god. Thus ye ſee what we haue to do, y we may take profit of y doctrine cōtained here.

And immediately heretoone Moſes addeth, *That men muſt purely and ſimply followe the doctrine ſhat hee commandeth, without putting any thing to it or taking any thing from it. To the intent (ſayth hee) that yee may keepe the commandemens of your God which I inioyne you.* Before wee proceede any further, we muſt marke the authoritie that Moſes taketh to himſelfe in this text. Hee had ſayd heretofore, *I teach you:* and now hee ſayth, *I inioyne or command you.* And why is that? To ſhewe that hee ſpeaketh not in his owne name, but as ſent fro a greater maſter, in reſpect wherof it is meete that every man ſhould wholly ſubmit himſelfe to him without gaineſaying. And here wee ſee how all true ſhepherdes ought to behaue themſelves, and all ſuch as haue charge to preach Gods worde, or haue the government of the Church: that is to wit, they muſt be ſure that God hath ſent them, ſo as they attempte not any thing of their owne head, but ſpeake as in the name of God, and vtter all their ſayings as on his behalfe. Being once at that ſtay, then muſt they alſo maintaine Gods maiesty, and deale in ſuch wiſe as the doctrine may be receiued with all reuerence, and no man ſtep vp to incounter it. To be ſhorte, there are two things requiſite in all good ſhepherdes. The one is, that for their part they muſt not burden men with any tyrannie, nor inuent lawes to tye their conſciences, thereby to bring them in bondage, nor forge any doctrine vpon their owne head, but faithfully deale forth the things that are committed vnto them. Haue they that? Then let them aduance the thing which they know to proceede of GOD, ſo as they ſuffer not the heavenly doctrine to be ſcorned, but ſhewe men that they ought to reuerence GOD, and to ſubmit them-

2. Cor. 1. 3.

Phil. 2. 13.

Matt. 22. 37

1. Cor. 15. 56  
Ro. 3. 19. &  
4. 15. & 6. 14Leuit. 18 5.  
& Ro. 10. 5.Rom. 3. 19.  
Rom. 9. 1. 3.  
& 10. 4.

themselves to his word, and let them withstand all softness that vaunteth it selfe against him. After which manner we see how God strengthened his Prophets, telling them that they must not passe for any mans greatness, nobleness, or ought else, but rebuke the Mountaines and set themselves against the Hillles: that is to say, let them not shrink for men, but let them shewe y<sup>e</sup> word which they bring, and which is committed to them, as if it were Gods roayll mace, at the which all creatures ought to stoope and to bow their knees. Ye see then that all ministers of Gods word ought to seeke those two things.

But yet for all that, wee see the cleane contrarie. For such as raigne with roughnes and churlishnes (as Ezechiel termeth it) passe not to keepe this rule of Moses, which is, to serue God purely. For wee see that the Pope and all the filthy rable of his Clergie (as they terme themselves) are euer thundering, and would not haue men in any wise to open their lippes against any point [of their doctrine,] but that they should without any gainesaying obserue whatsoever they list to ordaine. Yea marie, but in the meane while whence haue they their stuffe? whence do they preach it? It is ynough for them that they may lorde it, & they beare themselves on hand that they may hold the poore soules vnder their tyrannie, which were redeemed with the blood of our Lord Iesus Christ. But neither Moses not

any of y<sup>e</sup> Prophets did euer giue themselves such libertie, for they spake in Gods name, without setting forth any thing of their owne. Let vs then learne to hearken to such as come in the name of God, and discharge their duties vnfeinedly. Againe we see that such as should maintaine Gods truth, doe ler all slippe, and though they see neuer so much disorder: it greues the neuer a whit, neither doe they passe though all goe to hauocke. And why? Because they haue no zeale at all to aduance the Maiestie of Gods word. Also on the other side wee see a number that vaunt themselves to bee Christians, which can as much skill of the reuerence that Moses speakes of here, as if they had bene brought vp in a swines stie or on a dunghill. Are there not a number to be seene which will say continually, tush, you haue nothing to doe to command mee? Yes: and you my friend are a verie brute beast in so saying, for if I haue not to doe to command you, you haue no more Christianitie in you than is in a dogge. For when wee preach Gods word, to what end is it? That God should bee the seruant? or the maister? Let that be well considered. Speake wee in our owne names? Or set wee forth any thing that is not giuen vs in commission by God? Now, he will haue vs to represent his person: and yet we must neither command, nor beare any sway at all for these rascalles and vnthriftes, which aduance themselves with exceeding vnshamefastnesse to fight against God. But what? Ye see what the Christianitie of Genoua is, where the Gospell hath bene preached this twentie yeeres, insomuch that y<sup>e</sup> verie walles ought to ring of it, and the verie pauing of the streetes ought to beare some marke of Gods

truth: and yet these wood beastes continue still in their grosse and barbarous rebelliousnesse, so as they be worse than bulles with their hornes, or I wote not what other beastes. Yet notwithstanding it cannot be wyped out of Gods Register, but that whensoever Gods worde is preached, both great and small must receiue it, at leastwise if we acknowledge it to be Gods truth. Yea and we must receiue it with such reuerence, as to thinke thus with our selues: beholde, it is our God that speaketh: and if he be our maister, doe not we owe him all reuerence? If he be our father, doe not we owe him all honour? What is to bee done then, but onely to shewe by our deedes, that our whole seeking is to bee ruled quietly by him? Thus yee see what we haue to remember here, in that Moses speaketh not as in the person of a mortall man, but taketh vpon him the authoritie to commaund: howbeit not as chalenging any thing to himselfe, but as being desirous to be heard, because he was a faithful setter forth of Gods lawe: shewing also that he had vengeance readie prepared for all such as would checke against him, or reiect the doctrine that he did set forth.

He saith yet further, *that men must neither adde any thing to that which he commaundeth, nor take any thing from it, to the ende they may keepe Gods commandementes.* Whereas he saith that nothing must be added nor diminished: it is to shewe the thing that I touched euen now: that is to wit, that God mindeth to try our obedience, by restraining vs from fetching our windlasses, and from scotterloping ouer the fieldes, to taught at euerie thing that we like off: and to hold vs fast tied and bound vnto his word. Then is it not ynough for vs to receiue that which God sendeth vs, and to allowe it as good: but wee must acknowledge it to be our whole wisdomes, (as shal be added hereafter in this Chapter) so as wee be not skilful to mingle any thing with Gods word, but conclude thus with our selues: Seeing God hath spokē it, it is not lawfull for mortall me to interlace any thing w<sup>th</sup> it, but they must be contented with y<sup>e</sup> which they haue heard of such a maister. This is in effect the meaning of Moses. And this is not said in this place onely: wee shall see it repeated againe hereafter in the twelfth Chapter, and in other places, and the scripture is full of it. And yet we see there is not any thing worse kept, than this present exhortation. And what is the cause thereof? That men doe take it for a principle, that they haue alwayes some reason with them, and that they bee of sufficient abilitie to gouerne themselves as they ought to doe. Thus then doth pride take the first place, when men will needs discern betweene good and euill after their owne fanisie. Contrariwise Gods will is to be wife for vs, & that we as silke sheepe should hearken to our shepheardes voyce, and quite forget the sufficiency which the vnbeleeuers imagine themselves to haue. Let vs thinke, there is nothing in vs but error and follie, there is nothing but vanitie and leasing, vntill our God haue taught vs. That is the point that God wold bring vs to. But it is exceeding hard for men to

Ezech. 6. 1. 2.

Ezech. 34. 4.

1. Pet. 5. 3.

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Mal. 1. 6.

Deut. 5. 32.  
Ex. 12. 32.

Rom. 8. 7.

reftaine them felues continually from being  
 puffed vp with this fond ouerweening of selfe-  
 wifedome. And therewithall is mingled curiofi-  
 tie: Our eares itch to heare this and that, wee  
 make difcourfes, we haue our imaginations, and  
 a number of things do runne in our heads. Why  
 fhould not this be good, fay we? Why fhould not  
 that be lawful? Becaufe then that curiofite  
 hath taken fo deepe roote in our mindes: there-  
 fore cannot God hold vs to the pure fimplicite  
 of his worde. Befides this, wee haue a forte of  
 naughtie affections, which turne vs away from  
 God, and are al of them enemies to make warre  
 againft God, fo as wee cannot fo much as thinke  
 a good thought, but wee be full of vice and cor-  
 ruption. That is the caufe why wee cannot hold  
 our felues in obedience vnto God. And yer nor-  
 withftanding, when wee haue offended him a  
 thoufand wayes, doe wee fall to amending of a-  
 ny whit of it? Yea marie, but after what fashions?  
 After our owne guife. Wee lay on plaifters that  
 make the fore worfe, as wee fee hath befallen in  
 all ages. For the Prophets fought againft thefe  
 fame vices without ceaffing. Although the peo-  
 ple of Ifrael had the lawe with fuch ftrait re-  
 ftraints as ye fee here: yet were their fingers al-  
 wayes itching to intermingle fome inuentions of  
 their own therewithall. The Prophets cried out,  
 how now? Shall your God neuer ouerrule you as  
 his flocke? He hath purchafed you by deliuering  
 you from the bondage of Pharao, he hath giuen  
 you his lawe, hec hath helped you a number of  
 wayes beides: and yet ye cannot finde in your  
 hearts to liue as he will haue ye. And wherefore  
 was this people fo vnruy? Firft becaufe of pride,  
 (which, as I told you, hath reigned in men in all  
 ages) for that the Iewes would needes be able to  
 rule themfelues. For they were of opinion, that  
 whatfoeuer feemed good to themfelues, y<sup>e</sup> fame  
 ought to haue bene allowed of God. The verie  
 ground fro whence they tooke their boldnes, to  
 make al the charges [of Religion] y<sup>e</sup> happened a-  
 mong the, was their gaffing about them, [& their  
 thinking w<sup>th</sup> themfelues] wee fee that our neigh-  
 bours do thus. Hereby fupertition gat full fcope,  
 fo as they ran gadding after the idoles of y<sup>e</sup> hea-  
 then. And when they fawe that they had troden  
 Gods lawe vnder foote: Oh (foid they) this muft  
 be amended. And howe? By dabling y<sup>e</sup> mifchiefe  
 from time to time. Wee fee the like in the Pope-  
 dome: and would God wee had the wit to profite  
 our felues by fuch examples and looking glaffes.  
 For what is the chief point that troubleth Chri-  
 ftendome at this day? Wee demaund that men  
 fhould heare God fpeake: and that therevpon  
 there fhould no doctrine be receiued that is de-  
 manded at the pleafure of men, but that the world  
 fhould fubmit it felfe to God, that the holy  
 fcripture fhould be taken as the doctrine of per-  
 fection: and that wee fhould acknowledge it to  
 bee Gods truth, whereunto it behoueth our  
 whole life to be framed, wout adding or dimini-  
 fhing. That is our demaund. On the contrary part,  
 it is certaine that all Poperie muft needs fall to  
 the ground, except mens inuentions may haue  
 their full courfe, fo as Gods word may be min-

gled, turmoiled, ftuffed, yea and euen falffied w<sup>th</sup>  
 mens deuifes. And yet notwithstanding the Pa-  
 pifts are fo fhameleffe ftill, as to vpbraide vs that  
 we will needes be too wife in our owne conceits.  
 Yea marie, but wherein? When it comes to the  
 triall, wee defire no more but that Gods worde  
 may nor in any wife be diminished, and that the  
 things which wee thinke good of our felues  
 fhould not be admitted, but that wee fhould for-  
 fake whatfoeuer is of man, and thruft it vtterly  
 vnder foote and abolifh it, fo as onely God may  
 be exalted. Is it our intent to be ouerwife, when  
 we confeffe, firft of all that there is nothing but  
 foolifhneffe in men, and that fuch as will needes  
 be skillfull and wittie [of themfelues] are ftarke  
 mad, inafmuch as they can not put themfelues  
 wholly into Gods hand, to be governed by him  
 as he listeth? And yet notwithstanding, that is the  
 thing wherein wee differ. And that is it that in-  
 gendreth moft ftrife in thefe dayes, becaufe the  
 Papifts cannot yeelde to this reason, that God  
 fhould be obeyed according to his worde, and  
 that men fhould be contented to be taught by  
 him in his fchole. In decde they will not bee fo  
 bolde as to denie that Gods lawe is holy and  
 rightfull: but yet to their fecming, God hath fpo-  
 ken but by haltes, & men had neede of a higher  
 and profounder doctrine, and of ftraiter lawes.  
 But it is not faid here, that men fhould but onely  
 heare what God faith, & afterward do what they  
 lift themfelues: No, God giueth them no fuch  
 choife. For what a thing were that? He fhould  
 not onely admit vs to bee his fellows, but allo  
 giue vs fuperioritie ouer him. And y<sup>e</sup> were euen a  
 turmoiling of heauen & earth together, & a hel-  
 lith cofounding of al things. Yet notwithstanding,  
 fuch hath it bin, & fuch is it ftill among the Pa-  
 pifts at this day. For notwithstanding that they  
 graunt Gods Law to be holy and righteous: yet  
 they ceaffe not to turmoile it with whatfoeuer  
 feemes good to themfelues. O (fay they) this is  
 the comandemēt of our mother holy Church,  
 this is a doctrine of hers y<sup>e</sup> muft be obferued, this  
 is a good deuotion, this is a law of hers, this is an  
 ordinance. To be fhort there is no ho. And is this  
 an obeying of y<sup>e</sup> which Moles faith here? So then  
 let vs learne to giue attentiuē care to this exhor-  
 tation, feeing it is not for nought y<sup>e</sup> it is fo often  
 repeated vnto vs. And if y<sup>e</sup> Prophets in old time  
 had fo hard hold w<sup>th</sup> the people for this vice: let vs  
 affiure our felues y<sup>e</sup> we allo fhall cuer be vnruy &  
 wildheaded, vntill our Lorde haue tamed vs by  
 long handling, & made vs to fticke to this good.  
 That it is no more lawful for vs in any wife to  
 adde any thing to his law, than it is lawful for vs  
 to take any thing from it. Now in decde the Pa-  
 pifts alledge y<sup>e</sup> this was fspoken to the Iewes: but y<sup>e</sup>  
 as for vs, we be now vnder the law of libertie. But  
 they fpeake like beafts. For when the Gofpell is  
 named the Law of libertie: it is not ment y<sup>e</sup> God  
 layeth the bridle in our neckes, and that we may  
 henceforth followe our owne fwinge: but (as I  
 faid afore) it is becaufe it beareth with vs, & con-  
 tinueth not the extreme rigor of curfing vs, whē  
 wee haue not performed Gods comandemēt. Rom. 8. 2. & Gal. 3. 12.  
 in all pointes to the full. In that refpect is y<sup>e</sup> Gof-  
 pell 8. 2. & Gal. 3. 12.



pellnamed the lawe of libertie. Neuerthelesse  
 forasmuch as God hath more fully reuealed the  
 things vnto vs, which were hid for a time: & for-  
 asmuch as wee bee taught much more largely  
 now adayes, than the Iewes were: there is much  
 more reason why wee shoulde holde our selues  
 more in awe, and walke reuerently before God.  
 For in comparision of vs, the Iewes had a verie  
 slender teaching: and yet notwithstanding, they  
 bee forbidden to put any thing to it. And shall  
 we then presume now adayes to adde any thing  
 to that which God hath left vs, when he hath  
 reached out his trueth farre and wide, and that  
 besides his lawe and Prophets, we haue this fur-  
 ther perfection, that he hath spoken to vs with  
 open mouth by Iesus Christ? What a presump-  
 tuousnesse were that? Besides that we should offer  
 wrong and dishonour to the lawe: we should  
 also blasphemie the Gospell. And therefore let vs  
 vnderstand, that Gods spirit hath not spoken it  
 for any one time onely: but that he meant to deli-  
 uer it for a rule to continue to the worldes end  
 when he saide, *Put not any thing to that which I  
 commaund you, neither take any thing from it.* When  
 he saith, *Put not any thing to it:* It is to shewe vs  
 that onely God must bee wise, and haue authori-  
 tie to gouerne vs, so as we must not sticke to our  
 owne foolish deuotions, which wee had in the  
 time of our ignorance, when wee were wretched  
 blind Papistes. Then let vs learne to holde vs to  
 the simplicitie of Gods worde, and let our onely  
 wisdom bee to obey that which he saith, that  
 he may haue all preheminece. And like as God  
 forbiddeth vs to adde any thing to his worde, so  
 doeth he forbid vs to take any thing from it: and  
 not without cause. For if wee will needes obey  
 God but in part, & in the meane while exempt  
 our selues from whatsoever wee list: it is such a  
 partaking, as shall neuer bee admitted. Accord-  
 ingly as now adayes wee shall see many, which  
 will bee contented to obey, so farre forth as it  
 pinche them not ouer neere: but if it be a thing  
 that trouble them, they seeke to bee rid of it, and  
 fret and chafe against it. But it is not for vs to  
 proceede after that maner. For as I saide, like as  
 God forbiddeth to adde any thing to his do-  
 ctine: so forbiddeth he to take any thing there-  
 fro. He that saide, *Thou shalt not commit adu-  
 lterie* (saith S. James) hath saide also, *Thou  
 shalt not steale.* And therefore let vs bee well  
 ware, that we rend not Gods lawe in pieces. For  
 it is not for mā to put the things a sunder, which  
 God hath put together. And let vs assure our

selues we can not breake: Gods law in any point,  
 but we violate Gods Maiestie which is contain-  
 ed therein. That then is a thing which we haue  
 to remember vpon y text. For otherwise we shall  
 not be able to keepe Gods commandements, y is  
 to say, we shall not yeeld God y authoritie which  
 he deserueth. As for example, when the Papistes  
 obsetue Gods lawe: how go they to work? They  
 leaue it behinde them, & in the meane while rest  
 vpon the commandements of their Mother holy  
 Church. And where vpon ground they theselues:  
 Behold, there comes mee an idole, euen a stin-  
 king carion, & he loades them with a law. A Pa-  
 pist imagins himselfe to bee a litle Angell, if he  
 keepe y ordinance of a worme y is but dung: and  
 he will say it is Gods law. Nowe I pray you, in  
 dooing what preferment yeeldeth he more to  
 God, than to creatures: Is it not apparant, that in  
 that case God is as it were raiged in aray, to be  
 but companion with men? Now surely such obe-  
 dience of y Papists is diuinish, because it fettereth  
 vp mē in Gods sted. Therefore let al such dealing  
 be done away, yea and let vs abhorre it vtterly.

Finally let vs marke, y whereas Moses saith,  
*That thou must enter into the lande & liue:* it is not  
 meant y God giueth vs any payment or wages,  
 as though he were bound vnto it: but y he must  
 euermore haue the souerainetie of vs, & wee bee  
 subiect to him, forsaking all our wicked affectiōs  
 which may turne vs away fro following his com-  
 mandements. And although he speake to vs by  
 the mouthes of men: yet let not vs cease to ho-  
 nour him in the Maiestie which he vttereth by  
 his worde, but let vs learne to holde our selues  
 wholly thereunto, without swaring one way or  
 other, & let vs giue ouer all our owne wit & rea-  
 son. Againe, let all our lustes be so beatē downe,  
 as wee attempt not in any wise to stand against  
 God, but walke before him in such reuerence &  
 lowelineffe, as we may giue proofe that wee bee  
 his people in deede, and that we take him for our  
 father and soueraigne Prince.

Now let vs kneele downe in y presence of our  
 good God with acknowledgement of our faults,  
 praying him to make vs feele the more & more,  
 yea euen in such wise as we may come to submit  
 our selues to him with true repentance, & pro-  
 ceede therein more and more, vntil such time as  
 being quite rid of all our fleshy corruptions and  
 clothed againe w his righteoufnes, wee be made  
 partakers of the immortall glory wherunto he  
 calleth vs dayly by his word. And so let vs al say,  
 Almighty God heauenly Father, &c.

## On Monday the xx. of May. 1555.

*The xx. Sermon which is the second vpon the fourth Chapter.*

3 Your eyes haue seene what the Lorde did to Beelphegor, for the Lorde  
 thy God hath rooted out all the men from among you, which walked after Beel-  
 phegor.

4 But you which haue cleaued to the Lorde your God, are all aliuie at this  
 day.

5 Beholde, I haue taught yee ordinances and lawes as the Lorde my God commaunded mee, that you should doe thereafter in the land which you are entering into to possesse it.

6 Keepe them [ *therefore* ] and doe them: for that is your wisdom and vnderstanding in the sight of the Nations, who hearing of all these ordinances shall say, surely it is a wise and vnderstanding people, it is a great Nation.



God sheweth his great goodnes in labouring to drawe vs to him by gentleness: and great also is his grace if he draw vs to him by force, when he seeth that wee cannot otherwise bee subdued. And that is the cause why he not only setteth his promises before vs, but also addeth threatenings, shewing vs his rigour, and making vs also to feele it: euen to the ende to win vs by some meanes or other. But yet doeth all this re-  
 10 round to our welfare, and God sheweth how much he tendereth vs, eue in that he is so sharp and rough towardes vs. For if wee coulde suffer our selues to bee led gently by him, surely such is his nature that he would deale that way with vs, according to his owne saying that he is a kinde hearted and pitifull God, forward to shew mercie, and of long sufferance. When God intendeth to shewe what good will he beareth vs, he  
 20 allegeth all the properties of a good Father. Then will he neuer vse any roughnesse, vnlesse he bee enforced, because he seeth vs dul vpon the spurre, and is faine to prick vs, or else wee would neuer goe on our way. Therefore when we come to reade the holy Scripture, let vs alwaies haue  
 30 this before our eyes, that our Lordes desire is to drawe vs to him by gentleness, if wee bee payable: and therevpon let vs humble our selues vnto him, and not looke to haue him deale roughly with vs, but followe him quietly as soone as he hath shewed vs that he is willing to receiue vs. And if we haue bin so farre ouerleene as to haue  
 40 giuen deafe care to all his promises, and not to come at his call: at leastwise it were not meete for vs to bee drowfie still, when he addeth his threatenings to waken vs. Therefore let vs vnderstand that it is time for vs to yeeld our selues to God then or neuer. And that is the cause why that in this text, Moses putteth the people in remembrance, of the punishments that God had laide  
 50 vpon such as worshipped the idole of Ammō which was called Beel-phegor. But we haue yet one point more to mark, which is, that God spareth vs and punisheth others, to the intent we should learne wit at other mens cost, as they say. If God should steepe vs at the first dash, and correct vs as soone as wee haue done amisse, or  
 60 rell vs that we should looke for vengeance at his hand: yet ought we to take it as a token of his fatherly goodnesse, as I said afore. But his will is to beare with vs, and he setteth the faide chastisements before vs, to make vs knowe that his punishing of offenders is not without cause, & that we ought to take the same for a warning to our selues. And so doth Moses vse it here. For he saith not, God will punish you if ye offende: but hee  
 70 saith, *Ye haue seene howe they were punished which*

*worshipped Beel-phegor.* Nowe therefore, prevent Gods wrath, and tariē not till he be angrie with you, & set on fire: but cleaue simply to his word, and let the corrections that he hath shewed you auail you, & not bee shewed you in vaine. Thus ye see the third point which wee haue to marke: that is to wit, that our Lorde vttereth not his threatenings vnto all men, but heweth vs howe he punisheth the vnbeleueers, to the intent that  
 80 wee should not bee of their number, least wee should be wrapped in the same condemnation with them. And it is the same thing that S. Paul  
 90 sheweth. For after he hath tolde the faithfull, that they must abstaine from couetousnes, theft, whoredome, drunkennesse, and such other like things, yea and euen from all manner of loose- nesse and wantonnesse: he addeth, be not deceiued, for Gods wrath commeth vpon the vnbeleueers for such things. He saith not that Gods  
 100 wrath shall come vpon them: but he tempereth his speach and saith, Consider that God punisheth the vnbeleueers for such causes, and therefore separate your selues from their number and companie. After the same maner speakeh he likewise in the tenth of the first to the Corinthi-  
 110 ans. After he had tolde them how God had punished idolaters, rebels, and such as had coueted vnlawfull things: he addeth that those things are written for vs, that we might see and behold  
 120 Gods iudgements as in a liuely picture, & keepe our selues from falling into the like punishment. Nowe therefore let vs come to that which Mo- ses rehearseth here: *Your eyes* (saith he) *haue seene*  
 130 *what the Lorde did in the case of Beel-phegor.* In saying so, he telleth not the people a tale that shall doe them no good: but he doeth them to vnder- stand, that Gods vttering of his vengeance a-  
 140 gainst such as had worshipped that idole, was to giue a generall lesson to all men: and therefore that they ought to thinke themselues worthe of dubble blame in that behalfe, forasmuch as they had fared neuer the better by Gods scourges, but had shut their eyes all the while that he was about to warne them to their benefite and wel-  
 150 fare.

Nowe remaineth to apply this geere to our vse. When God sendeth any trouble vpon the world: let vs vnderstand that it is not without cause that he is so fore displeasēd. For if we consider the offences and misdeedes that haue bene  
 160 commuted: wee must needs conclude y God sheweth himselfe a iudge in punishing finnes. But doeth that serue onely for them that feele the strokes? No: Gods will is to shewe his iust vengeance generally, that men may learne to stoope to him, and to walke in feare of him, and to giue theselues no more to prouoking of him. To be short, all the chastisements that wee see

Exo. 34. 6. &  
 Deut. 1. 37. &  
 E. ca. 45. 15. &  
 Matt. 7. 9.

Eph. 5. 5. &

1. Cor. 10. 6.

in the worlde, ought to serue for our learning: according to this saying of the Prophet Esay, O Lorde, when thou executest thy iudgements, the dwellers of the earth shall learne righteou- nesse. For when God winketh, and punisheth not the wicked and vnrighteous: men take leaue to doe euill, it seemeth that all things shoulde scape vnpunished, and euerie man beareth with himselfe, accordingly as all of vs are natu- rally too much inclined to flatter our selues in our sinnes. But when wee perceiue that GOD calleth mens sinnes to account, and that all things are inrolled before him, he sheweth him selfe a iudge in punishing men, whereas they thought they had bene forgotten: then behold, wee be wakened, so as euerie of vs beginnes to bethinke himselfe, or at leastwise it were good reason that he should do so. True it is that Gods iudgements doe sometimes passe before our eyes, and wee make none account of them, by means whereof wee can fare neuer the better for them: but vnhappy are wee when wee bee so blinde. And why? For (as I saide) Gods intent is that other men shoulde take example, by his chastising of those that haue offended. Yea and euen the worldly iudges obserue the same order, inso much that when they punish a theefe, or a murderer, or any other euill dooer, they doe it not alonely to be reuenged of euil that he hath done as in respect of himselfe: but also to set him forth as a looking glasse, to the intent that all other folkes shoulde ser a watch ouer themselves, and abhorre such crimes, and not suffer them to haue their full course and scope. And thinke wee that God goeth yet any further? So then, let vs suffer our selues to be amended at other mens cost, and let vs haue our eyes open to beholde the punishments that he sendeth. And nowe in these dayes, must it not needes bee that wee be worse than asleepe, if wee bee not moued at the great number of corrections that God sendeth: Wee see howe the whole worlde is in maner past recouerie, and (as the Prophet Esay saith) there is not one whit of soundnesse from the crowne of the head to the sole of the foote: Gods scourges runne abroad euerie where: euerie man complaineth, great and small lament: On the one side wee see warres, famine, and pestilence, (and those things happen not by casual- tie:) and on the other side euerie man bewail- leth his owne private case. And why so? Where- fore doe wee not knowe the hande that striketh vs? Wherefore doe wee not consider that God sheweth himselfe a iudge towards vs, to make vs returne vnto him? For mens sinnes are not vnknown, wee see well that the whole worlde is out of order, and that God must bee faine to put to his hand, And yet in the meane season wee abide still blockish, but wee shall be helde the lesse excused for it in the ende. And why? For it may bee tolde vs to our shame, that our eyes haue scene howe God warned vs: it was long of none but our selues that we were not brought to repentance. Seeing that GOD did lay his iudgements open to our sight, and wee mar- ked them not: wee must needes bee punished

the sorer for such negligence, because wee haue played the deafe and blinde folkes, when GOD went about to bring vs gently to him. And so the thing that Moses spake to the people of Israel, is written to our vse in these dayes. For it is as much as if the holy Ghost shoulde tell vs, that when God punisheth men, bee it generally or particularly: we must not be purblind, in that case, but bethinke vs well and see whether wee our selues haue not deserued the like: and there- vpon bee sorie for our sinnes, and not tarie till God drawe his sworde against vs, but hie vs apace to him seeing hee warneth vs to returne. And for the performing hereof, let vs vnder- stande that the calamities which light vpon the worlde, come not by haphazarde, but from heauen, and are corrections for the of- fences where into the worlde hath ouerflowed it selfe.

Nowe Moses speaketh heere by name of *Belphegor*, which was the ydoll of the Ammo- nites, as is saide afore. And the worde *Baal* be- tokeneth a *Principal*, a *Master*, or a *Patrone*: which thing is well worthie to bee marked. For when wee heere speaking of the ydolles of the heathen, they seeme to vs to bee farre other things than those that wee see nowe- dayes. But the Scripture sheweth vs that they bee in manner all one. And why? For the hea- then were not so grosse and dulwitted, but that they knewe there was a certaine soueraine ma- iestic which had created heauen and earth, and helde soueraine Dominion ouer all things. But therewith all they would needes haue vnder- gods and meane gods whom they termed their *Patrones*, as they doe nowadayes in the Pope- dome. Againe there was another sort of gods, whom they thought to haue the charge of seuer- all Countries: for euerie countrie had his ydol. And so also this worde *Baal* was the name as wee would say of a God that had the gouernance of a whole countrie, and serued to get men fauour at the great Gods hand. Nowe it may seeme at the first blush, that this was no defacing of Gods glorie, not any impeachment to the continuall seruing and worshipping of him: and yet is it such a corruption as he cannot abide. For he will haue all preheminance to himselfe, and hee will not haue men to giue him or assigne him any companion, as we shall see hereafter where Mo- ses will say, *The Lord thy God is the only God*. Againe, when men make such mingling, and will needes haue a multitude of gods: wee see how God speaketh of it in the twentieth of Ezechiel. *Goe your wayes (saith he) I giue yee ouer, seeing yee haue other Gods: than me: go serue the diuel al- together, for I will haue nothing to do with you. Let vs mark wel then, that Gods seruice can ne- uer be kept in his purcell, except all superstition be laide downe, and men holde themselves simply to his worde, without inuention of any thing, & without intermingling of any thing de- used of their owne brain: Thus yee see that the true and pure religion, is the exalting of the only one God, so as his glorie is not darkened by ad- ding any companion vnto him.*

Deut. 4. 35

Eze. 10. 33

Esai. 26. 9.

Esai. 6.

And nowe hee sayeth expressly, *You thus haue cleaued to your God are all aliue this day.* This serueth not so much to make the people gladd: as to shewe them that seeing they be so greatly bounde and beholden to their God, they ought to serue him with the greater zeale. Moses then telleth the people thus: Yee haue scene Gods wrath: and what hath preferred you from it hitherto? For yee might haue bene ouerthrowen and destroyed as well as they that worshipped Beelphegor. Knowe yee therefore that your continuing vnto this day, is through the free fauour of your God. And therefore looke that yee serue and honour him as hee deserueth, seeing hee hath mainteined you after such a fashion, and against all hope. Nowe this warning belongeth vnto vs, because we liue not to any other end than to serue our GOD, and woe bee to them which being in this worlde doe rauen vp Gods benefites, and knowe not to what ende, but are here as brute beasts. So then let vs marke well, that as long as we bee in this worlde, God will haue vs to doe him homage for our life, and [to vnderstande] that we bee bounde to him [for all things.] and to make that our marke to shoote at, according to this sentence often spoken in the scripture, I shall liue and goe into the temple of the Lorde. Yea & when Ionas was come out of the Whales bellie, and euen when hee called vpon GOD being there as in a gulfe of hell: hee saide not I will liue and make good cheere, but hee saith that hee shal yet againe see the temple of God. And what to doe? to giue him thanks for prolonging his life after that sort. Therefore let vs marke, that in all the benefites which we receiue at Gods hande, he bindeth vs so much the more streitly vnto him, to the intent that we shoulde indouour to serue him, and to giue out selues wholly vnto him, and to walke in the obedience of his righteousnes. This is it in effect which Moses meant to note.

And hee setteth downe afterwarde, *that hee had giuen them statutes and ordinances according as God had commaunded him.* Wherein hee protesteth that hee had bene a faithfull deliuerer of the doctrine which hee did set forth, to the end that the people might not receiue it as the doctrine of a man, but consider howe it was God that had spoken it, and so embrace it with all reverence. And heereby wee see that GOD doeth euermore referre to himselfe, the right of gouerning vs as in respect of the spirituall gouernement of our soules. True it is that God woulde there shoulde bee ciuill policie in this worlde, and hee hath put men in commission for the same: but in the meane while hee will haue none but onely himselfe to haue power to lay lawes vpon vs. When the case concerneth his owne seruice, and religion, and spirituall things: then must onely he himselfe bee heard, and no man must vsurp his office or meddle in it, nor no man steppe in to adde one word. For if euer any man in the worlde was worthe to bee hearde: was not Moses so excellent, that hee might well bee fornoist and chiefe? Yes:

for wee shall see hereafter, that there neuer was such a Prophet in the worlde, neither before him nor after him, euen to the coming of him that is about al Prophetes, that is to wit, the sonne of God. And yet for all his worthinesse, Moses holdeth himself in the number of those which ought to herken vnto God without setting forth any thing of his owne deuitie. Seeing it is so, whosoer taketh vpon him to make lawes to rule mens soules, shall goe to confusion with his diuinish presumptuousnesse and ouerweening. To bee short, when any doctrine is to bee followed, let vs on our side looke that wee bee sure that it proceedeth from God, & that our faith be grounded on him alone, so as wee hang not vpon mortall men, nor vpon any creature. For there woulde bee no steedinesse. Thus yee see that the first point which wee haue to marke vpon this text, is that Moses protesteth that hee commeth not in his owne name, nor setteth vp Lawes at his owne pleasure, but receiued the things at Gods hande, which hee taught. And for that cause he saith, *The Lorde my God commaunded mee.* True it is that the people might haue saide so as well as Moses, according also as Moses addeeth oftentimes, *The Lorde your God.* But here hee appropriateth the title of God to himselfe, saying, *The Lorde my God.* And whic? It is like as in a Countrey where there is a Prince, euery man may well say, yondsame is the king, yondsame is the Prince: and yet notwithstanding, they that are of his household or beare any office may adde these wordes ouer, the King my master, or they may saye, the Prince my master. And why? For they bee his officers or his household seruantes. After the same manner delt the Prophetes. As for example, Esay in his seuenth chapter speaking to Acas, saith: Yee house of Dauid, is it not ynough for you to [greue men, but yee muste also] tempt my GOD? Heere yee see howe Esay setteth himselfe alone. And why? for hee is Gods officer, and hath his commission to bee his Prophet. Wee see as much in Helias. And Saint Paul likewise inuerocheeth vpon the tytle that is common, and sayeth, The Gospel which I haue receiued of my God. Whereby hee sheweth that hee was ordeyned to be an Apostle. Euen so is it in this text, where Moses declareth that hee was not a Prophet of his owne making, ne came forth at auenture, but that GOD had called him to that state, and committed that charge vnto him. The reason then why wee muste giue eare to men that teach vs, is because they be sent of God, so as hee diminisheth not his owne authoritie, ne dischargeth vs to goe where wee list, but will haue vs alwayes ruled by his

Deut. 14. 10.  
1. Pet. 5. 4.

Eg. 7. 13.

1. Ki. 17. 20.  
21.

Rom. 1. 8. 9.

Psal. 5. 8. &  
118. 17.  
Ionas. 2. 5.

Nowe Moses addeeth immediatly, *that he hath set forth the statutes and ordinances, to the ende that the people shoulde doe them, when they were come in to the lande so possesse it.* Wherein wee see the same that hath bene shewed heretofore; that is to wit, that God wil not haue me to dally with his

his doctrine, but to imbrace it with all reuerence, and to obey it by framing themselves thereafter. Wherefore let vs be well aduised, that if wee will be well taught at Gods hande, wee must serue him all our life long. For without wee doe so, wee shall be condemned of false abusing the doctrine, which was giuen vs to kill our vices and to alter our lewde and inordinate lustes. As often then as we come to heare Gods worde, let vs alwayes haue this before our eyes, that his will is to bring vs home to himselfe, and not to haue vs wander after our owne wicked lusts and likings, but to bow down our necke vnder his yoke to yeelde him obedience. And heereby wee see how the Gospell is vnhalloved nowadays. For wee haue our cares sufficiently beaten with the things that wee ought to doe: but who is hee that doeth but so much as liue vp his finger, to streine himselfe to serue God? The number of them is verie small. But there is great store of them that take greater libertie to doe euil vpon the preaching of the Gospell, and in their opinion God is much beholde to them, in that they suffer his worde to be preached, themselves holding scorn of it. But needes must such vngodnesse and diuillish pride be horrible punished. Why so? For the worde that G O D sendeth vs, is the seede of life which ought to yeelde fruite in vs: and yet for all that, wee make no reckning of it, but trample it vnder our feete, and wee become starke blockes. And it is not ynough for vs to be a barren ground that beareth no fruite: but wee doe also bring forth the frukes of bitternesse, as God complayneth by his Prophet Ieremie: inasmuch that yee shall see a great number that doe euen spire God and rancie in malice against him, seeking nothing else but to kindle his wrath more and more. Such folke must needes looke for dreadful damnation and mercilesse vengeance.

Ier. 2. 21.

And truly like as Moses hath declared here that hee came nor in his owne name: so also, his protesting that hee had inioyned them the lawes and ordinances as G O D had vttered them vnto him, sheweth that men cannot deuise to spite God more openly, than by straining against his worde. Indeede they will alledge that their intent is not so, like as wee see in these dayes that these scorners of God which make none account of any doctrine, doe dresse with their hornes like madd bulles against all good gouernement and policie, and would faine that there were nothing but vtter desolation in the Church: and yet notwithstanding to couer themselves, they will [not sticke to] say, what doeth the matter concerne the Gospell: who is he that would not maintaine it? Yea if the diuels of hel maintain it, Wee see some such among vs, yea euen which shew themselves much wickeder than the Papists, And the diuel also must needes be faine to strew his surie, and the libertie that God hath giuen him against such despisers. But all is well if they can couer themselves alwayes with this faire excuse, that they mind not to fight against the Gospell, but against the preachers.

Nowe seeing they be at that point, wee must fall to scanning of the matter, to wit whether the preachers doe set fourth any strange doctrine, whether they haue put forth any forged dotages, or whether they haue set vp any lawes at their owne pleasure. If it be found that the ministers preach Gods worde purely: that they are glad and faine to aduance the kingdom of our Lorde Iesus Christ: that they procure the same to the vttermost of their power: and that they seeke to haue such order in the Church, as God may alwayes be worshipped, and good policie be maintained among men: with whom haue they to do, which strue here against? And we must be faine to come to the protestation that Moses made, saying: What are wee Moses and Aaron? What haue wee set fourth, which wee haue not receiued of God? What cause haue you to moue this sedition and vproure, in saying that yee cannot abide that wee should reigne ouer you? What is the fourecintie, what is the dominion which we would haue ouer you? Wee desire nothing but that God be obeyed, and that hee haue the authoritie and preheminece that belong vnto him. Loe howe Moses spake of his time. And after the same manner speake wee nowadays to these roysters, which seeke to bring all to confusion, vnder shadowe and pretence that they intende to mainteine the Gospell, whereas it appeareth that they make a flatter mockerie of it, and raile against it. Yet for all this, they that haue any taste of Religion, wil defie such plagues, and separate themselves from them, least God wrappe them vp with them in the same condemnation: and they will looke to make the knowledge profitable which they haue receiued, yea and with all humblenesse receiue the things that are taught them by men, so they be sure that they come from God. Thus yee see what wee haue to remember vpon this sentence.

Exod. 16. 7.

Nowe afterwarde hee commaundeth them to keepe these things and to doe them. And why: for (saith hee) Beholde your vnderstanding and your wisdom in the sight of all Nations, is that you be taught of your God. Whereas he saith, ye shall keepe them therefore and doe them: it is a conclusion well worthe to be noted. For must it not needes be that men are starke madd, when they haue no minde to heare God at such time as hee teacheth them? What are wee that G O D should take the paine to doe the office of a teacher towards vs? Is it not a great stooping downe from his highnesse? But seeing that God doth so lessen himselfe, as to stoop to our rudenesse to teach vs: should wee let his worde fall to the grounde and despise it? So then let vs vnderstande, that whensoever wee be spoken to in Gods name, we ought to tremble vnder his maiestie, yea and to imbrace his worde with all reuerence, truly, hartly, and zealously. For it is but a counterfeit worshipping of God, if we be not as Lambes, suffering our selues to be led by his onely voice: and it is certaine that if we followe not after him as soone as hee doeth  
but

but make a signe, wee be wilde beastes, and hee will not knowe vs for any of his. And so wee see what authoritie the name of God carrieth with it: insomuch that when Gods worde is set afore vs, wee must all cast downe our heades, and bowe downe our neckes to receiue the yoke that is laide vpon vs, and seeke by all means to please him and to be obedient to him.

Nowe Moses returneth to that which I touched at the beginning; namely, that God indeuoureth to drawe vs to him by gentleness: and hee sheweth it heere to the people of Israel, in telling them of the excellent prerogative that had bene giuen them. For beholde heere (saith God) *this is thy wisdom and thine vnderstanding in the sight of all nations.* Wee knowe that naturally it is a grieue to men to be counted beasts. And why? For they knowe that the thing wherein they differ from beastes, is that they haue discretion and reason in them. God to the intent to make vs excell Oxen, Asses, Dogges, and Swyne, hath printed his image in vs. And wherein consisteth this image, but in the hauing of discretion to discern betweene good and euill? And therefore it is not to bee maruailed at, though men couet to bee skilfull, and to haue wisdom and abilitie to iudge. But yet for all that, there are verie fewe that seeke rightly to haue a true iudgement, insomuch that al doe rather turne away and wander after their owne fancies, and become brutish in themselves. Yet neuertheless, (as I saide afore) wee make great account of the hauing of discretion and wisdom to iudge betweene good and euill. But heere Moses sheweth, that men are vnable to rule themselves. In deede wee weene yes: but it is but a weening, yea and an ouerweening. For our life is vtterly out of order, and there is nothing well ruled in it, vntill GOD haue shewed vs the way, and that wee haue profited in his schoole. That is the thing where vnto Moses leadeh the people as now. All men [sayeth hee] are desirous of knowledge, and loath to bee as brute beastes. Because they bee shapd after the image of God, they woulde faine haue discretion, that they might know how to liue.

Nowe it is so that GOD giueth you discretion and wisdom, by vouchsafing to set his worde before you. So then, bee not so vthankesfull towards him, as to misse so inestimable a benefite. Suffer GOD to make you profite in such wise by his worde as yee may bee skilfull and wise, and not wander any more. Wee see now in effect the meaning of Moses.

Nowe haue wee to gather vpon this text, what the weaknesse of mans minde is. True it is that our father Adam receiued vnderstanding and power to discern betweene good and euill in his creation: but after hee had sinned hee was after a sort blinded. And wee likewise are corrupted, so as wee discern in a manner nothing at all. Wee take white for blacke, as it appeareth by our corrupting of the whole seruice of GOD by our superstitions. True it is that God hath left vs some discretion, so as we

knowe it euill to commit theft, whoredome, murder, &c. but yet notwithstanding, wee be daseled in such wise, that our insight is not so cleare and sure as to make vs walke aright. Yee see then after what sort men are made, and it is the thing that the scripture sheweth vs, insomuch that the wretched Paynims and such as knew not God, could not but be plunged in darkness and so destitute of reason, as they could not discern any more. That is the first point which wee haue to marke.

And when as Moses intytleth Gods worde and his lawe to bee our wisdom: thereby hee sheweth that wee haue no wisdom in our selues, ne knowe howe to behaue our selues, but are as brute beastes, vntill such time as our Lorde haue taught vs. That is another point. And were the same well borne in minde, surely men woulde not bee so bolde to ment things after their owne liking, but woulde hold themselves soberly and meekely vnder Gods worde. And so much the more neede haue wee to mind this texte, because wee knowe there is no other wisdom in vs, than to submit our selues teachable vnto God, and to harken what hee saith to vs, to sticke thereto quietly, refusing all that euer we can conceiue of our owne head.

According wherevnto Saint Paul saith, that wee cannot bee wise before God, vntill wee be become fooles in our selues: that is to witte, vntill we know that there is nothing but vanitie & leasing in our owne vnderstanding, and therefore that wee must giue ouer all that we thinke good, and not knowe aught but that which God commaundeth. And therewithall, as Moses ment heere to bereaue men of all selfweening, to the intent they shoulde stoope, and submitte themselves vnto Gods worde: so on the contrarie parte hee ment to shew that when men haue Gods Lawe for their rule: they shall want nothing, but all shall bee well and perfect. That is a seconde point which wee haue to note. I haue told you already that men must vnderstande, that there is not one droppe of founde iudgement in them, but that to become wise, they must yeeld themselves wholly vnto God. It is not ynough to knowe this: for wee might partly heere GOD, and afterwards adde thereto of our owne, as we see the Papiests haue done. They will not saye that the Scripture is false, (howbeit that they themselves doe falsifie it moste wickedly: and yet for all that they bee inforced spite of their teeth to saye still, it is the worde of God:) But they woulde faine mingle their owne lawes with it: whereby it is euident that they haue made such confusion, as a man cannot discern betweene the holy scripture, and their fancies. And why [haue they done so]? Because that to their seeming there is some want in Gods worde, and hee hath not taught things perfectly ynough: but that is a cursed blasphemie. For Moses, to giue due authoritie to Gods worde, saith expressly that it is the wisdom and vnderstanding of such as heare it, and taste of the doctrine that is conteyned in it. As if hee shoulde say,

Ep. 4. 17. 8.

1. Cor. 3. 18.

19.

say, couet not to knowe further than your God sheweth you. Holde yee there: for those are your boundes and liffes, and whofoeuer passeth them confoundeth heauen and earth together. So then let vs learne, that when God is so gracious as to teach vs, it behoueth vs to yeelde simple to that which he saith. And how may that bee done? Verily if wee take things whole as hee telleth vs them, and not by halfe as wee see these braue laddes doe, which would cut off Gods authoritie from him by the waste. Well, say they: Let the Gospell be preached; but if there bee any thing that wee mislike, let that be laide away, such doctrine must bee let alone. Yea? Shall God then be subiect to mens fancies, so as they shall receiue nothing but what they thinke good themselves? What a madnes is that? Now when wee see these rascals aduance themselves after that sort: let vs on our side learne to giue care to God in all points, and to make no exception to restraine his authoritie, but to receiue obediently whatsoever proceedeth from his mouth. Let that serue for a principle: And againe, when we once know what is in the holy scripture, let vs receiue all the rest as straunge and bastarde stuffe. For our Lorde hath not taught vs as it were an Apfie, to sende vs to a greater and excellenter master than himselfe: For what a presumptuousnesse were it [to think,] that God hath shewed vs but onely the first entrances, and that men must leade vs higher? What a comparison were that? And yet notwithstanding it is the thing that is done in poperie. For the Pope saith, that the lawes which hee hath made, are the reuelations of the holie Ghost, wherof our Lorde Iesus spake when hee saide to his disciples [I haue many things to say vnto you,] but yee cannot beare them all away as nowe. Verily as who shoulde say, that God had giuen but some small enterances in his Lawe and his Gospell: and that the Pope were inspired about the Prophets and about Christ himselfe to bring a much more exquisite doctrine than theirs. Wee see then that the diuell hath passed all measure in this behalfe. Wherefore let vs learne to knowe nothing but that which we receiue from above, and which it pleaseth God to

shewe vnto vs. Take that for a principle. Moreover, if this was verified of the lawe of Moses: let vs assure our selues there is much more reason that it shoulde properly be iustificed and verified of the gospel, so as they which haue profited therein, may assure themselves that they haue perfect learning, whereto to beholde euen the heauenly giftes, as Saint Paul speaketh of it. And therefore let vs humble our selues when we see our Lorde so gracious to vs, as to teach vs familiarly as it were with his owne mouth. This is in effect, which we haue to remember vpon this streine. In dedee it deserueth well to be laide forth more at length, and I must touch it againe hereafter: neuertheless I will now conclude with a complaint. I see walkers yonder, & I knowe for what their comming is, except it be to shew a contempt of God and his word, which is an intollerable lewdenesse. They come babbling heere to the doore, and that not twice or thrise, but more than a doozen times. It sheweth well that they despise God manifestly. Such is the honour of Geneva, that when the Gospell is a preaching, men come euen to the Church doore to make a flatte mockerie of it, and after the same manner also is baptisme honored heere: and it is too common a dealing.

Therefore let vs kneele downe in the presence of our good God, with acknowledgement of the innumerable faulces which wee haue committed against his maiestie, and for the which wee bee worthy of eternal death if hee pittie vs not. And therefore let vs pray him to shedde out his mercie vpon vs: and that we may the better feele the same, let vs beseech him to vouchsafe to traîne vs so vnto him henceforth as hee subdue all our stubburnnesse and all the wicked lustes of our flesh, and reforme vs in such wise to his obedience, as wee may fare the better by the chastisements that he sendeth vs: and therewithall graunt vs the grace to receiue our Lord Iesus Christ for our guide and shepheard, and to heare him as our teacher and master, like as hee speaketh to vs daylie by his worde. That it may please him to graunt this grace, not onelic to vs, but also to all people and Nations of the earth, &c.

## On Tewsdai the xxj. of May. 1555.

*The xxj. Sermon, which is the third vpon the fourth Chapter.*

6 Which you shall keepe & c.

7 For what Nation is so great, that hath Gods comming so nie it, as the Lord our God commeth vnto vs, in all things that we call vpon him?

8 And what Nation is so great, that hath so righteous ordinances and lawes as all this lawe is, which I set before you this day?

9 Therefore take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, nor let them depart from thy heart all the dayes of thy life, but teach them to thy sonnes, and sonnes sonnes.

10 Forget not (say I) the day that thou stoodest before the Lorde thy God in Horeb, when the Lorde saide to me, gather me the people together.



**M**T was declared to vs yesterday, that forasmuch as GOD seeth that we know not how to liue: hee taketh paine to teach vs, and doth it in such fort, that as manie as list to obey his doctrine, haue a perfect rule to deale by. And at this day it is long of none but our selues, if we be not wise and well aduised to guide our selues. For wee haue a God that will not faile vs, and his worde is a sure rule for vs. But heere in wee see mens leawdnesse and vnthankfulnessse, in that they cannot finde in their heartes to submitte themselves vnto God, but will needes bee wife in their owne conceit, and still follow their owne intentions. Yet notwithstanding this maxime cannot bee rased out by men: namely, that wee haue neither wisdom nor discretion, except wee haue profited in Gods schole. And therefore we be warned heereby, to holde our selues simple to Gods commaundementes. For as soone as wee fall to adding of any thing to Gods worde, it is by and by but corruption: and when wee bee out of those boundes, wee can doe nothing but stray. Neuerthelessse, a man might make a question heere, howe Moses could say that the people of Israel should be counted sage and wise among all Nations: seeing wee knowe that the heathen did glorie in their owne follies and superstitions, euen in despite of the lawe. Seeing the Infidels were so proude that they reiected the good learning [of the Lawe,] and rested vpon their owne sonde toys, it should seeme that this was not accomplished in such wise as Moses speaketh of it heere. But wee must wee well the speech that is set downe heere: that is to wit, *that the nations which shoulde heare the Lawes in such wise as God had giuen them, shoulde say, beholde heere an excellent and noble people: Nowe as for those that held scorn of Gods law, and were caried away with pride and ouerweening, did they cuer vnderstande what Moses had saide vnto the people? No. So then, yee see that the question is resolu'd in this wise: namely that as many of the heathen, as had knownen and tasted well the doctrine that God had deliuered to the people of Israel, confessed (as truth was) that Gods choosing of a certaine people for himselfe, was a great and singular priuiledge. But verie fewe of them vouchsafed to consider that: for all of them lay weltring still in their owne dung. And although it was apparently scene that the people of Israel had a feuerall lawe and Religion by themselves: yet did all men that their eyes and stoppe their cares. And that was the cause why they made no reckening of so great a benefite.*

Now herewithal Moses sheweth in two things, how greatly the people ought to haue esteemed of the grace that was giuen vnto them. For let vs (saith he) bee compared with the rest of the

worlde: and it shall not bee founde that those which worshipp Idolles doe finde such power among them as to bee succour at their neede, or that their Gods whom they call vpon, bee so familiar with them. There will no such thing be found. For as soone as we pray vnto our God, and resort vnto him: wee feele him neere vs by and by. Yee see then an inestimable benefite. Again, wee haue his lawes and Statutes which hee hath giuen vs, wee haue his righteous ordinances: all others doe but goe a strae. True it is that they weene they doe well: but in the meane while they haue no certaintie in their religion: for they haue no trueth concerning God. Therefore let vs consider the good that hee hath done vs, to the ende wee may inioy it. For all this is treated of by Moses, to the intent it shoulde bee applyed vnto vs, and we learne to serue our God with y greater zeale, and to holde our selues in awe. For the setting of his benefites and gracious giftes afore vs, is one of the wayes whereby God intendeth to winne vs to him. And it is a shame for vs if wee serue him not, seeing hee hath chosen vs and adopted vs to bee his children. Thus much concerning the first part, where it is saide *that other nations haue no Gods that come so nigh them.*

This saying (as I haue touched afore,) is meant of Gods helping of his people of Israel as ofte as they called vpon him: yea and oftentimes also euen before they required it, after which manner wee see that hee dealeth with vs also. Hee thinketh vpon vs while wee bee asleepe, hee watcheth for vs, and hee maketh vs to feele his succour at our neede. Neuerthelessse, in telling them that God will succour vs, euen in all things that wee require at his hand, his intent is also to encourage folk to call vpon God, and to make them to blame themselves for their owne negligence whensoever they bee destitute of helpe and succour at Gods hande: and to doe vs to vnderstande that Gods forgetting of vs, is for that wee seee not to him for refuse as wee ought to doe, ne seeke vnto him, who is alwayes readie to helpe vs at our neede. Thus yee see that the intent of Moses was to exhort the people to prayer and supplication, and therewithal to shew that God had alwayes shewed himselfe at hande vnto such as had returned to him.

*It is not so with any of the Gods of the heathen.* If this saying were well obserued, the wretched worlde woulde not ouerthoote it selfe so farre as it doeth. Wee see what windlasses men make to seeke saluation: but there are very few which goe right forth vnto God, and yet doeth hee allure all of vs: the way and the gate is open. Whereof is it long that wee goe not on? It is for that euen of nature wee desire to bee deceiued. Wee see howe all men doe desire patrones and aduocates to themselves, and

Psal. 50. 15

Rom. 1. 23.

Esa. 65. 23

50

60



it seemeth to them that they cannot be disap- pointed, when they haue their owne deuotions after what sort soeuer it bee. Thus doe men wilfully beguile themselves, and runne gadding vp and downe. But when they haue toyled them- selves neuer so much, in the ende they finde themselves ouer-winded, & yet y they haue gained nothing by all that euer they did. Wee see then howe it is not without cause faide, that if wee looke well to our selves, none of all the wretched vnbelceuers which torment them- selves to attaine vnto God, and holde not the right way thither, haue such aduantage as wee haue. For whensoever we call vpon God simple and according to his worde, wee be neuer disap- pointed.

Pla. 145. 18

But now let vs come to that which Moses ad- deth concerning statutes and laws, which is the principall point of this sentence. *What people is there* (saith he,) *which hath so rightfull statutes and ordinances as we haue?* Truly if a man would haue beleued the heathen, they thought verie well of themselves in their owne dotages, and they bare themselves in hand that there was nothing but sound perfection in them. But yet for all that, it is a wonder to see howe they became so dull. They that otherwise were of great skill and sharpewitted, were become so brutish in their superstitions, as euen little children might iustly haue beene ashamed of them. But the light must be faide to shine in the darke: or else it will neuer bee possible to discerne a right. And for prooff thereof, what is the cause that the heathen are so hardened in their owne dotages? It is for that they neuer knewe Gods Lawe, and therefore they neuer compared the truth with the vnruth. But when Gods lawe commeth in place, then doeth it appeare that all the rest is but smoke: inso much that they which took them- selves to be maruelous wittie, are founde to haue bene no better than befotted in their owne beastlinesse. This is apparant. Wherefore let vs marke well, that to discerne that there is nothing but vanitie in all worldly deuises, we must knowe the Lawes and ordinances of God. But if werest vpon mens lawes, surely it is not possible for vs to iudge rightly. Then must wee needes goe first to Gods schoole, and that will shewe vs that when wee haue once profited vnder him, it will be ynough. That is all our perfec- tion. And on the other side wee may despise all that euer is inuented by man, seeing there is nothing but fondnesse and vncertainty in them. And that is the cause why Moses termeth them *rightfull ordinances*. As if he shoulde say, it is true indeede that other people haue store of cere- monies, store of rules, and store of Lawes: but there is no right at all in them, all is awrie, all is crooked. True it is that they perceiue it not: and what is the cause thereof, but for that it is not possible for them to discerne good from euill, without Gods worde which is the truth? Howe soeuer wee fare, we cannot do the thing that is iust or right, except wee haue first learned it at Gods hande. And if wee haue bene so farre ouerwise as to allowe our owne do-

ings, let vs not goe on still, for God will dis- lowe euerie whit of it, because wee must take all our rightnesse at his truth. In this case it is not for euerie man to bring his owne weightes and his owne balance: but wee must hold our scales to that which God hath vttered and doth viter. True it is that Moses doeth greatly magnifie the people of Israell heere: but yet neuertheless we must vnderstande, that the priuledge which is so greatly magnified here, did nothing aduan- tage those which reiected the lawe and profited not themselves thereby. The Iewes are termed heere a wise and skillfull people, a noble people, a people that hath nothing but excel- lency and worthinesse in them. And why so? Be- cause God had chosen them, and vttered his iudgements and righteousnesse vnto them. But yet for all that, on the other side they be termed blinde and deafe. And why? Because they did what they coulde to haue quenched the light that God had kindled for them. We knowe that they were taught by the doctrine which cor- reined their whole wisdom. And therefore when they despised it, they coulde not be but dubble blinded inso much that the ignorance of the hea- then and infidels, was nothing in comparison of theirs that had so reiected Gods grace, when it was put into their handes: And that is a point well worthie to be weyed. The Iewes do arme themselves yet still at this day with the same texe, when they list to commend themselves. Truth, say they: it is faide that wee be men of vnderstanding, a people of great wisdom, a people of passing noble and worthinesse. This is true, if they had helde fast the treasure that God gaue them, and kept it well. But seeing they be flected away from the law, or rather y a veyle is cast before their eyes, because of their reiecting of Iesus Christ: yea and seeing that e- uen before his coming, they disobeyed the Prophetes and became hardhearted against the doctrine of saluation that was brought to them: it coulde not be but that (as I haue afoie) they must needes become more ignorant than all the rest of the worlde. For if the heathen bee as good as destitute of reason, because they haue not bene in Gods schoole: needes must they to whome G O D hath spoken, and yet are dis- obedient thereto, needes must they (I say) bee stricken with the spirite of disnesse, and be- cared away by the diuell, and become as wilde beastes, so as they shall not offend of simple ignorance as they doe which neuer heerde any thing, but of willfull rage more than beastly. E- uen after that manner is it happened to the Iewes. And it is the verie same thing where- with the Prophete Esaye vpraideth them in his two and thorteth chapter, saying: *Hearken ye deafe, see yee blinde. And why speakech hee to the deafe and blinde, to heare and see well? Hee addeth the reason by and by, saying: yee haue seene ynough, and yee haue hearde ynough: but yee haue not regarded it.*

Esa. 42. 18.

1. Cor. 3. 14  
16.

Eph. 4. 18.

Esa. 42. 18.  
20.

Also God complaineth of his paines taken in teaching of his people, and of losing his labour therein. For (saith hee) haue not I done

workes ynowe among you? Yes, but what for that? You haue had neither cares nor eyes. And nowe if yee bee compared to the rest of the worlde, yee passe alle the heathen and vnbeleuers in blindnesse. And why? For yee haue had teaching ynough and too much. And his vpbraiding and blaming of them, is not for that they had not sufficient experience whereby to haue bene dewly taught: but for that they did shut their eyes, and woulde not profite themselues by the thinges that GOD shewed them.

Seeing that the Iewes are thus blamed by the Prophet, notwithstanding that Moses had reported them to bee a people of wisedom and vnderstanding: let vs come to our selues, and consider that if this bee happened to the naturall braunches, what shall become of the impes [that are grafted into the tree,] as Saint Paul speakech of it in the eleuenth to the Romanes. It is certaine that the Iewes went before vs in prehenience, or at lestwise they had the birthright in Gods Church, and haue it yet stil. And which more is, at such time as wee were straungers vnto God, they were his householde folke, and in his house and Church. Yet notwithstanding, euen after they had bene enlightened as wee see heere, they were condemned of greater blindnesse than the wretched Painims that neuer had any taste of the truth, nor any one sparke of good knowledge. And why? for they had made themselues vnworthy of such a benefite. But God in these dayes sheweth himselfe more familiarly to vs than he did to the fathers in the time of the lawe. For in the Gospell his face shineth forth in such wise, as wee may beholde it to be transfigured into his glorie. Is not our Lorde Iesus the luely image of God his father? And doeth not hee shewe himselfe in such wise in his Gospell, that we may discern him as well as if he dwelt among vs? Nowe then, if wee haue not our eyes open to receiue this doctrine, nor bee diligent to profite in the same: muste not the vengeance which the Prophet Esaye speakes of, light vpon our heads? that is to wit, that wee shall be more blinde and brutish than the heathen, for as much as wee haue seene and woulde not see? And in good sooth wee knowe it without his telling vs thereof. Looke me vpon the Turkes: they haue some reuerence to their religion, and so haue the Papises also. & yet are both of them cut off from the Church of God through their own fault, but yet are they not so much to blame as wee. Therefore when men slide backe againe after they haue once knowen the Gospell, yee shall see them become like dogges, so as there is no more honestie nor feeling of God in them, but they bee vtterly bewitched, and growe into the senslesnesse of minde which Saint Paul speakech of, namely that they make no remorse of conscience at any thing. And wee neede not to goe farre to seeke examples hereof. For euen among vs there are diuers to be seene, who hauing vnhallowed Gods word after that sort, are become starke inmadde and fall at defiance with GOD, being

possessed with such diuellish rage, as there remaineth not any more shamefastnesse in them. Therefore when wee see this geere, we ought to quake at it and to say, Loe howe GOD reuengeth the contempt of his worde. And therefore let vs beate in minde, that when God hath bene so gracious to vs as to doe the office of a scholemaster among vs, and to teach vs by his word: it behouoeth vs to followe the light thereof. For if it bee put out through our naughtnesse: it must needes bee that wee shall become more dull of vnderstanding, than all the rest of the worlde whiche neuer wist what GOD or true Religion is. Thus yee see what wee haue to marke as in respecte of this sentence.

Nowe Moses addeth immediatly, *Take heede to thy selfe and keepe thy soule diligently, that thou forget not the thinges which thine eyes haue seene, nor let them euer depart from thy heart:* that is to wit, the day wherein thy God made thee to appeare before his Maiesitie in the valley of Horeb. There hee taught thee his lawe, when hee willed mee to make you all to appeare together before him. Therefore be mindful of that day, and let it neuer be forgotten. Nowe when as Moses saith *take heede to thy selfe & keepe thy soule:* Hee sheweth that hee cannot sufficiently expresse the care which wee ought to haue to walke in the feare of God, and to make and keepe good watch, for feare of starting from him, lest the diuell harrie vs abroad and make vs become as stray theepe. Nowe if this bee not superfluous, what needeth any more to quicken vs vp withall? See howe God speakech heere: hee saith not onely, take heede to your selues: but also, take heede to your selues and take heede to your soules. That is to say, vpon perill of your liues take heede to your selues and watch well, that yee bee not taken vnwares. And this is not said without cause: for we see howe frayle wee bee. Although God haue giuen vs so sure a foundation, as wee can neuer be shaken downe if wee holde vs to it: yet doe wee nothing but totter, and euerie thing of nothing maketh vs to reele. Seeing then that our nature is so vnconstant, and wee swaue so easily from Gods truth: let vs assure our selues that this exhortation is not set downe heere without cause. Again, we see also howe wily the diuell is, and howe many meanes hee hath to beguile vs, and wee are easily ledde to giue care to such as seduce vs. Also there is great policie vsed to deceiue vs: inso much that the couisers doe throude themselues euen vnder the name of GOD, in their suisting in of their false doctrines and errors: and the diuell disguiseth himselfe by transforming himselfe into an Angel of light (as S. Paul speakech of him): and hee assauleth vs not some oneway onely, but when hee perceiuech that hee hath missed on the one side, hee runneth straight to the other, so as wee haue no sooner withstoode one assault, but wee must fly by and come to another. Seeing then that wee on our side are so fraile, and the diuell hath such shifte of wyles and flyghtes to beguyle vs: we may well assure

Rom. 11. 17.

Exod. 4. 22.

Ep. 2. 12. 13.

Rom. 9. 4.

a. Cor. 3. 18.

Esa. 42. 20.

s. Tim 4. 4.

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2. Cor. 11. 14  
1. Pet. 5. 3.

our felues it is not for nought that Moses willett vs here to beware, euen vpon perill of our soules. But what for that? Wee see neuerthelesse how ill this doctrine is put in practise. For wee bee carefull ynough for the things that concerne this earthly life: in somuch that wee stande alwayes vpon our gard for feare of being taken vnwares, and on what side so euer a man come to assaile vs, he can not enter vpon vs, for wee are euer armed: but as concerning Gods worde, wee forget that out of hand. True it is that men will come to some Sermon nowe and then for fashions sake: but when they come home againe they neuer thinke more of it, it is quite out of their remembrance, it goes in at the one eare and out at the other, as saith the prouerb: so that [in the ende] they finde themselves emptie and hungerstaru'd, because they made none account of the warning that is giuen vs here. So then, let vs learne to bee more watchfull and to keepe better warde: and let vs weigh well this saying, *That we must take heed to our felues.* Why so? For if wee doe not keepe good watche and looke well about vs: wee shall wonder to see how soone the Diuell will haue snarled vs in his snares. Moreouer forasmuch as it is vety harde for vs to doe so, and wee see that at one time or other wee bee quickly thrust out of the way: let euerie of vs take good heede to himselfe, and rowse vp all our wittes, and gather them about vs, applying them earnestly to this care & warrenesse which Moses speaketh of here.

And he saith purposely, *Take good heede that thou forget not the things which shine eyes haue seene, and beware that they neuer depart from thy heart.* Whenas he saith, *The things which shine eyes haue seene:* thereby he meaneth that the people are vterly without excuse, if they regarde not the things that God had shewed them, according to his former vsing of the same maner of speech, And wheras he saith that our eyes haue seene, it serueth to expresse the things which our Lord hath shewed vs tootoo evidently, so as wee cannot alledge ignorance, nor say, this or that was too high or too darke for mee. *Thine eyes haue seene it,* saith Moses. As if he should say, No no, ye neede not to bee great Clerkes nor Doctors in this behalfe, ye neede not to bee verie futtle-headed: our Lordes manifesting of himselfe vnto you hath bene in such sorte and so evidently, that euen the vveriest idioles and ruderst sorte of you haue perceiued the things that he told you. And in good sooth, although Gods worde conteinie wonderfull secretes: yet notwithstanding they bee so manifest vnto vs, as wee may be able to conceiue them, at leastwise if we our felues bee not in the fault. For wee see howe God lowlieth himselfe and stoopeth to our ruderesse, because he knoweth what wee be able to beare. Nowe then seeing it is so: let vs but open our eyes, and when God hath once shew'd himselfe to vs, let vs take good heede that wee forget him not: for if wee doe, wee shall bee vnexcusable, and our vnthankfulness will bee manifest and sufficiently proueed. Againe he sheweth that it is not ynough for vs to haue some light remem-

berance of it swimming in our braine: but it must bee well rooted in our heartes: And after that manner ought Gods worde to bee sowed in vs. It is not ynough for vs to haue skill to talke of it, and to bee able to say, I knowe this & that: but wee must holde fast the things inwardly which wee haue heard outwardly. Nowe then, if Gods worde bee setled in our heartes, and raigne there: then haue wee good remembrance of it. But if wee bee not touched with it, nor haue any willingness to keepe it: it is all one as if wee had neuer heard of it. Thus ye see what we haue to marke concerning this speech of Moses, where it is saide, that the things which wee haue once knowne must neuer out of our mindes.

But forasmuch as God had vetered himselfe diuers wayes to the people: it behoued Moses to shewe his meaning more particularly in this text. And therefore he addeth, *The day wherein thou wast before the Lord thy God, thou diddest appeare before God in the valley of Horeb, at which time hee commaunded mee to summon you, and to call you all together.* Albeit then that God had shewed himselfe to the people of israel by diuerse myracles, by sundrie kindes of sightes, and also by diuerse reuelations as in respect of his worde: yet doeth Moses bring backe the people here, chiefly to the lawe, and to the solemne day wherein the lawe was published. And that is according to the matter that wee haue seene. In so much that if wee haue not that grounde, wee shall but bulde in the aire, and all that euer can bee saide vnto vs will slippe from vs. The grounde that I meane is the submitting of our felues vnto God, to bee guided by his worde and to bridle our felues thereby, so as he alone may haue the whole authoritie and maisterhip ouer vs, and wee become his true Disciples in sticking to his pure doctrine. That then is the cause why Moses doeth make speciall mention here of the solemne day wherein the lawe was giuen to the people of israel. For he sawe well that it woulde not haue booted at all to haue vppened neuer so many things by parcelmeale, if he had not set downe the chiefe groundwoorke, which is that men must suffer themselves to bee governed by Gods lawe. Likewise at this day, when wee shall haue disputed at large of a number of pointes, if wee doe not first and foremost winne that men should obey God, and make them not knowe that his worde is the right truth wherunto they must holde themselves: to what purpose is it? They will bee still wauering and vnconstant, accordingly as wee see howe a great number will bee tasting of this and that, and can finde nothing whereto rest. And why? For they know not the first point of Christianitie, which is, that the holy Scripture is our whole wisdom, and that wee must hearken to God speaking there, and not adde any thing thereunto. Nowe then, vntill such time as wee bee come to that point, wee shall bee euer changing, and doe nothing but totter and wauer like Reedes. And for the same cause doeth the Prophet Malachie say, *Be mindful of the Law that was giuen you by*

Deut. 3. 31.

Col. 1. 28.

Mal. 4. 4.

Moses in Horeb. For it was Gods will that thenceforth there shoulde bee an intermission, so as a certaine time shoulde passe where in the Prophetes shoulde speake no more till the coming of our Lorde Iesus Christ. Nowe in the meane while the Prophet Malachie saith, Bee mindefull of the Lawe that was giuen. As if hee shoulde say, yee can not doe amisse if ye hearken to your GOD, and suffer your selues to bee taught by him; but you shall haue perfect learning, for it is vttered there. Now therefore wee see what the meaning of Moses is, and howe wee ought to apply the same to our owne vse: that is to wit, that about all thin;es wee must assure our selues, that our Lorde hath vttered him selfe vnto vs in such wise, as he will be a good and faithfull teacher vnto vs, if wee bee good schollers vnto him. And therefore let vs settle all our wittes to the obedience of faith, so as wee presume not to adde any thing to that which GOD telleth vs. When wee bee once come to that point, then shall wee bee guided forth from point to point, and from degree to degree to our perfection: but yet must wee haue the foresaid groundworke, before wee can build well.

Nowe let vs come to this saying of his, *Call to minde the daye wherein yee were before the Lorde.* This saying importeth much. For although that GOD did then testifie his presence in the valley of Horeb, as wee shall see hereafter; yet notwithstanding whensoever hee speaketh vnto vs, wee appeare before his iudgement seat, though wee haue no visible myracles. And it is all one as if a Prince being set to hold a Court of estate, should cause his statutes and ordnances to bee proclaimed by the sounde of a trumpet, to the intent that all men might haue knowledge of them. After the same manner doeth GOD deale in this case. For when he vouchsafeth to haue his worde preached vnto vs, it is as much as if he summoned vs to him, and called vs to his throne, there to appeare euerie man for himselfe, to yeelde account as before our iudge. And (as I told you) this importeth much. For wee bee greatly destitute of wit and reason, if this moue vs not to heare Gods worde with other reuerence than wee haue done. If we considered well, that when we come to a Sermon, or when wee take the Byble in our handes to reade, God citcheth and summoneth vs, so as we cannot cast our eye vpon his word, nor receiue so much as one worde that is vttered to vs in his name, but that his Maiestie is present there with it, and wee our selues are present in his sight. If wee thought well vpon that: I pray you should wee not bee otherwise prepared and humbled to yeeld our selues teachable? Should wee not bee in another manner forwardnesse than wee are seene to bee? Therefore if wee come hither with such coldnesse, as it were but for orders sake, or when in reading of the Byble, some of vs are cayed away with sonde curiositie, some thinke them selues discharged to Godwarde with the hauing of two or three sentences, and other some make but a pastime of it: doeth not

this dealing of ours shewe well, that wee neuer tasted of this saying? Namely, that if GOD speake vnto vs, wee must come before him and feele his Maiestie, to be as it were beaten downe vnder it, to the ende to fill mit our selues the better to his worde. That is one principall point.

Besides this there is also an assemblie that Moses speaketh of, howe he was commanded to gather the people together. For it hath bene Gods will to keepe that order from the beginning for the better exercising of vs in the vnitie of faith. True it is that he could well teache vs euerie one alone by himselfe: and in deede he vsed that way too, so that whether he instructed vs by teaching, or giue vs grace to profite by reading, it may well bee done by our selues alone; but yet therewithall there is the common order, which he will haue to continue inuioleable. And why? Forasmuch as wee haue all one faith, and haue neede to be tyed and knit together in one: GOD vsed this meane of teaching vs all as it were by one mouth, and maketh vs to meete together: as it were in one bodie: and that, not onely to the ende that a great multitude may take profite at one mans mouth, but to the ende wee shoulde knowe that there is but one rule, one truth, one God that speaketh, and which caufeth vs to bee of one accorde and one melodie in that beh: life, in so much that when euerie man holdeth in with his neighbour, it is because there is a right conformitie. That then is the thing whereunto Moses had respect, in saying that God commanded him to assemble the people, as he that was his Lieutenant. Hee gaue the Lawe generally to the intent that the people might by that meane bee taught to thinke thus with them selues: behold, our God will haue vs to bee of one accord in him, and to bee one bodie wholly conformable to his worde, so as euerie man thurst not for himselfe like bandes that were scattered and put to flight in battell, but linck together in one right and holy vnion. And this is not for one time onely: but it must be put in vre vnto the wordes ende. For it is Gods will that his Gospell should bee published. And how? Nor in huddier mudder and in folkes cares: but he will haue men to bee taught openly, and to meete together, yea and their meeting to bee to the ende that hee bee preached, so as there may be a good vnitie of faith, & that the mark: whereat all of vs doe shoote, may bee to bee gathered and knit together in our head Iesus Christ, who is the bond whercof S. Paule speaketh, which proceedeth of the common preaching. Wherefore let vs learne that wee can not bee rightly of Gods housholde, nor of his flocke, vnlesse wee meete together, and that our meeting be not onely a coming together in the Church, but also a continuall linking together in vnitie when we be gone thence, and when euery of vs is alone by himselfe from companie, so as wee shewe that Gods gathering of vs together vnto himselfe is not in vaine, but that there is a right brotherhood among vs, to come all vnto him in y name of our Lorde Iesus Christ. For the diuill seekes by

Eph. 4. 5.

Matt. 10. 27.  
& Luk. 12. 3

Eph. 4. 11. 18

by all meanes to breake that bend, as we see he hath laboured in all ages to stirre vp sectes to rend asunder the bodie of the Church, and it is the thing that he strueth to doe in these dayes more than euer he did erst. And if hee cannot obtaine that false doctrines may haue their full scope to make haucke of all things: yet will hee sowe darrell among vs, so as in stead of being vnitd, we shall bee heauing one at another, or at leastwise as good as drawn a sunder, so as our bond shall not bee strait and well knutte together. When we see the matter in that taking, let vs vnderstande that it is a practise of the diuels diuising. And why? Gods intent is that we should bee gathered together before him, yea euen before him. For the wicked wil wel ynough make leagues and confederacies. howbeit, that is but to spire GOD: and in verie deede they turne their backs vpon him, and hide themselves from him, and by all meanes possible eschew to come at him, for they haue no liking at all of him. But wee on our side must come together in the presence of our God. Sith it is so, let vs bee afraide to shrinke a sunder, and let not the Diuell separate vs as we see hee labourth to doe; and he knoweth that hee shall haue ouerthrowen the principall point of our saluation, if he may winne that at our handes. And therefore let vs abhorre all such fowers of discord in the Church of God. Wee see now adayes, that in stead of assembling together, there are diuers which seeke nothing but to scatter Gods flocke: and wee neede not to goe any further than to this present place. We perceive howe the re scall'es doe now adayes scue the duell as though they tooke wages of him; or were vterly solde to bee his seruantes. A man may see whereat they shoor. There needeth no guessing or coniecturing; there needeth no great inquirie of the matter: let a man but looke vpon their doings, and he shall finde that their whole seeking is to breake al vnion, and to pluck asunder the things that haue bene knitte together in the name of God. If GOD did euer worke myraculously in any place: he workeeth here as myraculously as in any place of y world, and hee sheweth the power of his wordes as mightily as may bee. Goe whither ye will, and such as are scattered from all other places, resort hither to shewde themselves as it were vnder Gods wings, and to bee as it were one flocke gathered together in his name. And

what doeth the Diuell on the contrarie parte? There is nothing else but banding, that the wicked may sined aboarde their venim and poison. And howe? Euen by vnioyning the things that GOD had ioyned. In deede they will not say it: but the thing it selfe is too apparant, and there needeth no long disputing or discouraging of the matter, if a man doe but open his eyes he shall see it. And it is a great shame that it is suffered and winked at: for the matter is too open and manifest. Yet notwithstanding it is not our Lordes will that the things which hee hath knitte together shoulde bee so vnhappily rent a sunder, and all bee put out of order after this sort. Wherefore let vs abhorre such plagies, and beseeche GOD to rid his Church of them & the world too, by powring out his vengeance vpon them; seeing it appearth that they bee vterly reprobate, and that there is no meane to reclaim them againe. God so thunder downe vpon them, as men may knowe howe highly hee esteemeth the vnitie of the faith, and his Church bee maintained in true brotherhood and concord. And in the meane season let vs labour to bring this to passe: and if we bee true members of Iesus Christ, let vs doe the cleane contrarie to that which wee see the wicked doe. For sith that they doe straine themselves so to put all things to haucke; let vs on our side walke on in good vnion, and looke that wee come together in the presence of our God, and that in such wise as his worde doe maintaine vs in good agreement, and caule vs so to serue him; and wee being conuertant one with another in good brotherly friendship, may bee followers of the fatherly goodnesse of our GOD, whereby hee gathereth the things together which were scattered asunder before.

Nowe let vs fall downe in the presence of our good GOD with acknowledgement of our faults, praying him to make vs so to feel them, as wee may repent vs of them aright and seeke the remedie of them, which is, that he cleanse vs from all our affections and lustes, making vs to renounce all our owne desires in such wise, as we may no more bee giuen to our owne fancies and likings, but seeke altogether to be ruled by his wordes, and to profite therein after such a sorte more and more, as our whole wisdom and perfection may be to be ruled altogether by y same. That it may please him to graunt this grace not onely to vs, but also to all, &c.

## On Wednesday the xxij. of May. 1555.

*The xxij. Sermon, which is the fourth vpon the fourth Chapter.*

and I will make them to heare my words, which they shall learne, to the end they may feare mee all the dayes which they shall liue vpon the earth, and that they may reach their children.

11 Then came yee and stode vnder the hill, which burnt with fire vnto the middes of the skie, and there was darkenesse, cloudes, and mist.

12 And the Lorde your God spake vnto you out of the middes of the fire. Yee heard the voyce of his wordes: but you sawe not any image besides the voyce.

13 Then declared he his couenant vnto you, which hee commaunded you to doe, that is to wit, the tenne verses, and hee wrote them vppon two tables of stone.

14 The same time the Lorde commaunded mee to teache you the ordinaunces and Lawes, to the ende yee should doe them in the Land which you goe into to possesse it.



Declared yesterday after what manner wee must come together in the name of God, to appeare before him. For the meeting of the wicked is to make confederacies, and it is apparant that their seeking is but only to conspire against God and all goodnesse: but yet their meeting is by hiding themselves from Gods presence, & they would faine turne their backs vpon him, so as he should not see them. Truly they doe but loose their time: for all things must needs come to account before God. And if mortall men espie their wicked practises, so as they perceiue that their banding of themselves is but to overthrow all order: the same must needs bee known to the heauenly iudge, from whom nothing is hidden. If their lewdnesse appeare euen to little children: thinke they that God hath his eyes stopped? But it behoueth vs on our side to present our selues before God in all our meetings, to the intent that he may sit among vs, & wee bee taught as it were by his mouth and gouerned by his hand. Furthermore forasmuch as wee see that the wicked seeke altogether to rend a sunder the vnion of the Church: let vs endeavour so much y more to come together in Gods name. For wee can not prouoe our selues to bee his children, if wee haue not the marke whereof Moses speaketh here. And thereby it may bee iudged, that such as passe not to haunt the companies of Christians, when they meeete together in the name of God to heare his worde and to pray vnto him: are but as dogges, and deserue not to bee reckened in the common aray of nie, but are to bee abhorred as dung and filth, because they haue cut off themselves from Gods house. Thus yee see what wee haue to remember concerning that text.

And nowe Moses addeth, that if we nunde to fare the better by the meetings that are made in the name of God: *Wee must hearken to the things that he telleth vs,* and that must bee *to the ende that wee may feare him,* that is to say, to the ende wee yeeld him all reuerence, and it may appeare that wee take him for our Father and God. For if we thinke to content God with ceremonies, we decieue our selues, as they doe which could finde in their heartes to haue no Religion at all, and therefore resort hither, some but once a moneth, and other some as seldome as may bee. There are also which come hither vpon the Sundayes and Wednesdayes as it were for fashions sake: but in the meane while doeth it appeare that they bee any whit edified in the feare of God?

Doeth it appeare that their comming hither to crowd themselves into the flocke, doth any whit amend them or make them the better? Nay rather they become the more venomous against God, & therefore their comming to infect Gods house, is to their greater condemnation: for they bee vnworthie to come here, they bee no better than swine. Therefore our comming to the Church must be to another ende: that is to wit, that wee may profite in the feare of God. Nowe (as I haue touched already) this feare importeth that he should ouerrule vs, and that wee should bee subiect vnto him. And for the same cause also doeth Moses match these two sayings together, namely *that wee must doe the things that God commaundeth vs,* and also, *that wee must feare him.* Many men thinke they feare God well, whē they haue some fond deuotion towards him, as wee see in Poperie, where euerie man sayes that his intent is to serue God: but after that fashion: Euen euerie man after his owne fantasie. But y obedience which God requireth at our hands in yeelding our selues wholly to his worde, and the reuerence which wee owe him as to our Father and King: are things vnseparatle. Wherefore let vs marke well that if we be minded and desirous to come together as wee ought to doe: Gods worde must haue all authoritic ouer vs, so as our receiuing thereof bee not onely to comfort it with our mouth, but also to frame our liues wholly thereafter. For if wee will needes lue after our owne swindge, and euerie of vs doe what seemeth good to himselfe: God holdeth scorne of vs and disclaimeeth vs, though wee protest to feare him and serue him [neuer so much.] For it is no reason but that he should be heard, specially seeing he taketh paine to teach vs. That therefore is the first point.

Againe let vs vnderstand that our keeping of Gods Lawe, and our walking according to his will, doe not aduantage him at all: for what can he receiue at our hands? But it is to the end that the world may know that we feare him, that is to say, that wee take him for our maister, & that we would faile be wholly his, and that he should gouerne vs. That is the effect of the matter that Moses sheweth here. Howbeit forasmuch as Churches are oftentimes defiled with hypocrits and wicked folke which crowde in coetly, who notwithstanding are worthe to bee euen thrust out of the world: Let vs marke what is saide in the fiftieth Psalme, where God declareth that he separateth his [true seruantes] from such as falsely abuse his name: so as his voyce thundereth to summon those that feare him aright, and haie

Eccle. 12. 14.  
Heb. 4. 13.

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Psal. 116. 3.

Ps. 50. 5. 16

haue not coucnanted with him vnfeynedly, nor serue him onely with Ceremonies, but also in very deede: them will he alleme together. And on the contrarie part, hee vpbraideth those that take his name in their mouth, and yet notwithstanding doe take part with robbers, murderers, theeues, and traytours. Therefore when men will needes match GOD and the diuel together after that fashion, as it appeareth that most men doe: God complaineth of it, and protesteth that it shall not scape vnpunished. Now if he shewe such a separation aforhand: Let vs be well assured, that when the day commeth wherein the Goates shall be put asunder from the Lambes, the shame of such as haue preached after that sorte into Gods Church shall then be discouered, and they shall be abhorred of all creatures as they deserue, But in the meane while let vs see that we separate our selues from them as neede as we can: and when we see such vnclannesse, at leastwise let vs beware that wee mislike them, and let vs pray God to rid and cleanse his Church of such infectious. Howsoeuer the case stand, let vs be mindefull of the thing that Moses speaketh in this text, whensoeuer we intende to meete together in the name of God.

Afterward hee addeth, *that when wee our selues haue walked in the feare of God, euery of vs must teach his children to do the lyke.* Wherin wee see that it is not enough for euery man to discharge his duty in liuing orderly himselfe: but that we must (to y vttermost of our power,) procure the continuance of Gods honor and seruice after our deceases. And in good sayth, is it reason that Gods name should be buried with our death? We know how flightfull our life is: but Gods glory must indure for euer without decaying. Therefore let vs learn our owne dutie: that is, to walke righteously all y time of our life, and to indeuer to traine vp our children aright, so as religion may flourish and prosper when wee be dead, and God be alwayes honored in the world, that his name may be called vpon purely. And that is the very cause also why God commaundeth fathers so straightly to teach their children, For he coulde well send his creatures into the worlde, though no man had any speciall care of them: but hee chargeth fathers to bring vp their children. And why? To the ende they should knowe that they must yeelde an account of them. And for the same cause also doth he communicate his name vnto them. For the title of father belongeth to himselfe alone: but yet hee honoreth men so much as to grant them the name of fathers. And to what ende? That they should be the earnestest and carefuller in teaching their children their duties.

So then, let vs doe our indeuour, that there may remaine a good after spring after our decease, so as Gods Church may flourish still, and his name be worshipped from age to age. And wee ought to labour so much the more in that behalf, because wee see how the diuel practiseth to ouerthrow all that euer is builded in the name of God. So farre of is it that the fruite which ought to come of the Gospel doth ripen:

that men doe labor to plucke it vp, or else to marre it and to turne it out of the owne kinde. Sith wee see this, ought we not to bee the more prouoked to doe the dutie that is commaunded vs here? Without going any further, what is to be seene here among vs? The Gospell hath bin preached to vs now a long time: and yet for all that, what maner of ones are they which haue bin borne of all this time, to whom God hath graunted the grace to be suckled with Gods word euen from the teate, and to bee brought vp in it lykewise, so as they being then but little babes, did neuer see any of the diuells abominations of poperie, and therefore ought to bee euen thoroughly soked in the doctrine of saluation? what maner of ones are they? doth it not appeare that most part of them are so frowarde, as if they were the brood of Serpents? The world may see that they despise God openly, and commit such wickednesse and lewdnesse, that there is much more honestie and more shewe of Religion among the Papistes, than there is among these. Seeing then that thunges are so farre out of order, and the diuill indeuoreth to put all to hauocke, ought we not to be the more inflamed to doe our indeuour, that there may remaine at leastwise some little seede after our decease, so as the remembrance of the Gospell be not utterly abolished, nor the thing that hath bin set vp so happily in the name of GOD and by his wonderfull power, be decayed and pulled downe againe by the enemies? Now then, seeing that God hath graunted vs the grace and priuledge to bee called to the hearing of his worde, and to haue it set forth in the pure simplicitie among vs: let vs vnderstand that we be the more bound to serue and honor him, not onely feuerally for our owne partes, but also by teaching our children, and by taking paynes to make them also to liue vertuously, so as the doctrine which they shall haue heard in their youth bee not loste nor marde, as wee see too much by experience. And generally let vs all haue this regarde, that such as come after vs may agree in the true religion, so as there may be no change. But so far off is that from being done; that the enemies of the truth, (I meane the household enemies and not the Papistes, for they bee farre worse than the Papists,) think they shall neuer come time enough to ouerthrowe all order and to pull downe all that GOD hath set vp here. Sith wee see it is so, let vs vnderstand that wee ought to bee as earnest in building vp to the Lorde as the diuillis in pulling all downe. For let vs not mistrust but that Gods power is stronger than all the fiendes of hell. Thus yee see what wee haue to note vpon this freyne: that the chiefe matter is the putting of it in vre.

And now Moses addeth, that GOD shewed himselfe to his people with dreadful tokens, which were able to haue astonishd them. For hee spake to them (sayth he) *from the middes of the fyre. And therewithall there was a great clowde, darke nesse, and miste.* By these wordes Moses sheweth that the lawe was not brought without good warrant: for it was

Matt. 23. 33

Esa. 40. 6.  
1. Pet. 1. 24.  
Iude. 25.

Mal. 2. 10.

Matt. 23. 9.

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accompanied with wonders that were able to astonish the whole worlde. And to what purpose serued that, but to make it certainly knowe that the lawe came from heauen, and that God was the author thereof? According whereunto it is sayd in Exodus, that when God appeared after that sorte in a thicke cloude, and a flaming fire, making the ayre to rore and the mountaine Sinay to shake, and the found of trumpets to be heard: all those things (sayth he) were done of purpose to make you hearken to your Lorde God, and to knowe that it was hee that spake, and that whosoever receiue the doctrine that I haue brought you, must fight against the maiestie of God. But [if hee doe so] he shall finde God too strong for him. Thus yee see what belongeth to this text. And so wee see now wherefore Moses made mention of the cloude, darke- nesse, and mist: namely to the ende it should be knowne, that the lawe was not put forth but by the authoritie of the liuing God, and that men might be fully assured that it came from heauen.

And let vs mark by the way, that Gods chosing of the signe that is mentioned here, was to do vs to vnderstand, that we must not inquire of his maiestie further than he giueth vs leaue. GOD shewed not himselfe in any visible shape, least it might bee thought that his essence or being had some shape, whereof we will treat to morrowe by Gods leaue: but hee did set a cloude, darke- nesse, and mist before him. And why? To the ende that wee should learne to be humble, and to knowe that hee dwelleth in vnapprocha- ble light. Wee knowe howe curious and ouer- bolde men are, for they woulde faine knowe what Gods being or substance is, and searchoe out euery whit of him by incheale, and that so presumptuously as though they would pushe vp their hornes into heauen. Such is their nature. But God will haue vs to worship him in feare and humilitie, as good reason is it should be so. And he withdraweth himselfe the further from vs, when we inquire further of him than hee commaundeth vs. For otherwise were it not all one as if we would make him our vnderling? What preheminece should hee haue if he were so shut vp win mans conceit? Therefore to expresse so great and so excessive rashnesse, hee did set a darke clowd before him. But we must marke, that whē God did set dark- nesse before the eyes of the people, it was not to the intent to be vtterly vnknowne, but to hold the people in awe, that they should not prece- nne the hill where the fire and flame appea- red that are spoken of in Exodus as is said afore: and therefore was there a great and thicke clowd hard by the people. That then was the meane which God vsed to shewe himselfe to the peo- ple. Marke that for one poynt.

The other poynts that God did vtter him- selfe in such manner, as the people sought no fur- ther than was lawfull for them, but helde them- selues contented with such discouerie as was gi- uen vnto them. And these two poyntes are well woorthie to bee marked. For many men when they list to excuse their ignorance, will

say that wee ought not to be inquisitic of Gods secretes: No truly, but yet is it not meant that we should bee brute beasts. Wherefore hath GOD created vs after his owne image, but to the intent that his trueth should shine forth in vs? And yet notwithstanding, it is as a common proverbe that hath reigned and doth reigne still in the popedome: in so much that the foundation whereon they haue grounded their implied faith, is that they must not know any thing, but that it is enough to beleue as the Church beleueth. And in the meane while they wote not at what marke they shoote, nor what God they worship, nor how his name is to be called vpon. But as I touched afore, Gods meaning is not that men should abolish and destroy the grace that hee hath put into them, for it were an vtter defacing of his image in dis- pite of him; but rather after as hee cometh neer vnto vs & we vnto him, so wil hee haue his I- mage y more knowne in vs & his trueth y more shine foorth there. Let vs vnderstand then that Gods intent is not that men should be ignorant of him, but to vtter himselfe in such wise, as we may be able to discern him from the idols that haue bin forged, so as wee may take him for our father, and assure our selues y we be called to the knowledge of his truth, and y we may boldly resort vnto him to call vpon him, and to seeke succour at his hand. After that maner was it Gods will to manifest himselfe to the people of Israell at the setting foorth of the lawe: and af- ter y same maner continueth hee still at this day.

But yet for all that, the clowde is still before his face, to make men knowe their owne ruden- nesse. Againe forasmuch as wee be ouerfull and would knowe dubble as much as is lawfull for vs, in so much that wee attempt to knowe the things that are vnpossible to bee knowne: there- fore did God cast a great and thicke clowde be- tweene himselfe and the people. And if wee were thoroughly perswaded hereof, it would be as a key to open vs the vnderstanding of y whole holy scripture. For why? Whensoever we came to the reading or hearing of it, we should be sure that our Lord icsteth not when hee speaketh af- ter that maner, and when hee protesteth thus by his prophet Esay: I haue not spoken it in se- crete, neither haue I sayd it in vaine, that men should seeke mee. Therefore whosoever heareth mee, and receiue the trueth that I tell him, shall not bee disappointed in seeking mee. Thus yee see that wee shall profite, if wee beare well in minde that GOD manifesteth himselfe vnto vs, so farre foorth as is behoofe- full for our soules health. And besides this, wee shoulde with all singleness reuerence the things that we comprehend not, wee should euer of vs walke according to the measure of his faith, and wee should continually indeuor to come neerer and neerer vnto him and to gather strength. And moreouer if the things were too high for vs: very well, wee would (as Saint Paul warneth vs in the third of the Philippians) tary till God shewed them more playnely, and yet in the meane while not cease to glorifie him.

Exod. 19. 16  
18.

1. Tim. 6. 16

Eph. 4. 24

1. Cor. 8. 4  
5. 6.  
Eph. 1.  
Eph. 3. 12

Eph. 4. 5-9

Phil. 3. 25



him. But we see the cleane contrarie. For vnderpretence that Gods word seemeth dark, many thinke from it, and make a defence of it to excuse their ignorance withall. Other some againe doe rush forward with diueltish presumptuousnesse, to seeke out things that God hath not reuealed; and through vnstatable desirousnesse of knowledge, doe picke out newe questions euery minute of an houre, and if they may not seee all things at will, they bend their hornes against God as wee seee these rascalls doe, which spewe out their blasphemies when Gods secretes seeme strange to them after their owne fancie. If they perceiue not Gods eternall election, if they perceiue not how he choseth the one sort & reuicteth the other euen according to his will: if they vnderstand not how he disposeth of his creatures, and that nothing happeneth but by his good will: by and by they fall to fretting and chafing, yea and they dare euen murmur against God and would haue all things rased out of the holy scripture, which agree not with their fantastical braine. So much the more therefore doeth it stand vs on hand to remember well what is tolde vs here: namely that God casteth a clowde before our eyes. And why? To the end wee should be sober in inquiring of him, and in deuour to profite according to his teaching of vs: for it belongeth him to knowe what is for our behoofe: and moreover that wee should alwayes walke according to the measure of the faith which he shal haue giuen and imparted vnto vs. Thus much concerning the clowde.

And now seeing the Lawe was giuen with record that God is the author thereof: Let vs in these dayes learne to rule our selues thereafter, and not call the thing any more in question, which wee ought to bee most assured of. Secondly if wee compare the lawe with the Gospell, let vs vnderstand that there is much more reason why wee should humble our selues, and reuerently receiue all that is conteyned in the Gospell. For although the lawe was ratified with so many miracles: yet did it not fayle: to stryke the people in feare, and to bring them in greate vexation of minde, insomuch that they sayd, Let not the Lorde speake vnto vs, for then are wee all dead. And why? For if a man looke no further but to Gods commaundements, there is nothing but cursing. By reason whereof men beholding themselves bound to things vnpossible, and perceiuing that God will be their iudge: must needs be cast downe, yea and driuen to vtter despair. After that manner was the lawe deliuered to the people. But the Gospell nowadayes is friendly vnto vs. For there God calleth vs to bee of his household, not for any desert of ours in performing the things that he commaundeth, but of purpose to beare with vs as with his children, forasmuch as he hath adopted vs in our Lorde Iesus Christ. Seeing then that God allureth vs to him so louingly, haue wee not the more cause to receiue the doctrine of saluation with all reuerence, considering that it is the message of life, whereas the lawe was a recorde of death to terrify the people, I meane the people of the Iewes?

And as in respect of miracles, wee are sure the Gospell hath bin warrantred w<sup>th</sup> moe, than euer the lawe was. And besides the miracles the lawe bin wrought, behold, Iesus Christ in whom dwellth all glory and maiestie, is come into the worlde to beare witnesse therof. Seeing then the lawe we haue the Gospell and the doctrine of Iesus Christ, who hath the fulnesse of the Godhead in him: ought not we to be more humbled vnder the obediēce of the Gospell, than the people of olde time were vnder the subiectiō & bondage of the lawe? yea: and therefore is it sayd, the heauen & earth were both shaken, as the prophet Aggeus speaketh of it, saying that the earth was thoroughly shaken at the publishing of the lawe. And the Apostle alledgeth the same text in the Epistle to the Hebrewes, saying: but now must all be shake, & the power of God must vtter it selfe farre greater in the Gospell. So then let vs learne that if the clowde and darkenesse which appeared at the time to the Iewes, ought to haue taught them to obey God & to submit themselves to his lawe: much more ought the same to preuaile w<sup>th</sup> vs at this day: specially seeing wee haue not a darke clowde: for (as sayth St. Paule) there is not so much as any veile before vs, but wee haue the image of God shining forth, and wee seee him as it were face to face. Seeing then the God doth nowadayes appeare to vs after another maner than he did to the fathers, so as he sheweth vs his liuely image in our Lorde Iesus Christ, to the intent wee should beholde more for our father and Saviour, and in stead of the darke clowde we haue nowadayes the great light of the Gospell: Let vs assure our selues that wee ought to be the more desirous to obey him in all things. That is the thing which wee haue to remember here.

Herewithall let vs also way this saying that is set downe here: namely, that the people ought to haue rested altogether vpon the voyce that was uttered vnto them, as the vey make whereby God will be knowne. To morrowe it shall be declared more at length, why God would not haue any visible image: but yet notwithstanding wee must at this present, wey well this poynt, that God did vtter forth his voyce. And why? To the intent that thereby the people should bee restrained as with a bridle, and consider with themselves that their eyes must not be wandering and gasing about, to seeke any shape of God, but that their eares must be attentiuē to heare his voyce, so that whensoever God speaketh, men must be as it were imprisoned to it, and content themselves to be taught by him. Therefore when we come before the Lorde, accordingly as it is sayd that they which meete together in his Church doe appeare before him: let vs note that wee must make account of his voyce. [and I thinke thus with our selues.] What come we hither to doe? Whereas the Papiſtes gaue vpon their Church walles, and fiske about after their foolish ceremonies and after murlimewes of their own making: insomuch that although they thinke they please God, yea and hold him bound vnto them, yet they doe but play the brute beastes in behalfe: Let vs haue Gods word as the certaine mark that he sitreth in the midst of vs, & is [alwayes]

Rom. 12. 3.

Exod. 10. 19

Ro. 7. 10. 14.

Eph. 2. 19.

2. Cor. 3. 7. 8

Heb. 1. 7. 30

Col. 2. 9.

Agg. 2. 7. &amp; Heb. 12. 26.

2. Cor. 3. 13. 18.

at hand with vs. After that maner must wee thinke, if wee will not erre: for the true marke for all the faithfull to shoote at, when they assembl together in the name of G O D, is to haue his voyce as a warrant of the presence of his maiestie. And of a truth, lyke as the care was the cause of the withdrawing of the first man from God: so must it draw vs to him again at this day. What was it that banished our father Adam out of Gods kingdom? What caryed him away from the hope of lyfe, but his eares which receiued the voyce of Satan, and the fall-hood that was put to him? Now then, lyke as wee be separated from God by that damnable voyce, when wee haue yeldded vnto euill: so now wee knowe that the onely meane to bee called vnto God and to enter into his house, that wee may be of the number of his children: is to heare Gods voyce and thereby to be vnitid vnto him. This muche concerning that

word. Moses addeth thereunto, *that as the same time God published his covenants which hee had made afore, and commaunded Moses to bring them the ten articles in two tables, charging him to teach the people his lawes and iudgements, that they might doe them.* Hereby wee see againe that which I haue touched heretofore: that is to wit, that God will not haue his doctrine to be as a dead thing, but to bee of power to reforme vs, so that wher-as naturally wee be frowarde and giuen to all naughtines, wee must be subiect to him in such wise as his righteousnesse may taigne in vs. To that intent was the lawe fet forth. True it is that the lawe being writte in two tables of stone, could not be kept vnlasse: God subdewed the hardnesse of mens hartes by his holy spirit: and therefore it serued as a figure to shewe that the lawe ought to be written in mens hearts, though they be neuer so hard. Those stones then were as an image of our hartes. For as God auoweth by his prophet ) wee haue such a hardnesse in vs, as hee can neuer bow vs till wee be softened. Neuertheless lyke as hee ingraued his lawe in the stones: so also doeth hee print the same in vs when it pleaseth him to touche vs by his holy spirit. And this was done at the same time that the lawe was put fourth. And here yee see why comparison is made betwene the Gospel and the lawe. God tolde the people how it behoued the to know theselves, for such as they were in deed, that is to wit y they were hardened in naughtinesse, stubborne, and full of all corruption, so as there was no concord nor agreement betwene the thoughtes and affections of them, and the righteousnesse of himselfe. And for prooffe thereof, let vs marke that there are two things betokened by that which Moses rehearseth here. The one is the goodnes that G O D hath shewed in setting forth his lawe. For it is not enough for men to be taught: that will not boote them vntill such time as he subdew them. Wee may haue our eares beaten long enough with the doctrine of the Lawe, but wee shall continew still giuen to our owne naughtinesse: and therefore it shall be but labor lost and mispent to

preach Gods word vnto vs. And why? For it will slip out againe, and so shall wee continew alwayes lyke our selues. That is one thing that is betokened vnto vs.

And therewithall God hath shewed, that yet notwithstanding, the letting fourth of his worde in that wise by the mouth of a man, is not in vaine, for it serued to put the people againe in hope of things that were yet hidden, wherof wee haue not onely a full sight, but also the effect and accomplishment, by the comming of our Lorde Iesus Christ, according as it is sayd by the prophets Ieremie and Ezechiel, that God will make a newe couenant, after another maner than that which he made with the fathers of olde time. For that couenant (sayth he) was soone broken, because they had no holde of themselves: but I wil ingraue my lawe in your hartes. God then did testify this newe couenant by Moses in mount Sinay, which our Lord Iesus Christ hath performed by his comming into the worlde, and which is offered vnto vs still euery day. And therefore let vs learne that when wee come to be taught, it must not be to any other ende than to be renewed by God, so as hee put away the hardnesse that is in vs, and soften our hartes after such a sorte, as wee may stoope vnder him to receiue his yoke, and hee holde vs in awe, because wee be so fickle that we would start away from him euery day, if hee gaue vs not steddie constantnesse to goe through with our vocation. That is a thing which wee ought to marke well. And why? Euen to humble vs, and to make vs knowe that although G O D spare our liues yet should they bee turned into death, if hee should let vs alone in our owne plight, and not adde a second grace in reforming vs by his holy spirit. And therewithall let vs be of good comfort, forasmuch as wee see that nowadays wee haue not onely the ancient figures, and the tables of stone wherein God wrate his lawe: but also that hee worketh effectually by his holy spirit, as Saint Paul sheweth in the thirde to the Colossians. Seeing then that God worketh after such a sorte, as wee perceiue that our hartes are no more stony, forasmuch as wee be willing to stoope vnder him, and desirous to honor him, in somuch that although there be many lettes and hinderances in vs, (as wee see that the fleshe striueth continually against goodnesse:) yet notwithstanding our Lord giueth vs the grace to be sorie for our infirmities and sinnes, being desirous to eschewe them, inendeoring to withstanding, and inforcing our selues with all our hartes to serue him: Let vs acknowledge the singular grace that hee vouchsafeth vpon vs, and therewithall let vs learne to preace boldly vnto him, and not to stand aloofe vnderneath the hill as is sayd heere. And it is the same thing that the Apostle sheweth in the Epistle to the Hebrewes when he sayth, that wee be not come to the mountaine where there was nothing but fire, where nothing was heard but thundering and tempest, where lightnings flashed, where trumpets sounded, and where there was nothing but terriblenesse: wee be not

come

Gen. 3. 17.

2. Cor. 3. 3.

Iere. 31. 33.

Rom. 8. 6. 7.  
Colof. 1. 21.

Ier. 31. 31. &  
Eze. 37. 26.

Col. 3. 9. 10.

Heb. 12. 18.  
22. 3. 14.

come to that mountaine: we bee not nowadaies called to bondage: but wee bee heere in the presence of our God, where we haue friendly fellowship with the Angels: wee be matched and knitte in companie with the holy fathers, and with the soules whom God hath already taken out of the world: and we be all called to the end we should with open mouth call vpon God as our father. Then if we be thank our selues hereof, let vs goe boldly to our God.

Moreouer let vs alwayes beare in minde how it is tolde vs here, that Gods inioyning of vs to keepe his lawe, is by way of couenanting with vs. And that ought to giue vs the more courage. True it is that if God did simply vse his authoritie, euen in shewing vs our duetie towards him, and delt with vs by playne rigor, saying, yee must obey mee fyte of your teeth: yet ought wee to doe it, and it were not meete for vs to gaine say him. But now when wee see that Gods suddew-<sup>10</sup> ing of vs vnto him is in such wise, as hee vouchsafeth therewithall to be our sauour and father, couenanting as it were by mutual consent with vs, and binding himselfe to vs in requiring vs to come to serue him: ought it not to moue vs greatly, if wee were not woorse than blockishe? Ought it not to prouoke vs to giue our selues ouer to our GOD, seeing that hee vouchsafeth to ioyne with vs? yes: and therefore let vs alwayes marke well this word *Couenansum*. And that worde ought specially to touch vs to the quicke in these dayes, when wee compare the lawe with the Gospell. For if God in those dayes made a couenant with the people of olde time: it is in farre other taking with vs nowadaies, that is to say, infinitely better. And for prooof thereof, the pledges of those times were earthly, and serued to keepe folke alwayes in feare. True it is that God did alwayes set to his mark, so as the auncient fathers had an eye to the Lorde Iesus<sup>40</sup> Christe, and were not defaute of this warrant,

that hee of his free goodnesse was their Sauour: howbeit that was done but (as yee would say) aloofe. But nowadaies God vttereth his couenant vnto vs so largely, that wee be sure of the forguienesse of our sins: and that although there be many thinges amisse in vs, although wee haue a number of incomberaunces by reason of our infirmities, although wee limpe and hang our wings, yea and although wee stumble and take many a fall: yet shall not all this let him to vse that inestimable goodnesse of his stil towards vs, whereof hee speaketh by his prophet: namely that hee will not deale roughly with vs, no more than a father doth with his children. Seeing then that wee perceiue that our Lord of his free fauour accepteth our seruite though it bee vnperfect and full of faultes: wee ought to bee the more willing to giue our selues vnto him euen with all our power. And sith wee see it hath pleased him to stoope so lowe, as to shewe himselfe to be our father and teacher, dealing more familiarly with vs than hee did in old time with the fathers vnder the lawe: let not vs on our side be slothfull in coming to him, but let vs labor the more earnestly in his commaundements, and strue to withdrawe our selues fro from the worlde, as nothing may keepe vs from attaining to the holy vnion, which is conteyned in the couenant that God hath made with vs on the behalfe of our Lorde Iesus Christ.

Now let vs kneele downe in the presence of our good GOD with acknowledgement of our sinnes, praying him to make vs feeble them better, that wee may mislyke of them in such wise as after wee haue condemned our selues for the, our whole seeking may be to feele the mercie that hee hath promised vs, not onely in nor imputing our faultes to vs, but also in correcting them by the power of his holy spirite, that wee may all liue in his obedience. And so let vs all say, Almighty God heauenly father, &c.

## On Thursday the xxiii. of May. 1555.

*The xxxij. Sermon, which is the fifth vpon the fourth Chapter.*

15 Therefore shall yee take good heede for your selues, that yee saw no maner of image in the day that the Lorde your God spake vnto you in Horeb, from the middes of the fire:

16 That you marre not your selues, ne make you anie grauen image, or representation of anie portraiture, bee it the likenesse of man or woman,

17 Or the lykenesse of any beast vpon earth, or the lykenesse of any byrd that hath wings, which flyeth vnder the skye:

18 Or the lykenesse of any thing that creepeth on the ground, or the lykenesse of any fishe that is in the water vnder the earth.

19 Also that when thou listest vp thine eyes vnto heauen, and beholdest the Sunne, and the Moone, and the starres, with all the hoste of heauen: thou bee

not deceiued and bowe downe before them, and serue them, seeing the Lorde God hath imparted them to all people that are vnder the whole heauen.

20 But as for you, the Lord hath taken you and drawn you out of the yron furnace of Egypt, to be vnto him a people of inheritance, as you be this day.



**W**haue scene already heretofore the care that God had of his people, in willing them to take heede to themselves, and to watch well for their soules. For by those words he sheweth howe deare & chare our soulehealth is vnto him. Here we see the like againe. *Take heede to thy selfe* (saith he) *and keepe thy soule.* If God did not beate a singular good will to men, he would not speake so. And therefore we haue a sure and infallible warrant that God seeketh our saluation, to the end that we on our side shall thinke vpon it also. But we must marke therewithall, whereof he treateth here: that is to wit, of the worshipping of God purely without disguising of his maiestie. Then is it a token that the same belongeth chiefly to our saluation, and that wee runne to ruine and destruction when we swarue aside from the pure religion, and fall to deuising of any thing that hefeemeth not God. If wee doe so, the diuell reigneth among vs, and GOD must needs forsake vs. Wherefore let vs learne that the holding of religion purely & in such sorte as God alloweth it, as a thing of no small importance. For this kinde of speach were vnexpedient, if to make images were either lawfull or but a small and light fault: and surely God would not speake so vehemently as he doth. And therefore whensoever the case concerneth the worshipping of God, let vs marke well that it is one of y<sup>e</sup> principall pointes of our saluation, & that men must not presume in this behalfe to take leaue to doe what they themselves thinke good, but rather this warning that is set downe here must induce vs to walke in feare and carefulnesse. For what a shame is it, that our Lord shall tell vs wee must stand vpon our garde: and we in the meane while shall runne at rouers, as though wee needed not to passe greatly for the matter: And that God should so procure our welfare, and we make none account of it? And so ye see what we haue to marke vpon those termes.

But now lets come to the chiefe matter of this sentence. *You saue not* (saith he) *any image or portraiture, in the day that the Lord spake to you in Horeb.* Take heede therefore that yett marre not your selves, by making you any carued image, or the likeness of any thing, whether it be of man or woman, bird or beest, woorme or fish: Beware of all such things. For your God hath shewed himselfe to you in such wise as was expedient, and not in any shape. So then let vs beare this lesson in minde, namely to worship him in spirit, because hee hath not a body, nor any thing in him that can be represented by the things that are seen with our eyes. Now this doctrine is cleare enough of it selfe, if men would followe it, and that the world would not wilfully resist so certeine a thing. But this pride hath bin in all ages and reigneth yett still at

this day, that men will needes haue a presence of God after their owne fashion and deuice. But surely their wittes are fleshly, by reason whereof they conceiue and imagine of God after their owne nature, and thereupon make images vnto him. Neuertheless it is not for vs to counterfeit God, or to attribute any thing vnto him: but it belongeth to him to vtter himselfe: and therefore we must but onely recieue that which hee sheweth vs, and hold vs wholly thereunto.

Now lets vnderstand the gronde that Moses taketh here: that is to wit: *At such time as God spake vnto you in mount Horeb, hee shewed not himselfe in anye visible shape.* In speaking after that maner, Moses sheweth that wee must not be hasty aforehand to conceiue what wee our selues thinke good, but must tary till God shewe himselfe. Take that for one poynt. For if men will needes giue way to their owne fleshly reason in that behalfe, they shall ouerthrowe themselves and breake their neckes with their owne much haste. But on the other side Moses sheweth, that GOD did manifest himselfe in such wise to his people, as there is no cause why men should any more say, how shall wee knowe God? How shall wee be sure that hee is nere vs? How shall wee worship him? How can wee call vpon him? God therefore hath cut off all occasions of fond curiosities, by shewing himselfe to his people. And the same agreeth now fully vnto vs. For when God published his lawe in mount Horeb: although he had then chosen the offspring of Abraham: yet was it his intent to giue fourth a doctrine that should continue to the worlds end. Then let vs vnderstand, that God in manifesting himselfe by voyce, meant to barre all images, not onely in respect of the Iewes, but also in respect of vs too. And therefore wee see that their beastlynesse is so much the greater, which nowadayes mainteine this corruption concerning images in the Popedome: for they alledge that this was spoken for the Iewes & not for vs: Verily as who should say that Gods manifesting of himselfe by voyce, and not in shape of man or of any other liuing creature, seiued not for all ages, but onely for the people of olde time.

Again, what is to bee said of the reasons that are alledged through the whole holy scripture? seiued they but onely for a time? or rather ought they not to stand fast for euer? Beholde, Esay vpbraideth the Iewes, that they had disfigured the maiestie of God. And why? To whome haue yee likened me, sayth he? The complaint y<sup>e</sup> God maketh is this: dooth wood or stone resemble me? As for them, they be but dead & corruptible things. Doth it not wel appeare then, that dishonor and wrong is offered to my being, when men goe about after that sorte to represent mee vnder suche shapes?

Now

Now is God changed since that tyme ? Is hee not the same that he was ? Then if hee had no lykenesse to wood and stone in olde tyme: neither is hee lyke them now. And therefore it followeth that this neither ought to be nor can be restrained to any one time, but must continue, for euer: Furthermore whereas the Papistes alledge, that Gods restreyning of idolatrie so straitly, was because the Iewes were so much inclined to superstition: I would with all my hart that it were in their power to amend men and to drawe them from their error. But what ? The world sees it is all one full. For if euer the Iewes were fleshed in their foolishie vanities: the world is neuer a whit amended now, but rather become woorse. As soone as men doe thinke vpon God, by and by they wil needes haue somewhat that resembleth their owne kinde, and thereupon they fall to making of images. And when they once haue any thing to gaze at, they cling to that, and their deuotion is tyed to it, so as they neuer goe about to lift vp their hartes to heauen, to worship God and to call vpon him. Wee see this with our eyes, What a beastlyncesse then is it to say, that onely the Iewes were forbidden to worshipp images, that it is lawfull for vs nowadayes to doe it ? Yea, but we see how the new testament aldo doth speake of it. For the reasons as well of Moses as of the prophetes which wee haue touched already, are alledged by Saint Paul, who saith that men went astray or rather vanished away in their owne imaginations, and turned all things vpside down, and falsified Gods trueth, whosoever they made any counterfeite of him, whether it were in the lykenesse of man or of beast. Dorth Saint Paul speake there but onely of the Iewes ? Yes: and euen in the Sermon which hee maketh in the fiewenteenth of the Actes, hee speakeh not to any one people alone, but to all the heathen vniuersally. And to the same purpose he alledgeth them a saying of their owne heathen wryters. For it is written by a heathen Poet, that wee bee Gods generation. Saint Paul reasoneth hereupon, if wee be the generation of God, is it either comely or reasonable that wee shoulde make him any image either of woode or stone, golde, or siluer ? None of these things can resemble him. But wee must marke that when this poore heathen man spake after that fashion, he meant not that wee resemble God either in eyes, or in nose, or in eares, but in soule, forasmuch as wee haue reason to discern between good and euill, vnderstanding to conceiue and comprehend thinges, and are so excellent aboue all brute beastes, that there is no creature in the world so noble as man. That is the thing wherein wee resemble God. But now, with what paynting can mans soule be expressed ? Seeke all the cunning that can be, & what portraiture can be made thereof: And yet for all that, what are our soules ? They be but as little sparkes in comparison of the infinite brightnesse that is in God. Our soules are created, and God is without beginning: He is the ground and welspring of all thinges. Our soules are weake, subiect to igno-

rance, subiect to sin, and subiect to many wicked lustes. But God with his infinite being and maiestie is the perfection of all vertues. To be short, as oft as we thinke of him, wee ought to be rauished into wondering and astonishment. So then, is it not apparant that men are worse than mad, when they wil needes rake vpon them to shape out Gods being, seeing that no shape can be made of their owne soules, which are nothing in comparison of him ? For seeing that S. Paul speakeh so to y<sup>e</sup> heathen, I pray you do not the Papistes shewe that their meaning is to reprocue him of ignorance, and of the misapplying of Gods lawe ? Or else must they not needes be confounded in their blasphemies ? Yes: and therefore let vs marke well, that this doctrine y<sup>e</sup> God will not haue any maner of image made of him, serueth not for two or three dayes, but for all euer. And there is euen one reason which ought to suffice vs, which I alledged euē now out of the prophet Esay. How now, sayth God: consider who I am. If I list to gripe y<sup>e</sup> whole world, I need not to stretch out my hand for the matter, For though I kept my hand thut, yet could I hold all the world close in it, as a little grayne of dust. It is true that God hath no handes, for he hath no bodie: but his speaking vs is by a similitude. As if hee should say, doe yee thinke me to be like any creature? No: for all the world is nothing in comparison of me. It is but as a grayne of dust in a mans hand: & you your selues are here beneath as a sort of frogs and grasshoppers. Now then, if yee will needes make some puppet to represent me, is it not as good as a defacing of my glory, & a spying of me to y<sup>e</sup> vttermost of your glory ? Wee see that God is a spirit as the scripture declareth: & shall wee then goe about to make him a bodie? It is he that gueth lyfe to all thinges: & shall we goe take a dead thing to represent him thereby, and say: There is God? When we haue shaped out a stone or a peece of wood, and made it a nose, eares, and all the rest of mans limbes, yet hath it no feeling at all: and shall wee neuerthelesse say, Behold, there is God? What a dealing were that? For the same cause is it sayd in the psalme: Are idols remembraunces of God? In deed men make them mouths, and they haue feete, handes, noses, & eares, but yet haue they no power to goe, nor any other abilitie, they be but corruptible & dead things. And is there any remembrance of God in the Serue theye not rather to leade men into error & beastlyncesse, so as they should make no more account of God? The very heathen men theselues could skill to say it: not that they did practise it in deede: but God wrested such woordes out of their mouthes, to y<sup>e</sup> intent they might all be confuted. And albeit y<sup>e</sup> neither Moses nor y<sup>e</sup> prophetes spake vnto them: yet was it Gods will to condemne the by themselves. Ye see then how it is a sufficient peremptorie reason, that inasmuch as there is no lykenesse betweene God and any of all the shapes that can be made to represent him withall: hee hath wrong done vnto him, and it is an abacing of his maiestie and glorie, when men doe make images of him after that sorte.

John 5. 21.  
A. G. 17. 24.  
Rom. 1. 21.

A. G. 17. 28.  
29.

Aratus.

Psal. 8. 4-7.

Esa 40. 15.

Iohn 4. 24.

Psal. 115. 5.

And therewithall let vs also beholde mens madnesse. Is it in mans power (as sayth the prophet Eſay) to take a logge of wood, and with part thereof to goe heate his ouen, or to scithe fleshe in a potte, or to bake his bread, or to warme himselfe: and to take another parte of it, and to fashion a nose and eares vpon it, and to say vnto it: Thou art my God, and thereupon to worship it? Now when men make Gods, that is to say remembraunces or representations of God, at their owne pleasure, because they list to put a difference between two or three peeces of wood [to preferre one before another, ] and say, behold, this is GOD: is it not too greata beastlynesse? yes, and the very heathen men themselues haue affirmed it, as I haue declared. Behold, a Paynim, a blinde wretch that was before the coming of Iesus Christ, sayth: Since the time that images came into the world, there hath bin nothing but errour, and it hath bin the meane to make men brute bestes, and to turne them away from the truth. Seeing that euen blinde men knewe this, or rather that God did cast forth those words by their mouth: is it not a horrible condemnation to suche as terme themselues Christians, if they take not heede to it? Another heathen man bringeth in an idoll speaking thus: The Carpenter or Caruer (sayth hee) was in doubt what to make of mee: in the ende hee thought best to make me a God, and so am I now worshipped. See how this blinde wretch skoffeth at the beastlynesse that was among men, and yet hee himselfe ceased not to worship idols still. But what? God wrested this acknowledgement from him by force, to the ende that all mankind should bee condemned, and that there should be no more excuse. But as for vs, wee will vaunt our selues to be taught by Gods word: and yet we will not knowe so much as the fillic infidels haue spoken. And truly, are not wee warned by them? If we heare not the Prophets and Apostles: at least wile yet ought those heathen men to reach vs to our shame. Therefore it muste needes be that wee be woofe than bewitched by Satan, if we consider not all these reasons, specially seeing they be of Gods owne alledging, who will haue men to receiue them euen with all reuerence, as at his maiesties hand, and that for a further confirmation hee addeth the sayings of the infidels which I haue alledged. And therefore let vs forbear to take that vpon vs which belongeth not to vs, that is to witte, the choice and libertie of making images of God, for men to worship, or to cast the wood into the fire to make the potte seeche, and such other lyke things. For it is too much against reason.

Furthermore, let vs also take heede to our selues. For aslone as we begin to intangle our selues in our own imaginations: by and by there foloweth a sea of folish thoughts, which make vs to run gadding heere and there, so as they carry vs quite & cleane from God. If men knew their owne nature: surely they durst neuer aduenture to make any image. I told you at the first, that we ought to know God, & that the same know-

ledge would be a good bridle to holde vs in simplicitie, and to make vs to preuent all superstitions. And when we enter into our selues, that also ought to teach vs well, that it is a turning of all things vpside down, when wee make any Image of God. For what is the cause that men are so eage to haue some representatiõ of God: but for that they cannot mount vpiinto heauen, for asmuch as their wits goe groueling downward, and are alwayes wedded to the earth? And therefore would they haue God to come downe vnto them. Now it is true y God commeth downe vnto vs: howbeit, that is after his owne maner, and not at our appoyntment. And he must bee faine to stoop vnto vs, because we cannot moue vp vnto him: but yet he keepeth such a fashion & measure, y therewithall he lieth vs vp to him. We for our part could finde in our hearts y God were (as ye would say) vnder our secte, so as wee might treade vppõ him: And y is the cause why we haue idols. For y beginning of idolatrie sprig of this y men feeling their own infirmite, would needes haue God in such wise as their owne wit was able to brooke. Now their wit styeth not high, but rather rucketh beneath vpon y grouid. And therefore although men had no idols at all: yet is idolatrie in them, & they haue y seede of superstition, inasmuch as they would haue God to fashion himselfe to their lyking. Nowe then seeing y this naughtinesse is rooted in vs already: must not y mischiefe become dubble, whẽ we meete w an object? that is to say, when we haue any thing to set vs forward, & whẽ any new occasion is ministred: So thẽ, if there be any idols or images to portray or represent Gods: it cannot be but y men shall be dubble seduced. Seeing they be to much inclined thereto of nature: it is a great inforcement whẽ they be further driue forward by y thing y they beholde. Therefore if we wist it were such a vice, surely we would abhorre idolatrie, knowing y it turneth vs quite away from God. And for the same cause doth the prophet Ieremy say, that there is nothing but doctrine of falshood in Idols: and the prophet Abacuck verifying the same, & comparing idols with the liuing God, sayth that they be a schoole of lyes.

But yet for all this, the Papistes will affirme that images are laymens bookes: and that because all men cannot reade nor are clerkes, there must be some helpe for the ignorant. Very well: if a representation of God be made, that is a booke, that is as good as the Byble, say the Papists: and it is their chiefe ankerholde that they flee to in this case. True it is that this shifte is not of their owne deuising: it was deuised by a man not wicked of himselfe, notwithstanding y he was somewhat tainted with the corruption of papistrie. For he was a Pope himselfe, howbeit not when the Popedome was in such plight as it is nowadayes: but yet when it had already bin greatly corrupted, and the world was fore degenerated. Nowe then, this good man Gregorie thought it good to haue images, and that they would be as bookes for the vnlearned: & this haue the papists receiued as if it were y oracle of some Angel from heauen. But contrariwise y Prophet

Eſa. 44. 15.

Varro.  
Aug. lib. 4.  
de ciuit. Dei.  
9. and 31.Horace.  
1. Ser. Sat. 8

Ier. 10. 8.

Abac. 2. 18.

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Iere-

Ieremie suoweth that all the doctrine of idols is meere fallhood, and likewise Abacuck in the second Chapter saieith that they teache nothing but lyes. Were it lawfull for a man to coine fallie money on his owne head, bicause he can get none of the right it amp? No: but yet hath God giuen his word to all men, so as he hath vouchsafed not onely to speake to great Clerkes, but also to stoop to the rudenesse of the little ones. And for all this, men stoppe their eares, and say they can not knowe God but by a Puppet: and vnder that pretence they will needes haue it lawfull for them to beely the thinges that God hath reported of his owne being. Forasmuch then as wee haue warrant that there is nothing but fallhood in images: let vs send home such Bookes to the diuell: for it is certaine that he is the author of them, and that they came all out of his shoppe. And herein wee see how that cursed Council which allowed images, was first carried away. For these were the worshipfull reasons that they allegeded for the hauing of images. It is not ynough (saide they) that men be taught by the care: but their eyes also must haue some instruction too. And thereunto they wrested this saying of the Psalm, Wee haue heard and seene: that as wee haue heard Gods worde, so must we also haue some thing to looke at: and (as I said) they rererre this looking, vnto images. But contrariwise the Prophetes meaning is, that God (besides his vttering of himselfe to his people by his word) had bestowed so many and so apparant giftes of grace vpon them, as they might well say, Our God hath sufficiently assured vs that he was our Saviour, not onely by his promises, but also by the deede it selfe whereof we haue had experience. And yet notwithstanding vnder colour of that text, these rascals will needes beare men in hand, that God must be represented by puppets.

But if they will needes that there must be visible images: our Lord hath giuen vs as many of them as he knewe to be for our behoofe. When we haue Baptisme, is it not a visible image of the thing that is spirituall? that is to wit of the washing which we haue by the bloud of our Lorde Iesus Christ, when wee be renewed by his holy spirit? And haue we not a representation of the heavenly mysterie set forth to vs in the Lorders supper? Yes: but yet for all that wee must not make any image at all of Gods being. And why? for it were not for our profit as I haue declared afore: but it would rather turne vs away to lyes and before vs in all manner of superstition. God therefore knowing that the hauing of images is an vntoward thing and as a deadly plague: hath not list to giue vs any, but rather holdeth vs back to this, that hauing such signes as may conuey vs vpward, we should trauell towards him, howbeit without hauing any representation of his being. Thus ye see that the thing which wee haue to remember in effect, is that although the scripture did not expressly forbid vs to haue any image or bodily representation of God: yet the reasons are such as wee ought to worshipping God in spirite, and to flye vp aloft into heauen,

and not to sticke fast here belowe. Why so? For in knowing God, we must consider his Maestie, how there is no proportion or likenesse between him and the creatures. Therefore it is but a misshaping of him when we make any bodily image vnto him: he that is the wellspring of life cannot be represented by a dead thing. If we goe this way to worke, then shall wee neuer bee marred nor imbeced, but rather wee shall fecke God in such wise, as he hath vouchsafed to vrter himselfe vnto vs, and we shall not bee so shett-headed as wee bee. For as soone as wee haue taken any toy in our heades, wee bee so doted and intrangled, that wee thinke the ground beares vs not. If wee knewe this (I say,) wee should be soberer. But what? The world must shewe it selfe blind as it is, and be fortified with this drunkennes of Idolatry, to bee carried away thereby, that it may euer turne away from God. For although men be naturally contented to haue some Religion: yet seeke they by all means not to come at God, I meane in truth. They will well ynough say alwayes, God is to be worshipped, and our intent is to doe so, wee must resort vnto him. But how? Whereas they should seeke God in heauen by faith: they will needes goe about the bush. Verie well say they, wee will haue some image of God. And that is all one as if they should say, Behold, here is a God that shall not trouble vs: for wee will deale well ynough with him at all times, he shall not speake a worde, he shall but onely make a mowe. See how the world making countenance to seeke God, doeth drag backe from him as much as is possible, shrouding them selues vnder this pretence, that it is ynough to haue a representation of God, & that his power shall neuertheless be infinite still. But now we haue to marke, that God is not contented with such reasons, forasmuch as he hath tolde vs that it is not lawfull for vs to haue any image of him to represent him withall. And shall wee reply against him when wee haue the woorde of his mouth? What shall we win by it? When we haue pleaded our fill, suppose wee that wee haue any deuises in our braine, that can make God beleue that he considered not all thinges well: No: and therefore (to be short) as many as conet to haue any image of God, bewray themselves to bee ranke rebels against him, they bewray a diuellsish malapertnesse, in that they presume to forge and let vp Gods after their owne fantasie: yea and they bewray their owne beastliness also, in that they doe against nature. For they would allow God such a representation, as agreeth as sily to him, as if they should liken him to a sticke, or I wote not what else. Men therefore doe in all respectes sufficiently shewe themselves to be vnexecutable, when they turne so away after their images.

But by the way wee haue to make further, that all manner of images and representations are not meant here. For our Lord saieith expressly that he shewed not himself to his people any otherwise than by his onely voyce, and therefore that it is a corruption to make images. If this should be drawn to conclude, that it is not

lawfull to make any picture at all: it were a mis-  
 applying of Moses testimonie, as some doe,  
 who being too simple in this behalfe, doe say it  
 is not lawfull to make any image: that is to say,  
 it is not lawfull (to their seeming) to paint any  
 storie or to make any portraiture. But when the  
 holy Scripture saith, it is not lawfull to stape  
 any resemblance of God, because he hath no  
 bodie: it extendeth not so farre: for it is other-  
 wise as concerning men. Now then looke what  
 we see, that may wee represent by picture. And  
 therefore let vs see that we apply the textes a-  
 gainst the Papistes as we ought to doe, that we  
 may bee armed to prooue our case iust. But yet  
 must wee bee fully resolved of this, that if any  
 man goe about to expresse Gods Maiestie by  
 any shape: he doeth him wrong, and it is high  
 treason to him, because he is vncomprehensi-  
 ble in his glorie. Marke that for one point. Now  
 we see that the Papists haue gone about to ex-  
 presse God by shapes: therefore it followeth that  
 they haue marred all Religion. And whereas  
 they alledge that there were Cherubins painted  
 vpon the vaile of the Temple, and that two  
 likewise did couer the Arke: it serueth to con-  
 demne them the more. When the Papistes pre-  
 tend that men may make any manner of image:  
 What say they? Hath not God permitted it? No:  
 but the imagerie that was set there, serued to put  
 the Iewes in minde that they ought to abstaine  
 from all counterfeiting of God, in so much that it  
 was a meane to confirme them the better, that  
 it was not lawfull for them to represent Gods  
 Maiestie, or to make any resemblance thereof.  
 For there was a vaile that serued to couer the  
 great Sanctuarie, and againe there were two  
 Cherubins that couered the Arke of ys couenant.  
 Where to commeth all this, and what is ment by  
 it, but that when the case concerneth our going  
 vnto God, we must shut our eyes and not peace  
 any neerer him, than he guideth vs by his word:  
 Then let vs hearken to that which he teacheth,  
 and therewithall let vs bee sober, so as our wits  
 bee not ticklish, nor our eyes open to imagine or  
 conceiue any shape. That is ys thing which God  
 meant to betoken in his Law. And so are we the  
 more confirmed in the doctrine that I spake of.  
 But as for the images which the Papistes make  
 of their Heefaints and Sheefaints as they terme  
 them: there is other reason to condemne them.  
 For GOD hath forbidden two things. First the  
 making of any picture of him, because it is a dis-  
 gusting and falsifying of his glorie, and a turning  
 of his truth into a lie. That is one point. The  
 other is, that no image may bee worshipped. But  
 now, doe not the Papistes worship images? If  
 they say, it is requisite so to doe, for it is a conti-  
 nual stirring vp of the peoples deuotion: that is  
 too fond a reason. For first of all, when we come  
 to the Church, it can not be but that we shall be  
 caught in some error, if we haue neuer so little  
 occasion offered vs. For (as I saide) although  
 there bee no image at all to drawe our eyes: yet  
 are we inclined to earthly imaginations euen  
 of our selues, and wee nourish superstition in vs  
 of our own nature. Now then if we be furthered

Exod. 25. 18.

and thrust forward vnto euill, so as wee finde as  
 it were spurtes to pricke vs forward: I pray you  
 shall wee not bee as good as madde? Therefore  
 the setting vp of images in Churches is a decli-  
 ning of them aforchande, and can serue to no  
 purpose but to drawe folke from the pure and  
 true knowledge of GOD. Againe, to what end  
 doe the Papistes set vp images in Churches? Is  
 it to haue knowledge of their Histories? Not  
 but there standes a sort of puppets with demure  
 countenances, as it were to summon folke to  
 come to doe them homage: in so much that an  
 image is not so soone set vp in a Church, but by  
 and by folke goe and kneele downe to it, and do  
 a kinde of worship to it. And can a man devise  
 to teare the Maiestie of our Lorde Iesus Christ,  
 and to deface his glorie more, than by ys things  
 that the Papistes doe? Beholde, they paint and  
 portray Iesus Christ, who (as wee knowe) is not  
 onely man, but also God manifested in the flesh  
 and what a representation is that? Hee is Gods  
 eternall sonne, in whom dwelth the fulnesse of  
 the Godhead, yea euen substantially. Seeing it is  
 said, substantially, should wee haue portraitures  
 and images whereby the onely flesh may be re-  
 presented: Is it not a wiping away of that which  
 is chiefest in our Lorde Iesus Christ, that is to  
 wit, of his diuine Maiestie? Yes: and therefore  
 whensoever a Crucifix stands mopping & mow-  
 ing in the Church, it is all one as if the Diuell  
 had defaced the sonne of God. Yee see then that  
 the Papistes are destitute of all excuse. Againe-  
 wee see howe they behaue themselves: the ima-  
 ges are worshipped among them, as if God were  
 present there in his owne person. Where saye  
 they their Pater noster, but before some pup-  
 pet? And yet are they not contented with that  
 for they will needes make idoles of all things, yea  
 euen to the verie Sacramentes: in so much that  
 they haue falsified them, to drawe the worlde  
 from the right Religion. Is there a more abho-  
 minable idol, than that which they haue inuent-  
 ed vnder pretence of ys Supper of Iesus Christ?  
 No: for they say, that GOD is there, and there  
 he must bee worshipped. So then, no maruaile  
 though they abuse their puppets and pictures a-  
 fter that fashion, seeing they haue bene so bolde  
 as to peruert the things, that God hath appoint-  
 ed to the furtherance of our faith.

And by the waye let vs marke, that the true  
 meane to seeke God after such sorte as he vtter-  
 eth himselfe, is, that after we once knowe him,  
 wee doe also consider that hee stoopeth to our  
 rudenes, and yet ceasse not to seeke him by mou-  
 ing vp higher, and by conceiuing the things  
 spiritually which the Sacramentes doe shewe vs.  
 It is true that by them God commeth downe  
 to vs: howbeit, that is not to hold vs downe here  
 beneath still: but to make vs flie vp aloft vnto  
 him. It is all one as if hee shoulde reache vs by  
 his hand and say, Come to me, and worship me  
 spiritually. Wherefore let vs learne to seeke GOD  
 euermore aboue vs, and not to tie him to our  
 fleshy and earthly vnderstanding.

Now finally Moses sheweth the vnthankful-  
 nesse of the worlde in seeking new Gods, and in  
 conuoying

1. Tim. 3. 16  
Colof. 2. 9.



conueyng ouer of the Maiestic of the liuing God to dead creatures. It was a verie common thing in the East Countries , to worship the Sun and the Moone and the Starres , bicause that to their seeming they were not as the earthly creatures are, nor had any corruption to be seene in them, nor were subiect to such changes as men, beastes, trees and waters are, for we see howe all things vnder the skie are changeable : but seemed to bee things immortall and incorruptible. Yea verily, so seemeth it to men that are become brutish, and haue not the wit to goe to the creation , to knowe that God hath giuen the Sunne, Moone & Starres such nature and propriete as he listed: but yet for all that , howsoever those creatures fare, they bee liuelife. But here Moses rebuketh the wicked fantasticalnesse of men in worshipping the Sunne. They sawe there a kind of Maiestic. Oh, said they, ) these lightes of the skie are excellent things : surely there is some Godhead in them : therefore must we needs worship them. But in so doing (saith Moses) me became vnthankfull towards God. For why? What is the Sunne? Our Seruant : & the Moone is our Handmaide. And for prooffe thereof, was not the Sunne ordained to giue vs light? Is not he our Candlesticke? Yea and besides that he is the Candlesticke, he is also the Candle it selfe, euen to doe vs seruice. It is true that God coulde well giue vs light without the meane of y Sunne: but hee meant to shewe howe greatly he esteemeth and loueth vs, in that he hath put such seruants vnder vs , and aduanced vs so high as to make the Sunne the Moone and the Starres to doe vs seruice. Now then, sith wee see that God hath made his heauenly creatures subiect to vs after that fashion : are wee not too churlish and vnkinde if wee worship him not? Is it not a refusing of the good turne that God hath done vs, and a shutting of our eyes to reiect his gracious fauour, as if they would say in despite of him, wee will not acknowledge the good that thou hast done vs? In deede we see y the Sunne & Moone doe serue vs : but yet will wee not take them for our seruants. Must it not needes bee that men are become starke diuels, when they bee so forward & malicious, as to refuse the receiuing of so great a benefit at Gods hand? That then is the

thing that Moses sheweth here.

Moreouer he addeth for a conclusion, *that the people of Israel excelled all other Nations.* It is true (saith he) y God hath vouchsafed to make y Sun & Moone seruants to the whole world: but thou excellest all other nations of the earth, inasmuch as he hath chosen thee for his inheritance. And seeing it is so: y oughtest at leastwise to worship him as thy God, & to feare him and reuerence him as thy father , & in any wise to beware that thou defile not thy selfe w the abominations of idolatrie. For what a thing were it, if a Kinges sonne should refuse to be in his fathers palace, & go keepe company w some swineherd, yea or go wallow abroad w brute beastes, & fall to wrooting vp of the ground to eate filthy things like y swine theselues? What a thing were it? But Moses telleth vs, y those who God hath chosen to bee his people, do the like, whc they go to cast theselues downe before creatures. Therefore let vs learne to worship our God in spirit & truth, and to doe him homage, & to acknowledge the good y hee doth vs, specially for that it hath pleased him to adopt vs to bee his children, through freebestowed adoption in our Lord Iesus Christ.

Now let vs kneele down in the presence of our good God with acknowledgement of our faults, praying him so to open our eyes, as wee may no more aduertue to deuse any thing after our own fleshly vnderstanding, but resort altogether to his holy word whereby he hath reucaled himselfe to vs, & also receiue his Sacraments wherby we be yet better confirmed in his knowledge, so as our whole seeking may be to follow the purenes that is set forth in his doctrine, y no error may lead vs away fro him nor from the pure religion y hath bin taught vs: And in y meane season, y as we do him homage in spirit, so likewise wee may serue him w all our heart, assuring our selues y wee can not serue nor worship him by any Ceremonies or outward things, wout yeelding him the honor & praise y he requireth. And finally that it may please him to correct all y idolatrie & superstition in the world, & to rid it in such wise fro the earth which he hath appointed to y vse of men: as his name may be purely called vpon there. For the performace wherof, it may please him to raise vp true and faithfull ministers of his word, &c.

John 4.24.

## On Fryday the xxiiij. of May. 1555.

*The xxiiij. Sermon which is the sixth vpon the fourth Chapter.*

19. 20 Also that when thou liuest vp, &c.

21 And the Lorde was angrie with mee for your woordes, and sware that I should not passe ouer Iordan, nor goe into the good land which the Lord thy God giueth thee to inherit.

22 For I shall die in this land, without passing ouer Iordan : but you shall passe it, and possesse that good Land.

23 Beware that ye forget not the Couenant of the Lorde your God which he hath made with you : and that ye make ye not any grauen image, nor the likenesse of any thing which the Lord your God hath forbidden you.

24 For the Lord thy God is a consuming fire and a ielous God.



Yesterday I began to shewe mens vnthankfulnesse, in that they cannot finde in their heartes to profit themselves by the benefits that God putteth into their handes, as this present example sheweth sufficiently. Beholde, God hath ordained the starres of the skie to doe vs seruice. There ought wee to espie his infinite goodnesse towards vs, howe greatly he loueth and esteemeth vs, in that he hath made so noble creatures our seruaunts. But in stead of magnifying our God, and of worshipping him as wee ought to doe, we cleane contrariwise fall to deuising of some error and idolatrie in our heades. After which manner the Gentiles tooke occasion to worship the Sunne and the Moone, bicause they sawe the great benefites that were receiued by them. Yea, but therewithall they shoulde haue mounted vp higher, and haue considered y God is the author of them, and that the Sunne and Moone and the Starres are but instrumentes of Gods fatherly loue towards vs, and haue not any power which proceedeth not from him. Furthermore let vs marke that men sinne not in this behalfe through simple ignorance, but through wilfulnesse, bicause they can not finde in their heartes to yeld themselves to God with a single minde. For if we intend to serue the liuing God, we must not goe to it by windlasses, but we must go right forward. But when men see them selues so pinched: they seeke startingholes, and deuise new fashions of seruing God on their own head, so as they neuer conieuer him. And that is the cause why the worlde hath cuer gone astray, and loued better to followe lawes of their owne inuening, than to cleaue to Gods pure doctrine, and to rest vpon the same, as wee see is done still at this day in Poperie. What is y cause that the superstitions which reigne there, doe seduce men so much, and make them to bee so farre ouerseen? Euen for that it is easier for me to ouerrunne a fewe gay Ceremonies, than to serue GOD rightly and with a single meaning heart. Behold, God will not bee out faced with a sort of pelting trifles, but commaundeth vs to walke soundly before him, so as wee forsake our owne imaginations and desires, and seeke to be governed by him & to haue his holy spirit reigne in vs. Surely it is a verie hard thing to forsake our owne reason, so as we should not bee wise in our owne conceites, to behaue our selues after our owne liking, but yeld that there is nothing but vanitie and vntueth in vs, and learne to humble our selues. That (say I) is a thing contrarie to our nature: for we haue a fond beliefe that we bee wise of our selues. But God on the contrarie part will haue vs to be benef of our selfe-wit and selfe-reason, and to giue ouer our selues to be governed by his spirit. Also our affections do carrie vs away, in so much that me would faine haue the bridle laid loose in their necke to do all maner of euill, and that God should giue them leaue to doe what they list. Nowe our affections are sinfull, and God will haue vs both to condemne them and to restraine them, so as wee

may bee as prisoners in that behalfe, and with maine force withstand whatfoeuer carieth vs away to euill. But yee that men list not to serue God with that condition. Againe wee bee commaunded to loue our neighbour as our selfe. Whereas we bee giuen to seeke eueric man his owne profite: God pulleth vs from it, and contrariwise will haue vs to procure the welfare of our neighbours. And whereas wee bee giuen to littlenesse, to shifting, and to all maner of nauertinesse: he will haue vs to deale plainly, and to lay aside all desire of reuenge. If any man doe vs harme or wrong: the world sees how hotte wee bee to acquite like for like. But Gods will is that in such cases we should yeld him such seruice, as to forgiue the wrongs quietly that are done vnto vs. Againe whereas we bee desirous to runne at rouers in taking our delighes and pleasures: Gods will is that we should but waifare through this world, still hauing our eye vpon the euertlasting life: that we should mortifie whatfoeuer is earthly in vs: and that although he giue vs some commodities and ease, yet our vsing of them shoulde bee but as it were in running by them. Moreover he will haue vs patient in all our aduersities. If it please him to keepe vs occupied with neuer so many crossees, he will haue vs to beare them meekely. These things are good & holy: but mans nature striueth altogether against them. And what doe men in stead hereof? It is a much easier matter to haue a sort of gawdies, & gewawes. Churches are fraught full of idols, and they be worshipped with great pompe, so as they bee throughly perfumed, besenced, & painted, and a number of ceremonies are done vnto them: there is great solemnitie, with goodly chaunting on the one side, and with ringing of peale vpon peale vpon the belles on the other side: there is scudding fro altar to altar: there is fasting on this day, and forbearing of flesh on that day: there is trotting to shrift, and gadding on Pilgrimage: men found Yeeremindes, and cause Masses to be sung by note. Thus y world raunging away from GOD, will neuertheless needes seeme to be duentful towards him. And all is bicause we be so froward, that we couet nothing but to mocke God with our hypocrisie, and that he should hold himselfe contented with our dooings, which are no better than rattlebagges to please babes withall. So then let vs mark, that in stead of worshipping God, the world is giuen to fondnesse and superstition, and yet notwithstanding that it doeth it not so much of meere ignorance, as for that it cannot abide to be obedient as were requisite, and therefore it goeth to worke by windlasses, and seeketh by all means to stray from the right way. To be thort, we shall finde that men are alwayes guiltie of wilfulnesse in committing idolatrie, and that it is vaine for them to shrowd themselves vnder pretence of simplicitie. For contrariwise they bring it with them of nature, and they will needes be deceiued, and so they be. And therefore doeth God blind them also. For (as saith S. Paul) it is reason that such as list not to serue their maker, should bee vnderlings to the creatures: and that such as

cannot

and 1. Pet.  
2. 11. & 5. 9.  
Matt. 19. 19  
1. Pet. 2. 1. &  
3. 9.  
Matt. 5. 19.  
Rom. 1. 15.  
cannot

cannot finde in their hearts to beare the yoke of God, should indure the tyranny of the diuel, as is come to passe, and as we see accomplished stl at this day in the vnhappy Popedom. Now therefore let vs mark wel the thing y I haue said already is to wit, that me instead of being thankfull to God for the good y he hath done the, do turn his creatures to their own decay & condénation, & falsly abuse them: for they peruert y vse of the cleane contrarie to Gods meaning. And this is seene to be done, not only in the Sunne and the Stars according to that which Moses saith here; but also in all other things whatsoever. So much the more therefore behoueth it vs to watch and to stand vpon our garde, as it is saide heere, to the end that in vsing of gods benefites, we may euer haue our eyes vpon him to doe him homage for them, and neuer be turned away from him.

Moreouer let vs marke the saying that Moses feteth downe here, namely, *Least thou sal, least thou be provoked*. Hereby he sheweth y we haue in vs the seede of falling: that is to say, y we haue such a crabbednes in vs, y as soone as we haue neuer so smal an occasion, by & by we be downe, yea & we do euen seeke occasion when none is giuen, as I said afore. Whereas god hath ordeyned his creatures to do vs his seruice, and the same should be a help to guide vs vnto him, so as we shold be the more provoked to loue him, because he sheweth himselfe so good & louing a father towards vs: we take occasion therat to stumble. His dealing is as though he should set vp a ladder for vs: or make a paire of stayers for vs to goe vp vpon: & we fall to rustling against it. Greeces & stayers are made to helpe vs: but if a man fall to rushing & dashing against the, he may hap to break his legs & to hurt himselfe, & he shal rather be hindered thā helped vp by them. Euen so deale we. For gods meaning is to draw vs to him by his creatures, and we fall to rushing against them wilfully and as it were in despite. Now then it itideth vs on hand to mark will this saying, y we may looke the better about vs, to profite our selues by the thinges that God giueth vs for our helpe and furtherance to bring vs vnto him. Thus ye see what we haue to beare in mind. But now we see that Gods goodnes extendeth euen to the vnbeleuers & infidels, according as it is written, that hee maketh his Sun to shine both vpon good and badde. Likewise in this place Moses saith, *that God hath imparted the light of the Sunne and the Moone, together with their influences and properties, not onely to such as vse them well, but also to all folke vnder the cope of heauen*. Nowe we knowe that at that time all Nations were ydolaters, and there was no truth nor knowledge of God among them: and yet notwithstanding God ceased not to do the good for al that. And it is an excellēt token of his goodnes about ally he sendeth them the light of the Sun, & maketh the stars to do them seruice. The let vs marke wel that although god was neither worshiped nor known of the heathen: yet failed he not to do the office of a father towards them, and alwas to their condemnation. For inasmuch as they abused his benefites in such wise, & could not finde in their hearts to looke vp vnto him: it must needs be y they were y more vnexcusable.

But yet herewithal let vs mark wel the condition y Moses feteth downe here, *As for thee (saith he) thy God hath rid thee from the yron furnace of the thraldome of Egypt, to the intent that thou shouldest be vnto him a pure people & an inheritance*. Although y Moses haue declared that the vse of the sun & of the stars is common to al folks: yet doth he shew that they be specially appointed to the people whom God hath chosen. As if he should say, that the order of nature is common to al y world: we see that both great & smal are partakers of y benefites that God bestoweth: the earth bringeth forth corne wine and al other thinges, to susteine both y faithful & the vnfaithfull: the wicked & the despisers of God do eat & drink as well as we: nay (which more is) we see they abuse gods creatures with al excesse, & haue more abundance of them than y faithful: for he that knoweth y God susteineth him, wil vse his meat & drinke and al other thinges soberly & meassurably, & he wil consider y he must not vnhallo the thinges which god hath ordeined to a good & moderate vse. But what do the wicked: There is nothing with them but crāning, as if they were minded to spye God of set purpose. But yet for al y, it is Gods will that the propriety of his creatures shoulde belong to vs. And after what sort? Euen to vse the as his true & lawfull heires, and to haue them so warrant as we may auow y the thinges which he giueth vs are our own, & belong vnto vs of right, & that we possesse the by iust title. And soothly there is not a more singular benefite than this. For although y wicked do cram themselves with gods benefites til they burst, as I said afore: yet haue they always a hartbyting within, so as they know not by what right they eat & drink, nor can still to desire God to sustaine them. Nay verily, we see they could find in their hearts, y al remembrance of god were abolished. For when they make good cheere (as they terme it), they must minde nothing but to play the brute beasts. But contrariwise when we consider in our eating & drinking, y it is god which feedeth vs: it is a warrant vnto vs y hee is our father, and that he taketh vs for his children. And surely (as I said) there is not a treasure that deserueth greater estimation, thā y growing of corne, and wine in the world, & the increase of cloth & other thinges y serue for mans vse, together with the fruition of al the other creatures wherof god hath giuen vs the sight & hearing, to ioiuey them al in such wise, as we may say, y the world is created for vs, & that our God will not haue vs deitture of any thing at all, but hath provided for all our neede, and sheweth himselfe so liberal to vs, as we haue indeede iust cause to magnifie him, & to be rauihed with wondermēt at the sight of so great goodnes. This the is the cause why Moses saith here namely, *but as for thee*. After he had generally declared y god causeth his mercie to extend euen to the infidels & vnbeleuers: nowe speaking to the chosen people, O (saith he) you haue a state of preheminece, you haue a much more singular priuiledge then y ignorant & blind wretches haue. For why? They were not by what title they possesse the good thinges which they haue. But your God wil haue the world to belong by right vnto you: for as all the faithfull are his

children, so bee they heires of his good things likewise. Therefore we must conclude, that if the vnbeleuers be to be condemned for abusing the benefits which God hath bestowed vpon them: much lesse excuse is there for vs that are taught in his lawe and doctrine. Thus yee see what we haue to marke.

But withall let vs also beare in mind the lesson<sup>y</sup> is set downe here: that is to say, to know and feele this, that when we inioy Gods creatures, we possess them as our heritage, & yet that this is not for any worthines of our owne: (for we must not here imagine any desert of ours,) but because our God hath chosen vs, as it is saide exprefly here. Moses saith not, Thou thy selfe hast gotten this priuiledge: but he saith, *Thy god hath takē thee.* He referreth all to that free election of God, at what time that it pleased him to choofe vs to himselfe: that he sheweth himselfe to be our father, y<sup>e</sup> he adopteth vs to be his children, and will haue vs to be of his houshold and that we should be as it were his flocke. Therefore let vs marke wel that we haue not any thing which we can say is our owne for any desert of ours, but only because it hath pleased Gods goodnesse to haue it so.

Moreouer Moses setteth downe two things here: *Thou wast taken from the yron furnace, & now thou art become Gods people and his inheritance.* Here he sheweth what the state of the people was before God chose them to himselfe: and also to what dignitie they were exalted afterward. Now although we haue not ben fetched out of Egypt: yet doth the thing that Moses speaketh here belong to vs. For in what case are wee, as long as God letteth vs alone? Are wee not accursed, if we continue the children of Adam? And if God shake vs off, are wee not vnder the tyrannie of Satan? Doeth not sinne reigne in vs? Doe wee not see here a furnace much worfe than the furnace of Egypt? And he vseth here a similitude in calling it *anyron furnace*, as a place that was so to consume the people, as there was no remedie for them to get out of it. If a furnace be once inflamed, and that the same be made of yron, must not a man needs perish out of hand if he be cast into it? If a furnace be but of bricke: yet do we see howe fore it burneth. But here is mention made of a furnace of yron. Therefore it is all one as if God should say, Thou haddest no hope to get out of that thraldome, thou wast as a people vtterly forlorne: and yet haue I deliuered thee from it after a wonderfull manner. And now at this day, coulde we scape out of that bondage vnto Sathan, vntill such time as God deliuered vs out of the same? Must not that curse haue altogether lien vpon vs still, if we had not remedie from else where, that is to wit, from the mercie that God hath shewed vs in our Lord Iesus Christ? So then let vs marke, that here we were warned to thinke vpon our beginning, that so we might alwayes know from whence God hath deliuered vs, and in what taking we were when it pleased him to choofe vs. [Which thing if we do,] we shalbe ashamed of our owne wretchednes, yea & we shalbe euen astonished to see how

we had bene vtterly damned, if our God had not pitied vs. And thus consider for one point.

Secondly let vs think againe, that our God thought it not ynough to haue deliuered vs from such a bottomlesse pit, and from so horrible confusion: but hee hath also made vs his heires, and likewise vouchsafed to take vs for his heritage. What are wee, or what can God receive at our hands: [Nothing:] and yet doth hee call vs his heritage, to thewe howe dearely hee loueth vs. Like as a man loueth a peece of grounde that findeth and maintaineth himselfe and his housholde, and setteth as it were his heart vpon the same: so doeth our Lorde shewe that he delighteth in vs, yea euen in vs that are but wormes and rottennesse, and which haue nothing but all manner of sinne and corruption in vs. Wee fee then hereby that Moses ment to magnifie Gods grace, to y<sup>e</sup> end that being humbled in our selues by beholding the miseries wherout of we be wadded, we might againe and againe magnifie Gods goodnesse, in that hee thought it not ynough to rid vs out of the bondage wherein we were, but also hath set vs in so high degree, as to choofe vs to be his children. And besides, by terming vs his owne heritage, he sheweth that he will haue his hart as it were fast tied vnto vs. Thus yee what we haue to remember vpon this text or place.

Immediately here vnto Moses addeth, *that the Lord was angrie with him, because of the peoples words, and that he had sworne to him that he should not passe ouer Iordan to goe into the lande of promise. But as for you [saith he] you shall passe ouer, and inioy the possession thereof.* Moses doth stil vbraide the people with Gods bereauing of him of the inheritance that was promised to all their tribes, not so much for his own fault, as for the common fault of them all in murmuring against God: but yett hath Moses a further meaning. He speaketh this as it were by the way, yea as hauing respect to this, that he should shortly die: and forasmuch as he himselfe might not inioy the lande, hee had a care to instruct the people, to the end that they might abide in Gods covenant, and continue stedfast in it, without swauing aside, or without any changing of religion to peruert the doctrine that had bene giuen them. The effect then is, that Moses being at the point of death doth as it were make his last will, & hath so much the more care of the peoples welfare, for feare least they should start away after his death, as he had seene them doe oftentimes in his life. And he interlatheth this particular matter that I spake of: namely that their words were the cause that he should die before he passed ouer Iordan, and before he entered into the lande of promise. For as I haue touched heretofore, Moses ment not to iustifie himselfe: for indeede he was greatly blameworthy before God, & surely God neuer vseth any crueltie towards such as are his. Now, the case is so, that Moses is shut out of the land with an oth: therfore mult it needs bee that he had offended. But his doing of this, is to the intent that the people on their side should think the better vpon the fault that they had committed. And in good sooth, so ought all faithful teachers to do, that is, they

Rom. 5, 12.

Eph. 2, 5.  
1. Pet. 1, 18.  
Ro. 5, 8, 10.

1. Pet. 2, 9.

they ought to touch sinners to the quicke, that they may haue remorse of their finnes, that they may crye to God for mercie & aske pardon thereof, that they may be sorie for the, that they may mislike of themselves for them, that they may hate them, and vtterly forsake them. For when men are flattered in their vices: first they be hardened in them, and take alwayes greater libertie to do euill: secondly they thinke not that euer they shal come to account before God: and finally they neuer forsake the world that so they may glorifie God, & consider or feele how much they be bound & beholde to him. By this means theys Gods mercie defaced, & his grace sluppeth away and is vtterly abolisht. Besides this, there is yet a greater enormitie, namely that men goe on still from euil to worse, vntil they be false in vtter confusion. Now then for this caule it is the duetie of such as haue the bearing abrode of Gods word, to exhort their hearers continually to consider their sins and to search the thoroughly. And to what end? Not only to make them bare ly ashamed of them: but also to make them hate themselves before God, & to goe forward continually in repentance, y so they may learne to mislike of their faults, & to glorifie God when they wholly repaire to him for refuge, by asking him forgiveness of the offences that they haue committed. But what? There are very few that can a way with this order of teaching: for there is not so wicked a man, but he would be flattered. And the world seeth that as soone as a man speaketh, some gnash their teeth & seeke nothing else but to bite him: and other some though a man do but by the way glance at their faults which are too farre out of all square, feare not to check him, or to stand with him face to face in the maintenance thereof. But yet for all that, the rule which God hath appointed vs, vs I say which haue the charge to beare abrode his words, that we must daily labor in warning our hearers, to cal themselves to account, and to examine well their owne faults, that they may be sorie for them.

When as he speaketh of hearers: we our selues are comprehended in y number: for we must not condemne others, & exempt our selues: but he y speaketh to others, must first stick & look to himselfe: & cite himselfe before God. But yet neuertheless we must procede in this order y we must al of vs be summoned before God, & haue our inditement redy framed & made, and not tarie til God pronounce the sentence of condemnation vpon vs, but euery of vs play the iudge against himselfe, & that, not by saying in a word or two, I haue done amisse: but by being thoroughly wounded within, so as we be ashamed of our misdeeds. After this fashion must we deale. In the meane season if we perceiue y the wicked cannot away with any correction, but conceiue rancor against Gods word, as we see these despisers of all religio do, who cannot abide that any ma should rebuke them, let vs not maruell at it, for if they be pinched, by & by they spit out their poison like toads as they be: But if we purpose to shewe our selues to be Gods children, let vs learne to suffer correction willingly, & to haue our sins laide afore vs, y we may cōdemn them. For our acknowledging

of the, wilbe a mean to haue them buried before god. Thus ye see what we haue to note vpon y text.

But now let vs come to Moses chiete intent which I haue touched atore. *I shall not go into this good land,* saith he. *And therefore I warne ye continue stedfastly in the covenant of God, so as ye neuer forget it, so was shipyard in his steede,* but serue him, seeing he hath once chosen you, & vouchsafed to shewe himselfe your god & father. Here we see y Moses was not out of hart, though God chastised him roughly. And here we see how the faithful ought to behaue themselves. That is to say, if God punish them, yet must they not therefore cease to loue him, and to go forward in their course still, yea & to giue ouer themselves wholly vnto him. As soone as the wicked feele but one yrke of the rod with Gods hand, & by and by they kicke against him, and if they may scape from him, they play the horse that hauing shaken of the bridle casteth his rider downe, & afterwards becoming as if he were mad, he stormeth as though no ma were able to lay hold on him, or to restrain him: Euen so play the wicked, which can neuer abide y God thold chastise the and tame them, to hold the in obedience to him. If he make the to feele their sins, they burst out into impatientie, & ther vpon fall by and by to rebellion & fure. But contrariwise, when our Lord visiteth vs with afflictions: we know it is not for vs to stray far from him, nor to take occasion to scape his hands: but rather to submit our selues quietly to his seruice, & to keepe our selues from these tentations y run oftentimes in our heads. If we fall to scanning, so as we say to our selues, how now? must I for seruing of god haue so hard & cumbersome a conditio? It should seeme y he is minded to discourage me: Let vs beware of such conceits, & rather fellow y example of Moses. He saw himselfe bereft of y inheritance y had bin promised to y whole people, he saw he had as it were a marke of reproch for euer, as though God had withered him: for wher as God had chosen him to be the leader of his people, & to supplie his roome in bringing to the that welfare that they had looked for so long time: now towards his death he must be disgraced at Gods hand, and be banished from the possession that was as a pledge of the kingdom of heauen. True it is that Moses continued and doth continue still an heire of Gods kingdom: but he had not that earthly pledge of it, that was set before the people. He law, that of fix hundred thousand persons, (for the whole multitude was so manie) there was not one among them al that was wrothier to enter into the land than himselfe. Therefore he might haue stormed thus with himselfe: Howe now? I see I haue taken great payne in leading this people, God hath wrought so manie miracles by my hand, I haue yettill such zeale to the honor of God and to y welfare of his people as I neuer cease to procure the same, & therwall I may well say God hath granted me y grace to walke more roundly than al y rest: and yet notwithstanding must I be barred out of y land, & the residue enter into it, which haue not taken so much paine as I nothing nere? Moses might haue bin in a chafe & chawed vpon his bridle saying: wel  
seeing

seeing I have taken so much paine, & God ment to serue his turne by me heretofore: it is ynough for me, I am contented with that which I haue done, but notwithstanding I will giue ouer my roome, and seeing that he will not set me aworke any longer, let him serue his turn by some other. Moses might wel haue entred into such fancies. But what? Notwithstanding y God listed to abace him so before men, by bereuening him of the benefite that he esteemed aboue al other, and to preferre the meanest and miserablest of the people before him who was so excellent a Prophet: yet ceased he not to discharge his dutie, and to goe through with it still. And we see with what carefulnes he goeth about it. My friends (saith he) although I must dye here, and God cutteth me off from you as touching the bodie: yet notwithstanding I will discharge my selfe both towards him and you, and seeing it hath pleased him to make me his minister to teach you his doctrine, I will neuer faile to doe my dutie. In deede he might haue vtyted the people, as them that had caused God to lay such punishment vpon him: but yet for all that hee ceaseth not to serue God and to loue the people still, which (as I said) had caused him to be disinherited of the Land that was promised to Abraham.

Therefore hath Moses good right to say, *Because of your words God swaue that I should not goeuer Iordan to enter into this good Land.* Neither murmuring nor blaspheming proceeded from Moses: Nay (which is more) we see he crucified himselfe when he saw that god was not honored as he ought to haue beene: whereas on the contrarie part there was a froward & wilfull people, which could not be brought into order by any means. It seemeth then indeede y Moses had iust cause to be angrie with the people, seeing that God had punished him so grieuouly for their disobedience. But yet for all that, a man may see hee sheweth himselfe still a father towards them, and taketh them as his children, for hee knewe to what state he was called. True it is that he vsed sharpnesse and rigor in due time and place, specially when it behoued him to shewe the people their offences. We see that Moses was in that behalf as a burning fire: we see howe vehemently he rebuketh the despysers of God and the Rebels. But when y was once ouer, he shewed himselfe alwayes to beare an affection of loue, towards such as could abide it. As for example, God had now punished the people by the space of fortie yeres, in so much that they which had brought punishments vpon the people, and had bene the authors of sedition, were already dead and their carckesses were rotten in the wildernes: & yet now behold, Moses pittich the children that were descended of them, and ceaseth not to loue them. So then let vs marke, that if God call vs to the preaching of his word, the vnthankfulnesse of such as ought to heare it, must not stay vs from procuring their saluation as much as in vs lyeth. Moreover let vs not forbear to pronounce Gods iustice against the wicked. And though there be some that are vtterly wilful & past hope of recouery, whose diseases are incurable: wel, yet let vs do our dutie

towards them: let vs cite them to Gods iudgement, & let our doctrine serue for their condemnation to sende them to hell. And in the meane while, looke where we can reclaime them that haue done amiss: let vs giue good heede thereto and bestow our labor thereon. Behold yet what we haue further to remember out of this place.

And herewithall wee see also, that when Gods seruants perceiue themselues to be neerer their ende, they must be the carefuler to stablish the doctrine which they taught in their life time. And why? For we see how men do easily slip away, & that euen such as haue shewed some good signe, will anon after start aside, if they be not helde in with a dubble reine as they say. And when a seruant of God seeth y in his lifetime he was greatly hindered in the maintenance of Gods seruice, and had much adoe to repress euel: what should he thinke but that the diuill will take possession after his death, if God reuendic not the matter? Therefore such as haue felt and found by experience in their lifetime, how painefull a thing it is to maintain the church, ought cue for this cause to take so much the more paine & trauell when they draw towards their death, to cause the synccer religion to be maintained in his purenesse, that men being once set in a good course, may not swaue away from it. Beholde the example which Moses sheweth vs.

And besides this let vs marke also that he doth not only discharge himselfe here at his death, by vttering some sodaine speach, or by shewing some signe of zeale onely: but that he stood vpon this, and did most yrge it, to wit, all his life long that the people might bee edified in the feare of God. For yee shall see a number that are negligent all their lifetime: and yet they thinke that if they do but once exalt God and make a faire protestation at their liues ende: it is ynough. But Moses delt not so. For hee neuer forgate the commission that was giuen him, but continued throughout in preaching to the people. Neurtherlesse, whatsoeuer he did all his life long: yet when he sawe his death at hande, hee inforced himselfe the more, and burned the whotter in earnestnesse of zeale, because of the vrgent necessitie aforesaide. Wherefore let those whom God hath ordained to preach his worde, looke well that they discharge their dutie all their life long. And that when they shall haue done their indeuer to stablish the true religion, and brought to passe that God is honoured, and that they haue builded Gods Church as much as they coule, and taught those to walke in the feare of God which were committed to their charge: let them indeuer to seale vp al the same doctrine, & to cause it to continue after their decease. This the is another thing which we haue to remember.

Also let vs marke further, that seeing Moses was so careful for the people of Israel: wee also haue neede to be vpon our watches. Do we see that God taketh away a man that hath serued faithfully in his time? Then let vs be sure that anon after, the diuell will in deuour to marre al, and that he will soone make some breach to enter vpon vs, if we be not lustily vpholden & kept.

And there is not a more profitable lesson than this same. For we knowe not how great a good turne God doth vs, when he giueth vs such men as seeke nothing else but to hold vs in aw of him, and to bring to passe that hee may reigne ouer vs, and we liue vnder his obeyfance. On the contrary part, when our Lord taketh such out of the worlde as are able to builde his Church: wee bee carelesse of it, and this carelesnesse is the cause, that the duell findeth a gappe open amongst vs, so that hee may vtterly make hauocke of vs. So much the more therefore doth it stande vs in hand to be watchful in this case, & to know that wee bee well fenced when God giueth vs men to guide vs in his feare. Contrariwise if he leaue vs destitute of such: it is as if a man were without munition in a towne, whereas were no power nor meane of defence. Ye see then how it standeth vs in hand to bethinke our selues, and to pray god that when it pleaseth him to take away those that haue taught vs faithfully, that then the doctrine which wee shall haue received by them, may not die anon after them, but liue stil & continue alwayes fast seled in our hearts, and that it may haue full force and strength, and we be fenced by it against al Satans temptations, neuer to turne away from it, but euermore to remember what we haue learned & alwayes to set our minds

vp on it, that it may serue vs for a shield to ward off all Satans blowes withal, and that wee may be armed with it from top to toe (as they say) that Gods word: may bee a worde to vs, our hope a helmet, & our faith a buckler, so as the duell may not bee able to foile vs in any wise whatsoever: that when the meanes shalbe taken away wherewith Gods will was to haue vs edified, yet neuertheless he may stil continue with vs, and we likewise keepe on our way to him.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our sins, praying him to make vs percecute them better than wee haue done heretofore, so as we may learne to mislike more and more of our felues for them: And that in acknowledging the great benefites which hee bestoweth vpon vs, wee may call vpon him as our father, seeking nothing else but to giue our selues wholly vnto him, to be gouerned by his holy spirit as his teachable and meeke children: & seeing that he doth vs this honor to take vs for his heritage, & to giue him selfe to vs, that we may also remember, sith he taketh delight in vs: to be vnto him such a possession, as may serue to his glorie, & that hee would neuer cut vs off although we wel deserue it. That it may please him to grant this grace, not only to vs but also to al people and nations of the earth, &c.

## On Wednesday the xxix. of May. 1555.

*The xxxv. Sermon, which is the senenth vpon the fourth Chapter.*

23 Beware that ye &c.

25 When thou shalt haue begotten children, and childrens children, and shalt haue dwelt long in y<sup>e</sup> land: if then ye shal corrupt your selues, & make carued Images after the likenesse of any thing, and worke wickednesse in the sight of the Lord thy God, to prouoke him to wrath:

26 I call heauen and earth to record against you this day, that out of al doubt ye shall soone perish out of the land whither ye go ouer Jordan to possesse it: and yee shall not prelong your dayes therein, for ye shalbe vtterly destroyed.



W e haue seene heretofore the exhortation that Moses made, to the intēt that Gods seruice might not bee corrupted. Hee shewed that to worship GOD purely, there must no image at

all be made, because it is not in any wise agreeable to his nature: but men must worship him after another fashion. His seruice (say I) is spiritual: and therefore wee must rest wholly therevpon. For as soone as we swaue one way or other: it is but presumption, which God condemneth. That is the thing which Moses hath treated of hitherto. Now to confirme this doctrine the better: he setteth before the peoples eyes, the covenant that God had made with them: for when God manifesteth himselfe vnto vs, it is the principall meane whereby to hold vs in the pure religion. Naturally we be blind wretches, and therefore it is verie easie for Satan to beguile vs. And al-

though there were none to deceiue vs: yet doth euery one of vs wander away in our owne conceits and imaginations. Therefore there is nothing in vs but darknes: and Gods maiestie is so high and incomprehensible a thing, as it is no maruell though we be at our wits end, before we can come nigh vnto it. Then if we were not duly taught, we had a grounded doctrine to the w<sup>ch</sup> vs y<sup>e</sup> right path: what could we do but go astray? But now seeing y<sup>e</sup> God hath shewed himselfe vnto vs, & that so familiarly as we may discern him from al the ydols that haue bin forged in y<sup>e</sup> worlde, & we are able to say y<sup>e</sup> it is he whom we ought to worship: there is no more excuse for vs if we be caiued to and fro. And our vthankfulness is the more shamefull, if wee shut our eyes against the doctrine of saluation, and turne our backs vpon God when he hath shewed himselfe to our face, and vouchsafed to bee knowen of vs familiarly. Now we see what Moses ment. For his meaning

John 4. 24.

is to set forth the greuousnesse of the peoples sin, if it should so fall out that they should turne away from the purenes which they had learned in the lawe. As if he should say, True it is that euen from the creation of the worlde most men haue not ceased to ouerfloore themselves into a number of errors and follies: but that came to passe because they had not so special a teaching, as you haue, whereby they might haue had certeinie of faith to rest themselves vpon. Therefore the wretched infidels went astray: but yet was not their sin so greuous and outrageous. For although they were vnexcusable: yet had they not any such teaching as you. But as for you, yee haue had Gods couenēt, whereby ye were brought into his house: hee hath shewed himselfe as a father towards you, & taught you as his childrē: this is that holy band whereby god hath tyed himselfe to you: now then if you should turne backe againe, and become like those wretched beastes which neuer knew nor tasted of gods truth, what a thing were it? Might you pretende them for a shrowding sheete and say, other men do so as well as we? Yea, but yet had not those other men such teaching as you haue had. Nowe therefore acknowledge the grace that God hath bestowed vpon you, in shewing you out from all nations of the earth, & in cōming to nigh vnto you. And in deed y<sup>e</sup> same is the very cause why y<sup>e</sup> when the heathen are condēned in their superstitions: it is said on the contrarie part, that y<sup>e</sup> Lord dwelleth in Sion, & his maiesty is knowne there. After that manner doth the Prophet Abacucke speake in his second chapter: and it is a doctrine that is rise ynough euery where. As if it were saide, The world runnes at randon, and euery man forgeth and setteth vp some God priuately to himselfe: but as for the God which hath shewed himselfe to bee the true liuing God: his voyce foundeth in mount Sion where the temple was builded. Thē sith it is so: although the whole world bee caried away & go wandering in the darke: yet must not we be remoued, forasmuch as he hath set vp his seat among vs, and we know him by his voyce & by his word. And here we see why it is said in the

Abac. 2. 20.

Psal. 137. 1. 3  
5. & 115. 3. 4.

Esa. 19. 1.

Esa. 25. 9.

Psalmes where Gods kingdome is spoken of in such wise as it was to bee stablished in the person of our Lord Iesus Christ, as well in the fourescore and sixtenth psalme as in other psalmes: The Lord reigneth, Let y<sup>e</sup> far countries reioyce therat, let all ydols be confounded, and let all that is set vp by men be thrown downe. For when we haue the truth, which driueth away al darknes & ignorance, then haue we the verie meane to destroy al superstitions. And to the same purpose also is there this like saying in Esay: when the Lord reigneth, then shall al the ydols of Egypt fal. And why? For the wretched Infidels weene they doe well, and thinke they do God good seruice in following their fond superstitions. But when God is once set afore them: then his maieesty bereaueth them of all excuse, and he must needs as then be magnified. And that is y<sup>e</sup> cause why it is said in another place, This is the Lord, this is the Lord. The prophet in the person of all the faithful, desiecth the ydols with their abuses, because GOD

should be knowne, accordingly as al things were accomplished at the coming of our Lord Iesus Christ. Now then the thing y<sup>e</sup> we haue to gather vpon this text, is that when we once knowe God by his word, wee must be so fully resoluēd and assured thereof, that although the whole wretched world run rouing after their owne abuses and superfections, yet we must keepe on our way fill: & that seeing we haue a sure foundation which cannot be shaken, that is to wit gods infallible truth, wee must let those blinde wretches breake their necks, sith we cannot remedie it, and in y<sup>e</sup> meane while we must go forward still as the Lord commaundeth vs, seeing he hath reached vs his hand to draw vs to him. And although this was spoken to the Iewes by Moses: yet it perteineth eue now vnto vs. For wee see what fauor God hath shewed vs aboute others. All the worlde is full of error and diuellsish imaginations, & wretched men are become brutish in their ignorance. But what? Neither hath the doctrine of life bene preached vnto them: neither haue they euer in good earnest vnderstood what God is. Indeede they care speake of him, but that is but at randon & without order. But wee haue the scripture declared vnto vs, and by that mean God communicateth himselfe to vs, and allureth vs so sweetly vnto him, as he could not doe any more for vs, except hee should take vs into his lap, and yet we see he applyeth himselfe to our inhirmitie, he chaweth our morsels to vs, he feedeth vs with pappe, & speaketh to vs like a nurse. Now when we see that our God manifesteth himselfe so familiarly vnto vs, there is no more excuse for vs, wee may no more mingle our slues in the order or rancke of vnbelieuers. For our state is cleane contrarie. God is hidden from them: and yet shall they not faile to perish in their ignorance as they be worthe. But as for vs, if we be so stubborne against God, that euen of a spitefull malice wee will not obey the things that he sheweth vs, but will play the wilde beastes with him, so as hee cannot reclaime vs to himselfe: and that euen when we knowe him and do vnderstand that it is hee which ought to be honored, yet wee be so vnconstant and waueing still, as to turne away after our owne dotages: shall we not be double condemned? Shall not horrible vengeance hang ouer our heades? Then let vs beare in mind, that in asmuch as our Lorde hath made a couenant with vs, that is to say, hath called vs into his Church to be taught by his worde: that this is the onely meane, wherewith wee may be armed and fortified against all superstitions. This is one point. And let vs also marke therewithall, that horrible condemnation hangeth ouer our heades, if we wander away, and hold not our selues to the simplicitie of Gods doctrine, but be carried away hither and thither by our owne lusts. These are the two pointes which we haue to matke vpon this text. Wherefore let vs learne to make out profite and com. moditie of the worde that is preached vnto vs for the same purpose. That is to wit, albeit that all bee full of corruption and errour, yet let not vs bee shaken downe, nor bee waunting as manie men are, to saye,

Rom. 2. 14.



yeamarie, but there is so much disagreement [that I wote not what to doe]. Let vs not allege this: but let vs say with the prophet Elay, Behold, this is our God: behold, this is our God. And by that means let vs defie all that the diuell can set before vs to turne vs aside. Yea let vs not make any reckoning at all of it. And why? Because the light that God giueth vs, is strong ynough to driue away all darknesse, and the truth is strong ynough to beate backe all lies. Thus see yee I say what the power of faith ought to be: When wee haue well printed in remembrance the doctrine that is preached vnto vs, and yet notwithstanding continue still for all that in blindness, and bee full as reedes shaken with euerie winde: Let vs vnderstande this that we knowe not God, nor yet euer vnderstood of what great value his couenant towards vs was, nor euer were knitte to him as we should be: but that there was hypocricie insteede of that protitacion that we made to followe his worde. But let vs marke herewithall, that our condemnation shall be doubled, if wee runne alstray after wee haue knowne the truth. For if Gods couenant cannot hold vs in obedience: must it not needs bee that wee bee as cloudes? And what an vnthankfulnesse is that? Indeeede many will say, I haue not bene sufficiently confirmed, I vnderstande it not: but those are fonde shiftes. Wee neede but to open our eyes and our eares seing wee haue Gods worde preached, and our Lorde will certainly make it of power and force, so as wee shall haue sufficient instruction by it, seeing he regardeth vs especially, and therefore wee must needes be founde blameworthy if we swaue one way or other, after that God hath shewed vs his truth. And this much then concerning the couenant that Moses speaketh of here.

Howbeit, to set forth the heynousnes of their crime the more, he addeth that *hee taketh heauen and earth to witness, that if the people turne away from the lawe, and inuent or set vp any newe Religion, they shall perish out of hande, and not possesse the lande any long time, which should be giuen vnto them.* Now this serueth to waken such as are puffed yp with vaine presumption, vnder colour that God is gracious vnto them, and hath giuen them some priuiledge aboue others. And it is well worthie to be noted. For although we cannot exceede measure in trusting in God: yet doe wee see that a greate number doe falsely abuse Gods name. If they bee once bapfised and taken into the companie of the faithfull: it seemeth to them that God is greatly bounde vnto them. Whereas they should consider that they be called of his free goodnesse, and ought to giue ouer themselves to walke in feare and warrenesse: beholde, they be puffed yp with pride and vaine ouerweening, and beare themselves in hande through fond hypocricie, that they be seaped out of Gods hande, and in the meane while they doe but delie with him. Ye see then what the pride of men is, howe that when God sheweth himselfe bountifull towards vs, and vttereth the great and infinite treasures of his mercie: they thinke still that hee is greatly beholden

to them, and therevpon doe ouerthooote themselves, and take leaue to dee amisse. According as wee see that the greatest strife which the Prophetes had against the Iewes, was for that they bragged of their hauing of Gods Temple, and of his sacrifices, and of such other things. Nowe according hereunto Moses saith in this place, It is true y<sup>e</sup> doe now enter into possession of the heritage which God promised to your fathers: it is true that therein you haue an excellent warrant of his preferring of you before all other nations: Surely it is a great and inestimable dignitie, that your God should purchase you with his owne hande, and shroude out the inhabitants of a countrie to set you in their place, yea and that when you be in that lande, you shall be sure to be of his household, and that he dwelleth among you, and that his so doing is to take you vp into his euerlasting kingdome: Surely it is a singular benefite which your God hath vouchsafed vpon you: but yet for all that, deceiue not your selues to despise and reiect his worde, or to shrinke away from him, & to corrupt his seruice. For like as now he performeth the promise that he made to your fathers: so can he also driue you out againe, when he hath settled you there: and he can well ynough weede you againe out of his heritage, & so scatter you abroad that you shall be dispersed euery where. Now then, the more that your God doth presently increase his goodnes towards you: the more diligit be you in seruing and louing of him, and hold your selues vnder his shadow, and beware that ye alter not any thing in the religion that hee hath ordered for you. Marke that for one point.

And now furthermore, whereas Moses *calleth heauen and earth to witness:* it importeth yet a greater vehemencie. True it is, that some take this for Angels and men. But y<sup>e</sup> is not the meaning of Moses, as wee shall see by the like manner of speech hereafter in the 32. Chapter, where he will say, Hearken O yee heauens what I say, and let the earth hee the words of my mouth. And so saith the Prophet Esay, Hearken ye heauens, and let the earth giue audience vnto mee, for the Lorde hath spoken. Beholde I haue nourished children & brought them vp, and they haue despised me. When God calleth heauen and earth to witness after that manner, it is to rebuke mens brutishnesse so much the more. For we be created after Gods image, to haue reason & vnderstanding: & where to shoulde wee applye such gifts, but to knowe God and to giue our selues wholly vnto him? Shall men haue wit ynough to comprehend the whole order of nature, and shall they in my meane season despise the Lorde? It is all one as if a man shoulde thinke himselfe well forwarde, when hee hath toyled in traueiling and running all day long: and hath wandered all the while without keeping any path. And is not the knowledge of our God the final end of all our perfection? Yes, and therefore when God intendeth to shew men that they be more than blockish, and that they be so marred as they be not worthy to be taken any more for reasonable creatures: then doth hee direct his speech to heauen and earth.

Esa. 59.

Ierem. 7. 4.

Deut. 32. 1.

Esa. 1. 2.

As if hee shoulde say, I haue not nowe any more witnesses in y<sup>e</sup> world: for I chose these to be knownen of them: but hearken you to me yee heauen and earth, hearken yee to me I say nowe yee that are vnreasonable creatures: for I shal finde more reason in you, than in those to whom I haue giuen witte and knowledge to discern betweene good and euill, and to haue skil not only of this present life, but also of the immortallitie of heauen. So then, Moses calleth heauen and earth to witnesses here, to doe vs the better to vnderstand, that if men flatter themselves and play the brute beasts when they haue offended God, and think by that means to go quite: they beguile themselves: for when men shall haue conspired together in naughtines, and that euery man may say, I haue done as all others haue done: so as there remaineth no more but heauen and earth, although they haue no vnderstanding in them, yet shall they be sufficient witnesses. Why so? For shall they not be able enough to bewray our naughtines without speaking, seeing they were ordeined for our seruice? We haue seene already what Moses saide heretofore of the Sunne, Moone and Starres. What is the Sunne? A right noble creature. And yet notwithstanding, what is he in effect, but our seruant? And the Moone that mounteth so high, is our handmaid, & God hath appointed al these things to our vse & commodity. Seeing then that these creatures being without vnderstanding, doe knowe that the end whereto God hath applyed them, is to do vs seruice: what a dealing is it, y<sup>e</sup> when we shal haue inioyed so many benefices, as namely that we shal haue receiued the light of the Sunne and the Moone, that the earth shal haue fed vs with her owne bowels, and that we shal haue bin fraught full of a number of other good things: yet notwithstanding we fal to desiring of the world with our filthines and infection, so as Gods glorie is darkened by vs, and wee ouerthrowe his seruice, and let vp ydols against him to deface and discredit his maiestie? Whether go we in so doing? Shall not the creatures aske vengeance against vs, when we shal haue so abused them, and defiled and berayed the with our filthines as much as we could: Yes: and so we see nowe what the meaning of Moses was.

Nowe remaineth that we applye it further to ourselves: And first and foremost let vs marke well, that if wee haue bene receiued into the Church, and God for a time haue admitted vs to bee of his people and flocke, and haue bestowed many benefices vpon vs, specially if we haue had any excellencie or preheninence aboue others: we must not be proude of it. For if we abuse Gods grace, hee can well ynough roote vs out: and if we follow not his calling, hee can as well cut vs off, as hee coule adoe vs. And in good sooth, it is this befell to the Iewes which were the natural branches (as Saint Paul termeth them) and which came out of this stocke of Abraham: if that holy and high exalted lineage was neuer thelesse cut off vpon the fudden, and disinherited of the possession that God had giuen them: what shall become of vs which are graffed in as it were against nature? For wee were wilde

impes: wee came of the Gentiles, which were enemies to God, & separated from his Church, & had not any acquaintance with him. Seeing then that our Lorde gathereth vs to him, not onely by Baptisme but also by the holy supper, and wee haue his worde daily, wherein hee assureth vs that hee is our father, that he will bee the keeper of our soules, and that he will take vs for his people: let vs learne to looke diligently about vs, that we abuse not so great a benefice. But if wee nunde to inioy it for euer: let vs feare our God and walke in his obedience: and that (I tell you) is a thing which wee ought to beare in minde. For if wee thinke to holde God in our sleue, and imagine him to bee bounde vnto vs because he hath once chosen vs: hee will easlie shewe vs that as hee came to vs, so will hee goe againe from vs, if we will needs be ouerlustic. Will wee then haue our Lorde to continue our shepherd still? Let vs be pliable to him, so as we lue quietly vnder his subiection. To bee short, let vs alwayes beare in minde the threat which our Lorde Iesus Christ vttered: That is to wit, that the kingdom of God shalbe remooued far from vs, when wee cannot profite thereby, and that it shalbe taken away from vs, and giuen to a people that shall glorifie their God, when they haue bin taught by his word. Thus ye see what we haue to remember vpon this point.

Furthermore let vs marke well, that whereas it is saide here, *that heauen and earth shall beare witness against vs*: it is to put vs to the greater shame, in that the Angels neede not to come downe from Paradise, nor the Prophets and Apostles to rise from the dead, to giue euidence against vs before God: but only the liuelies creatures are sufficient witnessse for God to vse to condemne vs with all. It is true that GOD coule bring other witnessse also, as we see, that sometimes hee calleth forth the heathen and infidels to make vs the more ashamed. For (as saith the Prophet Ieremie) goe euerie where, and yett ye shall not see that the ydolaters bee so fickle, as those that haue bene duely instructed in the pure worde of God. Looke me vpon the wretched infidels, which bee headstrong in their follies. Although they haue no certaintie to leane vnto (as also they cannot indeede haue any) & (which more is) their minds be so intangled in their owne dotages as they cannot winde themselves out: yet notwithstanding, say what a man can, they sticke still to the things that they haue learned. And although they keepe one course still: yet doe they nothing but goe astray, without keeping either right way or path: & yet notwithstanding they be held still to it by this persuasion, y<sup>e</sup> they must not change their God. But yett they neuer knew him for al that. And shal we the be caried away at the first dash, which know the liuing God and haue bene taught his truth, and haue had so good warrant therof, as it is not for vs to waver any more: Shall we flart away after wee haue bene trained vp in the pure doctrine of the Gospell? O what meaneth this? Looke mee vpon the Turkes, Paynims, Papistes, and Iewes. Notwithstanding that al these

Hph. 2. 13

Matt. 21. 47

Ierem. 2. 17.

Rom. 11. 17.

bee

be bewitched at this day in their errorrs; yet shal they rise vp and bee found sufficient witnesses to make vs ashamed before God, and to disappoint vs of all startingholes. And why? For they go on still in their superstitious, whereas wee for our partes fall to reeling at euery blast of winde, and the diuell plucketh vs out of the place wherein wee were planted. Thus ye see what we haue to remember vpon this place.

But about all things let vs marke, that in as much as God hath bestowed infinite benefites vpon vs, and displayed his liberalitie towardes vs after so many fashions; all that he shall haue bestowed vpon vs shall serue to our condemnation, if wee doe him not homage for the same. To bee short, both heauen and earth shall be armed against vs, and aske vengeance vpon vs. And how shall we be able to finde any excuse, when our Lorde shall raise such a crye to confounde vs and put vs to shame? Therefore let vs nowe looke well to our selues, and let vs walke in the way that he hath shewed vs.

Now here is expresse mention made of *Images and other likeneses*: but vnder one kinde, Moses comprehendeth all. For it is a maner of speache rise ynough in the holy scripture, to marke our some one kinde of superstition, thereby to warne vs that we must keepe our selues from all superstitions in generall. And Moses himself doth euer obserue the same maner of speaking, as wee shal see in the next Chapter, where he voucheth to speake of the heinouest things, to the intent we shoulde the more abhorre them and mislike of them, to keepe our selues from them. And yet for all that the holy Ghost meant in this place by the mouth of Moses shortly to shew that whē God hath once made his covenant with vs, we must hold vs in the simplicitie of his word, without mingling any superstition with it. Now that we vnderstand the naturall sense of this text: let vs looke that we make our commoditie thereof. For although we haue no images either carued or molten: although wee haue no puppets either ingrauen or painted: yet faile wee not to be idolaters, if we sticke not to our God to keepe his worde throughout. For the matter that the Covenant it self importeth is not that we should confesse in wordes, that the God which gaue his Lawe by Moses is alonely to bee worshipped: but that we should vnderstand his will, after what manner he will be serued, that we should haue his promises printed in our heartes, that we should knowe howe and by what meanes we ought to worship him, and that we should keepe our way to the inheritance whereunto he calleth vs. That is the thing that Gods couenāt importeth. And without that, in what case were wee? If wee should say, verie well, there is but one God which hath created heauen and earth, he hath revealed himselfe vnto vs, and he hath giuen vs his Lawe: and yet notwithstanding we knewe not his will, but euery of vs shoulde behaue himselfe as he listed: to what purpose were this? It were better for vs neuer to haue knowne Gods word, than after the knowing of it to despicke it, and to take leaue to doe what wee list.

Therefore let vs beare well in minde, that Moses meant here to shewe the people generally, that seeing they had bene taught in the truth, it behoued them to keepe themselves from all errorrs and leasings. And this is that which I haue said alreadie, that Gods word ought to suffice to gard vs in such sort, as the diuell may not seduce vs, doe the worst he can. Nowe then will wee be exempted from the threate and condemnation that is contained here? Let vs giue ouer our selues wholly in all respects to our God, let vs hearken to his worde, and let vs obey his voyce without any exception or gauselinge, so as his seruice remaine in such sort among vs, as hee hath commanded by his word. But let vs compare the crime that Moses reprocheth here, with other crimes that are lesse to bee excused. For although there was vnthankfulnesse and rebellion at y time in all such as suffered themselves to be misled, after they had bene taught by Gods word; yet comitted they not so cursed sacrilege against God, as y caittis do in these dayes, which to the vttermost of their power do blot out a religion, and are lo full of wickednesse, that they could finde in their hearts to confound heauen and earth together, in working spite to the whole Maiestie of God. Take mee a man that hath bin taught in the Gospell, and afterwarde through lightnesse ouershooteth himselfe and turneth away from well dooing, howbeit with a minde to doe well againe: truly such as one is not to bee held guiltlesse, as I haue saide alreadie: but yet is he not worthe of so much blame, neither is his fault so heinous before GOD, as another that outrageth so farre as to scoffe and scorne at God and all his doctrine, and to play the mad beelzebub, of purpose to thrust all Religion vnder foot, so as he could finde in his heart that men should lue like beastes: and for the bringing thereof to passe, speweth out blasphemies not onely against the maner of the superstitious in Poperie, but also euen against the word of God. For is not such a one farre more horrible, than the ignorant wretch that is still snarled in some imagination, and thinkes he serueth God, though the same be but vanitie, as I said afore? But nowe let vs looke to our owne time. God telleth the lewes here, that he would not beare with them if they happened to ouershote themselves in any superstitions, but would becaue them of the inheritance that he had promised them. Wee at this day haue a more excellent benefite than that people had, and therefore shall wee be the more to blame, if wee yeeld not homage to our God, which hath esteemed and honored vs so much, as to call vs into his Church. But nowe how doe most men behaue themselves, after they haue bene taught by the Gospell? In deece wee meddle not with the superstitious of Papietrie, wee passe not for shrift, nor for Masses, nor for such other like trash: but what for that? Wee could finde in our heartes plainly and shortly to desie God, and that he should haue no further audience among vs than we list our selues. After this maner doe a great sort deale euen to this day, who neuertheless will needes bee taken, not to

be of the common sort of the faithfull, but as the pillars and vpholders of the Church. And yet haue they gone about to stoppe Gods mouth when any thing hath misliked them, or fallen out otherwise than they would haue it. O this must bee taken away. And wy? Beholde, GOD not onely speaketh here of the things that haue bene inuenced by men: but also holdeth vs in awe, so as it is not lawfull for vs to encounter him. He passeth not for them. And againe, let vs see what their life is. We see that they mocke GOD to the ful, and that their desire is to haue their own: swinge in all things. And yet notwithstanding when the diuell raiseth vp such plagie folke to infect the whole flocke with their poison: wee see a great number, whose whole desire is to mingle themselves with them. For as soone as some leawd fellowe, or two or three maintainers of wickednesse, (which shewe them selues to bee readie to vpholde all disorder and offences) doe but steppe vp: it is as good as the displaying of a banner, and by & by alvnthrifes runne after it. And would God that the experience of it were not so great as it is seeme to bee. But what? When wee bee tolde of it, we must repent yea and we must mourne before God, praying him to keepe vs from such deadly plagues as are seene intermingled among vs. And so let vs marke well howe it is said here, that it can not bee that such as doe so peruert themselves, did euer know what Gods couenant is, or of how excellent value. For if his truth ought to restrain vs that we be not led away by any of the wyles and slights of Satan: how were it possible that men should so cast themselves into destruction, if they had known God in good earnest, & bene strengthened in his word? Although then that such folke professe the Gospel, yea and haue taken some smack of it, as saith the Apostle: yet may we perceue that it neuer entered into their hearts in good earnest. They be but hypocrites, which make countenance to serue GOD for a time, and afterward doe flecte away, as wee see these roisters doe which band themselves together. As soone as they see any aide or support to vphold their wickednesse, they fall to praesing and confederating, and they contriue all the drifts that they can possibly, to ouerthrow Gods Church. Therefore let vs vnderstand, that although the Gospell be preached among vs: yet are there many deafe folk which heare not what God saith to them: not that that shall seeme to lessen their fault, for they shall not faile to be taken for guiltie as well as others.

Now here a man mighte demaund a question, wherfore Moses saith that they shal not lue in y land that is giuen them, but shall be shortly rooted out of it: for wee see that God is patient: and in deepe it appeareth sufficiently. And therefore it seemeth at the first sight that the thing which Moses saith here, shoulde not come to passe. God spared his people a long time. Although they gaue themselves to idolatrie and superstition: yet did God vs long patience towards the, inso much that the Prophets laboured to bring them backe againe whē they wēt reuolued. Al-

though they were wilfull and hard hearted, yet did God assay to win them to him. Notwithstanding all this, it is said here that they shall soone be rooted out. Yea, but this *soone or shortly* must agree with that which is written in many other places: that is to wit, that although Gods wrath light suddainly vpon offenders, & ouerwhelme them as a storme that cometh vnlooked for: yet doth he not faile to be patient, and to delay his vengeance till mens wickednes bee growen ripe, yea and euen till it be flarke rotten. Therefore it is to be vnderstoode that God punisheth not offenders out of hand, for he saith that he is slowe to wrath, and he must needs keepe his owne nature. Neuerthelife in vsing patience, and in bearing with them that haue doone amisse: he ouerthroweth them sooner then they would. Ye see then that this *soone, shortly, by and by, or out of hand*, must be referred to mens carelessnesse, who make their account that all shall go well with them, and beare themselves in hande that they haue made a couenant with death (as saith the Prophet Elyas,) and they be as drunken folkes in that behalfe, so as if God winke at them for a time, they thinke they bee escaped from his hand. See how the hypocrites abuse Gods goodnesse, bearing themselves in hande y they shall neuer come to account for it. For this cause doth Moses say here *soone or shortly*. Not y God forgetteth his owne nature (as I said,) or tarieth not a long time for the amendment of offenders: but that when all is done, his vengeance is alwaies in readinesse, & there needeth no more but to kindle it, and by and by without any further tariance, yea before one finger cā be stirred, there needeth no more but to shewe forth his wrath, and we shall bee euerie one of vs ouerwhelmed as it is saide in another song of Moses, or in the XC. Psalme. Such it is so, let vs not thinke it

strange that Moses threatneth the people here, that they shall soone be rooted out.

And to the same purpose, (that is to say, for a further declaration thereof) serueth this also which he addeth: namely, *When ye shall haue begotten children, yea euen a two or three descētes: if superstition doe then raigne among you, thy God can roote thee out.* Hereby Moses sheweth, that long possession will stand vs in no stead. For though we beare our selues on hand, that it is betwene God and vs, as it is betwene man and man, yet it will not preuaile. If a man haue bin a long time in authoritie & estimation, so as he be well friended or of great kindred and alliance: he beares himselfe on hand that hee shall neuer bee put from it. But we see how the world passeth away, and small occasions will serue to ouerthrow euen them that are mounted highest. And therefore the Prophetes vpbraide them with their pride, which glorie in their owne credit and authoritie, saying vnto them: ye beare your selues in hand that ye bee so fast settled, as ye can neuer be shaken downe: and yet if God doe but blowe vpon you, by and by ye be gone in the turning of a hand. Now according hereunto it is saide here, that if we thinke to claime any title against God by prescriptiō (as they teeme it,) that is to wit,

Num. 14. 17.

Esa. 28. 15.

Psal. 2. 12.

Psal. 90. 3.

Esa. 18. 1. 2.

time,

Hebr. 6. 4. 5.

Deut. 31.

because wee haue possessed his benefites a long time, imagining that we can neuer bee diseated or dispossessed of them, but that they must continue still in the same state, not onely vs, but also to our children, euen to the third & fourth generation: both they and wee shall for all that bee benefite of them, and God will withdrawe his hand which he had erst stretched out to doe vs good. So then let vs mark, that whensoever God shall haue bin patient towards vs, it is not to be saide that he hath forgotten our transgressions: but his bearing with them, is for that it is not yet convenient time to punish them. Therefore let vs not trust to that: but let vs alwayes beare in minde howe it is saide here, that if wee serue not God, we shall soone be cut off. Although it please him to wink at things, and to taria a time for vs: yet shall his wrath come suddainly vpon vs, though it seeme not so to vs. And when we shall

1. Thef. 5. 3. say, all is whit and still, imagining our selues to be safe and sure: then must we be ouerwhelmed by his hand. Let vs consider this, that wee may walke warely and keepe good watch, and not trarie till the fire be kindled.

And for y<sup>e</sup> same cause is this saying set downe: *Thy God is a consuming fire and a ielous God.* When Moses speaketh after that maner, especially when he calleth him a ielous God: he sheweth that God cannot abide that men should mocke him and despise him, but that he will maintaine his owne honour, as good reason is that he should: and in so doing he sheweth vs how dreadfull his wrath is. Behold then, here are two points which we must mark for a conclusion. Not y<sup>e</sup> we can lay them forth at length as at this time: but that it shall suffice to haue some fortaiste of them. Let vs make then that the cause why God vtereth himself vnto vs, is y<sup>e</sup> hauing once knowe his goodnes, & that he hath chosen vs & called vs by his word: we should couet nothing but to be quickly gouerned by him, and acknowledge y<sup>e</sup> it is he to whom al honour & praise belongeth, & therevpon apply our whole induours to the glorifying of his holy name. That (say I) is the end why

our Lord hath once called vs to his knowledge, and why he calleth vpon vs daily, and exhorteth vs still to come vnto him. But yet let vs consider there withall, that if wee doe not serue and glorifie him as he deserueth, and as wee bee bounde: wee shall feele him a consuming fire: that is to say, wee shall feele that it is no dalyng with such a Maister: not that this is saide to make Gods Maiestie terrible vnto vs, so as wee should bee afraid to come at him: but rather that wee shall not bee a whit dismayed, if we take him for our Father. But if wee will not behaue our selues as children towards him, but continue vncommendable: he will lay away the person of a Father, and stewe himselfe to bee our iudge: and that, not such a iudge as needeth to make long inquirie, & to call the hangman to put his iudgements in execution: but if he do but cast forth the fire of his spirit, or but his breath, by and by the fyre is kindled as sayeth the Prophet Esay, *Esa. 5. 25.* so as wee must needes bee consumed by it. So then, if wee will not haue the Maiestie of our God terrible vnto vs, but rather that wee may goe vnto him: let vs looke that wee glorifie him in all our life, and nor giue him cause to kindle his wrath against vs, nor prouoke him vnto ielousie. For then doeth he tell vs that he will prouoke vs to ielousie likewise, by casting vs fro<sup>m</sup> him & by taking another people in our place. Wherefore let vs looke that wee persist in the vocation wherunto he hath called vs, and that wee kindle not his vengeance against vs. And seeing he hath once vtered his goodnesse and manifested himselfe vnto vs in our Lord Iesus Christ: let vs not doubt but that he on his side will continue to make vs feele the same still, if wee on our side continue in glorifying him.

Deut. 32. 21.  
Rom. 10. 19.

Now let vs kneel down before y<sup>e</sup> maiestie of our good God with acknowledgement of our faults, praying him to make vs feele them better than we haue done, so as wee may bee sorie for them and depart from them by the power of his holy spirit. And so let vs all say, Almighty God heauenly father, &c.

## On Monday the iij. of Iune. 1555.

*The xxvj. Sermon which is the eight vpon the fourth Chapter.*

27 And the Lorde God shall scattet you among the Heathen, and ye shall remaine fewe in number among the Nations whither the Lord will bring you.

28 And there ye shall serue gods which are the worke of mans hand, wood & stone, which neither see nor heare, eate nor smell.

29 And there thou shalt seeke the Lorde thy God, and thou shalt finde him if thou seeke him with all thy heart and with all thy soule.

30 And when thou art in tribulation and all these thinges are come vpon thee: in the end thou shalt returne vnto the Lord thy God and obey his voyce.

31 For the Lord thy God: he will not forsake thee, nor destroy thee, nor forget the Couenant of thy fathers which he sware to them.



He haue saide heretofore, that Gods vsing of the similitude of fire, is not to dismay vs in such sort as we should not come vnto him: but contrariwise to make vs come to him with reuerence.

For what shoulde it boote me to bee stricken in such terror, as shoulde make them shrink away from GOD, and loth to haue any thing to do with him? Againe we know that our

Eze. 18. 23.

10 Lorde hath not any other marke or intent, than to winne vs to him and to drawe vs to saluation. Nowe the onely meane thereof, is to goe right forth vnto him, and to be ioynd vnto him.

Wherefore let vs beare well in minde this lesſon, that Gods intent is not to feare vs in such wise, as we should than him: and that is the thing which we haue to gather at this time vpon that which is rehearſed here. For the threaten that Moses giueth here, is hard: but yet irserueth to bring the people backe to God.

15 *If thou disobey the voyce of the Lord thy God, (saith he,) thou shalt be scattered.* Flaunt not thy selfe w<sup>th</sup> his choosing of thee from among all other Nations to be his inheritance, nor with his giuing of thee this land in possession: for he can well ynough bereaue thee of all these benefices. Yet notwithstanding, hee addeth that if God see repentance in his people, after he hath chastised them: he will bring them againe & deale fauourably with them, so as they shall feele him to be a mercifull God, and such

20 a one as powreth not out his rigor with extremitie vpon offenders, when he seeth that they be not vtterly past amendment. What is to be done then? First of all, when wee heare this sentence which God gaue in olde time vpon his people: let vs learne to beware that wee abuse not his goodnesse. Let vs goe to him with all humilitie while he allueth vs by gentlenesse, as the Apostle declareth in the Epistle to the Hebrewes. For

He. 12. 18. 22.

25 there he saith that wee be not come to Mount Sinay where there was nothing but flashes of Lightning, and Thundercraks: and where the people were so amazed, as they looked for present death. What remaineth then? Behold (saith he,) God calleth vs by his Gospell, to the intent we should bee fellowes with the Angels, & with the spirits of the faithful, and that we should bee verie Citizens of his kingdome. Seeing it is so (saith he,) let vs enter into the heauenly Ierusalem, for our God is a consuming fire. It should

30 feare me at the first sight that there is some contrarietie in these two sayings. That we should come boldly and after an assured maner to our God: and also that he should be a consuming fire. But both these agree verie well together. For first the Apostle sheweth that wee ought not to be so afraid of the Maiestie of our God, as that wee should shunne him, but rather consider that there is nothing in him but gentlenesse. But yet

35 therewithall wee must knowe also, that wee must worship him vntaindly: or else wee must learne that he can well reuenge himselfe of such as shall haue abused his grace, and of such as shall haue held some of it. Therefore let vs receiue Gods goodnesse when it is offered vs, & that with such

reuerence and lowlineſſe, as wee protooke him not to wrath against vs, ne make him to arme himselfe as he doeth against the despisers of his grace.

But nowe let vs come to that which Moses saith here. *The Lord thy God, (saith he) will scatter thee among the Heathen, and there thou shalt be fewe in number, and thou shalt serue strange Gods that are made with mans hand.* Here Moses setteth Gods curses against all the benefices that he had promised to his people. It was a singular benefice that the people were gathered into one bodie, that they had a land alone by themselves, that they were settled quietly there, and that euerie man had a house of his owne. But here he saith that they shall be driue out of it. The first threat

then betokeneth that the people of the Iewes shall be thrust out of the land that God had giuen them. And let vs mark herewithall, that the bringing of the people into that land, was not onely to the intent they should liue at their ease and in rest: but to the intent they should also be sanctified vnto God. The Land of Chanaan was as a mirror of the heauenly life, so that by dwelling there y<sup>e</sup> people were assured that they were the children of God: and therefore this threaten that they should be driuen out among the heathen Nations, was not to be esteemed lightly.

25 Also it is said that there shall be a small number left of them. But we knowe that among other things, God had promised Abraham to multiply his seede as the Starres of the skie, and as the sande of the Sea. It is said here that they shall be fewe in number: yea, and wee see they had bin euen as Sodom and Gomorrhie, so as they had perished euerichone, if God had not vouchsafed to referue some litle seede to himselfe, as is said in the Prophet Ely. Lastly it is said that they shall

30 *serue strange goddes which are made with mans hand.* This is the grieuousſt punishment of all, that the Iewes which had Gods Lawe, should neuertheless be subiect to uch tyrannie, as to bee faine to worship the idoles of the Heathen, so as they should haue no Religion among them but such as should defile them, and that all their toyling of themselves should bee but to their greater condemnation. Thus wee see in effect what this text comprehendeth. Now remaineth that we apply it to our instruction.

35 First therefore let vs learne to vse well the benefices that God bestoweth vpon vs, and to submit our selues vnto him seeing he sheweth himselfe so friendly and louing towards vs, assuring our selues that he can well take away the things that he hath giuen vs. Nor that wee must be afraid that God will nor continue his goodnesse still towards vs, yea and also increase it if we on our side walke aright, and continue in the possession of y<sup>e</sup> things that he hath put into our hands: but that such as despise God, shall feele that he is not bound to them, nor vnable to pluck y<sup>e</sup> things out of their fistes which he had giuen them. Let vs therefore possesse Gods benefices in feare and carefulnesse. This is the thing in effect, which we haue to gather vpon the said saying of Moses. True it is, that wee haue not nowe a dayes a

Gen. 15. 5. &amp; 22. 17.

Esa. 19.

land of Chanaan, so as Gods Church should be separated into some one countrie, where it pleaseth him to haue his name called vpon : but yet notwithstanding if wee haue a place where wee may serue him vncorruptly, hee graunteth vs a speciall grace, and weought to let great store by it. And if wee know not that: we shall feele that Moses hath not sayd in vaine, that we shall become lyke other nations. How many nations see wee in these dayes, that inioye the lyke benefite as G O D hath bestowed vpon vs? Nay contrariwise, they y haue any tast of the Gospell, doe languishe among the enemies of the faith, and are there as sheepe in the woolues mouth, wandering vp and down as in a wilderness, while in the meane time our God keepeth vs as in his flocke. Seeing then that wee haue such an aduantage: is it not reason that wee should streyne our selues to serue God, and that wee should lue peaceably vnder his hand, seeing hee doth vs the honor to receiue vs, as in deede it is he that governeth vs, and the thing is as apparant as any thing may be? Now then if wee will needes bee ouerlusive, the threate that was vttered in old time against the Iewes will light vpon our heads. And as it is sayde here that they shall bee fewe in number: so although G O D haue gathered a greate sorte of vs together, hee can well enough diminish our number, if wee misbehaue our selues; and in the end, y thing that is most of all to bee feared will come vpon vs, that is to wit, y we shall serue strange Gods. And in deede if we cannot finde in our heartes to beare Gods yoke, but are loth to be subiect vnto him: is it not reason that wee should be vnder a cleane contrarie gouernment, that is to wit, that we should be bereft of the true and pure religion, and be plunged in idolatrie? We heare what hee sayth by his prophet Ezechiel. For hauing blamed y Iewes for their vnthankfulnesse, he addeth y his deliuering of the into y handes of tyrants, is rightfull. I haue giue them (sayth he) a good & holy lawe, yea euen w promis, y if they walked in it, they should finde lyfe and welfare therein: and I cannot tel what I might haue done more for them. What a thing is it, that God doth vs the honor to rule vs, and to take the paine to guide vs all our lyfe long? Againe, seeing he addeth a promise, that his teaching of vs is for our welfare: if we will not yeeld our selues teachable vnto him, but shake off his yoke lyke wood bestes: is it not reason that we should be cast into most vile slauerie, seeing we can not abide such a master as our God, specially sith he desireth not to rule vs otherwise than to our welfare: [yes, and therefore] the creatures, yea and euen the diuell himselfe in the end must reigne ouer vs. For that is the thing which Ezechiel meaneth by the Tyrannie of Babylon.

For there (sayth he) they shall haue lawes giuen the for their own toth, and such lawes as they can finde in their heartes to keepe: but they shall not lue by them. When they haue toyled themselves to the vttermost, and payde impostes and tributes to the infidels: yet shall they bee faine to serue their idols too, so as they

shall defile and beray themselves with all superstitions. And what shall be their reward? Euerlasting death. That is the payment of all such as cannot finde in their heartes to serue God quietly, and to keepe his law and his word. But to the intent wee may not thinke that this serued but for that one time: Moses sheweth that the lyke should befall to all such as misbehaue themselves and withdrawe themselves from the Church. And this vengeance of God hath bin accomplished vpon the greater parte of the world, as we see all eady. For whence came the hellish confusion of poperie? Euen of gods iust punishment for the rebellousnesse of the world, because men were hardhearted and would not stoop. For when God caued his Gospel to be published: then was the trumpet sounded, to the end that all men both great and small should haue bin brought vnto him. But we see what befall on mens behalf. They would in no wise stoop: they were very loth to doe that. And not that onely, but also some desired God openly when hee would haue brought them to his lue: and other some made countenance of obediece through hypocrasie, but it lasted not: for they were vnconstant and fled touch anon after. Therefore it behoued him to punishe such spitefull wickednesse, and so hee did. Because they would not obey the truth: therefore did lying get the maiestie of them. God gaue Satan the bridle, so as his errors wrought effectually, in besotting such as had wilfully shut their eyes, against the doctrine of saluation when it was offered them. Now then sith we see that God offereth vs great good nowadayes in gathering vs into his flocke, and in giuing vs his worde whereby we haue life and saluation: let vs learne to inioy fo greate a benefite. For God mocketh vs not when hee telleth vs that he is our father and Sauour. Hee taketh not the things with the one hand which he gaue vs with the other. Onely let vs be contented to continue still in the possession of his grace.

But yet besides this, let vs stand in feare of this horrible curse of seruing strange Gods, and of being bereft of the pure religion, for refusing to make our commoditie of the honor and priuledge that God giueth vs in drawing vs to him, and in shewing vs that hee is willing to reigne among vs. And Moses speaketh here exprefly of the vanitie of idols, to the end that the people may bee the better touched therewith. For the wretched Paynims in worshipping a peece of woodde or stone, could not conceiue what an abomination it is to worship a dead thing. But they that knew the luing God, euen the G O D that giueth lyfe to all things, ought better to perceiue that it is against nature, yea and a detestable thing, to worship a puppet, so whether it were made of woodde, or cast of mettall either golde or siluer. For they bee all of them corruptible creatures: and without G O D there is no lyfe, without his power there is no mouing.

So then Moses hath set downe these circumstances, to y end that the people might knowe that

Eze. 20. 11, 13

2. Thef. 2. 18

A.C. 17. 18.

that they shoulde not be punished lightly, but that in disobeying God and in refusing to keepe themselves holy vnto him: they shoulde defile themselves. And it is good reason that when God hath shed forth his grace vpon vs, wee should bee punished the more grieuouly, if wee cannot profite our selues by it. The more then y eueery of vs hath made proceedings in Gods grace: the more earnest let him bee to loue him and serue him: vnlesse we will haue him on the contrary part, to vse the extreme rigor that is spoken of here.

Howbeit herewithall (as I haue touched already) Moses sheweth that God will not so punish his people as to leaue them in despayre: but that hee intendeth a cleane contrary ende, that is to wit, to bring them to repentance. And surely this is a very notable place. For although God thunder against vs, so as to our seeming we may iudge by all lykelyhood, that he is minded to make cleane riddance of vs without any mercie: yet notwithstanding hee seeketh our saluation by that means, and giueth vs alwayes space of repentance: atleastwise so long as his word is preached vnto vs. For sometimes the gate is shut vp, and we must euer beare in minde how the prophet Elay sayth, Seeke the Lorde while hee may be found. And againe in another place correspondent vnto this, he sayth, I haue heard thee in conuenient time, I haue succored thee in the day of saluation. Herby it is shewed vs, that there is still space of repentance, and the gate is still open for vs to come vnto God, so long as hee giueth vs his worde. But if wee passe not to enter while GOD giueth vs the meane: wee shall bee bereft of his worde, and then may wee well seeke after him, howbeit but as blinde folkes that grope in the darke: for the Lorde will haue shut vs out from him. But here Moses teacheth, that although God seeme vmeasurably sharpe in chastising his children: yet notwithstanding he giueth them space of repentance, and ceaseth not to haue a care of their saluation. For hee sayth, *When thou art so chastened, if thou seeke thy God: thou shalt finde him: yea verily, if thou seeke him with all thy heart and with all thy soule.* Now, that wee may the better vnderstand the things that are contyned here: let vs note first of all, that when men are once gone away vnto wickednesse, it is very hard to tetch them backe againe, vnlesse they bee subdewed by maine force. And that ment Moses to expresse in saying, *Then shalt thou seeke the Lord thy God.* When is this *shan*? not when the people are fulfilled, nor when they haue store of all Gods benefices: for wee shall see in the song, how the people are lykened to ouerpanpered horses, which are lacking and wincing against their masters, and will not suffer themselves to be handled. Moses then meaneth that the people should be faine to bee reformed after a forcible manner: for (as I sayd afore) that is our nature. If wee be once gone astray, GOD shall neuer get vs home againe, till hee haue throughly tamed vs. True it is that hee coulde geue another way to worke, and it is not for that he is vnable to re-

clayme vs by his holy spirite, if hee listeth: but hee intendeth to shewe vs what our lewdenesse is, and that is the cause why he vseth these inferior means. This is the first poynt which we haue to marke vpon this place.

And hereunto answereth that which is written in the second of Ofsee: for there our Lorde complyneth of the Iewes, saying that they bee lyke a harlot that hath forsaken her husband, and giuen ouer herselfe to all commers, bearing her selfe in hand that she is best at ease when she may receiue rewarde, and bee catching and snatching on all sides: so that (to her seeming) if shee were an honest wife, she shoulde bee faine to be contented with a litle, whereas now being a stumper, shee catcheth of the deuyntest morsels, and hath store of presences brought her. God therefore sayth that the Iewes were in the same taking, when they were in loue with their idols, and in the meane time fathered all their good things vpon them. What shall I doe now, sayth the Lorde? When yee say, it is our idols that giue vs meate and drinke: ye be vnthankfull vnto mee: for yee haue receiued all these things at my hand. Now therefore I must be faine to bereaue you of them. I will take away the bread and wine wherewith yee haue bin susteyned, and your wool and flaxe & all other thunge. I will bring you out (sayth he) into the wilderness, I will make you to pine away there, yee shall be lyke a wretched harlot, which after she hath played the naughtypacke, and hath runne gadding here and there, and in the ende hath bin driuen to eate her owne dung and filth, is rieckted of all men, and dyeth for hunger and thirst, not hauing wherewith to couer her shame. Thus will I handle you (sayth he) and then shall ye finde that there is nothing better than to sticke to me. Yee shall say, Alas where is my husband that dealt so gently with me? I must be faine to returne to him. By this similitude the prophet doth vs to vnderstand, y when men giue themselves to lewdenes, and doe not serue and honor GOD, after he hath giuen them his worde: they must be reformed by force. And why? For as long as they hue at their ease, they forget themselves, they flatter themselves, they be proude, and thinke they may euen despise God. For when God pincheth vs nor, nor maketh vs to feeble his strong hand: we take occasion thereat to sooth our selues in our vices, so that wee haue neede (as I said afore) to be reformed by Gods striking vpon vs with maine blowes. For if hee dally with vs, it will breede our destruction and decay. And surely there is not a notabler poynt than this: For wee thinke it strange, that God should vse so sundry sortes of rigor in this world: but in the meane while wee consider not the hardnesse of mens heartes. For although Gods curses haue their full scope, so as we see warres on the one side and famine on the other, and euery man cries out alas: yet notwithstanding, who is hee that looketh to the hand that smiteth? Howe many returne to GOD for all that? doth it not rather seeme that sinners haue

Ofsee. 1. 5.

Esa. 55. 6.

Esa. 49. 8.

Deut. 32. 15.



conspired to resist God still: Nowe seeing it is so, let vs marke that Gods shewing of himselfe so rigorous, is not without cause, and let vs impute it to our owne felues. Then if any of vs bee afflicted alone, or all of vs in common, so as we bee smitten with Gods scourges: let vs vnderstande that wee haue neede of it, and that it serueth to stoppe our mouthes, that we grudge not against God, assuring our felues that his nipping of vs after that fashion is not causelesse. 10

Besides this, let vs also learne to comfort our felues sith wee see the ende that God aymeth at. Forlike as hee sheweth himselfe rough and sharpe: so will he also haue vs to tast of his loue and care towards vs: that is to wit, that forasmuch as we haue forgotten him & turned our backs to him, & not sought to him, but rather induored to flee from him: his intent is to drawe vs to him by that meane, and to induce vs to seeke him againe. Ye see then that the true comfort of wretched sinners when God scourgeth them, is to consider, thus with themselves: yet G O D hath pitie vpon vs: in deede wee remembered not him: but yet for all that, hee hath not forgotten vs, and that doeth hee thus by the effect. Neuertheless, the cheefest [comfort] is in this that Moses addeth, namely, *that they shall finde God if they seeke him.* For if wee goe to seeke God, being onely in distresse and trouble: can wee haue any courage to come vnto him? True it is that when the wretched vnbelleeuers are distressed, they toyle themselves and doe all that they can to seeke God. We see that euen in the Popedome, when men are in sorowe and haue their sinnes laide afore them, [their saying is,] goe to, let vs see if wee can pacifie God. But as for them, they haue no warrant that God will receiue them, neither trust they to his free promises, neither pray they in the name of our Lorde Iesus Christ. They can well speake of repentance: but (to their owne seeming) God should receiue them for their owne worthinesse, and not otherwise. And so wee see they come thither as it were doubting: for it is certaine that such repentance is full of hypocrisie. For why? They be not sure of Gods goodnesse: nay they neuer wist what it meant. But as for vs, let vs put the thing in vre which is sayd in the psalme, Lord, thy mercy is cuer ready in thee. Hereby it is shewed vs that we can neuer returne vnto God, to submit our felues vnto him: vnlesse wee taste his merce, that wee may trust to it and rest vpon it. That is the cause why I tolde you that we must marke the text where Moses sayth, *If thou seeke the Lorde thy God, thou shalt finde him.* Will wee then be prouoked to repentance when we haue sinned? Let vs hearken to the promises that G O D hath giuen vs. For there hee assurcth vs that as soone as wee open our mouth to pray, he will stretch out his hand to succour vs at our neede: yea and that he will preuent vs, so as wee neede not distrust him that hee will not receiue vs to mercy, seeing we haue such a warrant. 20

Psal. 86. 5.

Psal. 32. 5. &  
50. 15. and  
145. 19.  
Esa. 65. 23.

Howbeit forasmuch as men would alwayes pacify God with countenances and ceremonies: Moses addeth purposely, *that wee must seeke him with heart and with soule.* I sayd that men are cuer desirous to content God with trifling thinges: and wee see it too much. For when they speake of repentance or penance in poperie: what meane they by that worde, but that men must vse much li labour, and make a sorte of Apes toys? But the heart must abide stil locked vp, and men must in no wise rid themselves of their wicked affections, nor cleanse them away. They will alwayes keepe a backe shop behinde, and in the meane season if they shewe some good outward signe, they thinke it is enough, and that God ought not to presse them any further. They be dubble hearted: and therefore they would haue God to receiue but the one halfe of that which he requireth: and the other halfe they would pay him as it were in way of raunfome. But as for vs, let vs on our side learne to vnderstand, that to finde him, and to be receiued of him, we must seeke him with all our heart, and with all our soule. Not that wee can come vnto him with such perfection as were to bee wished: but yet must wee haue this foundnesse with vs, that wee seeke no lurkingholes, but rather examine our sinnes throughly, and when wee haue condemned them, seeke the remedie with sighing and groning, that it may please our God to reclayme vs to him, so as wee condemning our owne sinnes, may desire nothing so much as to be reformed according to his righteoufnesse. Thus ye see what it is to seeke God with all our heart and with all our soule. And when wee go so to worke, let vs not thinke that wee shall bee disappointed of the promise which hee made to the fathers of olde time. And so ye see that the thing which we haue to marke vpon this place is that forasmuch as wee come not to God of our owne good wil, we are faine to be driuen to it by force, and that is the cause of the afflictions that God sendeth vs. 30

Furthermore we must also consider his fatherly goodnes in striking vs: for he doth it to bring vs home againe to him by that meane. And how come we thither? It would behoue vs to be stripped starke naked out of all self trust, and to be vterly cast downe in our felues: but wee cannot away with y, because our nature driueth vs y clean contrary way. But yet foral y, wee see we haue wherwith to comfort vs in our afflictions, For our

Lorde seeketh not our destruction, but bringeth vs home againe to himselfe: and y not doubtfully: but assuredly warranting vs that if wee come vnto him, it shall not be in vaine, neither shall we be disappointed. Why? For if wee seeke him, wee shall finde him. But therewithall let vs looke well to it, that there be no feining nor dubblenesse in vs: for God cannot away with such hypocrisie. 1. Pet. 4. 12. Ezech. 18. 23

And now it is immediately sayd, *When these aduersities are come vpon you, ye shall reuise to your G O D and obey his voyce.* And because the Lorde is mercifull, hee will not forget you nor caste you out of his presence, nor out of the covenants of

of your fathers. This serueth to expresse yet better the doctrine which I touched where Moses saide, *When these miseries are come upon you, then shall you seeke your God.* For he sheweth that men ply the drunken folke so long as God dealeth gently with them: and that they cannot perceive their finnes, except they be made to smart. *When these miseries haue caught hold of you, shal hee* (saith he) &c. By the miseries y<sup>e</sup> he speaketh of, he meaneth the punishments wherewith he had threatened the people before. To be stout, God must be faine to shew vs his wrath to our faces, and to make vs to feele it: or else we conceiue it not. And we see it is so. For when we be daily told of Gods wrath, we make but a sport of it, it moues vs not a whit. And why? Because wee be earthly and fleshly, and therefore God is faine to make vs feele his wrath and vengeance according to our rudenesse. Yet notwithstanding we be still nice and tender, inso much that if wee feele any thing amisse in our bodies, and that we haue not our owne desires: we be by and by vexed & greeued, and by that meanes God amendeth vs. Not that we be humbled at y<sup>e</sup> first stripe: but we come to it by litle and litle and as it were by degrees, so as in the end God maketh his corrections attainable. And whereas I say that God bringeth vs home to him by the chastisements that hee sendeth vs: that is not generall to all men. We see that the vnbelieuers become the frowarder, inso much that when God chastiseth them for their finnes, they storme against him, they gnash their teeth, and in the end they fall to despair. But this saying concerneth those that are rightly of Gods Church: those when they be chastised are willing to returne to God in their aduersities. Thus ye see what Moses meant to expresse in saying, *When these miseries shal haue caught hold of thee.* As if he had said, so long as your God suffereth you to lue in rest, so long as hee setteth not your finnes before you, so long as he calleth you not to a reckoning: you thinke your selues out of daunger, and that no man can hurt you, and (which worse is) your faults neuer come to your remembraunces. But if yee be once pinched with aduersitie, then will yee cling to your God. Hereby we be warned againe, to beare the corrections patiently which God sendeth vs: for they doe vs good: whereas prosperitie blindeth vs and breedeth our destruction. True it is y<sup>e</sup> gods gentle handling of vs, ought not to cause vs to despise him nor to neglect him. Whē God sheweth himselfe louing towards vs, surely wee ought to be the more inclined thereby to loue him. But what? Our dragging cleane backward, bewrayeth that prosperitie is not good for vs. And therefore our Lorde must be faine to scourge vs. Wherefore lets learne not to be grieued out of measure when God beateth vs with his roddes: but to beare his stripes meeke-ly, forasmuch as we see that the ende thereof is our welfare according as it is sayd here, *when thou art pinched with aduersitie.* Yea and if our Lord hauing smitten vs after one sorte doe double his stripes: let vs not murmur against him as we be inclined to doe. For [some times] hey that haue

bin patient in some one aduersitie, fall to storming and chafing against God whē it commeth to the second or the third. But wee must not doe so. For on the contrarie part, we see our Lorde withdraweth not his hand at the first as soone as he hath chastised vs once: and wee abide by it still. In deede when wee feele any aduersitie, we will set a good face vpon it at the first, and say, very well, seeing that God chastiseth mee, I must returne vnto him. But let him turne his had on the other side: and we fall to fretting and chafing by and by. Therefore we must be chastised throughly: that is to say, God must let vs alone in distresse, & aduersitie must so ouermaister vs, as we may be throughly tamed, & it may so stick by our ribs, that when he shall haue withdrawn his hand, we may remember it al our lyfe after. Then let vs learne that wee must be patient in our aduersities, not onely for a day or twayne, or for some affection: but so as we holde out quietly vnder the hand of our God, euen when he doubleth and increaseth his stripes. That is the effect of the thing which hee haue to marke.

Now when Moses sayth, *The Lord thy God is mercifull, and therefore hee will not forsake thee nor cast thee off:* he bringeth back the people to the nature of God that they might hope to be receiued to mercie, if they repented them of their finnes. And it is another very notable poynt. In deede I haue touched it heretofore: neuertheless, Moses maketh a larger declaratiō thereof, and not without cause. For lyke as hee had earst sayde that GOD is a fire which consumeth all things: so it behoued him to shewe on the contrarie part, that Gods nature is louing and gentle, and that he is ready to forgiue the faultes of such as acknowledge them. And that also is the cause why God telleth vs so often of his mercie. But whatsoeuer hee sayd to vs concerning his goodnesse: yet can we not trust in him as we ought to doe. There is not any thing harder to vs than to assure our selues of the goodnesse and fatherly loue of our God. It is a great thing, that whē God shal haue auowed a hundred thousand times, y<sup>e</sup> he loueth vs & wil be fauorable to vs: yet we continue still in a waunting, and stand disputing vpon the matter, & feede our owne distrustfulnesse, as though we would needes disable the record y<sup>e</sup> God giueth vs of his goodnesse. Now then, it is not more than needeth, when Moses telleth vs that God of his owne nature is pitifull. It is a propertie y<sup>e</sup> is euermore attributed vnto him, and that not onely in this text, but also in other places as we shal see hereafter: and the Scripture is full of the same doctrine. And why? Because that else it were not possible to assure men, forasmuch as they be so giuen to vnbeliefe, as they still martyr themselves, and are alwayes in perplexitie and vquietnesse, bearing themselves in hand that God wil neuer be at one w<sup>th</sup> them. True it is y<sup>e</sup> (as I haue sayd already) we be but too hardy in doing euill: but whē we should assure our selues y<sup>e</sup> God wil haue pittie vpon vs, & when we should seeke him: then doth our vnbeliefe bewray it selfe. Not without cause therefore doth Moses say here y<sup>e</sup> God is merciful,

Deut. 5. 10.

Psa. 145. 8. 9.

full, to the end that the people might conceiue Gods nature and take holde of it, which is altogether contrarie to their owne, as God himselfe auoweth in other places. My thoughtes (sayth hee by his prophet Esay) are not lyke yours. For if a man be offended, although the wrong that is done him bee but small: yet is there no meanes to pacify him, there will alwayes remaine some roote of displeasure in his heart. Now we imagine God to be lyke our selues, & we measure him by our owne yard. For this cause hee protesteth thus: looke how farre heauen is from the earth, so farre are my thoughtes from yours. And therefore assure your selues I seeke nothing else but that all such as haue offended mee should be at one with me. Yea & although your misdeedes be neuer so greuous & heinous: Yet so it is y I am ready to forget them out of hand. So then let vs hearken to y textes of holy scripture, where God telleth vs that he is slowe to wrath, patient, and ready to forgieue the faultes that are committed against him. Let vs beare this in minde, that it may be as a foundation for vs to builde vpon, when the case concerneth the forsaking of our sins, that we should be sorie for them, and obtaine the mercie that God hath promised vs. This much concerning that poynt.

But it were not enough for vs to knowe Gods nature, except wee had his promise, and that hee shewed vs his will there. For the Papistes, the Turkes, and the Pagnims alio can well enough say (as they haue alwayes sayde) that God is mercifull: but they cannot seeke it to taste thereof. And the reason is, because they doe not sticke and leane to his promises. True it is that when they haue once imagined that God is mercifull, they enter into many questions. Yea but in deede (say they:) what wote I, whether this mercie serue for mee or no? And afterward they put Gods mercy into the ballance with their sinnes, and stand as folke dismayed at it. Then is there a certaine confused imagination of Gods mercy in all men: but yet can they not trust to it, neither can they returne vnto God, with full persuasion that hee will reach them his hand to succor them. And why? for they haue not his promises. So much the more therefore doth it stand vs in hand, to marke well this text of Moses when hee addeth: *The Lorde thy God will not forget the couenant of thy fathers which hee swaure to them.* And so besides y knowledge which wee haue that God is mercifull, and will receiue sinners when they come vnto him: let vs marke well that it becometh vs also to haue his promises to rest vpon, so as our comming vnto him may be because hee calleth and allureth vs, because hee hath shewed vs his will, because wee neede not feare that wee shall loose our labor. And why? for wee haue a warrant that GOD will heare vs. But Moses sayth expressly here, *the couenants of thy fathers which hee hath sworne vnto.* And why [hath hee sworne vnto it?] Because it is not enough for vs to knowe that God hath promised to receiue wretched sinners & to pardon them: except wee knowe also that his promises are directed specially vnto vs, and

can apply them to our vse.

True it is that his promises stand not vpon mens doings, neither is it in euery mans power to warrant himselfe that God will shewe him fauour. For doe wee thinke him bound to vs? Vpon what assurance shall I conceiue in my head, that God wil accept me? That were a duellish presumption. God then must be fauie to preuent vs: hee must be fauie to promise vs of his owne free goodnesse, y although we be wretched & miserable: yet neuertheless hee will haue prtie vpon vs. So then, if we wil obtayne forgiveness of our sinnes: we must begin at gods promises.

But it is not for naught that Moses sayth, *the couenants of thy fathers.* That is to say, the couenant that was made with thy fathers, which is as their peculiar inheritance. Now then we see how Moses meaning is, that to come vnto God, wee must not onely consider that hee hath promised to be mercifull to sinners: but also euery of vs must apply it peculiarly to himselfe, so as he can say, in deede I am a wretched creature, I am plunged in cursednesse, there is nothing but despaire for mee. No verily, if thy God should not thewe thee mercie. As how? It is to thee that hee speaketh when hee sayth, Come vnto mee all ye that are weary and overladen, and I will refresh the you. Thou art of that number. Nowe then assure thy selfe that thy GOD giueth thee his promises, to the intent that thou resting vpon them, mightest be sure of his goodnesse, that it cannot faile thee. Wherefore let vs not doubt but that the promises which God hath made to his Church are ours, & that euery of vs ought to apply them particularly to his owne vse and benefite, so as when any man is in perplexitie, that hee woteth not what to say, hee must alwayes come backe to this poynt, how now? hath not thy GOD promised that hee will pitie such as call vpon him: Yes in deede: but I knowe not whether I be of that sort or no. Why? haue I not bin baptized in the name of our Lorde Iesus Christ: Haue I not his holy Supper as a second pledge, whereby hee sheweth mee that hee receiue me into the number of his children? Be thou out of doubt therefore seeing thou hast so many records, that thy God will be fauorable to thee, and feare thou not but hee will shewe thee mercie. Thus see the cause why Moses speaketh here expressly of the couenant of the fathers, as it was made with their father Abraham, and to all his seede after him: For otherwise it woulde not haue booted at all in the time of Moses. But forasmuch as GOD had sayd, I will be thy GOD to a thousand generations: his offspring is comprehended in it after his decease. And therefore the Iewes ought to haue assured themselves by the vertue of the same couenant, that they should be receiued: so as if they repented the of their sinnes, they should alwayes finde the mercie that they had neede of.

And now let vs vnderstand, that seeing GOD vouchsafed to extend his goodnesse to the children of those with whome he had made his couenant: and that although they were sidden

Esa. 45. 8.

Esa. 45. 9.

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Matt. 11. 28.

Psal. 145. 19

Gen. 17. 7.

backe and vtterly turned away from him, and had quite forsaken him, yet notwithstanding he ceased not to shew them mercie. Now seeing he speaketh nowadays vnto vs, and the voyce of our Lorde Iesus Christ foundeth lowde in calling vs, to reconcile vs to our God, and that the forgiuenesse of finnes is preached vnto vs in his name, and tidings is brought vnto vs that God desireth to be friendes with vs, and that all warre should be layd aside betwene him and vs: let vs assure our selues I say, that it is not for vs to bee willfull and stubborne, but that it behooueth vs to submit our selues to our God: and therewithall to assure our selues throughly, that this promise of his is not deceitfull. Why? for the couenant is ours, so as our God intendeth not that his promises shall vanish into the aire, but that they shall bee stedfast towards vs, so as euery of vs may fare the better by them. Thus much concerning this saying of the *couenants of the fathers*.

But yet herewithall Moses saileth not to shew, that it was not men that did first make the couenant with God, but that God did preuent them: and that it is hee, that of his owne free goodnesse hath bound himselfe vnto them. And for that cause it is sayd that *God swaure to that couenants*: and both of them are right necessarie. For as I haue told you, if wee take not Gods promises as peculiar to our selues, it is vnpossible for vs to be so grounded vpon them, as to call vpon him with a stedfast heart, but wee shall bee euer wauering. Therefore wee must be fully persuaded, that God maketh vs partakers of all the benefites that hee promised to our auncesters. And when wee be once at that poynnt, we must also consider on the other side, that it is not for vs to be on the forehead with God, neither doth our Lorde tarie till wee come to seeke him: but it is he y<sup>e</sup> hath preuented vs w<sup>th</sup> his mercie. To be short, it is he y<sup>e</sup> hath vouchsafed to take vs for his children: and although we were straungers vnto him, & had not in any wife deserued to haue any acquaintance with him: yet notwithstanding he hath vouchsafed of his owne accord to lincke himselfe with vs. It behooueth vs to thinke so. For if wee knowe not that Gods promises are of free gift: wee will fall to seeking of some deserue and worthinesse in our selues, and wee will say, that was the meane whereby to come vnto God: he bestowed such a benefite or gracious gift vpon vs, because wee deserued it: wee haue gotten such a thing by the meanes of our own vertues. Let vs beware of such fantasticall imaginations, and let vs not thinke to doe our selues any good y<sup>e</sup> way. So then let vs beare in mind, that whereas God hath declared his couenant vnto vs, & calleth it ours: yet notwithstanding he will haue vs to know, y<sup>e</sup> his vouchsafing to tye himselfe vnto vs, & to giue himselfe vnto vs, is of his owne accord without being bound thereto, insomuch that wee did rather deserue to be vtterly reiecte at his hand. And Moses thinketh it not enough to say singly that God made the sayd couenant: but hee addeth also *that hee swaure it*: and not without cause doth he set that further here. For as I haue declared already heretofore, when

G O D speaketh, wee inquire whether the thing be so or no. Truly such manner of inquiring is very wicked. But what for that? Our vnbeleefe beareth such way with vs, as we cannot simply trust vnto G O D. Therefore doth he supply our want, and sweareth to warrant his worde the better which hee hath giuen vs. If wee beleeuue not a man vpon his bare worde, wee doe him wrong. And therefore are mortall men put to their othe, because they be inclined ouermuch to vanitie. But when God sweareth at our request, what a thing is that? For seeing he is the vnchangeable truth: why should not men trust him as soone as the worde is spoken with his mouth? But hereby we see how frowarde wee bee, and on the other side we see also how God beareth with vs in humbling himselfe so farre as to sweare for our sakes, because hee seeth that wee would else be alway vnquiet, and that we should still be tempted to doubt. Therefore vouchsafeth hee to confirme vs by sweating, to the intent wee might bee the better assured of the hope of our saluation, and not doubt any more of his promises. Thus much concerning Gods swearing.

Now againe Moses sheweth after what manner men ought to seeke G O D: and hee sheweth it by deede. Hee had sayd afore that such as seeke God: with all their heart and with all their soule, shall find him. And now he sheweth by what meanes men shall yeelde good proofe thereof, that is to wit of their true and vnfeined repentance: that is to wit, by *obeying the voyce of God*. For men will make bragges enow that they beare a good heart to Godward: and we see dayly this shamelesnesse, that such as haue not one veine that tendeth to Godward, cease not for all that to protest with full mouth, that they loue God, and they beare the worlde in hand that they bee wonderful zealous. But here Moses bringeth vs backe to the tryall. Wee must shewe whereby, (sayth hee,) so as it may appeare by our fruites that our finnes mislyke vs in deede, and that wee be desirous in very deede to seeke God, to sticke vnto him. And howe may that be done? Euen by obeying his voyce, according as wee knowe also that obedience is the thing which God preferreth before all other sacrifices. And that is a thing worthy to be wel marked. For Moses here setteth out two things: The one is, that when men bragge of their willingness to seeke God, if they shewe it not in good earnest by their whole lyle, so as it may be knowne by their fruites: a men may well tell them that they lye, and that they doe but mocke with G O D and the worlde when they say, wee bee sorie for our finnes. That is the thing which wee haue to marke for one poynnt. Therefore lets vs try our repentance by the said rule. When wee seeme to our selues to seeke God: let vs looke that it bee with liuely repentance, not in teete, hands, or eyes: but in y<sup>e</sup> reformation of all our affectiōs, so as they may be giuen ouer all wholly to follow God & his worde. If it be not so with vs: all y<sup>e</sup> euet we can say of repentance, is but mockery. Marke that for one poynnt.

1. Sa. 15. 22.  
Psal. 50. 5. 14

The other is the obeying of Gods voyce . When as hee speaketh of the obeying of Gods voyce : it is to exclude all the fond deuotions of mans owne inuention . For when men intend to serue God well , how goe they to worke ? Mee thinkes (say they) that such a thing is good : and thereupon they set vp goodly gay seruices . Moses therefore excludeth all these things , in saying that we must obey the voyce of our God . Wherefore let vs see that we submit our selues vnto him . Because wee see the world is so greatly giuen to inuent fond deuotions : let vs for our part learne to know , that whatsoeuer is of mans deuising , is playne deceit , and euen the high way to leade vs to destruction : and that the onely way to please God and to make our lyfe allowable before him , is simply to obey his worde , & to submit our selues to him , whē he prouoketh vs to repentance , assuring our selues that it is the very meanes also whereby we may obtayne saluation , though wee haue deserued to perishe a hundred thousand times .

Now let vs kneele downe in the presence of

our good God with acknowledgement of our sins , praying him to make vs feele them better than we haue done heretofore , yea euen in such wise , as hauing condemned our selues for them , wee may not forbear to rest vpon his promises , and to resorte vnto him , and to pray vnto him , that hee may haue pitie vpon vs , as hee that desireth not the death of sinners , but that they should come home againe to him , for as much as hee is ready to admit them to the saluation which hee hath promised to his children . Wherefore let vs repayre vnto him , euen in the name of our Lord Iesus Christ , and if wee conuert not at the very first as soone as hee chastiseth vs , let vs pray him to make vs to proceede in true repentance from day to day , by forsaking the vice that is in vs , so as he may governe vs by his holy spirit , and the world may perceiue that Gods word hath such autoritie ouer vs , as we desire nothing but to fashion our selues all wholly thereafter . That it may please him to grant this grace , not onlie to vs , but also to all people and nations of the earth , &c .

## On Tewsdai the iiii. of Iune. 1555.

*The xxvii. Sermon, which is the ninth vpon the fourth Chapter.*

32 For inquire thou nowe of the daies past , which haue bene before thee , since the day that God created man vpon the earth , and from the one end of heauen vnto the other , if euer there were done so great a thing as this , or if euer the like thing haue bene heard of .

33 Was there euer anie Nation that hath heard the voyce of God speaking out of the middes of fire , as thou hast heard and yet continuest aliue ?

34 Or was there euer anie God , that assaied to goe and take him a people from the middes of another people , by temptations , signes , and wonders , by warres and strong hand , by stretched out arme and great terriblenesse , as the Lord your God hath done in Egypt before your eies ?

35 He hath made thee to see them , to the intent thou shouldest knowe that the Lord is God , and that there is none other but onlie he .



Although that all the things that euer God did , ought to serue for our learning , & wee knowe not any thing but by auncient stories : yet the later that things were done , so much the better ought they to touch vs . And although wee ought to profite our selues by Gods workes when wee beholde them a farre off yet ought they to moue vs much more , when they touch our selues and concerne our owne persons . If a thing be tolde vs , which wee neuer sawe : yet ought the storie to serue to waken vs . But if wee be able to beare witness of our selues , so as our eyes haue seene it , and wee haue not had it by other mens report , but euery of vs is able to auowe it by his owne experience : ought wee not to bee much better and much more assuredly taught by it ?

In like case is it when any of vs shall haue seene or perceiued any worke of God : for he ought to be touched so much the more to the quick . In the selfesame respect doth Moses now speake vnto the people , *Looke about thee , inquire of the auncient tymes . see whether thou canst finde that euer there haue bin any such wonders wrought since the creation of the world , as God hath done in thy sight .* Seeing it is so , thine vnthankfulnesse shall be the more vnexcusable , if thou acknowledge not so great a benefite , by perswading thy selfe fully , that there is none other God than the same that hath vttered himselfe to thee , & hath giuen thee so euident and infallible tokens of his maiestie . Therefore haue a regard to serue the God that hath purchased thee : for thou canst not henceforth alledge any cause of ignorance . Now by the way we haue to marke , the intent of Moses is , to put a difference here betwene the God of Israel , & all

those that were worshipped [for Gods] in the world: and not without cause. For when men haue forged any God to themselues, they may well toyle themselves to serue him, but it shall turne to their condemnation. Why so? Because they rob God of the honor that belongs to him, to giue it to a creature, or rather to a shadow. For if wee make idols, they bee not worthy to bee reckoned among Gods creatures. If wee imagine of God after our owne lyking: it is but vanitie and leasing. So then, when men worship the thing that they haue conceiued in their own fantasie: they contuay the glory of y<sup>e</sup> liuing God, not only to creatures, but also to that which is nothing at all. Therefore it is very expedient for vs to knowe which is the true God, that wee may worship him. For euen at that time the world was peruerted, so as al men went wāding in their owne superstitions. Although God manifested himselfe so many wayes: yet notwithstanding, lyke as the world was blinde and ceased not to intangle it selfe in all errors: so euery man forged idols to himselfe. True it is, that all men sayd, wee haue a religion, and our intent is to serue God: but yet for all that, there was no soundnesse, there was no vnderstanding among them. Behold, God gathered his people together, accordingly as he had choosē y<sup>e</sup> house of Abraham, and according to his saying y<sup>e</sup> same should be to him a holy lineage and dedicated to his seruice. Seeing then that the Iewes were not mingled with the other nations of the earth: they should haue considered that they ought not to haue had any fellowship with the vnbelieuers, so as their religion should haue bene intangled and doubtfull: but that being sanctified to the maker of heauen and earth, they should haue worshipped him purely, and submitted themselues vnder his obeyance. Now then wee haue here the counsell of Moses, or rather the counsell which y<sup>e</sup> holy Ghost intended to utter in speaking here by his mouth. And (as I haue told you) that this doctrine is very profitable, so ought wee to be the more heedfull in marking it. For naturallie wee be inclined to goe astray. In somuch that although wee had no occasions before our eyes: yet would euerie of vs deceiue and beguile himselfe. And againe, the diuell ceaseles not to offer vs many illusions, to dazle our wittes withall, and to make vs swarue from the right and pure religion. Seeing then that there is such vice in vs, and that wee be hemmed in on all sides with so many daungers: let vs learn to make our profit by his doctrine.

True it is that the thing cannot bee sayd to vs nowadays, which Moyses telleth the people of Israel here: for Gods shewing of himselfe to vs, or his stretching out of his arme to deliuer vs, hath not bin of any late continuance of time, as was his speaking to that people from the midst of the fire: but yet neuertheless the same exhortation belongeth vnto vs also. And why? For Gods choosing of the people of Israel to himselfe, and his declaring of his wonderfull power for the recouerie of them, was not to the end that they should knowe him and worship

him as the true God, by the space of a hundred yeeres onely: but to the intent that the remembrance of the same redemption should continue to the worlds end. Then let vs marke well that Gods deliuering of the children of Abraham from the bondage of Egypt, was to the end that wee also in these dayes should take him for our true GOD which hath all power in his hand, which disposeth of his creatures, and which created the worlde and gouerneth it. Sith it is so, although our eyes haue not seene the miracles that are rehearsed here: yet ought wee to make our profite of them, and to be edified by them, so as wee may bee sure that wee haue not an vncertaine GOD, nor a religion forged at aladuenture, or at the pleasure of men: but that it is the very true GOD, who hath giuen so good prooffe of his power at once already, as wee haue no cause to doubt of him, or to think whether hee ought to haue superioritie and preheminnence or no. For hee hath shewed that all the world is his, and that all that euer was worshipped at that time in the world, was but idols. Thus yee see how this text is to be taken that wee may apply it to our owne profite. For it is not enough for vs to knowe what Moyses ment in speaking to the people of Israel: but we must vnderstand lykewise, whereto the same doctrine serueth vs at this day, so as we may receiue instruction by it.

Now before wee passe any further, let vs marke the wordes that are set downe here. *Inquire* (sayth Moyses) *of the dayes of olde time, since God created man vpon the earth.* Here hee sheweth vs that our negligence is partly the cause that wee knowe not God. True it is that wee cannot attayne to his high maiestie by our owne wit: for our sight is too short. Nay (which more is) not onely Gods highnesse is incomprehensible to vs: but also when we think to come neere him, it ouerwhelmeth vs. We be blind wretches that haue nothing but darkenesse in vs: and God in respect of himselfe dwelleth in vnapproachable lyght. But yet for all that, if it bee well and thoroughly considered and looked to: it will appere that men make none account of seeking GOD, but forslowe it as a thing of no profite. So then let vs marke the exhortation that is made here, that at leastwise when God worketh, wee may apply all our wittes earnestly to consider it, and that if there be the lyke inducour in vs as we make reckoning of, wee may preferre that before all other things. For what a thing is it if wee knowe not him that made vs and fashioned vs, and by whose power we haue our being still? When wee shall haue raunged about heauen and earth, and yet know not Gods must wee not needes bee wretched? Now then let vs learne to bee more diligent to know God and religion than wee haue bin. And this stretcheth very farre. For we see how we be sharpe-sighted and forecasting in worldly things, and we spare no paines in y<sup>e</sup> behalfe. If y<sup>e</sup> case concerne our own commodity or profite: we neede no great calling on, for nature leadeth vs thereunto.

But

1. Cor. 8. 4.

Gen. 17. 7.  
Exod. 19. 6.  
1. Pet. 2. 9.

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1. Tim. 6. 16

But when wee should go to Godward, and seeke his will: then wee haue no leasure, cuerie of vs findeth an excuse, wee bee letted about other things. And is not this a token of great naughtinesse? So much the more therefore ought wee to come backe to that which is tolde vs here: namely that wee bee so farre of from being excused now adayes: that if wee bee negligent and seeke not after God, nor inquire how things goe, nor what God hath done, nor what he teacheth in his Church: wee shall bee condemned by this text. For it is said, *Inquire of the dayes of olde time, since God created the world.* True it is that all can not bee so great Clerkes as to knowe all things that were requisite: but yet ought wee not to sleepe in that behalfe, as though the knowing of God were a thing of no value. Therefore let vs learne to place it in highest degree, so as all the rest of our cares and businesse may bee put vnder it as inferiour to it, as good reason would that they should be. Now Moses saith expressly, *since God created man vpon the earth,* because that that people had bin taught concerning the creation of the world. But that was not knowne eueriwhere: insomuch that when those which tooke themselves to bee verie wise, were demanded how long it was agoe since the worlde was created: some woulde make it six times as long agoe, and other some thirtie times. Wherein it appeareth how God punished their shametull negligence. And whereof came it that men knew not when the world was created: but that they were contented to shut their eyes, and to knowe nothing that had bene done: Wherefore seeing that men do wilfully shun instruction: it is good reason that God should giue them ouer to such beastlinesse, as they should not knowe from whence they came, nor what their original was, but bee vtterly dulle. And for the same cause Moses speaking to the people whom God had referred to himselfe, did put them in remembrance of the day wherein man was created vpon the earth.

Nowe he saith, *Inquire from the one end of heauen to the other, so wis if ever there were so great a thing, or if euer man heard of the life.* After he hath spoken of the time, nowe he speaketh of the places. As if he should say, If folke will make good inquisition, it is not ynough for them to knowe what things God hath shewed to themselves: but it were meete for them to seeke about euery where, and to marke well what they finde, and to call to minde the things that haue bene done in farre Countries. Therefore consider well (saith he) what hath bin doné from the one end of the heauen to the other. And this is it that I sayde afore, namely that wee must profit our selues by all Gods workes, and although we behold them not with our eyes, yet if wee doe but heare of them, and tidings is brought vs of them from a farre, wee must honour God in them. In deede if wee bee witnesses of them, they ought to touche vs so much the more. But yet howfoeuer the case stande, wee ought to doe our indeuour to knowe the things that haue bin done in strange Countries, according as is said here. And when

as Moses saith, *so great a thing:* thereby he sheweth that the more that God manifesteth his power: the more ought wee to be rauished with wonderment. In deede there is no worke of God so small, which ought not to moue vs to acknowledge some token of his Maiestie therein. If wee doe but looke vpon a flie: surely wee haue there wherefore to magnifie God. If wee see but the slip of an herb, or any other thing bee it neuer so litle: wee haue therein whereby wee ought to acknowledge the wonderfull workmanship of God. But if he doe more ouer worke much more euident myracles, ought not all our wittes to be much more occupied or spent about them? Whē God doeth after a sort alter the order of nature, and worketh after a new and vnaccustomed manner: is it not all one as if he should rebuke vs for our negligence and say vnto vs: Seeing you knewe mee not for God by the accustomed order of nature, at leastwise thinke vpon mee now when I goe to worke after another straunge fashion, and consider ye whether I bee God or no. Thus ye see what Moses meant by saying, *There was neuer yet so great a thing, neither was there euer the like heard of.* Let vs marke well therefore that to attaine to the right knowledge of God, when wee haue rauaged vp and downe through the whole world, and spent all our wittes in looking vpon al things whether they be great or small: if God giue vs any such inclings of his Maiestie as may moue vs more than ordinarie, we must be wholly rauished thereat, and yeild him the honour that is due vnto him. And how that ought to be done, it shall be declared more plainly anon: for as nowe I doe but goe through the wordes of Moses severally as they lie.

He saith afterward, *Was there euer any people that heard the voyce of their God speaking out of the middes of fire, as thou hast done, and yet continued alive?* Here among other things Moses alledgeth y<sup>e</sup> God had spoken to his people out of the mids of fire. For it was a visible signe of Gods Maiestie, so as it was not for them to doubt any more whether he were y<sup>e</sup> liuing God, seeing they heard his voyce thundering from heauen, and therewithall sawe a great thicke cloud and a flaming fire. Nowe seeing that this appeared to them: was it for them to inquire any more whether it were God or no? No verily: for the thing was most euident. And furthermore, here Moses vpbraideth the people couertly with their leauidnesse, if they continue slowe still in doing homage to the liuing God, seeing that all the heathen were inclined yea and wilfully wedded to their superstitions, and yet knewe no cause why. For had the Heathen men bene asked by what wanton they worshipped their idoles: they would haue answered, by reason of their myracles. Yea, but what maner of miracles were they? fantastically imaginations, diuellsish illusions, and inchantments. But beholde, Moses speaketh here of a thing that was knowne: the hearers of it were present to beare witness of it. For he saith, ye heard the voyce of your God from out of the middes of fire. Seeing that your GOD hath shewed himselfe to you so familiarly: there

remains no excuse for you, if you worship him not as your G O D. Either ye must forsake him through wilfull rebellion, or else ye must needs graunt that there is neither power, Maieftic, nor glorie in the whole worlde, other than that which was shewed vnto you, when the lawe was giuen you.

But let vs marke by the way, that Moses matcheth here the worde with the myracles. For the myracles had booted them nothing at all, if doctrine had not bene matched therewith, as hath bene touched heretofore. But yet is it good for vs to bee put in minde of it againe, and it is not for nought also that the holy Ghost repeateth it in this text: and wee shall see it mentioned yet againe hereafter. If the people of Israel had but onely had some visions, to doe them to vnderstand which was the liuing God that had brought them out of the lande of Egypt, and in the meane whyle had bene let alone in their ignorance, so as they had had no lawe, no rule, no promise of saluation, no instruction of Religion: all the rest had bene to no purpose. It is true that they might haue liued, being once deliuered from bondage: but what had the end of it bene? They had become but a barbarous people, and they had corrupted themselves with superstitions as the Gentiles did. But when as God, (after his declaring of himselfe vnto them, and after his shewing of his Maieftie vnto them as it were in a myrtour or rather a luely picture) did also reache them and giue them a sure Lawe: he ledde them into a Religion that was sacred and holy, And so yee see that God gaue them such an euidence as was fitte for their saluation.

Now remaineth how Moses addeth, *That the people hauing heard Gods voyce, continued still aliue.* Whereby he doeth vs to vnderstande: that it is a speciall grace of God that wee bee not consumed by his presence and by his worde. It is saide that the mountaines melt at the sight of him. And againe, that if he doe but cast his eye vpon the whole earth, it quaketh. For Gods Maieftie in it selfe is so terrible, as it were ynough to sink the whole worlde. When he speaketh, his voyce doeth not onely feare all creatures, but also vtterly dismay them, yea and euen bring them to nothing. Therefore it is a great myracle, that mortall men being so frayle and bricke, and being no better than a shadowe: are inabled to heare Gods voyce, and yet are not consumed thereby. So then, Moses sheweth here, y God did not onely make the people of Israel to perceiue his Maieftie & heauenly power: but also gaue the a louing taste of his grace and goodnesse therewithal, to the intent they should not be too much dismayed at it, but rather haue their wits at libertie and well seled to acknowledge, Beholde, my God hath shewed himself to mee, & therefore it is good reason y I should serue him and submit my self wholly vnto him. Thus in effect wee see two things: whereof the one is that God shewed not himselfe to his people without teaching the by his word: & the other is, y the same word was not only so warranted as they might know it to

be the word of God, and submit themselves vnto it: but also was made sweete & amiable so farre forth as was requisite. The people could not but bee partly afraid (as I haue declared already) when they perceiued the Maieftie of God: but yet howsoeuer they feared, God did so moderate his rigour, as they perceiued him to be their father in that he shewed them such reason.

Moses addeth immediately, *Was there euer any God that tooke vpon him to bring a people from among other people, by temptations, signes, wonders, warres, and a sresched out arme, as shon knowest that thy God hath done in bringing thee out of Egypt?* Here Moses purposeth expressly to confirme the people in the Religion that had bin giuen them, to the intent they should not yeeld themselves to any of the great number of superstitions that raigned euerywhere at the same time, as wee bee commonly wont to doe. Truly if a people haue auncient customes, they bee loth to forget them. And why? Bicause pride maketh vs to like well of the things that growe in our owne gardine, (as they say) and to our seeming, all that euer other men haue is nothing in comparison of that [which is our owne.] But if God call vs to him, and teach vs faithfully what we haue to doe: we be so wildd headed as we cannot abide the things that are shewed vs. We fall to seeking of this & that: behold (say we,) in such a Countrie there is such a custome & such a fashion: & why should not wee haue the same as well as they? Also wee see howe the vnbeleeuers vpbraide Gods children that they will needes bee too wise, if they hold themselves in awe vnder Gods word. What is it that the Papists do cast vs in the teeth withall now adayes? These are the men (say they) which take vpon them to renew the world, they will needes be singular by themselves, as though they had nothing at all to doe with the rest of mankind. For this cause doeth Moses say here, *Passie not you for it though you see so many Nations haue diuers fashions, so as euery of the hath a Religion contrarie to yours, and that you be alone by your selues.* For why? Your God hath chosen you in such sort, as he hath shewed you that ye may bee bold to defie all other nations. For hath it euer come to passe, that any god hath taken vpon him to conuey a people from out of the mids of another people? Seeing then that you are so schooled out, haue yee not a sure warrant that G O D will not haue you to mingle your selues with other Nations? Therefore if ye haue an eye to Gods bringing of you out of the lande of Egypt, ye shall alwaies bee put in minde, that the Religion which ye hold of him is good and holy, and ye may hold some of all other religions in the world. And moreouer, although other nations bee greater than you: yet may ye be bold to spit at their superstitions. For God hath sufficiently shewed, that he hath not giuen you his Lawes and Ordinances in vaine. And why? For he hath brought you out by your selues: which neuer befell to any people of the world but you.

And to the end that these things should bee the better esteemed: Moses sheweth here, that

Deu. 4. 1. 1. 1. 1.

Deut. 4. 36.

Psal. 68. 9. &  
97. 4. 5. and  
1. 4. 7.  
Psal. 6. 3.



the said deliuerance had no common thing in it. For it was wrought (saith he) by temptations, signes, wonders, warres, strong hand, and stretched out arme. When as he saith, by temptations: he meaneth that the proofes were lo notable, as the matter ought to be out of all erie. Seeing then that God had giuen them so many tokens: was it not ynough to lay it wide open to them, that the idols of Egypt were nothing, and that Pharao with all his power was vnable to doe any thing against y<sup>e</sup> God of Abraham? True it is that the wordes *Signes and wonders* import the false same thing: but yet is it not without cause that Moses vseth such diuersitie of termes: And why so? For wee see how lightly men ouerpasse Gods woorkes, and make verie feere reckening of them. Therefore was it requisite that Moses shoulde vse such termes and speeche, to set the more estimation vpon the excellent greatnesse of the things that God had done in Egypt. Beholde, (saith he,) thy God hath giuen thee signes and wonders, he hath vsed his strong hand & stretched out his arme, in deliuering thee from such bondage: and therefore know thou thereby that he hath sufficiently warranted his Lawe, and the rule whereby he will haue thee to liue, & wherunto he hath put thee in subiection.

Now he presently addeth therunto, *That this was done before their eyes*, so as they were certified y<sup>e</sup> GOD was their maker, and that he onely was the true GOD, and that there was none other God before him. Here againe Moses intendeth to prooue the people the more vnthankfull, if they profited not themselves by the things that they knewe by experience. *Thine eyes* (saith he) *are witnesses of it*. As if hee shoulde say, If God of his gracious goodnesse did but send thee messengers to tell thee of y<sup>e</sup> things that he had done: yet oughtest thou to receive the things that were told thee. But now it is not any other bodie that maketh report of them vnto thee: but euen thy God himselfe hath shewed them vnto thee, and therefore there is no further excuse for thee, for it hath bin shewed euen to the sight of thine eye: and what more? *that the Lord is the true God*, (saith he) *and that there is none other but onely he*. Here wee haue the same thing to marke which hath bin touched already: namely that Moses speaketh not simply of myracles or wonders, as it were to make a rehearfall of them: but also sheweth the ende whereto they tend, which is y<sup>e</sup> God should be magnified. And it is a verie profitable lesson, [to vnderstand] that when we haue such things, wee must learne in any wise to glorifie our God by them. And had this point bene well obserued, the wretched world had not bene turned aside to so many superstitions as it hath bin, vnder colour of false myracles. Whereof commeth it that creatures are worshipped in Poperie, but vnder the colour of false myracles? O (say they) such a Saint hath done a myracle. And vnder y<sup>e</sup> colour Gods glory must be diminished, in so much that looke how many myracles there are, so many stops are there to wholde the wretched world from comming vnto God, and they be euē fond gasingstocks also to make men

stand poring vpon y<sup>e</sup> creatures. Therefore doth it stand vs on hād to mark the things so much the better, which are told vs here by Moses: that is to wit y<sup>e</sup> by myracles God will haue himself only to be knowē without matching of any companion w<sup>th</sup> him. He will haue his glory to shine fourth in such wise, as men shall stoop to him alone, and yeeld him all y<sup>e</sup> preheminnence. To bee short, (as Moses saith here) he will haue men to know that there is none other but he, neither about nor beneath. According wherunto he forwarnerh vs here to make any vnder gods or meane gods, and doeth vs to vnderstand that the soueraigne God will keepe his state still, so as he will not abyde that men shall in any wise abase it, nor diminish his Maicesty, nor part his offices among his creatures, to allot any peece or portion of it, bee it neuer so small, to one or other: No no, he will continue alone by himself. Thus ye see what wee haue to marke in effect as concerning those wordes of Moses.

But now let vs come backe againe to make a short conclusion of the chiefe matter which I haue touched: which is, that Gods declaring of his strength and power in such wise, was to the intent he might be discerned from all the idoles of the world, and that his people might be tyed to the religio that he had deliuered thē. Neuerthelesse it belongeth to vs also, and in verie deed it behoueth vs to apply it to our selues. And surely seeing that God hath authorized his lawe by so many myracles: let vs assure our selues y<sup>e</sup> he deliuered not a doctrine of two or three daies, but such a one as should continue for euer: in so much that the ratifying which he added vnto it, ought to haue full force euen among vs at this day. Is Gods Lawe abated, I meane as in respect of the substance? It is true that the Ceremonies are no more in vse: they were all laide downe at the comming of our Lord Iesus Christ. But as for the doctrine of the Lawe, which containeth the promises of saluatiō, the couenant wherby God hath chosen those whō he will haue to be of his Church, y<sup>e</sup> records of y<sup>e</sup> forgienes of our sinnes, and finally his will to shewe vs the true rule of good life: all this continueth still, and shall continue to the worldes ende. Wherefore let vs marke well that all the myracles and wonders y<sup>e</sup> were wrought in deliuering the people of Israel out of Egypt, doe serue vs at this day for a confirmation to cause vs to receive Gods Lawe with all reuerence, and to assure and warrant vs that it is not a doctrine of mans deuise, but of Gods owne thundering down from heauen. Let that serue for one point.

But yet notwithstanding, wee haue a greater confirmation giuen vs in our Lorde Iesus Christ. For God hath appeared more visibly in him, than he did to the fathers in the time of the Lawe. Wee knowe that the whole fulnesse of the Godhead dwelleth in Iesus Christ, and that the same hath bene knowne wel ynough in him, Sith it is so then: we may better assure our selues now adayes, than the Iewes could in their time, that wee haue one God, of whose wee ought not to doubt, and that we haue such a Religion as was

Eph. 2. 15;  
Col. 2. 4.  
He. 9. 10. 11  
Mat. 5. 17. 18.

2. Cor. 3. 13  
Hebr. 1. 2.  
1. Iohn. 1. 2.  
Colos. 2. 9.

not inuented by man, and that wee ought not to goe at all aduerture, but that wee haue a most sure way to walke in. And here ye see whereof wee ought to glorie. For surely it is an inestimable benefite, that wee stand not in a mamering, to say, I would faine doe well but I wote not how: but are fully perswaded that God alloweth our doings, and that wee haue to doe with the liuing God: and may take vpon vs to compare our felues with all the wretched idolaters and infidels throughout the whole world. True it is that the Papisfes pretend to worship the same God that wee doe: but wee see how they swarue from Gods worde. And therefore it standeth vs on hand to put the thing in vre which I haue spoken of heretofore: that is to wit, that it is not ynough for vs to conceiue some Maieftie of God, but we must also learne which is he, to the intent wee wander not away in our owne imaginations. For that is the thing wherein we differ from the Papisfes and the Iewes. The Iewes can say well ynough that they worship y<sup>e</sup> God of Abraham, and that they haue the lawe that was giuen by Moses: but in the meane while they haue renounced Iesus Christ who is the end of the law, and they haue the vaile that blindfoldeth their eyes, & moreouer they haue so peruerted Gods seruice, that they are straiued quite and cleane fro the right way. Likewise the Papisfes will say that they worship God, and him whom he hath sent to be the Redeemer of the world: but yet for all that, men see how they haue transfigured God, and abolished his seruice, & made a hotechpotch of all the superstitions of the Heathen, with the Religion that God ordained. To be short, there is nothing but vnclannes among them in that behalfe. In respect whereof, ye see wee ought so much the more to acknowledge the infinite grace of our God towards vs, in that he hath so schooled vs out fro among the vnbeleeuers. And we must also marke the meane: which is, that wee haue not onely the myraeles to proue that there is a God in heauen: but also that doctrine wherein God sheweth himselfe fully to vs, to the intent wee should knowe him, and not haue our eyes bleared any more, nor runne routing here and there: but follow the doctrine that our God hath giuen vs, and whereby it is his will to draw vs to him.

Thus yee see that the meane for vs to put this saying of Moses in vre, is not to looke

onely to the myraeles that haue bene wrought for the ratifying of the Lawe: but to goe to the Gospell, and there to perceiue that God hath shewed himselfe to vs againe in farre greater perfection than he did to y<sup>e</sup> fathers of olde time. Besides this, let vs beate in minde the warning that I spake of afore: namely that when we once knowe the myraeles whereby God vouchsafed to confirme his Maieftie: we must repaire to his worde, assuring our felues that that is the verie meane whereby God draweth vs to him. Therefore whensoever we haue Gods word preached vnto vs, let vs vnderstand that it is a confirmation to assure vs that he reigneth ouer vs. And therefore let vs take heede that wee make our profit thereby, seeing he graunteth vs this grace and prouledge, which (as we see) is not common to all men. And let vs pray him to seale the doctrine in our heartes by his holy spirit, which we heare with our fleshie eares, that seeing he hath once called vs to the knowing of him, he will increase the same more and more, and so guide vs as we may rather looke vpon heauen than pore vpon the creatures and things that are mortall. Therefore let vs haue a constant and inuincible fayth in God which hath once manifested himselfe to vs, so as wee may defie Satan and all the abuses and errours that haue bene brought in by men.

Ephi. 1. 3.

According to this holy doctrine wee will cast our felues downe in the presence of our good God with acknowledgement of our faulcs, praying him to make vs so to feele them, as it may bring vs to true repentance: and wee therewithall acknowledge the grace and benefices which he hath powred out vpon vs, so as we may know better to make our profit by them than we haue done, and not bee negligent in considering his workes, but diligent therein as becommeth vs: and moreouer so receive the doctrine y<sup>e</sup> is daily preached vnto vs, as wee may apply our eyes to the discerning of the things that are daily shewed vs, and our good God make vs to finde his power and goodnesse by experience, as he hath done to others in all ages, that we may bee the better confirmed in the loue and obedience which wee owe him, so as wee may neuer be turned from it whatsoeuer the Diuell praefise to turne vs away from it. That it may please him to graunt this grace, nor onely to vs but also to all people and nations of the earth, &c.

## On Wednesday the v. of Iune. 1555.

*The xxviij. Sermon, which is the tenth vpon the fourth Chapter.*

36 He made thee to heare his voice from heauen, to instruct thee withall: and on earth he shewed thee his great fire, & thou heardest his words out of the midst of the fire.

37 Because he loued thy fathers and chose their seede after them, hee made thee to come out of Egypt in his presence, by his great power:

38 To driue out Nations before thee, greater and mightier than thou, to bring thee in, and to giue thee their lands to inherit, as is seene this day.



Told you heretofore that if God had but only wrought myracles when he brought his people out of Egypt, it would haue bene to small purpose: for they had had no instruction to leade them to right knowledge. But in asmuch as his word was matched with them, now there wanted nothing at all. And that is the cause why Moses exhorteth the people yet againe, to consider howe it is long of none but themselves that they know not God, yea euen to attaine to the heritage, not onely of the land of promise, but also of the kingdom of heauen. Furthermore he telleth them that Gods word had such maiestie, as the people had no cause to doubt: but it was God that spake it. Assure thy selfe (saith he) that the voice which thou herddest was not a human or earthly voice: but thy God spake as it were from heauen. It is true that the voyce sounded from the middes of the fire that was scene vpon the mountaine: but here Moses meaneth that the doctrine was not darke, forasmuch as God gaue certaine signes of his maiestie, to the ende that the peoples faith might bee assured throughly. And for the same cause doeth he vse the worde *instruction*, which signifieth not onely to teach with words, but also to traine on with often chastisement. As if he should say, thy God in this case hath as it were helde thee in awe, so as it is not nowe lawfull for thee to despise his lawe as though it came from an vncertaine place. For why? It hath so ueraine authoritie, thou canst not but thereby perceiue that God hath declared himselfe to thee, to the intent thou shouldst worship his maiestie and do him homage. Now then we see that the effect of the things which Moses declareth heere to the Iewes, is that God had giuen them visible signes at hande, and as it were familiarly, to the ende that his worde should haue due reuerence, and bee receiued obediently, and all things bee done to the instruction of the people. And although Moses rehearse but the things y were done in mount Horeb, where the lawe was put forth: yet may we gather a general doctrine thereof. For wee see howe God stoopeth to our infirmities. Because we cannot mount so high as to come vnto him, he cometh down to our slender capacite. Seeing that he doeth so, ought not we to be the more prouoked to submitte our selues to him? and if wee doe it not, shall it not bee cast in our teeth, that there was no lette in him that wee had not meanes and helps to instruct vs with all? But what for that? In steede of coming to God, we haue turned our backe vpon him and rebelled against him. Wherefore let vs consider after what manner God applieth himselfe to our rudenesse, that wee may bee the more moued to resort vnto him. And besides that, let vs referre all things to the same ende that Moses noteth heere: which is, y forasmuch as God is so gracious to vs as to thewe vs his truth: wee must embrace it, assuring our selues that it groweth not in the worlde, but cometh from heauen. Therefore let the doctrine of saluation be receiued among vs with al obedience,

For else it is to no purpose for vs to protest that we call vpon God and are willing to honor and serue him. For the prooffe that he requireth thereof, is that we should hearken quietly to his worde, and that our faith should bee settled, so as wee resemble nor the vnbeleeuers, who are alwayes doubting: but stande vpon this sure foundation, that it is God which speaketh it, & therefore it is not lawful for vs to reply against it, but wee must submit our selues wholly in all points to y which he saith. Thus yee see what we haue remember vpon this place.

And herewithall let vs marke when this was treated of. For it is not without cause that Moses speaketh of this instruction. Why so? For if wee bee not subdued, it is hard for vs to submit our selues to God: nay rather we draw cleane backe from him. Therefore must our Lorde bee faine to correct this losynesse in vs: and when he seeth vs after that sort, either rebellious, or stubborne, or that wee bee dull vpon the spurre: hee must vse such meanes as hee knoweth to bee fit to reclaim vs withall. Wee see howe Moses saith heere, that the wonders which were wrought at the publishing of the Lawe, serued as it were for a nurturing, to the intent that the people should no more be so vnruly as they had bene before, but become more fitte to be taught. But this vice reigned not among the Iewes onely: it is to be found continually among all men. Therefore let vs learne to make our own profite of the things that our Lorde hath giuen vs for the authorising of his word, that we play not the wood beastes, but behaue our selues as meek sheepe and lambes, to hearken to the voice of our shepherd. This is the thing in effect, which wee haue to gather vpon this place.

And now he saith, *Because God loved thy fathers, therefore hath he chosen their seedes after them:* howbeit that he say, *thy seede after him.* Moses chaungeth here the number, and not without cause: for after he had spoken of the fathers, hee returneth to one alone, that is to wit, to Abraham, because it was he with whom God made the covenant. And againe it serueth to magnifie the grace that is mentione d here, as shalbe declared anon more at large. The effect of y thing y Moses intendeth to tell y people, is that it is a great shame for the and y they be vnexcusable, if they know not the goodnes of their God. And why? Because God of his owne free mercy chose the, not for that they were better than other nations, (as shalbe shewed more at length hereafter) or for that there was more noblenes, or vertues or vertue in them: but for that it pleased him to loue their fathers. Nowe we see that the meaning of Moses was as if he should haue said thus: You haue heere an inestimable benefite aboute all people, namely that God vouchsafeth to reigne among you, that he hath sanctified you to himselfe, that you bee his Churche, that you bee his flocke,

Exod. 19. 6.  
& 1. Pet. 2. 9.

that you bee his children, and (as it is saide in another place,) that you be a kingly priesthood. Assure your selues this is not giuen you for any desert of yours, for haue you deserued aught at Gods hande? Are ye better than all y rest of the world?

world? No: why then hath God giuen you such priuiledge? Not for any thing that he hath found in you: but because it pleased him of his owne good will. And whereof came that? Euen of his choosing of your forefathers. You were chosen of him before you were borne. And what was the cause that he chose your forefathers? Euen his owne loue, (saith he): that is to say, because hee marked them of his owne free mercie, to shoule them out from the rest of the world: yea euen at such time as Abraham was barren, and a eadie striken in yeeres, and as good as decayed and halfe dead, when as yet hee had no issue at all. And yet for all this, God chose him, so as that poore old fellowe became the wellspring of your forefathers. Seeing then that God hath chosen you after such a sort, yee see there is none other cause of the comming of saluation vnto you, but onely his meere goodnesse. Now therefore consider how much you be bound to your God, and bee not vnthankfull to him, neither suffer such a benefite thereof through your owne lewdnes and vnthankfulness. This in effect is the doctrine that is contained in this place.

Nowe, that we may fare the better by it, wee haue to marke first of all, that when God calleth vs to be of his Church, so as he maketh vs partakers of the Gospell, and of the things depending vpon the same: it is not for y<sup>e</sup> we went to him aforehand, but because he hath choic<sup>d</sup> vs. The word *chose* is set down here to expresse the better that that thing came not of the people themselues, but that God was the first beginner therof. That is one point which we ought to marke wel. For it is not onely here that the holy Ghost speaketh thereof: but all the whole scripture is full of that doctrine: namely, of telling vs that we must not seeke the cause of our saluation in our selues, as who shoulde say we were better than other men.

Wee see that God giueth not his graces indifferently to all men: but that to set the greater shewe vpon his goodnesse, hee giueth that thing to one nian which hee denieth to another. Wee see that most men are destitute of the Gospell at this day: and we see that euen where it is preached, most folke are as good as blinde and deafe still. Nowe when the Gospell is preached in any place, it is a kinde of choosing, and it is the verie same that Moses speakes of here. Seeing then that God causeth his worde to raine vpon vs, so as we haue our fill of it euerie day: and in the meane season other much greater, richer, and nobler Cities want and are destitute of it: let vs vnderstand that this fo great benefite cometh not of our owne seeking, neither haue we obtained it by our owne traueil or policie: but it is GOD that hath chosen vs to it of his owne mercie. Marke that for one point.

Againe, whereas it pleaseth him to giue vs faith, so as we talke of his word, and are thoroughly fed with it, and it toucheth vs inwardly at the very heart: let vs vnderstand that y<sup>e</sup> is a second sort of choosing which god maketh of vs. So then, let vs yelde him his deserued praise, for in with-

holding it from him wee be traitors to him, and wee becaue him of the thing that belongeth a-lonely vnto him: and in so doing wee set vp our selues as Idols in his steede. For a man cannot take a greater honour to himselfe, than to beare himselfe in hand that he is the author of his own saluation, and that it is he that preuenteth God. If wee imagin so, it is a defacing of Gods glorie. And therefore let vs beare this les<sup>s</sup> well in mind.

Howbeit forasmuch as men are malicious, & when they cannot abolish Gods praise altogether, they darken it as much as they can: Moses excludeth here expressly all worthinesse of persons, and all desert of workes, in saying, *it is the loue of God*. For it is not ynough for vs to knowe that God hath chosen vs to himselfe: but we must also know what it is that moued him thereto, and how he was induced therunto. Did hee seeke the cause of it out of himselfe? No: but his owne loue was the cause that he chose vs. Nowe when the scripture speaketh of Gods loue: it meaneth that free fauor which he beareth towards vs, so as he respecteth not our persons nor seruices, nor aught else that wee can bring. Sith it is so, let vs consider here Gods goodnes two wayes. For first of all when we haue his Gospell preached among vs, and his Sacraments, whereby he gathereth vs as it were into his fold, and sheweth himselfe to be our shepherd: it is (say I) a choosing of vs, for the which wee be greatly bounde vnto him: in so much that our maliciousnesse must needs be cast in our teeth, and bee called to account to receiue horrible vengeance, if we make no reckoning of so great a grace as he hath bestowed vpon vs. Therefore let vs make much of the benefite that we inioy, that is to wit, of Gods gathering vs heere together in his name, to bee as his household folke.

But there is yet a seconde choosing: which is when euerie of vs perceiueith that God hath enlightened him by his holie spirit, and made vs to talke his worde, so as wee sticke to it by faith, and that hee hath grafted vs into the bodie of Iesus Christ, to the ende we shoulde bee taken & held for members of him: which thing wee must vnderstand cometh not of our selues, nor of our owne power: but of Gods will, which vouchsafed to marke vs out. And why? Let vs not make long circuits to finde some reason in our selues: but let vs holde vs contented with the free loue of our God, for hee is not bounde to any man. Hee might destroye all mankind by his iustice: but yet for all that, he hath pitie vpon vs. And whereas hee pitieth not all alike, but letteth whom hee list alone: therein he intendeth to giue the greater shewe of his goodnesse (as I haue said already) to the ende that wee shoulde compare our selues with others and say, Wherefore am I one of gods elect? wherefore hath God chosen mee to himselfe? I shoulde haue bene as other men are, if God had not reached me his hand. And what moued him to do it? His owne meere goodnesse. This comparis<sup>o</sup>n then must induce vs to glorifie our God, when wee see that he hath stretched out his mighty arme ouer vs. And so we see, that that doctrine was not vttered onely for the instructi-

Rom. 4. 19.  
Hebr. 11. 12.

1. Cor. 12. 4.

Eph. 2. 8.

Deut. 4. 20

Rom. 6. 5.  
Eph. 5. 30.

an of the people of old time: but that the same is common to vs also at this day.

*Remember* (saith Moses) *that thy God hath chosen thee.* And why? Because *hee loved thy fathers.* And the same also is the cause why that in that high and excellent redemption which was made by our Lorde Iesus Christ, the scripture sendeth vs to the loue of God: for that is the onely wellspring, God so loued the worlde that hee spared not his onely sonne. What is the cause that Iesus Christ is come to bee our Sauiour: What is the cause that the saluation which hee purchased for vs, is preached now adayes vnto vs? What is the verie cause that faith is giuen vs, and that God enlighteneth vs by his holy spirit? We must alwayes resort to this grounde, that it is because God loued vs. It is true that Saint Iohn saith generally, that hee loued the worlde. And why? For Iesus Christ offereth himselfe generally to all men without exception to be their redeemer. It is saide afterwarde in the covenant, that God loued the world when he sent his onely sonne: but hee loued vs, vs (I say) whi ch haue bene taught by his Gospel, because he gathereth vs to him. And the faithfull that are enlightened by the holy Ghost, haue yet a thirde vie of Gods loue, in that hee reuileth himselfe more familiarly to the, and sealeth vp his fatherly adoption by his holy spirit, and ingraueh it in their hearts. Now then let vs in al cases learn to know this loue of God, & when we be once come to it, let vs goe no further. Thus we see three degrees of the loue that god hath shewed vs in our Lord Iesus Christ. The first is in respect of the redemption that was purchased in the person of him that gaue himselfe to death for vs, and became accursed to reconcile vs to God his father. That is the first degree of loue, which extendeth to all men, inasmuch as Iesus Christ reacheth out his armes to call and allure all men both great and small, and to win them to him. But there is a speciall loue for those to whom the gospel is preached: which is, y<sup>e</sup> God testifieth vnto them that hee will make them partakers of y<sup>e</sup> benefite that was purchased for them by the death and passion of his sonne. And forasmuch as we be of that number, therefore are we double bound already to our God: here are two bonds which hold vs as it were strait tyed vnto him. Now let vs come to the third bonde, which dependeth vpon the thirde loue that God sheweth vs: which is, that hee not onely causeth the gospel to be preached vnto vs, but also maketh vs to feel the power therof, so as we know him to be our father & sauiour, not doubting but that our sins are forgiven vs for our Lorde Iesus Christes sake, who bringeth vs the gift of the holy Ghost, to reforme vs after his owne image. When as God doth so imprint in our hearts the doctrine that is preached vnto vs by the mouthes of men: let vs vnderstand that he sheweth vs a thirde loue. True it is, that to speake properly, God hath not diuers affections: wee must not imagine so: but I handle these matters according to our capacitie, and wee must consider of Gods loue according to our slenderesse, because wee cannot attaine to his high maiestic as is said afore, and therefore

euē he himselfe also vttereth himselfe to vs according to our abilitie. And so wee see now that Gods loue is vttered and shewed vnto vs euidently three wayes in our Lorde Iesus Christe: the cheefe whereof are when wee haue the gospell preached, and that faith is added vnto it therewithall.

And as I saide, when wee once haue this free loue of God, we must goe no further. For we see what hath happened to all such as haue not held themselues in such sobernesse. And surely when men are inquisitiue why God loueth some more than other: some: it proceedeth of a certain pride and spyte, in that they cannot abide that the whole praise of their saluation should rest in god alone. Men seeke alwayes to challenge somewhat to themselues. And therefore when it is tolde them that God calleth those whom he hath chosen, and that hee chooseth whom he listeth of his owne free goodness: they will needs fall to scanning, how so? Why doeth God prefer one before another? When they debate after that manner, it is not a simple inquisitiuines, but a pride as I said, because they would faine be esteemed and finde somewhat in themselues wherewith to deface Gods meere mercie: And therefore it is good iustice that Satan shoulde afterwarde bleare their eyes, & set many fancies before them. And that is the verie cause that maketh them to goe alwayes seeking, that God chooseth those whom he foresawe to be such as would become worthe of his grace. Again, such as dare not alledge altogether their owne deseruings, doe say that they attaine to faith because God foresawe that they would be faithfull, and therefore reserued them to himselfe. So then, by that meanes faith shoulde proceede of mens workes. But such men doe in deede shewe that they be as it were blockish, when they make such conclusions: and yet notwithstanding a great part of the worlde standeth vpon that point, and is still blinded therewith. But as for vs, let vs learne that whensoever Gods loue is set afore vs we must wholly hold vs to it and rest vpon it, so as it must suffice vs that God is righteous, and yet notwithstanding not bounde to any person, but at his free libertie to choose whom he listeth, because hee receiueth them to mercie. For it is to the same purpose that he saith to Moses, as S. Paul alledgeth, I will haue mercie on whom I will haue mercy, and I will haue pitie on whom I haue pitie. As if hee should say, let not men fall to controlling of me in this case, nor bee so malapert as to aske why I shewe not mercie to all men: or why all are not delt with alike, or why I choose one and leaue another. Let them not dispute with mee: for I haue power to vse my freegoodnesse where I list, and they must stoop to mee: And whoeuer daureth repyne at it, shall finally be confounded in his owne pride. Therefore to bee short, let vs learne to glorifie our God. After what manner? Euen for his choosing of vs. As for the castawayes, it is certain that they will doe nothing but grinde their teeth, to blasphemē G O D, and wee see it to bee so. But whereunto doeth Moses bring vs backe? He saith not y<sup>e</sup> they which

Col. 3. 16.

Exo. 33. 19.  
Rom. 9. 15.

John 3. 16.

Pph. 1. 9.  
Rom. 8. 16.  
Gal. 4. 6.  
Eph. 1. 13. 14

Gal. 3. 13.

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are chosen shall glorifie God for any thing that they haue of their owne. Howe is it then that God wilbe glorified at our hands? Euen in this, that we beholding the benefites which hee hath bestowed vpon vs, shoulde not exalt our selues aboute others, thinking our selues to be better or more noble and excellent than our neighbors: but acknowledge that hee doeth all those things of his owne free goodnesse. This is the doctrine which wee haue to gather vpon this

text.

And it is said here that God chose Abrahams seede after him, because of the loue that had gone long time before. And this serueth for a larger prooffe of the thing that I haue touched: accordingly to Saint Pauls saying, that if God shewe mercie to men before they be borne, & before they haue done either good or euill: it is an excluding of all deserts. And that is w<sup>l</sup> worth the marking.

For God hauing chosen to himselfe the seede of Abraham because of the adoption that had bene made: hath yet a narrower choyce, as hath bene declared alicadie. For Esau was of Abrahams linage as well as Iacob: and so was Ismael as well as Isaac: and yet yee see that both of them were cut off from Gods couenant, and his adoption abideth in the house of the others. What is the cause thereof? Gods choise, which I ternied a testimonie of a more itrait and deare loue, which is the first, and which also I placed in the redemption made by Iesus Christ: and I placed the preaching of the Gospel in the seconde degree, and faith in the third degree. But forasmuch as here is no speaking but of the couenant that God made with Abraham: it is a generall couenant that extendeth to all his linage. Therefore all they that came of Abrahams seede are comprehended vnder that couenant which god had made, God in respect of himselfe, knew who belonged to his election: but yet for al that, anon after, hee shodded out those whom he thought good, and took whom he listed to be of his household. Forasmuch then as wee see it is so: Let vs beare in minde that God continueth his mercie to a thousande generations, as hee himselfe saith. And yet notwithstanding let vs assure our selues that in so doing his minde altereth not. When he setteth vp his Church in any place, he doeth it not vpon some sudden braide, but because hee loued our fathers. Likewise nowadayes when we haue the Gospel preached and the Sacraments ministred: whence shoulde we thinke that that cometh? First we must vnderstande, that the gospel was preached through the whole world, and that our forefathers were gathered in: Gods flock, to be made partakers of the saluation that was brought by Iesus Christ. Neuertheless by reason of their vnthankfulnesse and wicked dealing, the duell got the vpper hande of the worlde, so as there ensued horrible darknesse and all things were put out of order. But nowe God hath as it were raised vp his worde againe: and what hath moued him to it? Euen the performance of his promise. For when hee had once extended his couenant through the whole worlde: it was his will to renew it againe,

because of the promise that hee had made afore. And if it be demaunded wherefore God woulde haue his Gospel preached after that sort: it was for that it pleased him to come nere to such as liued at that time, because he had chosen them before they were borne. Againe we must vnderstande that the accomplishing of the fullnesse of time wherof the scripture speaketh, is not grounded vpon men, but vpon the good pleasure of God. We must come to this point, that God had ordeined the preaching of his Gospel in his own euerlasting purpose: and that our attaining to the possession of so great a benefite at this day by the vertue of that vnchangeable ordinance, is because hee had call. d our fathers before we were borne, & that when they had made themselves vnworthe of the kingdome of heauen, and banished themselves from it as much as in them lay: yet notwithstanding God vouchsafed to cal vs againe, and all through his owne free goodnesse. Thus yee see what wee haue to marke where it is saide, that God chose the seede of Abraham after him.

And by the way let vs call to minde the thing that I haue touched alreadie, that is to wit, that Abraham was alone as the Prophet Esaie vpbraided the Iewes. The truth is that he exhorted them to be of good cheere, though they be scattered abroad and cast downe. Haue an eye (saith he) to the quarrie whence ye were taken, and vnto your originall. What was it? was it a great and infinite people? No: It was a sillie olde man al alone without child or issue. Behold, your mother Sara was barren all the time of her life, and her age was a further let that he might not conceiue: and yet hath God taken ye out of that quarrie, that is to say, of one man alone. Why then should yee bee afraide though ye were vterly consumed? But yet for all this, hee vpbraideth them with their vnthankfulnesse, because they trusted still in their owne greatnesse, and if there were any likelihood at all, by and by it puffeth them vp. And therefore let vs learne by this text, first that Gods choosing of our forefathers was not for any worthinesse or nobilitie in them selues: but because he had pitie on them, which pitying importeth that they were in wretched case, and had bene vterly forlorne, if God had not gathered them into the hope which they could neuer haue conceiued of themselves. Marke that for one point.

And secondly if wee see Gods Church scattered, so as wee be fewe in number, and it seemeth that there is no certaintie nor assurance for vs, but all is like to goe to haock in y turning of a hande: Let it not dismay vs. And why so? For God hauing once chosen Abraham did also multiply his seede, notwithstanding that hee was a man stricken in yeares, drooping, and childlesse. So likewise nowe, although there be but a handfull of vs, and we be despised and without power or strength to maintaine our selues: yet can God increase vs, and hauing increased vs he can preserve vs. Wherefore let vs learne to looke wholly to his goodnes, when the state of the Church lieth in hazarde, and let vs not be out of heart:

1. Cor. 10. 11  
Gal. 4. 4.

Eph. 1. 10.

Esa. 51. 1.

Ro. 9. 11. 12

Gen. 17. 1.

Deut. 5. 10.

but although that to the worldwarde wee see it cast downe, and so diminished as it seemeth as good as nothing at all: yet let vs not cease to be of good courage still, and to waite till God performe that which he hath done in all ages. For the manner of setting vp of the Church in good state againe, and of the preserving thereof, muſt be wonderfull to the sight of men.

Now after that Moſes hath ſpoken ſo, he addeth, *Thy God choſe thee, euen of purpoſe to bring thee out of the land of Egypt, before his face.* He ſheweth that the deliuerance of the people out of the lande of Egypt, proceeded of the ſaid election, and conſequently of Gods free loue. And it is a point which wee ought to matke well. For it behooueth vs to be led from one thing to another. As for example, when God doeth vs any good, we doe in deede perceiue his goodneſſe: but wee muſt mount yet higher. Wherefore hath GOD prouided for vs? not for any worthines or deſert of ours: but becauſe he had choſen vs. And when or wherefore choiſe hee vs? Wee muſt not range any further, but holde our ſelues to this ground: of Moſes. But in any wiſe let vs marke whereof hee ſpeaketh, that wee may the better make our profite thereby. *Thy God deliuered thee out of the lande of Egypt, becauſe he had choſen thee before, yea euen before thou waſt borne.* In ſo ſaying hee ſheweth, that although this redemption was (to ſee to) but a deliuerance of the bodie: yet was it a figure of ſaluation that God had promiſed afore in the perſon of the Redeemer: and although the deliuerie of the people of Iſrael out of the lande of Egypt, was but as a temporall redemption: yet doth Moſes ſay that it depended vpon Gods free beſtowed adoption. Seeing it is ſo in that caſe: what is to bee thought nowe, when wee bee to be brought out of the gulſes of hell to bee conueyed into heauen? (For by nature wee bee curſed, and plunged in the gulſes of hell:) are wee able to get thence? Doeſt it not belong onely vnto God to deliuer vs thence? And if it were meete that God ſhould chooſe the people of Iſrael to deliuer them from the tyrannie of Pharaos: let vs conlude, that by a more ſtrong reaſon it was meete that when he ſhoulde deliuer vs from the bondage of the diuell and from the bottomles pittes of hell: hee ſhoulde declare this vnto vs: that he had choſen and adopted vs. Wherefore let vs not onely take holde of the death and paſſion which our Lorde Ieſus Chriſt ſuffered for vs, and of his ſauing of vs by his grace: but alſo let vs come to the meane degree, namely that the cauſewhy wee bee made partakers of the ſaluation that Ieſus Chriſt hath brought vs, is for that GOD hath adopted vs. And when did hee that? After hee had founde ſome vertue or ſome good forwardneſſe in vs: no: but before wee were borne, and before wee had done either good or badde, yea euen at ſuch time as wee were alreadie vowed and giuen vp to endeleſſe deſtruction. This is it which we haue to note in the firſt place.

Neuertheleſſe it is not for nought that Moſes ſaith alſo, *that God brought out the people before his face:* as if hee ſhoulde ſay, hee was their

guide. For had GOD reached out his hande to his people but for once, and thenceforth haue let them alone: to what purpoſe had that bene? It is not ynough for a mother to helpe vp her young childe when hee is falſe downe: for hee may fall a hundred thouſande times, and in the ende breake his necke: but ſhee muſt holde him vp ſtill. Euen ſo our Lorde declareth that it was not ynough for him to haue ſhewed himſelfe to be a deliuerer of his people for a day or two: but hee helde on ſtill, and conueyed them before his face, as a man that hath his eye continually vpon his childe. To bee ſhort, hee ſheweth heere that his goodneſſe abode with the people euen to the ende, ſo as hee helde on in helping and ſuccoring them, and maintained them throughout. And why? for elſe his bringing of them out of the lande of Egypt had bene in vaine.

And afterwarde hee addeth, *To deſtroy people mightier and ſtronger than they, that their lande might bee giuen them to inherite.* Hee ſheweth that God ceaſed not to goe through with his fauour towards the Iewes, till hee had performed the promiſe that hee made to their fathers: that is to wit, of putting them in poſſeſſion of the lande of Chanaan as hee had promiſed. But (as I haue ſaide alreadie) wee muſt compare our ſelues with the ſtate of that people. And therefore let vs learne, that God not onely draweth vs out of the gulſe of hell, and out of the curſedneſſe wherein wee were borne, and which would holde vs alwayes locked vnder his wrath: but alſo holdeth on and continueth his goodnes towards vs, ſo as hee will not miſſe but haue his eye ſtill vpon vs, to watch our vs vnto the end. And if our Lorde had not ſuch a care to defende vs: in what taking were wee? Should not the diuell in ſuch vs vp currie minute of an houre? We ſee hee trotteth vp and downe ſeeking euer to deuour, and hee hath meanes to doe it. And could wee ſcape his pawes if we were not deſcended from the by ſ goodnes of our God? So then let vs vnderſtande, that God doth not onely beginne our ſaluation, and then let vs alone to ſtuit for our ſelues: but that hee goeth through with vs as long as we haue neede, and performeth the thing that he hath begunne. Thus *doth hee keepe vs alwayes in his ſight:* that is to ſay, hee neuer forgetteth vs, but conſidereth our neceſſities, to prouide for them and to remedie them in due ſeaſon. Now if God haue his eyes ſo open to thinke vpon vs, that hee may ſuccour vs at our neede: Let vs on our ſide alſo walke as before his face.

And let vs marke that wee cannot hide our ſinnes from him: and therefore ſeeing hee yeeldeth vs ſuch fauour and honour as to haue a care of vs: it is good reaſon that all our life ſhould bee anſwerable thereunto. And ſo, Gods goodneſſe ought ſo little to make vs negligent, that it ſhoulde rather ſpurre vs forward to repaire to him with an earneſt minde. In deede a man ſhall ſee ſome dogges and ſwine that will deſame this doctrine of Election. When it is tolde them that God knoweth which are his, and that hee will neuer ſuffer them to periſh: very wel ſay they, then will I

ceafe

Ph. 2. 3.

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1. Pet. 5. 8.

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Pl. 116. 9.  
Hic. 29. 15. &  
40. 27.

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Rom. 9. 11.  
Ph. 2. 5.

Phil. 3. 12.

Eph. 2. 5.

Col. 2. 13.

Phil. 2. 13.

Deut. 11. 31.

Ier. 16. 17.

A.G. 1. 2. 4.

Phil. 1. 5. 6.

ceafe to doe well: and fo they mocke at God and his doctrine, ſhewing in deepe that they neuer wiſt what the worde *Election* or *Choyce* meaneth. But as for vs, we muſt take aſſurance by Gods grace, to liue warily and circumpetly: and good reaſon haue we to humble our ſelues; conſidering that we were damned and forlorne, and our God hath declared vs, and moreover ſhewed himſelfe ſo bountifull towards vs as to make vs heires of his kingdome, euen vs that were the bondſlaues of Satan. And on the other ſide it ſtandeth vs on hande to walke in feare, ſeeing we can doe nothing at all of our ſelues, further forth than Gods grace uttereth it ſelfe in vs. Againe it behooueth vs to pray vnto him, ſo far much as if he ſhoulde let vs alone from the one ende to the other, whereas we be now aduanced vp aloft, we ſhoulde tumble into the pitte curie minute of an houre. Therefore we haue cauſe heere to call vpon our God, and to reſort vnder his protection. Furthermore ſeing it is ſaid that hee guideth vs and keepeth watch for our welfare: it becommeth vs to bee the more wakened to walke as in his preſence, knowing that he marketh, not onely all our doings, but alſo our affections and thoughts. Beſides this, ſeing that Moſes knitteth here the deliuerance of the Iſraelites out of Egypt, with their poſſeſſing of the lande of Chanaan: Let vs marke well that God will haue all his benefiſts linked together which he beſtoweth vpon vs, vntill we be brought to the full perfection of our ſaluation. For it is not to be thought that God letteth vs alone when he hath once called vs vnto himſelfe, ſo as we ſhoulde be in danger of being left vp to the ſpoyle: but contrariwiſe let vs mark, that he will go through with the thing that he hath begunne, as S. Paul declareth in the firſt to the Philippians, where hee ſaierh  $\bar{y}$  this his calling of vs, importeth a warrant that wee ſhall neuer bee left deſtitute of his defence, vntill hee haue brought vs to euerlaſting ſaluation. Thus yee ſee that the thing which we haue to beare in mind, is that as God is the beginner of our ſaluation, ſo is he the finiſher thereof alſo.

And as touching Moſeſes interlacing of Gods deſtroying and diſting out of people that were ſtronger and mightier than they: it is true that God vſed an extraordinarie manner of dealing, in his rooting out of the Chananites and ſuch other like

as dwelt in the countrie which the Iewes poſſeſſed: but yet haue wee cauſe to thinke vpon the like at this day. For whether is it that wee ought to goe? whether doth our Lorde call vs? To the heauenly life firſt whence euen the verie Angels are ſaine. For wee know that the diuels, which as nowe are not onely baniſhed from the glorie of the heauenly kingdome, but alſo appointed to horrible damnation, were ſometime as the children of God, and held the roome whereinto our Lorde calleth vs at this day. And nowe, are wee worthyer than the Angels which fell in that ſort from aboue? Moreover, if wee come but to men: were not the Iewes a holy lynage? Sprang they not of the roote of Abraham? Yes: and what are we on our ſide? did the kingdome of heauen belong to vs? No: no more than to the wilde Cannibales. But yet thoſe natural children and as it were lawfull heires by  $\bar{y}$  adoption of their fathers, are caſt off and baniſhed from the ſaluation wherevnto God calleth vs at this time. They be driuen out, and we ſucceede as it were in an emptie place. Haue not wee cauſe then to magnifie the grace that God ſheweth vs in theſe dayes? Doeth it not appeare that this text ſerueth not onely for the Iewes, but alſo ought rather to be applied to our uſe at this day? Then let vs vnderſtande, that ſeing God hath choſen vs to himſelfe, wee ought in any wiſe to be wholly his, & to continue ſeſed in the poſſeſſion of his grace, howbeit not by walking in ſtatelines & preſumptio, ſo as we ſhoulde be proud of it: but by acknowledging with all lowneſſe, that wee hang wholly vpon the free goodneſſe of our GOD. And let vs not ceafe to aſſure our ſelues that he will go through with the thing that hee hath begunne in vs, at leaſtwiſe if wee abide vnder the guiding of his hand, to ſuffer our ſelues to be ruled by him.

Nowe let vs kneele downe in the preſence of our good God with acknowledgement of our faultes, praying him to rid vs of them by forgiving them for our Lord Ieſus Chriſtes ſake: and therewithall to worke in ſuch fort as wee may daily labour to renounce all our wicked luſtes, and whatſoever elſe hindreth vs to ſerue him, and altogether to rule our ſelues according to his commandements. And ſo lets vs all ſay, Almighty God heauenly father, &c.

## On Munday the xvj. of Iune. 1555.

*The xxix. Sermon which is the eleuenth vpon the fourth Chapter.*

39 Vnderſtand therefore this day, and lay it vp in thine heart, that the Lord is God in heauen aboue, and vpon the earth beneath, and there is none other but hee.

40 And keepe his ordinances and commandements which I commaund thee this day, that it may goe well with thee and with thy children after thee, and that thou maiest prolong thy dayes in the lande which the Lord thy God giueth thee for euer.

41 Then Moſes ſeuered three Cities beyond Iordan towards the ſunriſing,

42 That



42 That the manslaier might flee thither, that had slaine his neighbour vnwillingly, and not hated him before: who by fleeing to one of those Cities, should bee in safetie .

43 Namelie, Bozor in the wilder nesse in the plaine countrie , among the Rubenites: and Ramoth in Galaad among the Gaddites: and Golam in Basan among the Manassites,



**L**T was shewed yesterday , that we must assure our selues that God will continue his goodnesse towards vs, and that when hee hath once begunne , wee must not doubt but hee will shewe himselfe a Saviour vnto the ende . When wee haue founde him such a one, wee must walke on in the faide trust, that we may call vpon him all our life long : for ellse wee should bee faued but for a day , and that were all one as if God had neuer shewed himselfe to vs at all . Therefore our hope must extende to the time comming, and when God hath ridde vs from Satans tyrannie wherem wee were to make vs inioy his heritage , we must holde on still as Moses saith here . True it is that God hath not brought vs out of Egypt, but hee hath deliuered vs from the bondage of the diuell and of death . And therefore let vs trust that he will lead vs to the place that he hath promised vs, that is to wit, to the immortal life . But in the meane while we must consider to what ende he calleth vs, and to what end he bestoweth so manie giftes vpon vs: namely to the ende that we should serue him all our life long . And that is the thing which Moses addeth as nowe, and which was touched also as yesterday: namely that our trusting in God must not make vs ydle and slothfull, but rather the more inflame vs to loue and feare him .

Hebr. 9. 14.

Iu. 1. 74. 75  
Eph. 1. 11.

pleasure, as though it were some bootie. When G O D is so spoyled, it is all one as if men should set vp ydoles in despyre of him . And so yee see wherefore Moses saith, *None vnderstande that the Lord is God both above and beneath, and that there is none other.* Heere is the foundation where vpon wee must grounde Gods seruice: namely to knowe that hee cannot abide any companion, but that wee must discretelye him from all mens deuices and imaginations, to saye . This is the G O D that hath reueiled himselfe vnto vs. And Moses exhorteth the people to thinke vpon it that they might beate it in minde. For if wee haue not that care with vs, we shall wonder to see howe soone some wicked fancie will take place in our heade . If such as knowe the truth doe not sticke to it, and walke warely and carefully, they shall soone let them selues runne at rouers . And why ? For naturally wee bee inclined to leanings, and thereto wee bee so waivering as is pittie to see . Therefore it is not ynough for vs to haue knowen the true liuing God for a time: but wee must dayly thinke vpon the thing that is tolde vs, and wee must continually renewe the remembrance of it . For otherwise wee shall bee at our wittes ende to see what superstition will steppe in our way . Then let vs marke well, that it is a continuall exercise for vs all our life long, to knowe which is our true G O D that hath manifested himselfe vnto vs .

Psal 116. 11.  
& Rom. 3. 9.

Therefore he saith here, *vnderstande thou this day, and thinke well vpon it in thine heart, and beare it in remembrance, that there is none other God but the euerlasting, neither above nor beneath.* The cheefe intent of Moses is to shewe, that Gods reaching of vs his hand vnto vs, it not to the ende that we should haue no care to honour him: but rather that we should bend our selues wholly therunto, and that wee perceyuing howe hee hath honored vs so highly as to chooſe vs for his people, should shewe in verie deed by our seruuing of him as our God, that his so doing is not in vaine . This is y meaning of Moses. But yet there withall he doeth vs to vnderstande, that we shall neuer be able to yeelde God his due honour, vntill we knowe him. For if we imagine newe Gods of our owne heade, we disguise the liuing God, and beare him of his cheefe honour . I say hee is disguised, when we attribute that thing to the creatures, which is peculiar to him alone, and it is al one as if we did make ydols, though we confesse it not with our mouthes, as a great number do deale, which ca protest wel ynough that their intent is to haue no moe but the onely God, and yet notwithstanding faile not to robbe him of the things that are peculiar to his maiestie, dealing them to the creatures at their owne

And nowe that Moses hath spoken so of knowledge: hee sheweth that our confessing wi hour mouth and our feeling also with our heart that there is but onely one G O D is nothing woorth: vnlesse wee shewe by our deedes that wee take him for our father, our master, and him, to whome wee belong . And for the same cause hee saith *that he hath giuen vs his lawes, commandementes, and statutes.* So then, wee see that the knowing of God is not a deade and vneffectuall thing: but that it ought to preuaile with vs, so as wee may shewe that wee haue beene schooled by Gods worde, by keeping his lawes and commandementes. The ende therefore whereunto God hath chosen vs of his owne free goodnesse, and the ende whereunto hee mainteyneth vs, and continueth his grace towards vs is this: that we should glorifie him not onely with our mouthes, but also with our whole life . But heere is yet one worde more to be noted: which is, that Moses addeth, *that hee seeth before Gods people, his lawes & commandemens:* wherin he bereueth them of all excuse of ignorance. As if he should say, ye cannot alleadge y yee know not how to serue God: for I do shew

Ro. 1. 23. 25.

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Luk. 1. 74. 75  
Rom. 14. 8.

you his will, and therefore strue not against him. So then after as our Lord granteth vs the grace to be taught purely by his word, let vs mark that we be the more bound vnto him, and the lesse to be excused, fo as it is not for vs to vse any shuffling. For wherof is it long that we yeeld him not his due praise, and that we luee not as we ought to do, seing he teacheth vs what to do, and sheweth how we ought to luee? Wherefore let vs labor to make the doctrine powerfull which is dayly preached vnto vs, assuring our selues that the preaching thereof is to the end that God should be the better honored among vs. This is the effect of that which is set downe here.

Now it is set downe consequently, that before they passed Iordan, Moses did seuer out three Cities in the land that had ben conquered from the Amorrhites, (as we haue seene heretofore) & from their neighbours, as the land of Basan: and those three Cities, were appointed for such to sit vnto as had slaine any bodie through vnaduisednes. This Law is declared more fully in other places: and thence must we fetch the exposition of this present text, God had said and ordeyned, that if a man bearing no hatred to another man, did slea him vnaduisedly, that is to say by chance medly (as they term it) without pretended purpose: hee should not be punished. For why? the manslaughter that are punishable must either be wilful, or else proceed of reuenge, or of spyte, or of lying in wait which is worst, & greatest fault of al. But if a man seing no bodie did shoot an arrow & hit a man, & the man dyed: this manslaughter was not punishable as a felonie. Neuerthelesse God woulde not haue it simple pardoned: and that was for two causes. The one was to the ende that men should in any wise mislike of any murder and the shedding of mans bloude: and the other was, that the kinfolke of the partie that was slaine should not be provoked to reuenge: And therefore God had ordeyned that hee which had giuen the stroke should get himselfe out of the way, and keepe himselfe as a prisoner till the death of the high Priest: And then had hee as it were a Iubilee, so that when there was once a newe high Priest, then the partie that had so fled to the place appointed, whether it were at the ende of tenne, twentie, or thirrie yeeres, might retorne to his owne house if hee listed: but vntil that time, it behoued him to be as a banished man. That is the thing which is spoken of here as nowe. Moses rehearseth nor the Law as it was giuen of God & as it is set down in the booke of numbers; but yet in reporting the storie, therewithall hee giueth an incling of the foresaide lawe and ordinance as we haue saide. Nowe for the better vnderstanding hereof, we must first marke the thing that I touched afore: that is to wit, that God abhorreth murder, in so much that although he punish not vnaduised manslaughter rigorously: yet he chastiseth them: wherby hee sheweth that he mislyketh of bludshed. This is a thing well worthy to be noted. For first wee see thereby, how greatly God loueth vs: & he sheweth the cause thereof in the ninth of Genesis, to be for that we be created after his image. Hee

saith that the sleaing of a man is the doing of wrong to himselfe. Yee see then that God beareth vs such loue, that he taketh himselfe to be wounded and misused in our persons, because he hath made vs after his owne image. And that ought to be a warrant of his great goodnes and louing kindnesse towards vs, to make vs to trust wholly vnto him & to honor him. And so yee see wherete we ought to begynne, when it is tolde vs that God hateth murder and cannot abide it: and therefore that when a man hath slaine his neighbour wilfully, that is to say, either through malice, or in quareling, or for reuenge, or by laying waite for him: hee is so detested of God that he is not worthy to luee in the worlde. And in good sooth wee see the same by another Lawe, where god curseth whole countries for suffering of murderers. For it is saide there, that if a deade bodie bee founde, search must bee made with all diligence, to finde out the murderer. Why so? To the intent (saith hee) that the lande bee not defiled therewith. We see hereby that if Magistrates and Iudges shut their eyes and make no reckoning to punish a murder: it is as a comon defiling, which prouoketh Gods vengeance vpon the whole land. And therefore it standeth them on hande to consider that God setteth great store by mens lues. Againe if the doore of the wicked deede bee not founde: let the Iudges (saith hee) make solemne protestation, in this wise: We haue inquired diligently whence this murder should proceede, but wee cannot finde the doore thereof, and therefore we are cleare and guiltlesse of it before God. And moreover Gods will was that they should offer sacrifice for the same. Nowe then we see howe lothsome wilfull murders are before God. I call them all wilfull murders which are committed through trecherie or in rage, or howfoeuer else it bee where there was any enmitie or variance afore. Yea & although it be lawfull for men to kill their enemies in the warres that are good and holie: yet doeth the Scripture vse a manner of speech to shewe vs that GOD hath alwayes misliked of murdering. For there it is saide of a valiaunt man, howbeit without blaming of him, that hee defiled his handes. Is it so? Nay rather it is worthe of praise that a stoute fellowe being inured to the warres, should goe through with his dutie. For if hee offer no man any wrong, but behaue himselfe valiantly when hee cometh to the incounter, doeth that deserue blame? No: but as I saide afore, Gods meaning is to shewe vs, that we ought to tender our neighbours lues in such sort, as not to wishe their death, nor to further the same, vnlesse wee intende to violate his image. That is the thing in effect, which is heere set out vnto vs. Nowe then if God doe so abhorre the manslaughteres that are committed when men assaile vs, so as we seeme to haue iust cause to defend our selues: I pray you what is to be said to it whe men fall to quareling with their neighbours, & will needes shed bloud of set purpose? What meaneth this? Suppose we & Gods curse is not doubled vpon the lande,

Num. 31. 5 & 35. 33.

Nam. 35. 15  
22.  
Deut. 19. 4.

Num. 35. 15

Gen. 9. 6.

1. Chron. 19  
8. and 28. 3.

land, when such crimes are borne withall and maintained? It is said that if a murder bee let passe, and the doer of it scape vnknown, Gods wrath is thereby prouoked: and if the murderer be known, then is it a more heynous crime to let him scape vnpunished. But if a theefe lye in waite for a ma that mistrusteth no such thing, and setteth vpon him: is it not a plaine spiting of God, if that bee suffered? And if it be not any one man that is assaulted, but there are such ouer lustic mates as will say, let vs kill and slea, & when they haue their swordes out, they care not against how many they drawe, but make a common hauocke, and such slaughter as all is on a gore blood: are not the folkes that stirre vp such broyles, worse than the theeues and robbers in the woods? Men wil at leastwise mistrust theeues in a forest: but [who would thinke] that where there should be ciuill order, where Lawes [ought to] raigne, where there is a seate of Iustice: there men would fill all things with blood, and violate so many images of God as come in their way, & that the same should be suffered? I pray you is it not abewraying that wee bee loth that G O D should raigne among vs, or haue vs vnder his protection? Yes. Therefore let vs marke well what is said here concerning willfull murders, how there is no pardon for them, but God will haue them rooted out of the worlde and executed by Iustice, which haue violated his image. And why? To the intent wee shoulde alwayes beare in minde the thing that I speake of before, that is to wit, how greatly he loueth vs, and that forasmuch as he hath adopted vs to be his children, he will haue a continuall care of vs, and keepe vs as charly as the Apple of his eye, as he speaketh by his Prophet Zacharie. Now if it bee so that wee desire God (as the holy Ghost teacheth vs) to keepe vs as the Apple of his eye, that is to say, as the tenderest and delicatest part of him: I pray you ought not we to gather thereby, that seeing he loueth vs, he will haue vs also to loue one another, yea euen with more than brotherly loue? Yes: and therefore let vs learne to abstaine from all wrong and outrage. Moreouer whensoever any murder is committed, or whensoever any folke are so wicked and ciuel as to goe about to shed mans blood: let vs make account of them, not onely as enemies to men, but also as deadly enemies to God, for as much as he sheweth himselfe to bee their aduersarie, and telleth vs that he taketh it as an assaulting of him in his owne person, and in his owne Maicstie. That is the thing which wee haue to marke.

And herewithall wee must passe yet further. For we knowe how S. Iohn saith, that whosoever hateth his neighbor in his hart, is a murderer before God. True it is y<sup>e</sup> wee must in any wise keepe our handes cleane from all iniurie and outrage: but yet must our heart also be pure and cleane before God. If it bee not so: we shall be blamed, nor for drawing of our swordes, but for desiring to ouerthrowe our neighbour, and for labouring, so much as was in vs, to bring it to passe by ouerthwart meanes. Albeit that men

cannot blame vs, yet doeth God condemne vs for murderers, yea though our hatred were so secret as wee neuer made countenance of it. For whereas S. Iohn saith, *he that hateth his brother in his heart: it is alone as if he sleade*, although the hatred appeare not, nor men can beare witness of it: yet are wee faulde, if our heart be infected with any rancour, or enmitie. Sith it is so, let vs beare well in minde, that our Lordes intent is to perswade vs to brotherly loue among our selues, and to agree together, in deuouring to helpe one another. For all mankind is knit together as it were into one bodie. And therefore let vs learne to abhorre all murder, as well which is committed against other folkes, as which is meant against our selues. Howbeit let vs learne to hate (that is to say to condemne) continually all murder, without laying litle or much in excuse of it: in so much that although wee were guiltie of it, yet wee should iudge against our selues if wee would iudge rightly. Will wee then condemne murder in another man? Let vs condemne hatred in our selues, by abstaining from all malice and reuengement, that our heartes may be tid of it. If we deale with such vprightnesse, then wil God dwell with vs and make vs to prosper.

But yet for all this, it is saide that the manslaughters which are not committed through malice, nor in rage, nor by quarelling, shall be pardoned: and not without cause. For as I tolde you, the crimes that are punishable, must be committed with a will and intent. Then if one shoote, and meaning to leuell at his marke doe hit a man by the way, he is not punishable: for euen the Lawes of man haue ordained so, and there is an example of it set downe in another place of this booke, where it is said that if a man bee cropping of a tree, and his Ax fall downe vpon one that is vnder the tree, he shall not be guiltie of the falling of his Ax vpon the head of him whom he perceiued not. And why? For it was God that did it (saith the text), whereas we say it was by chaunce or fortune: Because wee cannot conceiue that things happen otherwise than by chaunce. Yet see here howe it is saide to bee Gods doing: that is to say, it was the will of God who governeth all things, by his secret prouidence, that such a one should be taken out of the worlde. Yet notwithstanding, he that gaue the stripe vnawares, ought not to be punished as if he had killed one in anger and in a tray. Thus wee see heere what manslaughters are pardonable.

Howbeit, there are two things to be noted therewithall: the one is, that inquisition must be made of it: and the other is, that although such a one bee not to be taken as a felon, yet doeth God separate him from other men, & will haue him to bee as a prisoner for a time, to the intent he should be an example to others to shun murder the more, seeing that y<sup>e</sup> manslaughter which was committed vnwillingly is punished after that fashion. As touching inquisition and making of search, it is a notable point. For we see how men are abused with the things that are done in fauour of offenders: in so much that if any thing

Zach. 1.8.

Deut. 19.5.

1. Iohn 3.15

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be alledged that may moue to pitie, and a countenance be set vpon the matter that the offender is verie forie: men must shut their eyes at him, and say, alas, what should a man do? And this is done daily, and woulde God that examples therof were not so common. Iustice is commonly abused; in so much that if there bee any cause or reason to be shewed that some mā may happen not to bee so faultie as he is accused to be: the same shall bee wrested to another mans defence, which is not worthy to haue any fauour at all. And why is that? For want of examination. And by that meane wicked men are styll maintained. For were there diligent examination made, and things sifted to the bottonie: men might soone discern: betweene them that are faultie, and them that are faultlesse. But what men are contented to shutte their eyes, and although they cannot but see, yet will they make countenance as though they knewe it not. And so are the wicked discharged. The matters lye open to the worlde, they may bee pointed out with ones finger, the euidence is too too apparant: and yet nothing can bee knowne. And why? Bicause men list not. O ye purblind folkes which cleare your eyes in such sort, yee shall be driuen in the ende, to knowe what place yee hold, & that he which ordeined you to be iudges, seeth for you, yea and that he seeth clearely, and writeth y things in his Registers which you forget and wilfully ouerslip, and he will put you in remembrance of them to your cost. For when so heynous offences are committed, our Lorde will not haue them let slip vnder colour of simplicitie or pretence of ignorance: but he will haue them sifted out, and information giuen of them, & the truth tried by all meanes possible, so as me may not say, where are we now? What is to be done? And when it cometh to Iudgement, he will haue y matter laid forth & handled plainly, so as the truth of it may be knowne: and after al this diligence vsed, he will haue sentence giuen according to y which is knowen. That is the first point: namely that wee suffer not faultes and crimes to slip for want of due inquisition and examination how the case standeth.

There is a second point which I haue touched already: and that is, y God would there should be some correction for such as commit manslaughter vnwares. And thereby he sheweth (as I said afore) that he longeth mankind dearely: in so much that if wee offend that way, although it be not of malice, but by chaunce (as they say,) & in such wise as the lawe which he hath ordeined, meaneth, & although we nient not so to do: yet neuerthelesse we must feele by experience & see with our eyes, howe deare mans life is vnto him. This is another thing which wee haue to marke vpon this place.

And herewithall let vs marke also, y God intended to preuent y dangers, (as we haue said) y the kinsfolk might not be prouoked: for we bee too much subiect to our passions, & therefore he purposed to cut off occasions & obiectes as they terme them. In dede it is a wicked imperfectio in me, & it is a vice worthie to be condemned,

when I haue one y hath slaine my brother or my neighbour vnwillingly, or when I beare him any grudge. And why? For the poore mā is not blame worthy, bicause God acquitteth him, & there is no fault in him. And yet for all that, I can not finde in my heart to looke vpon him: but if he come towards, my heart is set against him, & I am moued at him. Therefore am I to blame. Neuerthelesse GOD seeing our frailtie, hath vouchsafed to beare with vs in y behalfe, & hath not left vs without a remedie for it. Now wee are warned thereby, to eschew the occasions of all euill to the vttermost of our power: & if God on his part haue vouchsafed to deliuer vs from such temptations, do not they ouerthrow themselves wilfully, which thrust themselves into them? Sure this lesson is verie profitable, & extendeth verie farr. For we see how a great nōber sicke not to sing out at randō & to offend God. And wherby? Through rashnes. To their owne seeming they be able to resist whatsoever cometh in their way: & thereupon they step forth boldly and without discretio, & they maruaile greatly y God should disappoint their ouerlustinesse, so as they neede not any thing els to make them to stumble, yea and to tumble into some grosse fault. Seeing then that we be ouer hardy in hazarding our selues against a number of temptations: let vs learne y God by giuing vs such a lawe, doth warne vs generally to walke in feare. It is true y if God call mee to any thing, all the daungers in the worlde must not hold me back nor stoppe me. For why? God calleth mee, and he will shield mee. But if I of mine owne foolish rashnesse will needes aduventure vpon a thing that God commaundeth mee not: if it fall out to my harme, what is the cause thereof but the ouerweening & presumptuousnes wherewith I was puffed vp? For I considered not mine owne frailtie, that I should haue humbled my selfe before God to haue walked in his feare. Then let vs marke well, that wee must not cast our selues ouer boldly in daunger, and promise our selues this and that as we see a number doe, which say, as for mee, I can well serue God: Although other men misbehaue themselves, yet may I lue vertuously euen among the wicked. It is true: but art thou sure y thou doest it? No: but this Iustie gallant that speaketh thus stoutly, intermingleth himselfe with the wicked and with their abominations. If he heare Gods name blasphemed and outrageously misused a hundred thousand times, he winketh at it and valeseth his bonnet: if he see any loosenesse and vnonest prances hee intermedleth himselfe with them: and if he happen not to giue his full consent to them, yet he withstandeth them not. Thus yee see how that vnder the colour of hardinesse me cast themselves into daungers which they ought to shunne, considering that God warneth them of them after that sort.

And herewithall Moses here setteth down the inquisition that was to be made, that is to say, *Whether there were any hatred as that present time or before.* Wherein he sheweth, y it is not ynough to heare a mans confession, and his profestio: y he did it not vpon any malice, wee must not stay there,

there. For if the offenders may be beleueed; there shall neuer be anie changed, they will well ynough cleare themselves; and it is a common rule among them; but the iudge must be of wisdom to bowlt out things, & to seeke out the truth some where else than at the mouth of the offender. True it is that the confession of offenders ought to be take, but if a mā should tarie til they vter things of their owne accord, & condemne themselves: it were too great a mockerie. Therefore they must be straitened and constrained to say the truth, and triall must be made by other meanes, that men may be assured and vtterly out of doubt of it. And euen verie nature it selfe sheweth it vs, though there were no lawe written by Moses. Thus yee see what we haue to remember vpon this place.

Whereas it is said *that inquisition must be made whether there were any malice borne* 10 *no day or yesterday or of any time afore*: it is a manner of speache that is rise in the Hebrew tongue, whereby is meant whether any hatred or rancour were perceived to haue bin betwixt them at any time before. And why? For it is to be presumed y there is any hatred, the partie goeth to worke w malice. And contrariwise, if it be found: y there was no quarell, no ill will, no hatred, no rancour: can it be saide that the manslaughter was committed of malice and set purpose? No. And hereby we be put in minde, that the life and conuersation of a man ought to direct and leade vs to the finding out of the matter. True it is that we ought alway to iudge of matters without respect of persons, and we must euer haue an eye to the deede & to the desert of the case as they terme it: but that is for the time coming, I meane not that diffinitiu sentence shoulde bee giuen according to that which hath bene known by a man aforesimes: but howe shoulde men deale to come to the truth of things done? Let them 40 consider what manner a one the man hath bin. I see that one is a despiser of GOD, I see a lewde ynthrister that hath neither faith nor honestie in him, I see a drunkarde that is full of surrie and passeth no more to murder a man than to cutte the throate of a Capon or a Henne: I see this: also I see he is a quarreller, and is euer working off some mitchicfe or other, yea I see and can point one with my finger that seeketh to bring all goodnesse to decay and to put all things 50 out of order: I see al this: now I pray you is not this a good inducement to leade mee to the truth of the matter, by comparing the faulte that hee shall haue committed, with his former life? As for example, a man is founde at some murder, or apprehended for some other misdeede that he is charged with; and because there is not sufficient witness, he will denie that hee knows any thing of it: notwithstanding, by the markes that God sheweth mee of him, I see his 60 whole lyfe is as an euidence against him. If I were to take information of the whole matter, and had a doozen witnesses that could say vnto mee, this is the murderer: I could not more clearly perceiue the murder, than by beholding that the partie is a rank naughtipacke, a despiser

of God, such a one as hath neither faith nor honestie, a curthrote and robber, of a spirefull stomacke, and full of poison, so as he is vtterly out of all square. I pray you is it meete I should be blinded still when I see such proofes? Now then let vs marke well, that whereas Moses speakes here of the time past: it is to shew vs that God will helpe vs to the knowledge of matters and of the truth of them, so wee on our side shut not the gate, nor quenche not the light when it is offered vs. Loe what wee haue to beare in minde.

And on the other part let vs marke also, that if wee haue known a man to be of a good conscience, and seene none other signes in him but of the feare of GOD, of honestie, and of vpright dealing: wee must not lightly take vpon vs to charge him with any crime. For to what purpose shoulde it serue (such as haue lyued as becommeth them) to haue giuen good example all their lyfe long: if euerie ill report shoulde bee admitted against them at the first dash, so as they shoulde be condemned without further inquirie? So then let vs marke, that God meant here to restraîne vs from iudging vnadvisedly, and from thinking amisse on such as haue liued aright.

Nowe for the sume and conclusion of all, here is the promise that Moses maketh: that is to wit, *That the people shall prosper in the lande that is giuen them to inherite, and that God will blesse them for euer, and them also that come of their children.* And this doctrine is verie ryse: namely that if wee serue GOD he will blesse vs, as though our seruice were recompensed. But yet wee must not imagine hereupon as the Papistes doe, that wee deserue any thing at all at Gods hand, & that he yeeldeth vs like for like, as though he were bound thereunto or as though there were some hire or wages due to vs: wee must not enter into such dotages: but wee must consider y the cause why God promisseth reward to such as serue him, is to harden the by doing the to vnderstand y it is not lost labor to serue God. By y means then God intendeth to encourage vs to serue him and to do well: and not to make vs proude or to put vs in beliefe that wee deserue aught. Then let vs marke, that whereas God promisseth vs reward: it is for that hee had earst giuen vs the grace to serue him. Whereof commeth it that wee lue as becommeth vs? Commeth it of our owne freewill? Commeth it of our owne selfsmoothing? No: but of Gods gouerning of vs by his holy spirit. Now then, although it were a recompence: yet ought not the same to be attributed vnto vs: but rather to y grace that God hath put into vs, which 1. Cor. 15, 10 grace he crowneth.

But there is yet one point more: which is, that although God blesse vs and make vs to prosper: yet haue not wee serued him as we ought to do, for all that: but he should alwayes rather finde somewhat wherefore to punish vs, if he list to vs: rigour towards vs. Therefore let vs not thinke that euer we haue so discharged our due, as that God should in any thing be bound towards vs. But forasmuch as he beareth with vs, and imputeth not our sinnes and offences to vs,

but winketh at them & taketh all in good worth as at his childrens hands : therefore doeth he vouchsafe to reward our workes. And so wee see that all such as attribute any deserte to themselves, are surely before ed with fond selfwening, & must be faine to mislike of themselves, & not to make any account of their owne wretchednesse. And foolishly if we wisit what our workes are, wee should alwayes haue cause to sigh, and to craue pardon at Gods hand : and that will make our workes to be accepted at his hand, notwithstanding they be vnperfect. And why? Because he beareth with vs as with his children. And so he yeeldeth vs, not that which he oweth vs, nor that which we haue deserued: but that which it pleaseth him to giue vs of his meere liberalitie. Neuertheless he giueth such recompence to our workes, to the intent wee should be the willinge to serue him, and vnderstand that our seruing of him shall not be in vaine: but that we must im-

ploy our selues for him as for our maister and prince, and giue our selues wholly to his seruice, though it be not with such perfection as were requisite.

Nowe let vs kneele downe in the presence of our good GOD with acknowledgement of our faults, praying him to make vs feele them more and more, that being humbled we may be drawn to true repentance, and therewithall knowe to what ende wee are chosen to bee his people, namely to the ende wee should worship him as our King and obey his lawes, not onely in our ward deedes, but also with true and heartie affection: and liue in such wise vnder him, as we may moreouer be linked to our neighbours with brotherly loue, and by that meanes bee assured more and more that his adopting of vs to bee his children is not in vaine. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Fryday the vij. of Iune. 1555.

*The xxx. Sermon, which is the twelfth vpon the fourth Chapter, and the first vpon the fifth Chapter.*

44 This is the Lawe which Moses did set before the children of Israel.

45 These are the Couenants, Ordinances, and Lawes, which Moses shewed to the children of Israel, after they were come out of Egypt,

46 Beyond Iordan in the valley against Bethphogor, in the Lande of Schon King of the Amorrhites which dwelt in Hesebon, whom Moses and the children of Israel smote, after they were come out of Egypt,

47 And possessed his land, and the land of Og King of Basan, two kings of the Amorrhites which were beyond Iordan towards the Sunrising:

48 From Aroer which is vpon the banke of the riuer Arnon, vnto the Hill of Schon, which is Hermon:

49 And all the plaine beyond Iordan Eastwarde, vnto the Sea that is in the plaine vnder Aidoth of Phasga.

*The fifth Chapter.*

**A**ND Moses called all Israel and said vnto them. Heare O Israel the ordinances and Lawes which I set before you this day, that ye may learne them and keepe them in deede.

2 The Lord our God made a couenant with vs in Horeb.

3 The Lorde our God made not this couenant with our fathers, but with vs which are all here aliuie at this day.



Or as much as it is hard rokeep men in subiectio to GOD: therefore after hee had chosen him a people, he vouchsafed to rule the, not for once and away,

but euen so long time till they ought to haue bin well inured to his yoke. And after the same manner doeth he deale dayly with his Church. One worde ought to be ynough to make vs vnderstand the trueth of our God. But forasmuch as wee beleue not so speedily as were requisite: & when wee haue begunne, wee start away againe: and finally forget the things that he had taught vs: therefore he thinketh it not ynough to haue tolde vs once what is needefull for our saluation, but he doeth also put vs oft in minde of it, & printeth it in our heartes as much as is possible. That is the cause why Moses rehearseth in this

rest, y<sup>e</sup> he not onely deliuered them y<sup>e</sup> law in Ho-  
reb, but also taught it them new againe, after he  
had gone about with them a fortie yeres or fast  
vpon it, yea and ceased not or al that tyme to see  
the things continually before them which GOD  
had earst commaunded him to vtter vnto them,  
as hath bin touched already heretofore. But the  
diligence of Moses is not superfluous in that hee  
sayth, *that being come to the side of Iordan, and ha-  
uing vanquished Sehon king of the Amorrites, and  
Og the King of Basan his neighbour, hee did sit put the  
people in minde of Gods Lawes and ordinances,* 10  
that they might stand to them and put them in vre,  
and that if they had not had sufficient teaching  
already, they might atleastwise euen then know  
Gods truth and sticke to it. That is the matter  
which Moses meant by this text. And here he set-  
teth downe expressly: *the Lawes, Couenants, Statutes,  
and ordinances,* to expresse the better (as I haue  
tolde you heretofore) that God taught not his  
people by halues, ne gaue them a doctrine that  
was darke, short, or vnperfect: but such a lawe as  
comprehended all that was for their benefite &  
welfare, soas if they sticke therunto, they  
should not neede to seeke any further, for they  
should haue wherewith to direct themselues in  
all poyntes and all respectes. Yea verily, for the  
lawe is a full doctrine accordingly also as the  
worde hath his originall thereof. Againe there  
are *Couenants:* which is as much to say, as y<sup>e</sup> God  
couenanted and indenteth with men, so as he  
neither forgetteth nor leauech any thing out,  
that may make for the maintenance of the  
couenant betwixt him and vs, in that it hath  
pleasid him to adopte vs for his children and  
Church, to take vs to himselfe. Whatsoeuer con-  
cerneth the spirituall alliance betwene him and  
vs, is comprehended vnder the worde *Couenant,*  
because they be articles. For when men intende  
to couenant, they set downe articles as well on  
y<sup>e</sup> one side as on the other. We see: then how God  
protesteth here, that the Lawe hath enough to  
teach men withall, so they hold them selues to it.  
Afterward followe Statutes and ordinances. It  
is a wonder to see how painefull GOD is in teach-  
ing of vs, and how hee telleth vs that he hath  
not omitted any thing: and yet for all that, our  
wites are so fugitive, that wee still couet some  
better thing than wee finde in Gods word. This  
diuelish curiositie hath reigned at all times in  
the worlde. And we see that euen at this day, do  
what wee can, this cursed desire cannot be our-  
mastered, but that men will still needes be wiser  
than God would haue them to be. And why?  
For when his worde is preached vnto vs, there  
is no cause for vs to finde fault that hee hath not  
shewed vs all that is for our behoofe. Yet not-  
withstanding, wee be uelkith still, and would  
faine haue this and that, besides that which God  
hath shewed vs. Seeing then that such faultnesse  
bewrayeth it selfe in vs: it standeth vs so much  
the more on hand to remember the counsel that  
is guen vs here: that is wit, that if wee will  
suffer God to bee our maister, wee shall finde  
all perfection of wisdome in his schoole. For  
his lawe is of sufficient abilitie to make vs wise.

And againe, (as I haue sayd heretofore) it con-  
taineth all the poyntes that serue to vnite vs vn-  
to our GOD: wherein consisteth our whole  
happinesse and glorie. Moreover it sheweth vs  
the rule of well doing, so as we need not to seeke  
any where else what GOD alloweth, for wee  
haue there his statutes and ordinances. Then  
may wee well knowe and assure our selues that  
our lyfe shall please GOD, when wee passe not  
the boundes that hee hath set vs. But if wee  
ade any thing at al to it, let vs not thinke that  
GOD alloweth that as right vncoufnesse or as a  
good thing: for hee forgate not any thing that  
was necessaric or behoofesfull. And these two  
poyntes are well worthe to be noted. For they  
serueto make vs to set the more store by the  
doctrine that is daily set forth to vs in the name  
of GOD. Sith wee see it is the perfect wise-  
dome, ought wee not to apply all our wittes to  
it, and to holde vs to it? Sith wee see that GOD  
foresloweth not, but continueth to teach vs  
dayly: ought not wee also on our side to bee at-  
tentive and diligent to profite vnder him? And  
though wee bee not so well giuen to it as the first  
as were meete wee shoulde: ought wee not to  
inforce our selues all our lyfe long to know Gods  
will still more and more, till wee bee quite rid  
of all ignoraunce, which shall bee when wee be  
taken out of this world, and not before? Surely  
that which Moses did, ought to serue vs for a  
rule and example at this day. For hee did it  
not at aduerture. And besides that, GOD  
ordayned him to bee as a lookingglasse to all  
prophetes, and to all such as haue charge to  
teache in Gods Church. Let vs vnderstand  
therefore that GOD will not haue vs to learne  
his truth in one day, as though one lesson were  
enough for vs: but hee will haue the things  
often reheared to vs which wee haue heard,  
that they may tary with vs and bee so rooted in  
our hartes, as wee may no more alleadge in ex-  
cuse of our selues, O I haue not yet bin wel  
instructed. God then on his part is alwayes rea-  
dy, so as wee cannot erre except we doe it wil-  
tingly, willingly, and wilfully as it were.

But here is expresse mention made of: *the  
Temple of Theor,* to shewe that although the peo-  
ple had an eyfore there to turne them away to  
superstition: yet had they a remedie for it also,  
inasmuch as GOD called earnestly vpon the  
by his worde, that they shoulde not meddle  
with the idolatries of the heathen. In deede it  
was a hard chastisement for them, to bee dri-  
uen to haue the temple of an idoll continually  
in their sight. It was as if God meaning to  
haue spyted them, should haue sayd, I haue  
called you to possesse a lande that is allotted to  
my seruice, where yee shoulde haue seene no-  
thing y<sup>e</sup> should haue offered you: for my Sanctu-  
arie should haue bin set vp among you, I should  
haue bin worshiped purely, according to my law,  
y<sup>e</sup> land should not haue bin defiled with idoll super-  
stitions, al such things should haue bin wiped out,  
so as ye should haue heard nothing sownde in  
your cares but my prayers. But now ye bee here  
in a corner of a cuntry, where ye beholde the  
temple

Colof. 1. 2 8.  
& Deut. 6.1. Cor. 1. 9.  
10. 12.

temple of an idoll, and where shamfull abominations are committed. Therefore it is as a vengeance which yee be faine to suffer for your finnes, because yee be not worthis to enter into the land that I promised you. Thus yee see how it was Gods will to chastise his people, whē hee did let them dwell by the temple of Pheor. Lykewise if wee in these dayes bee mingled with idolaters, so as wee bee faine to looke vpon the filthyesse which they commit, and vpon their peruerting of all religion: let vs vnderstand that by that meanes God punisheth vs, or at leastwise humbleth vs because of our finnes. And we ought to bee sorry, not onely for the offences that are committed by the vnbeleeuers, but also because wee may well perceiue that wee be not worthis to see the whole worlde reformed, so as there might bee one accorde and consent of harmonie in religion, and GOD bee purely worshipped euery where: I say wee bee not worthis to see it. Nowe then if superstitions bee neere vs, and wee bee driuen to beholde the markes of them, or to heare any peece of them: Let vs impute it to our owne finnes.

But yet how couer the worlde went, GOD failed not to giue the people of Israell a good remedie. For when the lawe was taught them so by Moses: it was as if GOD had separated those that were his, from the blinde wretches that went astray in their superstitions. And hercupon wee haue to note, that although the whole worlde bee peruerted, and great confusion is to bee seene, and all is full of error and corruption: yet notwithstanding we must take Gods worde for our guide, and that must strengthen vs to defy all superstitions and idolatries. And if wee bee so full of vanitie, as to fletee too and fro after that God hath giuen vs his worde: there will bee no excuse for vs. For as I haue sayd afore, Gods declaring of his will vnto vs, ought to bee a sufficient bridle for vs. Though all the worlde went the contrary way, and one sorte followed their owne fancies, and another sorte had some lykelyhood of religion: yet ought none of those thinges to wey with vs, when wee haue once heard the voyce of our GOD, and thereby gotten knowledge of his will. And therefore let vs learne to make this certeine and inflexible doctrine auailable, that it may drawe vs from all wicked opinions, from all errors, and from the thinges which the diuell hath forged and men inuented in the worlde. Thus ye see what wee haue to remember, when Moses maketh mention heere of Pheors temple.

Now herewithall hee addeth also, *that this [was done] after their ouercoming of the two kinges, Og king of Basan, and Sehon king of the Amorrites or of Heshbon.* And this circumstance serued to blame the people, if they yielded not themselves obedient vnto God. Wee knowe that the more GOD sheweth vs, the more ought wee to bee prouoked to loue and feare him. God hath shewed himselfe beneficiall to vs: nowe ought not the same to drawe vs the more vnto him? Yes. For if wee bynde a mortall man vnto vs by our wel doing: he shall bee taken and

deemed vnthankfull, if hee acknowledge not the good that wee haue done him: and howe much lesse are we to be excused, if we doe not so to the liuing God? Then let vs beare in minde that Moses maketh expresse mention here, of the two kinges that had bin ouercome: to the intent that the people shoulde haue considered thus with themselves. Goe to, we haue had here two excellent victories. Heretofore when wee woulde haue attempted it against the forbidding of our GOD: wee were stoutely beaten back, there was no strength nor courage in vs, our enemies came lyke Waspes or Hornets to sting out our eyes, according to the similitude which hath bin set downe heere tofore. But now are two strong and mightie kinges ouercome, without any cost of ours: So as GOD hath giuen them into our handes. Who was the cause of these two victories? was it not God, who directed and ruled all? Seeing then that he hath pitied vs, and begonne to performe the promise which he made to our fathers, and giuen vs so good a handsell of it already: ought wee not to indeuer to giue our selues in such wise vnto him, as wee may be wholly at his commaundement? Should we not put our selues into his hand, which hee hath shewed to be so mightie for the loue of vs? Behold (say I) how Moses meant the thinges that hee reherseth concerning the discomiture of Sehon and Og: namely to blame the people for their vnthankfulness, if they yclded not themselves quietly to y<sup>e</sup> seruice of their God, which had bound the so greatly vnto him.

But now must we also apply this doctrine to our vse. When soeuer wee perceiue any sloth, or coldnes, or rebelliousnes in our selues, so as our fleshe falleth to struing, and wee labor not to Godward with so cheareful minde and lustie courage as were expedient: wee must enter into account of the benefites that we haue receiued at his hand, [And thinke thus w<sup>ith</sup> our selues:] wretched creature how happeneth it that thou art so loth to sticke to thy GOD, seeing hee hath shewed thee his will? consider what thou hast of him, be thinke thee of the benefites which hee hath bestowed vpon thee vnto this houre. Let euery man examine himselfe how much hee is bounde vnto GOD, that wee may bee the more inflamed to serue him. And let vs vnderstand, not onely generally that hee hath created vs: but also that besides his redeeming of vs by the blood of our Lorde Iesus Christ, as hee redeemed the Israellites out of Egypt: and besides his drawing of vs vnto him by his grace: we haue also had the doctrine of the Gospell, which was all one as to take vs vnder his protection, and lice sheweth it vs daily by effect. How many helpes and succours haue wee had in our infirmities? Should not Satan haue ouercome vs a thousand times, if our God had not reached out his hand to rescue vs? Surely we should be vtterly ouerthrowen. Yea we should not only be borne downe w<sup>ith</sup> temptations, but we should also be vtterly ouerwhelmed, if we were not for such rescue as I speake of. Seeing then that our Lord ceaseth not to con-



firme vs dayly in his grace: Let vs on our side looke y wee take occasion thereby, to seru him the more earnestly, as wee see is spoken of here.

Nowe proceeding herewith, Moses addeth y he spake thus to y people of Israel, saying: *Hearke to the Lawe which the Lord hath caused to beset before ye, that ye may learne it & keepe it.* Here againe Moses rehearseth y preface which wee haue scene heretofore: y is to wit, y Gods law was not giue, only to y end y men should heare it & know what it is: but to y end we shoulde be reformed, & that God might haue prooffe of the subiection y we yeld vnto him. To be short, we see that Gods doctrine consisteth in practise, & that we must shew by our deedes that we haue not bin taught it in vaine. Here Moses saith first of all, *Hearke the Lawe which I set forth to you in your eares so learne it.* As if he should say, Gods meaning is not that the doctrine which is preached vnto vs in his name & by his commission, should fall to the ground: but y wee should receiue it diligently, & let our whole mindes vpon it. For what is the cause why we profite so slenderly in Gods worde, but for y wee busie our selues to much about worldly matters? If we come to a Sermon, or if wee reade the holy Scripture, it is but as it were for fashions sake, we inuour not to doe as wee ought to do, y we might obserue the things y are told vs. Wherefore let vs see that we become diligent schollers, while God is so gracious to vs as to teach vs by his word. And for the same cause doth Moses say *that hee sette it forth in their eares.* In deed this manner of speech were harsh in our tongue: neuertheless it importeth, that God speaketh not to vs in a darke or strange language: but that he vttereth himselfe familiarly, so farre forth as is requisite. Seeing then y God commeth down to vs, to the end we might haue his wil familiarly vttered vnto vs: what excuse will there be for vs, if his word be lost, or if it slippe away, or if we take not hold of it to fare the better by it? True it is y forasmuch as we be grosse and ignorant, we shall euer finde much darkenesse in Gods word, so as it shalbe to high & profound for vs: but who is to blame for it? Let vs marke then y al such as complayne y Gods word is an vnknown speach vnto the: are here rebuked of lying, & they do good wrong in slandering him, forasmuch as they deny and despise y grace which Moses protesteth to haue bin offered to y Israclites in the setting forth of the lawe. For he saith y at y time God spake to the peoples eares by the mouth of him. Sith it is so: the doctrine ought to haue bin familiar enough to them. And much lesse cause haue we nowadayes to alledge this shift, that wee vnderstand not the things y are contained in the holy scripture. For God speaketh merrily enough and familiarly enough vnto vs. It is long of none but our selues y we haue not our eares bored to heare him. And so let vs marke well, that there remaineth nothing for vs to doe, but to be attentive that we may profite by the doctrine.

But yet herewithall we must resorte to that which I haue touched afore namely *that it must be kept and thoroughly followed.* for if we doe no more but only lyke well of Gods worde, & yelde re-

corde vnto it that it is good, true, and holy: God shall be greatly beholden to vs for it. What is to be done then? Behold, God will try whether he be our maister or no. For the thing whereby to rule our lyfe, is not onely to inquire what he saith vnto vs: but also to giue ouer our own desires and affections, and to desire nothing else but to please him, and to be governed by him and by his righteousnesse. When wee be at that poynnt, then is it a good prooffe that God hath such authoritie ouer vs as hee deserueth. But vntill wee be come to that poynnt, we shall neuer knowe what it is to haue profited in the doctrine. Therefore let this worde *Doe or Performe* runne alwayes in their mindes which heare the worde of God. How now, let them say? Beholde God hath graunted vs the grace to be taught. And to what ende? not to the ende wee should but only hearken to it to say, yea mary, y is well sayd, this is good: but to the end that our whole lyfe should be reformed, and that forasmuch as it is a good and sure rule, wee shoulde no more goe astray as wee haue done, and as the ignorant wretches do, which are wandered out of the right way, and haue not the teaching that wee haue, whose the doctrine ought so to mortify, as God may reigne ouer vs, and wee be subiect vnto him. Thus yee see in effect what Moses meant by protesting to the people in this preface, that his setting forth of the Lawe vnto the, was not to the intent they should but only heare it and haue their eares beaten with it: but to the intent they should also embrace it and keepe it.

And for confirmation hereof hee alledged, *that God made his covenants with the people in Moise Horeb,* the better to bring them to feare, and to obey him for euer. For if GOD should but onely exact his dew of vs: yet were wee sufficiently bound to cleaue to him, and to stick to his commandements. But nowe seeing it hath pleased him of his infinite goodnesse, to come as it were to a common treatie, and to binde himselfe: interchangeably vnto vs, whereas there is no cause why hee shoulde be bounde: so as hee couenanteth to be our father and Sauiour, and to receiue vs into his flocke, to be his inheritance, that wee may liue vnder his protection, and hee setteth the euerlasting lyfe before vs: Seeing hee doth all these things for vs, ought not our heertes to yeeld, though they were of stone? Seeing that the creatures doe see that the liuing God abaceth himselfe so farre, as to vouchsafe to enter into treatie with the, as if he should say, Go to, let vs see at what poynnt wee be: in deede there is an infinite distance betwixt you and mee, I might commaunde you what I thinke good without hauing any further to do with you, neither are you worthe to come ny me, or to haue any acquaintance w him y can commaund you what he listeth, without making any other protestation than only this, This will I haue ye do, this is my minde: & yet for all y I forbear mine own right, I offer my selfe to you to be your leader & sauiour, I am willing to gouern you, & you shalbe as my little housholde, I will be your

Rom. 7. 13;  
14

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if you will bee contented with my worde : and besides this , thinke not that my making of my couenant with your fathers , was of purpose to gayne any thing at your handes : for I haue no neede nor want of any thing , and if I had , what could yee doe for mee ? but I seeke your welfare and your saluation : and therefore I am here ready to enter into couenant w<sup>th</sup> you , and to binde my selfe to you for mine owne part : Saying that the liuing God stoopeth so lowe , I pray you must wee not needes bee too vnthankfull , if wee yeeld not to humble our selues vnder him , and forsake all pride and statelynesse : So then , it is not without cause that Moses speaketh here , of the couenant that God made with his people , to the ende that his goodnesse and grace might bee chiefly knowen . And if this tooke place in the time of the Lawe , there is much greater reason that it should take place at this day . For our Lordes couenancing was not onely with  $\ddot{y}$  Iewes , nor for that one time onely : but when hee sent his onely sonne , then did hee shewe himselfe much more fully to bee our father and Sauiour than hee had done afore , and hee did it after as sweete and friendly a manner as could be , so as it is all one as if hee had euen opened his bowels vnto vs . Seeing then that God hath giuen vs his owne hearte in the person of our Lorde Iesus Christ , and we heare how Christ protesteth that hee will not henceforth call vs his seruantes but his friends , because hee hath imparted himselfe vnto vs so familiarly : I pray you must not the diuell needes haue bewitched vs , if wee bee not moued to yeelde our selues wholly vnto him , and to forsake our selues and all our owne affections : Therefore wh<sup>o</sup> wee feele any naughtinesse in vs that keepeth vs backe from seruing God , if wee finde any slothfulness in vs , if wee bee fallen too fast a sleepe in this world : then to waken vs vp , and to cause vs to magnify God , let vs also minde the couenant which our Lord hath made with vs .

Now hereupon Moses addeth , *It was not with your fathers that God made the couenant , but with vs , euen with vs that are all aliue at this day .* This sentence may haue a dubble vnderstanding . For it may be taken as though Moses made a comparison , to shewe the better that the people which liued at that time , might haue bin the more inflamed to serue God , because they had receiued more grace than their fathers . And for the same purpose also doth hee say in Exodus , I haue not imparted this name of mine to your fathers . God speaking there to Moses , telleth him that hee had not manifested himselfe so playnly to be God , vnto Abraham , Izaak , and Iacob , as hee did commaund to be done by Moses . Hereby hee meanch that the people ought to be  $\ddot{y}$  more attentue as now , because God reuizeth himselfe to them after an vnaccustomed manner . And so the meaning of this text might bee that God made not the lyke couenant with our fathers . True it is that God spake to his seruantes Abraham , Izaak , and Iacob , and instructed them sufficiently . And it is sayd expresly in the eighteenth of Genesis , Shall I hide

from my seruant Abraham , what I intend to doe vpon Sodom and Gomor ? No : for I know hee will teach his household my decrees , ordinances , iudgements , and lawes . Yee see here that Abraham did sufficiently instruct his household and that not after a slender fashion , but in Gods iudgements , statutes , and ordinances , so as it must needes bee sayd that hee had Gods lawe well printed in his heart . But yet for all that , it was a benefit not to be held skorne of , when God sent his Lawe to the people in two tables , and vouchsafed that there should bee wherewith to instruct them continually , and also that the same things should bee recorded for vs Iykewise . The thing therefore which wee may gather vpon this text is this protestation which Moses maketh to the people , as if hee should say : my friends , consider the benefit which God bestoweth vpon you this day , which ( verily ) hee bestowed not vpon our fathers . For hee gaue not them the lawe in writing as he hath done to vs , neither vttered hee things vnto the by percelmeale . True it is that he taught them sufficiently and as much as was requisite for their saluation : but behold , wee all this day are come a step higher than they were : and therefore ought wee to come the neerer vnto him , seeing that hee is so come downe vnto vs . That is Moses meaning if we take the text after the fore sayd maner .

Iykewise might a man say to vs at this day , that God hath not delt with our fathers as hee hath dealt with vs . And so meant our Lord Iesus Christ when hee sayd to his disciples , many kings & prophets haue desired to see the things that you see , and to heare the things that are preached vnto you , and yet haue not had their wishe . Seeing then that God of his infinite mercie hath vouchsafed to preferre vs before the Patriarkes and prophets : according also as it is sayd , that the Prophets serued more for our times , than for their owne : thereby wee ought to learne to resort vnto him , & to giue our selues wholly to his doctrine .

Howbeit if all things bee well considered : although the matter before rehearsed be very profitable , and that the same exhortation be oftentimes made in the holy scripture : yet if all the woordes be well weyed , Moses meant that God made not his couenant with those that had heard the Lawe at the first giuing of it fourth ,  $\ddot{y}$  is to say , not only with them ; but also with those that outliued them , and succeeded in their place after their decease . So to bee shorte , Moses intended to shewe here , that the Lawe was not mortall , to continue onely during the liues of such as had the first hearing of it : but that it was a doctrine which should continue in force and authoritie for euer . The Lorde our God ( saith hee ) made not his couenant with our fathers : that is to say , hee meant not that onely our fathers should bee his people , and so<sup>l</sup> to binde himselfe in such fort vnto them ,  $\ddot{y}$  his law should serue but for a fortie or fiftie yeeres : but hee hath made his couenant Iykewise with vs , and with those that were yet vborne when the lawe was

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John 15.15.

More. 13 176  
Lukes. 10. 24

Exod. 6. 3.

Gen. 18. 17, 19

giuen fourth . Although then that yee were not at mount Horeb , ne sawe the fire vpon the hill : yet notwithstanding assure your selues that your God did adopt you at the same time vnto himselfe , and comprised you lykewise in the couenant that hee made . Therefore it behooueth you to keepe his lawe , because it was set forth to last for euer , and to continue from age to age , and to be preached vnto the worldes end . That is the true and proper meaning of Moses . And hereof wee may gather a good lesſon : which is , that although we were not at the first setting abroad of the Gospell , nor sawe the things that are reported to vs of the lawe : yet must not Gods word forgoe his authoritie wth vs . And why ? True it is that Gods raising vp of Moses was a speciall prerogative to the people that liued in that time : but yet must not the authoritie of the Lawe bee impeached for all that : for it containeth Gods truth , which indureth for euer , and is not variable nor transitorie after the maner of men . It is sayde that men are lyke a flower or as the grasse y whichereth and dryeth away out of hand : but Gods truth endureth for euer . And this truth which is vchangable and vnuariable , is contained in the Lawe . True it is that the Lawe as concerning the ceremonies is quite abolished : but as concerning the substance of it , & the doctrine y which is cōteined in it , it keepeth his force for euer and neuer decayeth . Nowe let vs make that although wee were not in the time of Moses , yet is it not for vs to despise the things that are reported to haue bin done [at that time ,] or which are contayned in the lawe . And why ? For hee spake them to vs . Hee spake not onely to the multitude that was assembled at mount Horeb : but also generally to the whole worlde . Now if this bee verified of the lawe : much more reason is it that it should bee so of the Gospell . For as I sayd , the lawe , as concerning the shadowes and figures , is gone to decay : but in the Gospell there is no such lyke thing . For here our Lord maketh his newe and euerlasting couenant : it is a couenant that indureth from age to age [without ceasing .] What is to be done then , when the Gospell is preached ? Wee must assure our selues that the sonne of G O D is come into the worlde : not onely to teache those wth whome hee was conuerſant when he was a mortal man : but also to purchase them vnto Gods his father , and to call the world to saluation , by giuing his Apostles commission to found fourth their voyces through the whole worlde , that euen those might bee made partakers of his doctrine which neuer heard them : which doctrine wee also must receiue still at this day , as if Iesus Christ himselfe were still among vs , or as if the Apostles spake to vs with their owne mowthes . That (say I) is the thing which wee haue to remember vpon this place . And therefore let vs not make any alteration in Gods Church , or attempt to inuouate any thing in his worde , forasmuch as we knowe that hee will haue it to holde on continually in one equall course and trayne . For seeing hee hath giuen vs his Gospell , and stablished a certaine gouern-

ment in the time of the Apostles and in the primitive Church : it behooueth vs to come to the same , and to stay there . If wee doe otherwise : it is all onc as if wee would make Gods worde mortall and corruptible as wee our selues are . Wherefore let vs learne , that although the worlde bee variable , so as there bee turnes and returnes euery day , and there is not any of vs all which hath not a number of opinions running in his head : yet must wee not looke to haue the libertie to doe now one thing and now another . Why so ? For God hath not made his couenant with our fathers , but with vs that are alieue this day . Then let vs vnderstand that as long as wee bee in this world , God gouerneth vs here and theweth vs the way , to the end wee should not bee as wandering Pilgrims roming vp and downe , to gad after our owne lustes : but bee guided as it were by his hand . To be short , whereas Moses sayth here , *vs that are all alieue this day* : it serueth to shewe that men must not of all their life long inuent any newe lawe , nor haue one to day and another to morrowe . For why ? Our lyfe dependeth vpon Gods Lawe , and that ought to content vs : therefore let vs but onely profite in that , and haue an eye to the things that tend thereunto .

Furthermore , no doubt but that Moses vpbraideth the people here with their vnthankfulness , if they should not dedicate their liues to the seruice of G O D . As if hee should say , By what meanes lue wee ? Is it not because our Lorde hath placed vs in this world ? Againe , seeing that the lyfe which wee haue cometh of him , ought wee not to bestowe it in his seruice ? Ought it not to bee wholly consecrated vnto his wil : Thus then ye see how Moses toucheth vs such as runne alray and follow not Gods worde . But yet herewithall wee must beare in minde the thing which I haue touched afore : that is to wit , that wee haue not a doctrine of two or three dayes continuance : but that wee must bee confirmed in it as long as wee lue . When wee haue once receiued the things that are contained in y holy scripture : we must in deuer to profite in them : and to goe forewarde still in such wise , as wee may still growe in them vntill God take vs out of the world : assuring our selues that he will keepe couenant with vs , so as he for his part wil not bee vnfaithfull nor vnconstant , but steadfast in his purpose . Seeing that hee is so : let vs bee the lyke , and so long as wee lue , let vs haue none other respect but to streke to him , euen in such wise as hee theweth vs by his word . For wee must not goe about to knit and linke our selues to our G O D by our owne fancies : but looke as hee cometh to vs , so must wee goe to him , and when wee bee there , wee must beware that wee keepe vs there . Thus ye see what wee haue to gather vpon this text , that wee may bee the better disposed to receiue the instruction that shall bee giuen vs hereafter , concerning Gods Lawe and commaundements .

Nowe let vs kneele downe in the presence of our good G O D with acknowledgement of our

Leuit. 18. 5.  
Ezec. 20. 11.  
Rom. 10. 5.  
Gal. 3. 12.

Phil. 3. 12.  
Eph. 4. 15.

Ej 40. 6. 7. 8  
1. Pet. 1. 24.  
Psal. 103. 10  
Psal. 117. 2. &  
119. 90. 152  
155. 31. 1. Pet.  
1. 25.  
Psal. 119. 142.  
Psal. 146. 6.  
2. Cor. 3. 11.  
Eph. 2. 15.  
Col. 1. 14.  
He. 9. 10. 11.  
Mat. 5. 17. 18  
He. 8. 8. 9. 13

He. 8. 8. 9. 10.

Mat. 17. 5.

A. 2. 20. 13.

Mat. 23. 19.  
& Mar. 16.  
15. 16.

our faultes, praying him to make vs feele them better than we haue done, so as our whole seeking may bee to submit our selues vnto him, and hee may vouchsafe to reach vs his hand, not suffering vs to bee any more giuen to our owne fancies and affectiones, but that wee may magnify his goodnesse which he vseth towardes vs, and fare the better by it by yeclding him the obedience that hee deserueth: specially be-

cause hee hath vouchsafed to bring vs his lawe and declare it to vs, and hath not onely shewed vs the way how to liue well, but also vouchsafed to adopt vs to bee his children, and too shewe himselfe to bee our father and Sauour for our Lorde Iesus Christes sake. That it may please him to graunt this grace not onely to vs, but also to all people. &c.

## On Wednesday the xij. of Iune. 1555.

*The xxxij. Sermon, which is the second vpon the fifth Chapter.*

4 The Lord God talked with you face to face vpon the mountaine, out of the middes of the fire.

5 The same time I stood betweene the Lord and you, to shewe you the word of the Lord. For yee were afraid at the presence of the fire, and went not vp into the mount: And hee said,

6 I am the Lord thy God which brought thee out of the Land of Egypt, from the house of bondage.

7 Thou shalt haue none other Gods in my fight,



EE haue seene heretofore howe Moses tooke great payne to make the people perceiue the maiestie that is in Gods word, that they might receiue it with all reuerence. For although men protest enough that they be willing to serue God: (for euen nature drieth them thereunto:) yet can they not submit themselves to his word, notwithstanding that that is the true prooffe whereby to knowe whether wee be subiect to GOD or no. But therein appeareth the rebelliousnesse of the worlde. For albeit that they graunt that Gods word is to bee receiued without gainesaying: yet shall yee skarily finde one among a hundred, that humbly himselfe in good earnest, to yeelde it the authoritie which it ought to haue. And why is that? Because wee conceiue not the maiestie of GOD which is vttered there.

Yee see then that it is not for naught that Moses hath tolde vs so often heretofore, that Gods worde ought to beare such a maiestie towardes vs, as all creatures ought to quake at it. And now againe hee addeth another confirmation of the same matter, saying, *that God talked with the people face to face in the mount, out of the midst of the fire.* As if hee should say, yee haue now no cause at all to doubt, whether the doctrine that I deliuer vnto you bee of God or of men. For it is warranted enough and more than enough: God hath declared himselfe to you by visible and apparant signes, so as yee cannot but knowe that it is hee which spake to you. Now wee see Moses meaning,

But before wee goe any further, here a question might be put, how it may be sayd that God spake face to face, seeing that men cannot comprehend his infinite glorie: and with what eye can wee beholde Gods substance? Wee be so weakefighted, that if God should cast but one little beame of his brightnesse vpon vs, by and by wee should bee altogether dafled and confounded. Agayne, wee knowe how it is sayde that wee cannot beholde God face to face, vntill wee be renewed, which shall not be till the last day. For as now (sayth Saint Paule) 1 Cor. 13. 12. wee see but as in a glasse, and in parte, and darkly.

Moreouer hee sayth in another place, that as now the Gospell representeth Gods maiestie in such wise vnto vs, as wee may see him there: 2 Cor. 3. 15. but the lawe was darke, and there hung a veile before it, which hindered the fathers from knowing God in such sorte and so familiarly as wee doe nowadayes. But all this agreeth very well. For if the Lawe bee compared with the Gospell: it is certaine that the thing shall bee founde to bee true, which Saint Paule speaketh heere. For God declared not himselfe so familiarly at that time, as hee doth to vs by meanes of our Lorde Iesus Christ, who is his liuely image. Therefore at this day the great treasures of Gods wisdom are layde forth, so as GOD calleth vs to the kingdome of heauen, and sheweth that hee taketh vs for his children and heires: it was not so in the time of the Lawe. Agayne, although wee haue so great & familiar knowledge nowadayes: yet doth y thing stand alwayes true which I sayd. y is to wit, y wee see but in part. And why so?

Colo. 1. 15.  
Heb. 1. 2. 3.  
Col. 2. 3.  
Eph. 1. 5. 14.  
1. Thess. 2. 12.

why? For wee be not yet made partakers of Gods glory, and therefore wee cannot come neere him, but hee must be faine to reuile himselfe to vs according to our rudenesse and infirmitie. And albeit that God haue appeared to men euen from the beginning of the worlde: yet hath hee not shewed himselfe as hee is in deede; but according as men might be able to abide it. Therefore wee must alwayes come to this poynt, that God neither was known of the fathers, nor appeareth to vs at this day in his substance: but applyeth himselfe to vs, in so much as hee is faine to stoop to make vs perceiue his presence according to our abilitie.

Neuerthelesse it is not for naught that Moses saith here, *that Gods face face to face*. For hee meaneth that the people had not some glimmering or gesse onely, so as they might doubt or onely conceiue some opinion of him, but that they had an infallible warrant, so as they might conclude thus: here is our GOD, who hath so communicated himselfe vnto vs, as our faith ought not to be any more vncertaine, neither ought the doctrine that is set forth to vs in his name, to be any more debated in way of disputation. As whether it bee meere to bee receiued or no. And why? For God hath giuen vs a sure marke, which cannot deceiue vs, nor leaue vs in doubt that it proceeded nor from him. Thus wee see nowe the meaning of Moses.

Hereupon wee haue a good lesson to gather: which is, that if GOD viter nor himselfe in such stately manner as our lyking could asfoorde: we must allure our felues that his fo doeing is for our profite and welfare. For if wee consider our owne infirmitie, it will pull downe our ouerlusting whereto our nature prouoketh vs continually. For wee woulde bee inquiring of Gods secretes without ende or measure. And why? Because wee feele not our own vnableitie. Wherefore let vs magnify the goodnesse of our GOD for that it pleaseth him to haue regard of vs and of our rudenesse, and to hide his glory from vs least wee shoulde be overwhelmed by it. For as I sayd afore, wee coule not abide it, being so fraile as wee bee. And herewithall let vs vnderstande, that there is no excuse for vs, if wee yeelde not to GOD his due honor when hee shall haue giuen vs any euident token of his presence.

Therefore let vs not looke that God should come to vs in his inestimable glorie, that the heauens should cleaue a sinder, and that all the Angels of paradise should appeare to vs: But when our Lord sheweth vs that it is hee that speaketh, let that suffice vs, and let vs humble our felues out of hand. For if wee will needes bee slothfull in that case: it shall bee cast in our teeth that wee turned our backs vpon him when hee shewed vs his face. In dee le it is sayd vnto vs in another place, that men cannot behold Gods face without perishing. In so much that although hee shewed himselfe in such wise to Moses as is spoken of in Numery, so that he was familiar with him as with his friend: yet it is sayd that hee sawe no more of him but

onely his backe partes. But that is to shewe vs alwayes that wee must not presume to preace vnto GOD, so long as wee beare this flitthe about vs: wee must not think to attain so high. For if the very Angels of heauen vnder the shape of Seraphims, doe hide themselves when GOD sheweth himselfe: what shall wee doe, which doe but creepe heere on earth? But howsoeuer the case stand, yet will God condemne vs for our vnthankfulnessse, if we haue no lift to behold his face, and that the tokens of his presence which hee sheweth vs doe not suffice vs. About all things let vs beare this in minde, namely that the case concerneth our submitting of our felues as well to the lawe as to the Gospell. For it is there chiefly that God will be known of men to the ende they should worship him, simply receiuing whatsoeuer cometh out of his mouth. Whereupon then shall wee apply his saying of Moses: To this ende verily that whensoeuer the scripture is set afore vs, so as it is either preached or expounded vnto vs, or wee our felues reade it: this preface must serue to humble vs, that we may exalt God with all reuerence, and not adventure to reply against his worde, but tremble at it, as is sayde in the prophet Esay. For all that euer is contained in the holy scripture, is so thoroughly warranted vnto vs, as it may well be sayd that GOD hath talked with men, yea and euen shewed himselfe to them after a visible manner.

Nowe hereunto Moses addeth, *that he himselfe had bin as a mediator betweene God and men, because the people were afrayde and durst not goe vp into the mountaine*. Whereby Moses doth vs to wit, that the deliuering forth of the lawe by a mortal man, ought not to diminish the authoritie thereof. And why? Because the infirmitie of the people required it: that was their fault. And it is a text well worthe to bee marked. For wee doe alwayes seeke startingholes, that wee might despise Gods worde. In deede wee will not pretend it openly: but yet are all of vs so lowly disposed, that wee thinke our felues well at ease if wee can finde any color to say, Tuth I knowe not whether this bee Gods word or no, I cannot tell whether it speake to me or no, I wote not what condition is annexed to it. Thus wee see how the worlde striueth continually to exempt themselves from the obedience of Gods worde: and it is a very common excuse to say, yea, it is true that GOD ought to be obeyed, but yet for all that, they that preach are but men lyke our felues: and mult their doctrine bee hearkened to, as though they were men that came from heauen? Many men beare themselves in hand that this shoulde goe for payment, notwithstanding that they be rebels against GOD, or rather that they passe not at all to submit themselves to him and to his worde.

But wee haue an aunswere heere, wherewith to cut off the occasion of all this: which is, that whereas GOD sendeth his worde by the hand of men, hee doeth it in respect of mens default and infirmitie. Neuerthelesse hee ceaseth

Esa. 6. 3.

Esa. 66. 2. 5.

not to giue vs some marke of his glory, whereby his word is sufficiently known to be heauenly: insomuch that if the matter be ducly scanned; it appeareth that God hath warranted it thoroughly. So then, it is not onely for the auncient fathers, that Moses spake: but this warning is directed to vs also: that is to wit, that although men be appointed as messengers to preach Gods worde to vs, yet ought not that to diminish the maiestie thereof any whit at all. And in deede wee doe misconfider our owne frailetie, when wee desire that God should worke miracles dayly: nay verily wee cannot tell what is meete for vs. For as touching miracles, there haue bin enow wrought already for the warranting of the truth as well of the Lawe as of the Gospell, that wee might bee fully certified of them. Yet notwithstanding it is expedient for vs at this day, that God should send vs men like our selues, with commision from him to teach vs in his name and in his stead, as one that allureth vs to him with all gentleness and courtesie. Thinke we that wee were able to abide his presence, if hee should come to vs in such sort as hee is in deede? Alas no: there were no shift for vs but wee should bee all consumed. If God should speake in his strength: wee knowe how it is sayd that it would make the very rockes and mountaines to melt: and could we that are as feeble as any thing may bee, bee able to outstand such force, that it should not thunder downe vpon vs and destroy vs? Therefore let vs marke well that when God ordeined that his word should bee preached vnto vs, and that wee should haue it in writing, therein he applied himselfe to our weaknesse, dealing with vs as if himselfe were a mortal man, to the intent wee should not be afraide to come vnto him, but be drawn to him with all gentleness. Againe, how highly doth hee honor vs, in that it pleaseth him to choose men of no reputation among vs, to represent his person and to speake to vs in his name? For what could hee giue more to the Angels of heauen? Could hee giue them a more honorable charge or office? Seeing then that hee vouchsafeth to set men in so noble and excellent a room, as to beare abroad his word: therein hee sheweth how great his goodnesse is towards vs, namely that it is more than fatherly.

And on the other side, hee tryeth our humilitie. For if hee thundered from heauen, if hee appeared visibly vnto vs, if the Angels came downe vnto vs: it were no maruell though men beleued his worde. But when both great and small embrace the order that hee hath set in his Church, that is to wit, when they obey his worde that is preached vnto them: that is a good tryall of our faith. Neuertheless, let vs still come backe to this, that God hath shewed himselfe sufficiently to men, so as wee haue no cause to doubt of his worde, or to stande scanning from whence it came. For wee bee sure enough of his will, if wee bee not willfull in resisting the signes that hee hath giuen vs. Thus yee see what wee haue to gather vpon this sen-

tence of Moses, where hee saith that the people durst not goe vp into the mount, by reason of the feare which they had conceived. And although wee in these dayes would not refuse that God should speake vnto vs: yet if all things bee well considered, it would not bee for our profite. And therefore let vs vnderstand, that Gods vsing of mens seruice in that wise, ought not to diminish the certentie of our faith.

It is sayd consequently, that God taught the people, saying: *I am the Euerlasting, thy G O D which brought thee out of the lande of Egypt. Thou shalt not haue any other God in my sight.* Here to keepe the people of Israel in awe, G O D telleth them that the knowledge which they haue of him, ought to keepe them aloofe from all superstitions. For it was not to bee maruelled at, that the heathenfolke had idols, and went wandering after their owne errors and fancies. Wee must vnderstand that it is mans propertie of himselfe, to doe so. It is pitie to see howe much wee be inclined to vanitie. Wee neede not to goe to schoole to learne to bee deceiued: for euery of vs is clearely great enough in that case. To bee shorte, wee goe alwayes forward to eull, yea euen vnder colour of good: insomuch that in stead of seruing GOD, there is nothing in vs but corruption and idolatrie. Therefore the Heathen had their diuertities of superstitions: for euery man might forge what hee would of his own braine, and in the meane while the liuing GOD was let alone of all men. And why? For hee was not so gracious to the whole worlde, as to shewe himselfe to all men. And so, men became brutish, but that was for want of teaching. Neuertheless, that excited them not for they bee still guiltie before G O D. Moreouer, the fountaine from whence idolatrie springes, is the vnthankfulnessse and lewdnesse of men in that they forsooke the liuing GOD of their owne accord.

And when the worlde was once grown out of kinde (as I haue sayd afore,) the wretched Paynims ran astray lyke blinde folkes: for they had no light to shew them the way of saluation. Now here GOD chargeth the people of Israel with rebellion, if they helde not themselves to the lawe that hee gaue them. And why? For *I am the Euerlasting, thy God.* When as he sayth, *I am the Euerlasting:* it is an excluding of all the Gods that haue bin inuented by men. As if hee should say, there is but onely one Godhead, and that is in mee. Therefore it is to bee concluded, that such as knowe mee and yet doe turne away to idols, cannot excuse themselves, but y they haue wilfully forsaken y liuing God.

And whereas hee addeth *that hee is the God of that people:* it is to shewe that hee had declared himselfe sufficiently. As if hee should say, I haue should you out from all other men: You see how all other men goe wandering astray, and that is for want of guiding and direction. But I haue chosen you for my people, and giuen my selfe vnto you.

Seeing then that I am your G O D: holde your selues henceforth to mee, or else ye shall be  
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lesse excusable than the Heathen. Your punishment must needs be double, yea and a hundred fold grievouser than theirs, because ye shall have falsified your faith which ye have plighted vnto me, and broken the Couenant that I haue made with you.

He alledgeth yet furthermore the fauour that he had shewed to the people, saying *That he had brought them out of Egypt, from the house of bondage.* Whereby he meaneth that he hath bounde the people in such wise vnto him, as they can not start away, but they must deserue to bee still punished. For inasmuch as they shall haue forgotten their deliuerance: their vnthankfulness shall bee double. Seeing they had bene redeemed by the hand of God: it behoued them to giue ouer themselves wholly to the seruice of him that was their Redeemer. And he termeth Egypt *the house of bondage* purposely, to make the people consider thoroughly in what plight they had bene there. For we see that they which sighed and cried out when they were oppressed with such violence and tyranny as wee reade of in Exodus: desired to returne thither againe as soone as God had deliuered them. And whereof came that, but that they remembered not their oppression any more, and the diuel stopped their eyes, that Gods grace might not bee esteemed among them as it deserued? This is the cause why Moses termeth Egypt *the house of bondage.* In the end the commaundement is added, that the people *should not haue any other gods before his face,* whom they ought to account for their God.

Now let vs apply all this doctrine to our own vse. First of all whereas he saith, *I am the Euerlasting:* let vs learne to weigh this saying in such sort, that seeing Gods Maiestie is appeared vnto vs, wee imagine not any other Godhead. For God cannot abide any companion. If the Sunne doe darken the light of all the Starres: is it not reason that when God sheweth himselfe, all men should worship him, and that all the glorie that was before should be then as it were vtterly defaced? Yes: and therefore is it said by the Prophets, that when the Lord reigneth, there shall bee none other light but his: inasmuch that euen the Sunne shall be dimmed, and the Moone bee turned into darknesse. This serueth to shew vs, that if wee mingle any of the fantasies of our owne heads with God: it is a diminishing of the right that belongeth vnto him. For he can not away with any companion. Therefore this word *Euerlasting* must driue all fantasticalnesse from vs, that wee take not leaue to imagine one thing or other. Let vs be contented to haue the onely one God, & let him suffice vs. And for the same cause also is it said, that when our Lord Iesus setteth vp his seate in the world, then shall the idols of Egypt fall downe. Now this text belongeth to vs. For like as Moses saide to the people of olde time, The euerlasting hath appeared vnto you, and therefore you must driue away all idols frō among you: so now, seeing that God hath declared himselfe vnto vs in the person of his onely sonne, it is meete that all idoles should downe. Wee knowe that the Countrie of Egypt was full

fraught with them aboute all the rest of y world. Now then whereas we were plunged in lyes & darknesse before, & had an infinite number of idols: all those things must melt & vanish away, when as God telleth vs that hee is the Euerlasting. And whereas moreouer he termeth himselfe our God: it is to acquaint vs with him, that wee may knowe his Maiestie after a louing fashion. For if God should speake but onely of his euerlastingnes and of his being: we should for y most part be vtterly abashed. True it is, y this were sufficient to condemne all our dotages: But yet for all that, so it falleth out, that wee can not be properly instructed thereby to our owne vse and profite. Therefore when God hath once shewed vs that he onely is to be worshipped and honoured: then must he also come to vs after a gentle and familiar maner, that wee may feele him to bee our father and maister, and knowe that his will is to make a couenaut with vs, to the intent that wee should sticke to him. This is the thing that is meant by the title that is attributed to him in this text, as if he should say, I come not onely as the euerlasting to make thee afraide: but therewithall I am also thy God, I haue chosen thee to my selfe, I intend to haue thee for mine heritage. Now then wee see howe G O D authorizeth his Lawe, to the intent wee should receiue it with all reuerence and lowliness: and yet therewithal vouchsafeth to make it amiable, to the end wee should taste of it, and take pleasure to submit our selues to it, and suffer our selues to bee ruled by the doctrine therein contained. And so to bee short all excuse is bereft vs, if wee honour not our God nowe adayes by renouncing all superstitions, and all things that are contrarie to his seruice. Why so? Because the titles which he attributeth here to him selfe to holde vs in awe, ought to drawe vs vnto him. When as he speaketh of his soueraintie ouer vs, and saith he is our God: that ought to make vs to taste of his fatherly goodnesse. And both of them are contained here. Wee see then that there remaineth no more to doe, but to hearken to the things that are tolde vs in Gods Lawe, and to hold our selues simply to the same. And that is y cause why he vprayded the people of Israell, that they neither loued him nor feared him. If I bee thy God and maister, where is thy feare? And if I bee thy father, where is thy loue, saith hee by his Prophet Malachie? No doubt but the Prophet hath an eye to the thing that Moses toucheth briefly here. For when God nameth himselfe the euerlasting: it is to the end we should yeeld him the reuerence that is due to him. And whereas he nameth himselfe the God of that people: it is to the end to winne them by friendlinesse, and to shewe them that seeing he had chosen them, it was good reason that they should put themselves wholly into his handes. Nowe if it were so vnder the lawe: it agreeth much more to vs nowe adayes. For although God haue vouchsafed to bee as it were abased in the person of his onely sonne: yet notwithstanding he continued still in his glorie, and it was no abatement of the highnesse whereof

Exod. 2. 23.  
& 14. 12. &  
17. 3.  
Num. 14. 3. & 4

Ezec. 1. 10.  
Ezech. 2. 7.

Esa. 19. 1.

1. Tim. 3. 16.

Deut. 4. 20.

Mal. 1. 6.

Phil. 2. 7.

mention is made here. The abusing of our Lord Iesus Christ, was an infallible euident of the mercie of our God: but yet howsoeuer it were, it ought not to make vs to despise him. For it was Gods wil to draw vs to his infinite glory by that means, to the intent y<sup>e</sup> we should worship him seeing he came down after y<sup>e</sup> fashion vnto vs. Iustly then may he vpbraid vs now adays, that we be vtterly vnexcusable, if we doe not both feare him and loue him. For he sheweth himselfe to be both our God and our maister. Where then is our feare, if we make none account of his commandements, but see so hard heard at his threatenings, as to flight by them, and to goe on stil in euill deedes, & to make but a mocke of it though he shew himselfe to be our iudge and call vs to a reckening? Where is the reuerence that we owe to our God? For if it were a mortall creature, we would stand in more awe of him than we do of the liuing God, who hath all superioritie over vs. Again, it is not ynough for vs to feare God after a silluith manner, as by constraint: but our feare must be matched with loue. And for the same cause he nameth himselfe our father. Yea and wee haue to note, that in shewing himselfe to be the GOD of Israel, vnder that saying he meane to be our Saviour also. Thou art our GOD (sayeth the Prophet Abacuc) and wee can not perish. Nowe then, let vs beare these titles well in minde, for they belong to vs, that is to say, they ought to serue for our instruction at this day, when the Maiestic of Gods appeared in our Lord Iesus Christ.

Abac. 1. 12.

1. Tim. 3. 16.

And herewithall wee must also note what he addeth concerning the fauour that he shewed to his people. *I haue brought thee (saith he) out of the land of Egypt.* Of a truth God meane hereby to bind the people of Israel to him most specially about al other nationes. And that is the cause why hee maketh expresse mention of their deliuerance. Neuertheless, when God speaketh, we must bethinke vs of all the benefites whereby he hath bound vs to himselfe, which are infinite & inestimable. But yet must we taste of them after our abilitie, and apply all our vnderstanding to them, and foras much as wee see that wee come short, we must straine our selues the more, to know at leastwise so much by them, as may teach vs to feare and loue our God. Doeth God then speake? We must first consider, that it is he which hath created and fashioned vs: and therefore wee be his. Loe here a benefite that is singular ynough already. Were there no more but his setting of vs in this worlde and his maintaining of vs here: could wee recompence it as wee be bound to do, though euery of vs employed himselfe to serue him to the vttermost of our power? No: But yet further when we behold y<sup>e</sup> recordes of his loue which hee giueth vs both aboue and beneath, as that he hath made the world for our sakes, that he hath ordained and appointed all things to our vse, that he hath printed his image in vs to the intent wee should be immortal: and that he hath prepared a better inheritance for vs than this transitorie life: when we see al these things, must it not needes be that wee be worse

Gen. 1. 28.  
Psal. 8. 7.Gen. 1. 26.  
27. & 9. 6.  
Heb. 9. 15. &  
11. 16.  
1. Pet. 1. 4.

than blockish, if we be not rauished with earnest affection to worship our God, and to vowe and dedicate our selues wholly to him? Yes: but besides this, we must bethinke vs of all the good turnes which God hath done vs, as well in general as in particular: and then must we confesse with Dauid, Lord, when I thinke vpon thy benefites, behold, my wit is plundged as it were into a bottonlesse pit: yea they hee moe in number than the haire of my head, as it is said in the fourth Psalm. Again, when wee haue acknowledged how much we be beholden to our God generally: let vs also consider the benefites that euery of vs haue receiued at Gods hand particularly. And whereas it was saide to the people of Israel in olde time, *I brought thee out of the land of Egypt:* let vs consider whence our Lorde deliuered vs, when he vouchsafed to admit vs into his household and Church. For we are Adams childre, by nature curst, heires of death, altogether sinfull, and consequently must needes be lothsome to our God. Let men like of themselves and glorie of thomselues as much as they list: yet notwithstanding this is their pedigree, this is al their nobilitie, namely y<sup>e</sup> hee Satans bondslauces, that they haue a sinke of sinne and corruption in them, and that they haue nothing but Gods wrath and curse hanging ouer their heads: and to bee short, that being banished from the kingdome of heauen, they be deliuered vp to all mischiefe and woe. But our Lord hath deliuered vs from these things by the hand of his sonne, he hath not sent vs a Moses as hee did to the people of olde time: nay he hath not spared his only sonne, but hath deliuered him to death for vs. Seeing then that we be rauished with so deare and inestimable a price, as is the holy blood of the sonne of God: ought wee not to giue our selues wholly vnto him? Fu.thermore if Egypt were termed a house of bondage: I praye you what is it when y<sup>e</sup> diuell holdeth vs in his bondes and vnder his tyrannie, so as we haue no meanes to scape death, but are that out from all hope of saluation, and God is vtterly against vs? Seeing wee bee deliuered from all these things, is it not a much more excellent deliuerance, than that which Moses here speaketh of? Yes: and therefore wheras it was saide to the people of olde time, that GOD hath brought thee out of the lande of Egypt: nowe it is saide that we be not our owne, as saith Saint Paul in the fourteenth of the Romances, and also in the seventh of the first Epistle to the Corinthians. Wee be not our owne: the faithfull must not take leaue to doe what they list, nor to liue euerie man after his owne liking. And why? Bicause our Lorde Iesus Christ dyed, and is risen againe to raigne both ouer quicke and dead. Then is it good reason that Iesus Christ shoulde be Lord of life and death, seeing he spared not himselfe when our redemption & saluation were to be wrought.

Psa. 40. 6. 13

Rom. 5. 14.  
Eph. 2. 3. 12.  
1. Co. 15. 12  
A. C. 16. 18.  
2. Tim. 2. 26.Eph. 1. 12. &  
4. 18.

Rom. 8. 3. 2

1. Pet. 1. 9.

Ro. 14. 7. 8. 9  
1. Cor. 7. 20.  
24.Eph. 1. 13.  
Eph. 1. 10.  
shoulde



John 1. 29.  
2. Tim. 4. 9.  
10. & Rom.  
5. 10. and  
2. Cor. 5. 19.

should bee of his flocke. True it is that hee is the Lambe without spot which wypeth away the sinnes of the world, and that he hath offered himselfe vp to reconcile men vnto God. But yet for all that, we see a great number of people that are let alone, against whome the gate is shut, and G O D doeth not graunt them the grace to bee enlightened by faith as wee bee. And therefore let vs marke well that seeing the Gospell is preached vnto vs, and wee haue there a warrant that the sonne of God will make the redemption auailable in vs which he hath once wrought, and cause vs to inioye the benefite thereof: wee must learne that our thankes-lesse will bee the shamefuller, if wee doe not our indeour to giue our selues to our God, who hath bounde vs to himselfe after that sorte. If the vnbeleeuers play the loose Coltes, and overshoot themselves in their superstitions, and in wantonnesse of life: well, it is because they haue no bridle, he hath not reyned them backe as he doeth his household folke. Wee see the horrible confusion that is in Poperie: but yet there is not any doctrine to plucke men backe to God: nay rather, that doctrine which is there, doeth drawe them quite and cleane from him. And we see that the duell hath gotten such footing there, that all is full of trumpet and illusions, and the living God is quite forsaken. And so ye see that there is a horrible confusion. But as for our part, seeing that God draweth vs to himselfe, is it not a straiter bond to make vs to linke in thoroughly with him, and to holde our selues vnder obedience of the doctrine that is set forth to vs in his

name? Yes: and therefore let vs learne to stickelike so to our God as wee may renounce all that euer wee can imagine of our owne head: and let vs consider that it is not for vs to swaue one way or other any more, or to be tolled too and fro in any wise, abusing our selues that there is but onely one God, who will possesse vs, yea and possesse vs in such wise, as his honour bee not taken from him and bestowed vpon creatures, and that he watcheth ouer vs to the end wee should knowe that it is onely he on whom wee ought to call, and to whose grace wee ought to repaire for succour. And finally forasmuch as it is his will to haue and accept vs to bee of his household: let vs walke as in his presence and in his sight, and that in such wise as wee worshipping him as our onely God, not onely with Ceremonies and outward protestation, but also in our hearts, as they that knowe that his seruice is spirituall, and to be short, let him possesse both our bodies and our soules, that he may bee thoroughly glorified in all respects.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faulces, praying him to make vs feeble them better, that it may leade vs to true repentance to be mortified more and more, so as our wicked lustes may be cut off, and wee be wholly giuen to feare and honour him: & that forasmuch as wee can not serue him thoroughly as he deserueth, so long as we be hild downe vnder the infirmities of our flesh: it may please him to vphold vs, vntill hee haue clothed vs with his own rightousnes. And so let vs all say, Almighty God, &c.

## On Munday the xvij. of Iune. 1555.

*The xxxij. Sermon, which is the third vpon the fifth Chapter.*

8 Thou shalt not make thee any grauen image nor the likenesse of anye thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth.

9 Thou shalt not bow downe to them nor worship them. For I am the Lord thy God, a ielous God, visiting the sinnes of the fathers vpon the children, euen vpon the third and fourth generation of them that hate mee:

10 And shewing mercie in a thousand generations, to them that loue mee and keepe my commandementes.



As much as men are so inclined to corrupt Gods seruice with wicked superstitions: God is faine to threaten them, that they may bee helde vnder as it were by force, or els their fondnesse would carie them away to surmise of God, contrarie to that which may beseeeme his Maiestie. And this is a verie notable point, as I haue touched heretofore. For in as much as the peo-

ple of Israel knew the living God: it may seeme to bee as it were needlesse to forbid them to make any image. Howbeit by reason of our cursed inclination, it was behoofefull that this forbidding should bee added as strait as wee see it here. And it is well for vs that it is so. For this sinne is rooted as it were in our verie bones: in so much that if God wolde vs not that he cannot away with idolatrie, and that he wounded vs not with that threat: there is none of vs all which

would not forge infinite idols to himselfe, and by that meanes the honour of y<sup>e</sup> liuing God should be conuiced ouer vnto our own imaginations. Wherefore let vs marke well, that here wee be conuincid to haue a froward and curf'd nature which draweth alwaies to superstition, and that it is requisite for vs to bee restrained after a violent maner. For of our owne will wee can neuer serue GOD so purely, as to imagine nothing of him but as may befecme him. And herewithall wee see also wherunto our good intentes serue vs. For if there bee any thing wherein men may excuse themselues, by imagining that they doe well: it is in forging of idols. For to what end do they make them, but to serue GOD, that they may bee stirred vp to the greater deuotion, and be the surer that God will graunt their requests? Therefore by this meanes men might shroude themselues vnder colour of good intent. But we see on the contrarie part, that God abhorreth it: we see howe he vttereth the grieuous sentence of condemnation, against all such as proceede to behaue themselues so after their owne imagination. They may well ynough say, (and so it is in deede) that their meaning is, to serue God. But what for that? He accepteth no such seruice, but rather curseth it and vtterly misliketh it, & that iustly. For (as I haue shewed afore) it is a disguising of his Maiestie, to make any visible image vnto him. Therefore this text teacheth vs to forbear to doe the things that seeme good to our selues, and specially that when Gods seruice cometh in question, we must not attempt any thing vpon our owne head, but in all simplicitie followe that which he ordaineth by his woord, wout putting any thing at all thereto. For looke how soone wee sware neuer so little from that: alledge wee what wee can, and set wee neuer so good countenance vpon our case: God will not faile to punish vs. For this threatening of his is not in vaine where he saith, *That he is a ielous & angrie God, which visiteth the wickednesse of the fathers vpon the Children.*

Ye see then how there are two pointes for vs to remember in this text. The one is, that forasmuch as we be naturally too much giuen to idolatrie, wee must alwayes set this threaten of God before our eyes, that wee take not vpon vs to mingle any thing with his woord, or to deuise any worshipping of images, but serue God purly according to his owne nature, and not after our owne fantasie. Let that serue for one point. The other is, that we must consider, that we must not pretend our owne good intentes, to iustifie the things that we our selues haue inuēted: but contrariwise beare in minde, that the chiefe seruice which God requireth, is obedience.

But now let vs come to the wordes that are set downe here. First God saith, *I am thine everlasting God, yea euen the strong or rather mightie God.* Here againe he setteth himselfe against idols. For we haue seene heretofore, that to correct superstition, he did set himselfe forth in his Maiestie. And surely Gods manifesting of himselfe, is to bereaue men of all excuse. So long as we knowe not the true Religion, no nor can dis-

cerne which is the true God: it is no maruaile though our wits runne at rouers, and we gad vp and downe without any certaine stay, so as we be euer straying. But contrariwise, when God hath once shewed himself vnto vs, & giue vs knowledge of his trueth: it is good reason that all our owne dotages should sinke, and that wee should stiecke to the thing that wee knowe. For this cause God repeateth the matter, how he had declared himselfe to the people of Israel, and chosen them to himselfe of purpose to gouerne them, euen by his Lawe which is now published. And he termeth himselfe expressly a *ielous* or *angrie God*: for the Hebrew word that is placed here, betokeneth both twaine. And although he call himselfe God here: yet the word that he vseth cometh of strength. Now then whereas he termeth himselfe *ielous*: no doubt but his meaning is, that he cannot abide the violating of his honour, or that men should rob him of that which is his owne, to giue it vnto creatures: he is not so patient as to suffer such treacherie. And therefore although Gods honour be not so greatly regarded of vs as it deserueth: this argueth not y<sup>e</sup> he neglecteth it: for in the ende we shall finde that he hath not forgotten himselfe; but that he will maintaine his glory, accordingly also as he declareth thorough out the whole holy scripture.

Truely, if we had but one drop of good reason, we would be ielous ouer the honour of our God, so as we should neede no incouragement thereto, but rather should in deuour to performe this saying of the Psalme, that the zeale of him should euen consume vs, and we should be so set on fire within, that whensoever we sawe his Maiestie dishonored or lightly esteemed, we should feele as it were a burning fire within vs. But what? We be nice in maintaining our own honor but in the meane while we suffer Gods honour to be trode vnder foote, and to be scoffed at, and to be made sport of, or rather to be rent in peeces, when the world giueth it selfe to idolatrie. Howbeit, for as much as we doe not our dutie: our Lorde hauing cast vs in the teeth with our lewdnesse and vnthankfulnesse, must be faine to shewe vs, that although we haue bin lasie & negligent, yet will not he faile to haue such a zeale as is requisite for the maintenance of his honour, so as he will be reuenged of men for defacing of it after that maner.

And to the end we should know that God being ielous of his honour, is also well able to punish idolaters: he vseth that name of his which betokeneth strength or mightinesse, as I haue declared already. And it behoueth vs to ioiync those two wordes together. For Moses meaneth the same thing that is better expressed in the Prophet Nahum where he saith, *The Lord is a ielous God, a God of vengeance, a God that punisheth such as haue offended him, a God that watcheth ouer his enemies, a God that wil come with whirlwind and tempest.* The Prophet vseth this manner of speache, that God is ielous, that is to say that he forgetteth not himselfe, ne shutteth his eyes when men despise him, but marketh euery whit of it, and inregretteth it be-

Num. 14. 30  
Leuic. 10. 30

Psal. 69. 100

1. Sa. 15. 32.  
Ecclie. 4. 17.

Nahum. 1. 3

fore him, and they must come to account for it. And having spoken of the saide disposition, that is to saye, that God will maintaine his honour: hee sheweth immediatly that hee hath wherewith to doe it, and that he is armed with power to punish his foes, so as they cannot scape his hande. That is the cause why hee speaketh of whirlwind and tempest: that is the cause why he speaketh of vengeance: in so much that if God seeme to dissemble things for a time, yet hee hath an eye to his enemies, and will in convenient season make them to feele with whom they had to doe, and that they prouoked the liuing God. Nowe we see what Moses meant here: that is to wit, that God setteth great store by his own honour: and y although we beare our selues in hande that wee shall scape vnpunished when wee haue violated his seruice, or by any meanes corrupted it: yet notwithstanding hee will shewe that hee hath not forgotten himselfe, and that he will maintaine himselfe. Marke that for one point.

Besides this, hee is also mightie to put the same ielousie in execution. He is not like mortall men, which are angrie and colerike when dishonor, dishonestie, or wrong is offered them, but yet are notable to doe as they woulde. God is no such a one: for hee is armed with power to confounde all his enemies. In deede we must not imagine any humane affections in

God, that hee shoulde bee moued as wee see that men bee. There is no wrathfulnesse in God. But forasmuch as wee cannot conceiue him as hee is: hee is faine to apply himselfe to our rudenesse. Therefore when soeuer the scripture speaketh of anger, of wrath, or of indignation: it is not for that God is inclinable, or for that hee resembleth vs, or for that hee is moued thereto: [no,] he standeth alwayes at one stay, and there is not so much as any litle ouershadowing in him, as saith S. Iames, who vseth the same similitude to shewe that there can bee no change in his being. Howbeit forasmuch as wee conceiue not Gods iudgements and threatenings, but by the termes of yre, anger, wrath, and indignation: therefore doth the holy scripture speake so of him. Wherefore let vs marke first of all, howe GOD hath shewed vs in this text, that it is a dreadfull thing to fall into his handes. And specially that if we corrupt the purenesse of his seruice with our wicked inuentions, and will needes attempt what soeuer our owne braine deuyseth: we shall feele with whom we haue to doe, and that he is too great a Lorde for vs to dally with after that fashion.

Moreouer God thinketh it not ynough to threaten the parties themselues that turne away from this Lawe through their idolatrousnesse: hee thinks it not ynough to tell them that hee will punish the persons themselues: but hee extendeth his vengeance euen to their issue also. *I am (saith hee) a zealous God which visiteth the sinnes of the fathers vpon the children, vnto the third and fourth generation.* It shoulde seeme at the

first blush to bee vnseemely for Gods Iustice, that hee shoulde punish the children for the offences of their fathers and mothers. And besides that it is vtterly against naturall reason: wee see what is saide of it in the prophetic of Ezechiel: namely that the partie which sinneth shall beare his owne burthen: so as the sonne shall no more beare the sinne of his father, than the father shall beare the sinne of his sonne. This text then may seeme somewhat rough and sharpe, yea and to deface the vprightnesse and equitie that is in God: for sinne craueth his wages, that is to say the death of him that committeth it. Why then shoulde hee dye which is guiltlesse? Again, although this reason were not so euident: yet doeth the holy scripture auowe, that God telleth vs hee will not punish the guiltlesse children for the sinnes of their parentes. Yea and hee rebuketh the Iewes for this blasphemie which ranne in their mouthes, whereof they had made a common prouerb: Our fathers haue eaten sower grapes, and our teeth are set on edge with it: Gods handling of vs thus rigorously is not for any fault of our owne committing, for wee haue liued as wee ought to do: but he ouer reacheth vs with the sinnes of our fathers. After that manner did the Iewes grudge against GOD. But hee sweareth that such blasphemie shall take place no more.

Nowe if all bee well considered, there is no contrarietie at all. For in the saide texte of Ezechiels, GOD meant nothing else but that those whome hee punished coulde not alledge innocencie, nor saye hee did them wrong in vsing rigour against them, but that euery one of them shoulde finde themselves guiltie, so as hee himselfe shoulde bee iustificed, and they well perceiue that hee went not beyonde measure and reason. And this is verie certeine. For although GOD punisheth the children for their fathers sakes: yet ceaseth hee not to bee righteous in such chastisements. For if the children bee well examined, they shall finde themselves guiltie on their owne behalfe: yea (say I), euen though they were but newly borne, and had neuer done any open fault that were knowne to the worlde. For what manner of offspring are wee? What bring wee with vs by nature but vtter naughtinesse? Yee see then that euen infantes are sinners aforehande: they bee condemned before GOD being yet in their mothers wombes. The euill is not yet perceiued: but yet for all that their nature is sinfull and forwarde, they haue a secret seede within them, and they bee already in condemnation, because of the originall sinne that is come from Adam vpon all mankinde.

Nowe seeing that the litle babes are not exempted from the wrath and curse of GOD, in so much that if hee punisheth them it is not without cause, neither can men saye but that hee proceedeth alwayes vprightly as a good Iudge: much lesse canne they that are men

Ezech. 18. 19

Ezech. 18. 22

Deu. 32. 39.

41.

Iam. 1. 17.

Hebr. 10. 31.

Rom. 5. 14.

Eph. 2. 3.

men growen auowe themselves to be innocent, but they shall much rather be founde guiltie. And so as concerning Ezechiels purpose, it is an euident matter that God punisheth not the guiltlesse children for their fathers sakes: for there is fault to be founde euen in them also.

Furthermore where as hee saith that hee punisheth the sinnes of the fathers vpon the children: let vs marke howe that is done, and then will this doubt be yet better discouered. First of all we knowe that God is not any thing indetted vnto vs, and that if hee doe vs any good, it is of his owne free goodnesse, and not for that hee is bounde vnto vs. Nowe if he list to vse rigour towards vs, hee may leaue vs all in condemnation as those that are there already. Let God but onely withhold his mercie, and stewe himselfe as a iudge to the whole worlde, and what will become of it? Wee see all forlorne, there is no remedie for vs, both great and small, fathers and children, I say all of vs without exception are damned euerychone, if God drawe vs not out of the cursed case wherein wee be, yea and that hee do it not of his owne free bestowed goodnesse, without being bound therevnto. Now then seeing that God might destroy vs and cast vs all away: is he to be blamed, is there any fault to be founde with him, if it please him to vse his goodnesse and mercie towards some, and to call them to him, and to deliuer them out of the bottomlesse pitte wherein they bee? No. For our eye must not bee spitefull because hee hath pittie vpon his creatures. And although hee vse not like courtlesse towards all men: yet doth it become vs to keepe our mouths shutte: yea and sometimes againe wee ought to open them wide to confesse that all his doings are in vprightnesse and equitie, though they surmount our capacite. For wee cannot alwayes perceiue why God dispofeth so of men: but our prating must bee put downe, and wee must learne to reuerence God in his iudgements when they bee too high and too secret for vs to attaine to. How soeuer the case stand, let this stand for a generall rule, that God might let vs alone in the destruction wherein wee be if he thought good, and that by that meanes all the worlde might perish: but forasmuch as it pleaseth him to shewe himselfe pittifull and gentle, not towards all, but towards one part of them, therefore putteth he a difference betweene the one and the other. And there vpon hee leaueth whom he listeth in their owne cursednes wherein they were borne.

Nowe if it bee demanded why GOD vsfeth mercie after that manner towards the one sorte and rigour towards the other: truly the first cause thereof is vnknowne to vs, and wee ought not to bee inquisitive of it. And why? for it becommeth our wites to be locked vp and imprisoned in that behalfe, and wee ought to confesse that God hath free power to choose whom he listeth and to cast away the rest. But howsoeuer the case stande, hee maketh this promise to the faithfull, that hee will haue mer-

cie vpon their children: and that as hee hath begunne his mercie vpon the parentes themselves, so hee will holde out with it continually vnto a thousande generations. Wee see nowe that there is some cause why God hath pittie vpon the one sort rather th. vpon the other. Againe on the contrarie part, he threateneth the vnbeleueers that he will curse them, not onely in themselves, but also in their rase, and in those that shall spring of them.

But nowe let vs come to the mercie that God graunteth, and to the punishment that hee extendeth. His blessing of the faithfull folkes children, is not in riches, in health, and in all other such things, or in making them to prosper to the worlde ward: Those are not the greatest blessings which God graunteth: that is not the ende which hee begetteth at: but rather the mercie that hee sheweth them, is that hee gouerneth them by his holy spirite, that hee giueth them the badge of his adopted children, and that he correcteth them and purgeth them from their sinnes, to fashion them againe after his owne image. Yee see then that the mercie which God extendeth towards the children of the faithfull, is that hee suffereth them not to abide in their owne corruption and naughtinesse, but reformeth and ruleth them by his holy spirite. This done, hee proceedeth yet further, and maketh them to prosper, euen in this worlde, vntill the full measure of his mercie bee heaped vpon them, that is to wit, till he haue taken them vp into his heauenly kingdome, and there giuen them euermourning life.

On the contrarie parte, whereas hee punisheth the sinnes of the fathers vpon the children: it is as much to say, as hee letteth their offspring alone in the lame plight that they bee in. There is a wicked man, there is a despiser of GOD, there is an hypocrite, there is an vnbeleuer: well may hee haue children, but God careth not for them (as yee woulde saye) and taketh them as straungers: and forasmuch as hee acknowledgeth them not to bee of the number of his, hee touchsafeth not to shewe himselfe fatherlike towards them, but letteth them runne at rouers, so as Sachan must needs possesse them. And when they bee so destitute of Gods spirite, what can be tide them but vtter mischefe, so as they must prouoke him to wrath more and more? Nowe then doeth our Lorde punishe them without cause? Can they say that they be guiltlesse? No: for there is fault ynough in them beforehande. Wee see then much better, that the thing which God hath spoken by Ezechiel is true: that is to wit, that the partie which hath sinned shall receiue his owne hyre as hee deserueth: and that the guiltlesse shall not be punished for the guiltie and for the offenders sake. Neuerthelesse wee see also, that his saying that hee will punish the sinne of the fathers vpon their children, is not without cause. For why? It is in him to withhold his grace from the children of the wicked and faithlesse, or of the despisers of his

worlde,

Matt. 20, 15

Psal. 33, 4.

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worde, or of hypocrites that abuse his name: God is at free libertie to withdrawe his spirite from all the whole race of them. And when their children are so alienated from God: what haue they, but the corruption of Adam? There is nothing in them but sinne and corruption, and therefore they must needs be enemies vnto God. Yee see then how he punisheth them iustly, and that they cannot shift themselves from his hande, to say that hee doeth them wrong, or that he is cruell to them. All mouths must be stopped in that behalfe. True it is that the rebellious sorte will neuer bee contented: for we see howe there are some, which aduance themselves against God with such boldnesse, as all modest and sober folke may be ashamed of them. But let vs suffer those dogges to bark their fill, and let vs in the meane while glorifie our God with all lowlinesse, acknowledging neuertheless that hee hath authority and good right to be gracious and fauourable to whome hee listeth. By reason whereof wee must conclude, that if God withhold his spirite from the linage of the wicked, hee cannot be blamed of crueltie for it: for yee see they be punishable when they bee so forsaken of him, and are not governed by his holy spirite. Wherefore let vs marke well, that this laying impugneeth not the saying of Ezechiel.

But let vs come backe againe to the intent of Moses. It is not to be doubted but hee ment to imprint a greater feare of God in vs, than if he had said but singly, God will punish you when yee shall haue corrupted his seruice, by chaunging anything in Religion: and thinke not to scape his vengeance, if yee deuide any shape of him: for hee cannot abide to haue his honour defaced after that fashion. Had Moses spoken after that manner, men are so stubborn and hardhearted, y they would not haue beene sufficiently touched with feare. But heere hee proceedeth further. God (saith hee) will not onely punish you in your owne persons, but also extend his vengeance to your issue, and not onely to your children, but also to the vttermost of your offspring, so as you shall alwayes feele his wrath as a burning fire, and the markes of your wickednesse shall appeare still after your decease. God will put you to open shame: so as yee shall needes bee a gazing stocke. Although yee be rotten in the earth: yet shall Gods vengeance pursue you in such sort, as your sinnes shall be remembered from age to age, and the world shall know that yee haue beene disobedient, vnto him that had bestowed so many benefites vpon you, as yee ought at leastwise to haue beene as sheepe of his flocke, to be ruled by him according to his worde.

Nowe therefore let vs learne to bee no more so browne when God wakeneth vs after that fashion. Surely if hee gaue vs but some inching of his displeasure by some worde or outward signe: it ought to touch vs with feare and terrour. But wee bee dull vpon the spurre: and therefore seeing G O D telleth vs, that besides his punishing of vs in our selues, hee will continue

his vengeance still vpon all our linage, and that those which are begotten of vs must be condemned after our death: his speaking after that manner ought at leastwise to make vs more ware, to lue in awe of him and to call our selues home to him, least we should prouoke his wrath, seeing it is so terrible. Thus yee see howe we may profite our selues by this text.

Nowe he saith, *of them that hate him*. By this terme hee meaneth all such as breake his Lawe. If it bee demanded whether all such as swaue from their obedience to God warde doe therefore hate him: this text sheweth that they do so. [Howbeit] not to their owne seeming, but yet in verie deede. And in this case we must not rest vpon our owne iudgement: for onely God is competent iudge to determine of that matter. And forasmuch as men when they giue themselves to naughtinesse, will not say, no nor think in their hearts y they hate God in doing amisses: it is requisite that that fault should be discouered. True it is that the hypocrites will indeede pretende, that the loue of God causeth them to shew some good countenance, and in verie deed they may well haue some seede of it: howbeit, that is but a bastardly and sinful seede, inso much that this hatred of God appeareth not in the hypocrites, no nor euen in those that leade a disordered and loose life: but yet is it in them though wee perceiue it not. For like as malefactors coulde finde in their hartes, that there were no iudge nor order nor government in the worlde: so all such as acknowledge not themselves subiect to God (at leastwise willingly) are contemptuous against him, and coulde bee contented to haue him plucked out of heauen. This is apparent ynough in such as are vtterly giuen to wilfulnesse. When men haue once let themselves loose to all wickednesse: they can no more away with any correction, and therevpon they become so much the lesse reachable. If a man threaten them, they gnash their teeth at him, they storme at him, and they become as good as made against God. Nowe then, this hatred of God is apparent ynough in such as haue taken lawlesse leaue to doe euill, and are caried away with their owne leawdnesse, and as it were saped in their sinnes. Again, it is true that this appeareth not in such as haue yet any feare of God in them, & feele some remorse when a man speaks to them of God and of his iustice: but yet is there some hate of God in them. Indee they thinke it not: but God seeth much more clearly than wee, and whereas we perceiue no things, he noteth them. Wee must alwayes remember how saint Iohn saith, that God is greater than our consciences, that is to say, that if our consciences beare recorde of our offences, God will not sleepe in the meane while. And so let vs briefely beare in minde, that all such as submit not themselves obediently vnto God, ne humble themselves vnder his maiestie to serue him and to honour him: do euerie one of them hate him, although they shewe it not at the first by their deedes, nor can be deemed of the worlde so to doe. And for the same cause doeth God begin

1. Ioh. 3. 20.

at loue, when hee speaketh of such as keepe his commandements.

He saith *that hee will shewe mercie in a thousand descentes to such as loue him.* And why? For it is vnpossible that wee shoulde bee desirous to honour God and to bee obedient vnto him, vnlesse wee haue felt the loue that is spoken of heere. And this may serue vs for a good lesson: according as we shall see hereafter, howe Moses intending to giue vs a brieue summe of the Lawe, saith: What doeth the Lordy thy God require of thee O Israell, but that thou shouldest loue him with all thy hart, & that thou shouldest sticke vnto him? Neuer (say I) doe we knowe what it is to keepe Gods Law, and to behaue our selues thereafter, vnlesse wee beginne at the faide loue. And why? For God requireth willing seruice. Hee will not haue vs to serue him, onely vpon a slavish feare: but hee will haue vs to goe to it with a free and cheerefull courage, that wee may cuen take pleasure in honouring him: and that cannot be done without we loue him. Wherefore let vs marke, that the beginning and as it were the wellspring, foundation, and roote of obedience, is the faide loue of God, so as wee be not forced to come vnto him, but haue a singular pleasure in doing it, assuring our selues that our true blessednesse is to desire to bee governed altogether according to his will, and to frame our selues wholly thereto.

Moreouer let vs marke also, that this loue cannot be in vs, vntill we haue tasted of the goodnesse of our God. For so long as wee imagine God to be against vs, wee must needs shunne him. Will wee then loue him? will wee frame our selues to the obeying of him, to take all our delight in seruing of him? Wee must first knowe that hee is our father and sauour, and that hee seeketh nothing but to bee fauourable vnto vs. When we haue so tasted his loue towards vs: the shal wee bee provoked to loue him as our father. Inasmuch that if that loue be in vs, no doubt but we will obey him, and his lawe shall reigne in our myndes, in our affections, and in all our members. For what is the cause why we be so disobedient vnto God, but for that wee hate him, as I faide afore? So on the contrarie part the loue of God will drawe vs to serue him, and to submit our selues to his righteoufnesse, so as men shall see a certaine conformitie and agreeablenesse betwixt Gods lawe and all our desires and affections. But yet for the better vnderstanding hereof, let vs consider what God is: For hee will not be known according to our nature. And when we heare him spoken of, it is not ynough for vs to giue him the title of God; but he will be known as hee is in dedde: that is to wit, to bee righteous and good, as the perfection and fountaine of all wisdome, of all power, of all right, and of all equite. Nowe then let vs conceiue God as he is: that is to wit, with his iustice, righteoufnesse and equite: and then shall wee not desire any thing else than to fashion our selues like to him. Contrariwise if we loue naughtinesse and be wrapped in it, we must needs hate God. For why? Heere is no talke of a naked being:

wee must not imagine God to bee as an ydoll: wee must conceiue him with his righteoufnesse and equite. Therefore when wee haue the thinges that are in God, that is to say his iustice and righteoufnesse: wee must needs hate his owne selfe: for hee cannot forsake himselfe, hee cannot disguise himselfe, hee cannot transforme himselfe after our fashion: hee continueth euermore like himselfe. So then, (as I faide afore) all such as loue God, neede not bee afraid that they shall not obey his Lawe and keepe his commandementes: for they bee thinges vnited and vnseparable. That is the thing whiche wee haue to marke vpon this place.

And heereby wee bee warned to shunne all stubbornnesse and all offending, more than we haue done: for it is no small matter for vs to bee declared to bee Gods enemies, and as makers of warre against him. And yet the case standeth so, as we cannot aduance our selues about him, nor turne away from him, nor shake off his yoke: but wee be conuicted to haue bene his enemies, and to haue made open warre against him. And is not that a cursed thing? So then let vs learne to abhorre our owne sinnes and vices, because they attaine vs as traitors to God, and hee must needs thewe himselfe to be our aduersarie partie. Also herewithall we be warned to resort vnto God with a pure and right meaning minde. For it is not ynough for vs to haue with helde our feete, hands and eyes from euill doing: but the heart must goe before, and wee must serue God with a true affection: and this affection must not be enforced, but it must proceede of verie loue to Godwarde. Therefore if wee minde to keepe the Lawe well: wee must first knowe that God is a good and kindeharted father towards vs, to the ende we may be fully perswaded of his loue towards vs. And therewithall let it neuer sinke in our hartes to dally in protesting that wee loue God, except the same may appere by our whole life. For when as Moses speaketh heere of the louing of GOD: hee addeth, *That those which loue him doe also keepe his commandementes.* Therefore our life must bee answerable in that behalfe, and bee as a certificate whether we loue him or hate him.

Furthermore it is not without cause that God comparing here his wrath and vengeance with his mercie, saith *that hee will punish those that hate him, euen in thre or foure descentes: and shewe mercie in a thousand descentes to them that loue him.* For thereby hee sheweth the thing which is yet better expressed in other sentences of the scripture: which is, that hee is slowe to wrath and forwarde to mercie, and therewithall long suffering, so that where as his anger lasteth but a verie short time, his mercie is everlasting all the life long. Yee see then that the verie nature of God is such, as hee seeketh nothing but to drawe men to him by all manner of gentlenesse, and to vse his goodnesse towards them. When hee punisheth them, it is (as yee woulde say) against his nature. Not that it is not meete for God

Deut. 10. 12.

2. Cor. 9. 7.

Rom. 8. 15.

Ioh. 14. 15.

1. Tim. 2. 13.

Psal. 103. 8.  
9. 17.

God

God to punish as well as to shewe mercie: but his meaning is to thewe vs that his goodnesse is farre the greater: and to be thort, that he is not rigorous, but that his onely desire is to vtter his good will to vs, if we woulde suffer him: for in very deede hee woulde faine bee knowne to be good and pitifull, and it is the thing wherein his glorie doeth chiefly shine forth. Therefore let vs marke well how it is not for nought that Moses hath assigned heere a thousande generati-  
 ons to Gods mercie: and restrained his wrath and vengeance to a three or foure generations. As if hee should saye: It is true that our Lorde will not suffer superstition vnpunished. When yee shall haue corrupted his seruice and defaced his honour by gadding after your owne dotages, yee shall feele the punishment thereof, yea and euen your children after you must bee faine to feele it to: insomuch that when the fire of his wrath is once kindled vpon you, it shall not bee quenched againe so soone as yee weene for: but yet for all that hee will not faile to be pitifull still, and his mercie shall alwayes bee greater than his wrath. And in deede, like as by the threate which wee haue hearde, G O D intended to holde the world in the true religion, to the ende they should not make ydols and puppets to themselues: so was it his will also, that the promise which is contained heere should allure vs to him, if we beare him the loue and reuerence which wee ought to doe: and hee had leu-  
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er to winne vs by his goodnesse, than to re-  
 straine vs by his threatnings. And therefore hee saith, My children, looke not that I should punish you. Truly if yee prouoke mee, I will not suffer my selfe to bee so mocked at your hands: but yet for all that, when I haue told you of my displeasure, I had much leuer to traine you and to winne you to me by mercie. Therefore I tell you that if you abide pure and sounde in my obedience: I also will continue in doing good vnto you euen vnto a thousande generations, so as your children after you shall finde me the same still. Thus yee see what we haue to remember vpon that sentence.

Moreouer for a conclusion, it is not for nought that God vseth the terme *Mercie*, notwithstanding that it bee as a rewarde for the seruice that is done vnto him. Hee might well haue saide, I will consider the seruice of such as shall haue honoured and serued mee: and when men shall haue loued mee by keeping my commaundementes, I will shewe them that they haue not lost their labour in taking paines to honour me. God might haue spoken so: but hee saith, *I will shewe mercie*. And howe may that bee? Doeth it not seeme that if we serue God, hee oweth vs

recompence? No: but hee sheweth that his doing of good to such as honour him and followe his commaundementes, is not of bounde duetie nor for any desert of theirs: for euen in so doing hee vseth mercie still. And the terme *Mercie* serueth to beate down all pride of mens, so as they may not boast of their owne workes, as though they were worthy of recompence: but rather consider that thereby God ment to declare, that when we serue him the best that we can, we haue still neede to be borne withall at his hande, and to haue our fautes and infirmities forgiven vs. Thus are there two things for vs to maie in this place. The one is that although wee serue God neuer so purely, yet his recompensing of vs is not vpon any duetie that hee oweth vnto vs. For in deede whence cometh our seruing of him, but of his meere grace? And what can hee then owe vnto vs? Nay, there is yet a further matter: namely that we should all of vs be found faultie in his sight, if he list to examine vs rigorously. So then, whereas God recompenseth vs for our seruing of him: hee doeth it for his owne meere goodnesse, and therefore not of any bounde duetie: but (which more is) hee is faine to pardon our finnes and to beare with vs, yea euen in the good that wee doe. Wherefore let vs consider that God sheweth himselfe so gracious and freharted towards vs, that where as he might make vs to feele his rigour, hee is contented to make vs tast of his mercie by bearing with vs in our infirmities. For let vs not think but that without his mercie we were all vndone: and that although we stroue neuer so much to obey him, yet wee should be found faultie, if he ved not y forefaid gracious goodnes wherof he speaketh. So then, that is the thing wherunto we must flee for refuge, if we intend to be sure of our saluation.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our finnes, praying him to make vs feele them better than wee haue done, that it may leade vs to true repentance, so as being taught to feare him, wee may stande in such awe, that as soone as he threateneth vs with his wrath, wee may conceiue the power that is in him, to the ende that being humbled in our selues, wee may haue recourse to his fatherly goodnesse, not doubting but that when hee hath once begunne to shewe himselfe a father and Saviour towards vs, he will continue so stil yea euen after our decease, so that wee shrinke not from him through our owne naughtinesse and disobedience. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the xix. of Iune. 1555.

*The xxxiiij. Sermon which is the fourth vpon the fift Chapter.*

11 Thou shalt not take the name of the Lorde thy God in vaine: for the Lorde

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will

will not holde him guiltlesse which taketh his name in vaine.



If we were well aduised, we needed not to bee taught, we needed reuerence to our God: for nature ought to leade vs thereto.

To what ende are we created in this worlde? To what ende liue

we here, but to honour him to whom wee be beholden for all good things, and to giue our felues to the glorifying of his maiestie? That then is the end and whole summe of our life. But in the meane season, in steede of honouring our God, and of applying our felues that way: we seeme to haue conspyred the cleane contrarie. For some of vs woulde haue all remembrance of God buried: some despise him and mocke him: and other some blaspheme him with open mouth: so as we shewe sufficiently, that we knowe not to what end we liue or should liue. Now forasmuch as there is this vice in vs: God intending to redresse the same, telleth vs that we ought at leastwise to refraine from abusing his holy name: for that is as an vnhallowing thereof. And therefore hath hee forbidden men *to take his name in vaine.*

By these wordes he meaneth, that wee must consider well which is the right and lawfull vse of his name. Of a truth wee be not worthe to take Gods name in our mouth after any manner at all, for wee must remember what the Prophet Esay saide in his sixt Chapter: Lorde (quoth he) I haue vnclene lippes, and dwell among a people that is altogether defiled. Seeing then that we haue nothing but infection and filthinesse in vs: it is certain that we may not take Gods name [in our mouth,] at leastwise if it were not that God of his goodnes were willing that we should vse his name, so it bee to glorifie him withall.

Therefore let vs marke well, that when as it is saide *that we shall not take the name of God in vaine:* our Lord rebuketh vs for our vnthankfulnesse, if we haue not the skill to vse his name as he hath giuen vs leaue, by following the rule that is set downe in his worde: for that is the lawfull meane whereby wee may rightly vse the name of God.

Neuerthelesse to the end that this may be yet plainyer vnderstood: wee must marke, that vnder one particular, God meant to shewe vs here what a maiestie is in his name, to the intent we shoulde not speake of it, but with all reuerence and honour. Therefore he taketh one particular kinde, to wit, of an othe, specially when occasion serueth to sweare: and vseth it for all prophaning of Gods his name whatsoever. We see howe our Lorde loneth vs, seeing he lendeth vs his name whereby to communicate with our neighbours, so as if there happen any doubt or variance among vs, it may bee dispatched by that meane: that is to wit, if we be not beleued, and a matter hang in doubt, the name of GOD may come in as an imper, to dispatch all controuersie, so as the matter may bee certaine and sure by such confirmation. Is it not an admirable goodnesse, that our God humbleth himselfe in such sort, as to giue vs leaue to vse his

name? Yes. And why? for it is certaine that Gods maiestie is so precious, as it ought not to bee abased to lowe: but yet hee vouchsafeth to apply himselfe vnto vs, and therefore so much the greater is the viliacie, if wee vnhallowe Gods name in our othes. And that is done, not onely by forswearing our felues: but also by taking Gods name at aduenture, without regarding to speake with good discretion, or whether the thing that wee haue in hande, is worthe to bee so confirmed or no. Therefore when men goe to it so at aladuenture, Gods name is as it were vnhallowed. It is true that GOD taketh it as a kinde of his seruice, when men sweare by his name: not that hee is beholden to vs for it, but cleane contrariwise. For as I haue touched already, we must in this case consider howe GOD beareth with vs, in that he giueth vs leaue to vse his name. But yet doe wee by our swearing acknowledge that God hath all superiouritie ouer vs. The inferiour sweareth by his superior, faith the Apostle to the Hebrewes. And surely if wee wist to what ende an othe serueth, it cannot agree but onely to the maiestie of GOD. For our meaning is to warrant such things as are secret and haue no prooff among men. But that cannot bee done by any creature: God must bee faine to shewe himselfe in that behalfe, as hee that sercheth mens hearts to the verie bottoome. And againe it is not for nought that hee challengeth to himselfe the title of trueth. We see then that in swearing, wee do homage vnto GOD by protesting him to bee our iudge, and the onely partie to whome wee haue recourse in all doubtfull and secret cases, because it is his office to bring them to light, and againe hee will maintaine the trueth, with the same belongeth to his honour. That is the cause why God taketh it to bee a kinde of seruing of him, when men doe sweare by his name, howe be it so as the othes bee not needefulle. And hereby wee see that the fault of such as forswear them felues, or as sweare rashly, is so much the grieuoufer: for it is as a violating of Gods seruice, and as an abolishing of it, as much as in vslyeth.

As touching them that commit perurie: they bee not onely guiltie of taking Gods name in vaine, and of abusing the same falsly: but also they bee traitors and wicked cautes. Can wee deuise to doe a greater outrage to our GOD, than to abolish or deface his trueth? No: for there is nothing more peculiar vnto him. And therefore it is all one as if wee woulde plucke him out of his seate, yea and vtterly bereaue him of all diuine honour and glorie: which thing is done when men turne his trueth into a lie. Therefore whoeuer forswearth himselfe, that is to saye, whoeuer taketh Gods name with an euill conscience, whether it bee to colour lies, or to beguile, or to disguise matters: surely hee blasphemeth in so doing. And I say expressly, if wee goe about to disguise matters. Why so? For many doe dispen-

with

Esa. 6.5.

Exod. 21.10  
11.  
Hebr. 6.16.

Hebr. 6. 16.

Ier. 17. 10.  
2. Chron. 6.  
30.  
Psal. 11. 6.  
1. Cor. 4. 5.

Ier. 5. 3.



with themselves, vnder colour that they cannot be convicted of perurie before men. And why is that? Because they turne the ear in the pan, and set such a face vpon their matters, as it may seeme that they forswaie not themselves at all. But God liketh not any such subtleties. Wherefore let vs not imagine that wee shalbee quite and scape scotfree before him, when wee shall haue vsed such ferches and startingholes. Thus wee see in effect, that all such as take Gods name otherwise than soundly and simply, doe commit blaspheemie. Let that serue for one point.

Nowe as for them that sweare to no purpose and vnadvisedly; they shewe well ynough that they make none account of God, and that they doe but dally with him. In deede they protest the contrarie; they can wel ynough say that their intent is nothing so; but that is but hypocrisie: for the deede it selfe sheweth sufficiently that they beare no reuerence vnto GOD. If wee haue a mortall man in estimation, wee will not take his name in vaine, wee woulde not that men shoulde make a babling of it, or intermeddle it with scornfull and scoffing words. Nay wee woulde take that in reproch. And would wee haue more priuiledge than the liuing God? We beee wretched carions and dung; and yet would wee be had in honour and estimation, and that our God shoulde be our vnderling? We see then that there are verie fewe of good religion nowadays in the world. Although a great number pretende to be Christians; yet they neuer wist what it is to worshippe God, or to doe him homage, or to yeelde him the seruice that belongs vnto him. For howe doeth Gods name trotte about? Men cannot bargain for a quart [of wine,] but some othe must bee rapt out with it. If Gods honour were esteemed among vs; surely we would abstaine from such needlesse othes: nay rather wee woulde abhorre them. And yet nowadays men make but a sport of them, and if a man be rebuked for his swearing, hee thinkes he hath great wrong done him. If there be any talke that is not for a mans profite, he will be wearie of it and grieued at it, yea and finde fault with it: but if any of vs bee so zealous to Godward, as to be grieued at the abusing of his name: by and by a quarell is picked to him, they despite him, and gnash their teeth at him. But seeing that the worlde taketh so fast holde of the despising of GOD, and is so hardened in it: it is a signe that there is no more knowledge of his maiestie.

Againe although men take so lawlesse leaue vnder colour that it is an ordinarie matter, and haue made custome a Lawe: yet will God shew in the end, that hee maketh more account of his name than men haue done, and that if we make hauoocke of it, wee shall paye deereley for it, and wee shall bee driuen in the ende, to knowe that wee haue defiled the lande where wee dwelt, and wee must bee called to a reckoning for al the benefits that we receiued there, and which GOD bestowed vpon vs with his hande, because wee acknowledged not the author of them, to yeelde him his due honour for

them. Yee see then that the first thing which we haue to marke in this text, is that God beareth with vs and vseth such gentlenesse towards vs, as hee is well contented that wee shall vse his name in all lawfull cases: by the which grant of his wee may well perceiue, that hee is more than fatherly towards vs. Neuerthelesse hee warneth vs therewithall, to bee more ware in abstaining from all wicked othes. For as for perurie, (as I said afore) it is an offtending of too outrageous and cursed vilanie vnto him, because his truth is turned into lying, and wee bee false-dealers to the vttermost of our power. And so ye see that that is a passing deadly crime.

But it is not ynough for vs to refrain from perurie: it behoueth vs also to looke that our othes be sober, and that Gods name be not trofused among vs like a tennisball: but that necessitie may excuse vs in our vsing thereof. And forasmuch as by our swearing we giue to vnderstande that GOD hath all superiouritie ouer vs: therein wee see that the othes which are made by creatures are wicked and proceede of superstition. As for example, whereas in the Popedome men sweare by S. Antonie or by S. Iohn: it is all one as if they made ydols of them. And why so? For we must alwayes bethinke vs of this saying of the Apostle which I alledged afore, namely that by our swearing by the name of God, wee giue him to bee our superiour, yea and our soueraigne Lord. And that is the cause also why God sweareth to confirme vs in his promises, or rather to waken vs when hee seeth vs wilfull and hardened in our sinnes, so as we be not afraid of his iustice. He sweareth: and by whom? Euen by himselfe, He referueth that honor to himselfe, as shall be declared more at large in the 6. Chapter of his booke. And therefore they that sweare by creatures are ydolaters. By reason whereof, in speaking of superstitions, the othe is set downe as a record to proue that men are turned away from the purenes of the Law. The shepherds (saith Ieremie) which haue the charge of leading Gods people, must teach them to sweare by the name of God: that is to say, to lay away all other othes, and to intermingle no creatures in that behalfe.

Furthermore whereas the name of GOD is mentioned: let vs marke that it is not the onely speaking of that word, that is forbidden vs: but that we must haue a regarde to the substance of it, as I haue said already. God is not a sophister to vse trifling subtleties towards vs: but hee hath an eye to the deede it selfe. There are that will not sweare expressly by the name of GOD: but yet they cease not to bee faultie and offenders. For wee must refer our selues to that which our Lord Iesus Christ speaketh in the fist of saint Mathew. When yee sweare by heauen (saith he) it is not the feate of the liuing God? If yee sweare by his temple: is it not the place where his maiestie resteth? Then if wee thinke wee shall not bee condemned, so wee expresse not the name of God: it is a fondnesse. Let vs not beguile our selues therewithall: for it is too childish an excuse. For why? Doeth not the heauen beare a representation of Gods Maiestie?

Yee see then that his glorie is thereby diminished. As much is to be faide of the earth. For it is his footstool, as Iesus Christ auoucheth in the forealledged text. Wherefore let vs learne in fewe wordes, that we must yeelde such reuerence to the name of God, as to put away all othes from among vs, sauing so farre forth as necessitie requireth, and as God giueth vs leaue to bortowe his name. And moreover, let vs alwayes followe this, to keepe this simplicitie in our talke, to say it is so: assuring our selues that whatsoeuer is more, is euil and condemned by the lawe, that is to wit, if wee take the name of God in vaine. And indeede there is a duble mischief to be seene in all needlesse othes, and wherein Gods name is not honoured as it ought to be. For when men let them flie so at all aduerture: it is a token that they passe not what they saye. Againe, whereof cometh it, but onely of this, that folke are so full of lying and deceit, as no man can beleue that which is faide to him, when one speakes to another? Needes must there be great frowardnesse and naughtinesse among them. Whereas God hath giuen vs a tongue, it is partly to the intent wee shoulde common one with another thereby: for it is as yee woulde saye the messenger of the hearte, so as thereby wee expresse the things that we haue concieued in our minde. Wee see then that needelesse othes spring of the vntrustinesse of men. And there needes no inquisition or long trial of the matter: for euerie man hath his owne witnesse in that behalfe. Howe so euer the case stande let vs learne to vse such modestie in this respect, as God commaundeth that we sweare not without cause nor vnrequired.

Howbeit to make this matter the easier to be vnderstoode, many do beare themselves in hand that when they sweare by their faith, it is not materiall. Indeeede the most part of them sweare by nothing at all: for they haue no more faith thā doges: they haue neither conscience nor Religion. But yet shall not the name of *Faith* faile therefore to be esteemed afore God: for hee fettereth much store by it, and counteth it as a holy thing, which cannot nor ought not to be so vnhalloved, except we will needs make our selues guiltie, and ruine in daunger of the threat that is vttered here, as we see. Now then let vs mark wel that it is not ynough for vs to haue forborne to sweare expressly *By God*: but also that if a man sweare by his faith, or vse any confirmation wherein there is any marke of Gods maiestie: his name is vnhalloved in so doing. And what shall then become of such as not onely vse falsie othes to countenance their matters withall, and sweare at all aduerture and as it were in scorne and mockerie: but doe also spite God with horrible blasphemies, so as they spare neither fleshe, bloude, nor death nor any thing else? Are such men to be helde as onely guiltie of simple abusing of Gods name? No: but as guiltie of the heynoufist vilanie that can be doone. Beholde our Lorde Iesus Christe the Lorde of glorie, abased himselfe

for a time, as saith S. Paul. Now if there were no more but this, that he being the fountain of life, became a mortall man, and that he hauing dominion ouer the Angels of heauen, tooke vpon him the shape of a seruant, yea euen to shed his bloud for our redemption, and in the end to suffer the curse that was due vnto vs: were it conuenient that notwithstanding all this, he should now adayes in recompence thereof be torne in peeces, by the stinking mouthes of such as name themselves Christians? For when they sweare by his bloud, by his death, by his woundes and by whatsoeuer else: is it not a crucifying of Gods sonne againe as much as in them lying, and as a rending of him in peeces? And are not such folk worthie to be cut off from Gods Church, yea and euen from the worlde, and to be no more numbered in the aray of creatures? Should our Lord Iesus haue such reward at our handes, for his abacing and humbling of himselfe after that manner? God in vpbraying his people saith thus: My people, what haue I doone to thee? I haue brought thee out of Egypt, I haue ledde thee through the wildernesse, I haue brought thee vp with all gentlenesse and louingkindnesse, I haue planted thee as it were in mine owne inheritance, to the intent thou shouldest haue beene a vine that should haue brought me forth good fruite, and I haue tilled thee and manured thee: and must thou now be bitter to me, and bring forth sower fruite to choke mee withall? The same belongeth to vs at this day. For when the sonne of God, who is ordeined to be iudge of the worlde, shall come at the last day: hee may well say to vs: howe now syrs? Ye haue borne my name, yee haue bene baptised in remembrance and recorde that I was your redeemer, I haue drawn yee out of the dungeons where into yee were plunged, I deliuered you from endlesse death by suffering moste cruell death my selfe, and for the same cause I became man, and submitted my selfe euen to the curse of GOD my father, that you might be blessed by my grace and by my meane: and beholde, the reward that you haue yeilded mee for all this, is that yee haue (after a sorte) torne mee in peeces and made a iestingstocke of mee, and the death that I suffered for you hath beene made a mockerie among you, the blood whiche is the washing and cleansing of your soules hath beene as good as trampled vnder your feete, and to be short, you haue taken occasion to banne and blaspheme mee, as though I had bene some wretched and cursed creature. When the soueraine Iudge shall charge vs with these thinges, I praye you will it not be as thundering vpon vs, to ding vs downe to the bottome of hell? Yes: and yet are there verie fewe that thinke vpon it. For if needeles othes were as greatly abhorred nowadayes among men as they ought to be: they woulde not by & by after take such leaue and boldnesse as they doe to stich themselves in periuie and forswearing.

As touching blasphemie, doth not y world see what

Matt. 5. 37.

Phil. 2. 7.

Gal. 3. 13.

Mich. 6. 3.

Iohn 5. 22.

what commeth of it? And yet would wee be  
 ielous of our owne honestie and reputation,  
 when in the meane season Gods name is troden  
 vnder foote among vs. If a man haue spoken  
 amisse of ones father, hee coulde finde in his  
 heart to make a quarrell of it, and eyther to  
 seue him at the Lawe, or else much rather to be  
 reuenged of him with his owne handes, and  
 men beare themselves in hande that they may  
 with honestie maintayne the quarrels of their  
 parentes. Beholde, our soueraigne Father is in-  
 jured after the same manner, euen the same fa-  
 ther who not without cause is named the Lorde  
 of glorie, before whose sonne all knees ought  
 to bow, as Saint Paule reporteth to the Philip-  
 pians, euen hee shall bee mocked as a man  
 that doeth doo no worfe to him, except he shoulde  
 spitte in his face: and yet notwithstanding euen  
 they that name themselves Christians, and  
 which pretend in deede to seeke his honour,  
 shall bee the greatest and horriblest blasphem-  
 ers of him. But yet for all that, as I said afore,  
 our Lorde will not cease to maintayne his owne  
 honour, (as hee himselfe auoweth.) When hee  
 seeth men so heathenish as to deface his Maie-  
 stie after that fashion, to the vttermost of their  
 power: He maketh a solemne othe that he will  
 be reuenged of it. As truly as I liue (sayeth  
 the Lorde) I will not giue myne honour to ano-  
 ther. And like as hee will not haue his honour  
 conueyed ouer vnto idols: so is it certaine that  
 the same saying hath a further reache, that is to  
 wit, that if men doe falsely abuse his holy name,  
 they shall feele in what estimation hee had it.  
 And therefore let vs not looke till this bee ac-  
 complished vpon our selues: but let vs learne  
 to yeelde reuerence to our G O D, and to him  
 that hath all soueraigne Maiestie, that is to wit,  
 to our Lorde Iesus Christ: and let vs learne  
 therewithall, to sweare in such wise, as it may  
 alwayes bee a warrant vnto vs, that it is he  
 to whom wee belong, and that hee is our Fa-  
 ther, our Maker, and our Iudge. Thus yee  
 see what wee haue in effect to gather vpon this  
 text.

But withall there is a threatening added:  
 whereby wee see mens dulnesse, and howe Sa-  
 tan hath as yee woulde say bewitched them, so  
 as they conceyue not Gods wrath, when it is set  
 afore them. *I will not holde him guiltlesse that taketh  
 my name in vaine.* Loe it is G O D that speaketh.  
 I pray you ought not the haire of them to stande  
 vp stiff vpon their heades, which sweare so vi-  
 lanously as I haue mentioned afore? If a man  
 sweare by his faith vnadvisedly: beholde, God  
 armeth himselfe and sayeth: no sir, seeing thou  
 hast not honoured mee, thou must yeelde an  
 account of such treacherie. God can not away  
 with a simple lye: and if periurie be added there-  
 to, it is yet worse. If a third fall to blaspheming,  
 it is the vttermost poynt of all leudnesse, and as  
 bad as an open desying of G O D, as though we  
 would runne vpon him and wounde him. Now  
 if in this case a man thinke not vpon the pun-  
 ishment that is prepared for all such as doe so  
 falsely misse the name of G O D: or haue dis-

honoured it, may it not bee said that he is beas-  
 tly drunken, and as it were out of his wittes, and  
 that Satan hath made him starke blinde? Alas  
 yes: and yet neuertheless, it is as common a  
 thing as may bee. If a maister shoulde saye in  
 his house, I will be obeyed in all things: but yet  
 there is one thing aboue all the rest which I am  
 desirous to haue done, and I can not abide that  
 any man shall transgresse it, but that hee shall  
 by and by bee thrust out of the doores, and bee  
 punished for it as he deserueth: if a Maister haue  
 a thing in such estimation, although his men be  
 not so circumspect in all the rest, yet will they  
 stand in some feare of this.

Nowe then, beholde, God curseth all such  
 as shall haue transgressed his Lawe in any point.  
 Cursed bee he that honoureth not his Father  
 and mother: Cursed bee he that stealeth: Curs-  
 ed bee he that committeth adulterie: Cursed  
 bee he that perfourmeth not all things contain-  
 ed in the Lawe. And here specially, there is a  
 threate vpon all such as shal haue abused Gods  
 name. Hereby he sheweth vs that although he  
 will haue vs to keepe his Lawe in all pointes,  
 and to direct our liues thereby: yet notwithstand-  
 ing he reserueth still this point to himselfe, and  
 will haue his name to bee priuiledged. Nowe if  
 this threatening slippe away for all that, so as it  
 sinketh not in our mindes, nor restraineth vs at  
 all from presuming to dally so with God and his  
 Maiestie: must it not needes bee said (as I haue  
 touched already) that the diuell hath carryed  
 vs away, and that wee bee bereft of all witte and  
 reason? Yes: but if this threate doe not waken  
 vs nowe: wee must finde in the ende that Gods  
 publishing of it was no false alarum. And there-  
 fore let vs learne to bee touched to the quicke,  
 sith wee see that our Lorde setteth himselfe so  
 expressly against vs, and sheweth himselfe to  
 bee an aduersarie to all such as abuse his name.  
 For what cost is it to vs to abstaine, as well from  
 all false othes, as from all vnadvised othes, and  
 specially from all blasphemies? The greatest  
 excuse that they haue which would lessen their  
 fault, is that they cannot reframe because they  
 bee inured to it by custome. Yea, but if euery  
 man woulde set before his eyes that God is his  
 Iudge: surely he might soon forget his swearing:  
 and when the name of G O D were to bee used,  
 men would not doe it but with great singleness  
 of heart. In so much that if men went to lawe,  
 they shoulde haue as it were Gods Maiestie pre-  
 sent there, so as hee myght bee behelde sitting  
 there as Iudge when he were called to winnesse,  
 and men shoulde not vse his name but in such  
 wise, as Saint Paul speakes of, where he saith  
 that wee must not take Gods name but in all ho-  
 lincesse.

This therefore might well be done. But what?  
 Our tongue runnes ryor euen so farre as to the  
 foresaid despying of Gods name: so that erie  
 what men can, yea and (as yee would say) beate  
 they it into vs with beetles: (for the things that  
 the holy Scripture telleth vs concerning the ab-  
 use of Gods name, are like mightie blowes with  
 a beetle wherewith G O D smiteth vpon vs.)

Psal. 147.

Phil. 1. 10.

Esa. 42. 8. &  
48. 11.Deut. 17. 16.  
20. 2. 26.

1. Tim. 2. 19.

and yet for all that, wee continue still the same wee were afore, and Gods name hath neyther honour nor Maieſtie more than it had before. Yet notwithstanding, all ſuch as haue any vnderſtanding and feeling of Gods name, ought to thinke well vpon that which is ſaide here. And moreover (as I haue declared already) when wee bee once warned of that which wee haue ſcene heretofore, that is to wit, that hee which ſpeaketh is the Euerlaſting, and our Creator and Redeemer, which hath ſhewed himſelfe more than a Father and Sauour towards vs: if this bee well printed in our minde, ſurely all othes wil eaſily be forgotten. But if we keepe on our way ſtil: the ſaying of the Prophet Zacharie ſhall be fulfilled vpon vs: which is, they ſhall ſee him whom they haue perced, that is to ſay, who they haue wounded. For although men flatter one another, and make but a laughing at their othes, and imagine that their ſwearing ſhall eaſily bee forgiven them: yet is God wounded by it, and hee wil thewe in the end, that it is not for men to ruſh againſt him after that faſhion.

Zach. 1. 13, 10.

Herewithall wee haue to marke, that vnder one kinde, GOD meant to ſhewe what reuerence wee ought to yeelde in effect to his name. In deepe he ſpeaketh here expreſſely of Othes: but yet this doctrine ought to bee ſtretched further: namely that when wee thinke of God, or heare any ſpeaking of him, it muſt be done with all reuerence, ſo as wee may bee wakened vp, not onely to honour and praiſe him aboue all, but alſo to conſider, that euen the Angels doe tremble at the ſight of his ineffimable glorie, and therefore that we which are wretched creatures and as tranſitorie as maye bee, ought at leaſt wiſe to doe homage to the ſoueraigne Maieſtie of our GOD, whenſoeuer hee is ſpoken of. That is a principall point which we ought to marke well in this text.

Iob. 4. 16.

Truely this doctrine is eaſie ynough of it ſelf: but it is darke to vs, becauſe it is ſo ill put in praſtiſe. What a ſort of vaine thoughtes come in our heades when wee thinke vpon GOD? In deepe our nature is inclined therunto, as of folk that are fraughted with all vntrueth, ſo as there is nothing but darkeneſſe in vs. But yet for all that, if a man ſeede his owne humour with lewd and wicked imaginations conceiued againſt the honour of GOD: he ſheweth ſufficiently that he hath conſpired and conſiderate himſelfe with the diuell. Neuer the later howe many are there that be thinke themſelues, when any leawd fanſie commeth in their minde, or which labour to ſuppreſſe and beate downe the things by force, which their owne conſcience telleth them to be wicked and againſt the glorie of GOD? Nay, they rather take pleaſure in them, and welter in them. Nowe when mens ſpirite, that is to ſay, their vnderſtanding is ſo deſyled, the reſidue is eaſily corrupted. And for prooſe thereof: howe doe men moſt commonly ſpeake of God? What manner of talke haue they of him? It ſhoulde ſeeme that their whole ſeeking is to be corrupted: there needeth but a little leauen to ſowe the whole lump of Dowe, as ſayeth Saint Paule

1. Cor. 5. 6.

treating of this naughtie talke which marreth and infecteth vs with wicked vices. But the worſt is when men ſpeake of GOD in way of mockage. For what a thing is it that he ſhoulde bee ſcoffed at, and that he ſhoulde bee ſcorned in wordes, not onely vayne and fond, but alſo ſhamefull and horrible? Is it not a wilfull violating of his Maieſtie? And yet men doe ſo, yea euen ouer commonly, in ſo much as yee ſhall hardly haue long talke in any companie, but ſomewhat ſhall be intermingled that may found to the contempt of GOD. And doe wee not ſhewe thereby, that wee neuer wiſt what it is to worſhippe GOD? Wee can well ynough ſay daily, Hallowed bee thy name: and yet wee doe the cleane contrarie. Needeth there any other ſentence of condemnation againſt vs than that? When wee come here to Church, wee proceſt with our mouthes that wee deſire that Gods name ſhoulde bee maintayned in due honour: wee ſay as much at the table: and likewiſe doe th euerie man both at his riſing and at his going to bedde, (I meane ſuch as are not vterly brutiſh: for there are which wote not what praying to God meaneth.) But as for thoſe which haue yet ſo much honeſtie as to pray vnto God, they will well ynough ſay with their mouth, hallowed be thy name: but it is no ſooner from their tongue end, but by and by a falſe othe is in their mouth, and they make Gods name to runne too and fro. And what elſe is ſuch falſhood, than a violating of Gods Maieſtie, and as a ſtriking of him with a Dagger, or as a ſpitting in the face of him? Therefore as I haue tolde you already, there needs none other Iudge to condemne vs for our fooliſh othes, than the proteſtation that wee our ſelues make when we deſire GOD to maintaine the holeneſſe of his name, and yet in the meane whyle indeuour to deſace it as much as wee can.

But nowe remaineth that we ſpeake of God in al reuerence, ſpecially when his workes come in talke. As howe? In ſpeaking of the weather, bee it faire or bee it raine, they bee markes of his Maieſtie. If he ſende vs ſadde weather, hee ſheweth himſelfe a Iudge to make vs perceiue his diſpleaſure, to the intent to make vs enter into the examination of our ſinnes, that wee might bee ſorie for them and bee ledde to amendment. But in ſtead of humbling our ſelues before GOD, and of being ſorie that wee haue offended: wee become wayward as wee ſee men commonly bee, who fall to repynning, and ſaye, muſt this weather laſt euer? and ſo wee flee not to our GOD, ne aſke him forgiueneſſe of our ſinnes. And after the ſame maner deale wee in all other things: for I alledge but onely one example, to ſhewe that when wee ſpeake of Gods workes, wee muſt eather perceiue him to be a Father by his goodneſſe, or feele him to be a Iudge by his rigour. Therefore whenſoeuer God doeth any thing that miſliketh vs, and is contrary to our deſire and wiſhing: let vs vnderſtand that hee chaſtiſeth and tameth vs, to the end wee ſhould enter into the examination of our ſinnes to condemne them and to bee ſorie

1. Cor. 10. 31.

for them. If we glorifie not God in that behalfe, wee vnhalowe his holy name. Againe on the contrarie part, when God draweth vs to him by gendeneffe as a louing and pitifull father: it is to the intent wee should bee brought vnto him, and honour him the more. And if our vnthankfulnesse bee to bee condemned for not honouring of him at the first worde that he speaketh to vs: howe shall wee doe when all things vpbraide vs, so as God hauing layd hold on vs on all sides, can by no means win vs to him, whereby hee sheweth that wee bee vtter despisers of his Maiestie, and that wee haue trampled his woorkes vnder our feete, or ouerturned them with our snoutes like swine? I pray you shall it not redol to our dreadfull condemnation, if this may bee laid to our charge?

Nowe although God haue set his marke vpon all his woorkes, so as wee ought to know him both in fayre weather and in fowle, in heate and in colde, and (to bee short,) in all the order of nature: yet hath he set his marke chiefly vpon his woord. Of a truth it is an vnexcusable crime, when wee acknowledge him not in the good things that he hath made and done for vs. Wee holde our life of him: it is in him that

**Act. 17. 28.** wee liue, as speaketh Saint Paul. If all these benefites make vs not to bee mindefull of God: it is too vnmeasurable a churlishnesse already: but yet (as I saide afore) it hath bene his will that his marke should bee printed about all things in his woord. Let vs looke vpon Heauen and earth, and wee shall see G O D eueriwhere. For

**Rom. 1. 20.** what else is the worlde than (as sayeth S. Paul) a luely image wherein God setteth foorth himselfe? Although hee bee vnvisible in his owne being: yet doeth he shewe himselfe there, to the intent that wee should worship him. But come wee once to the holy Scripture: there is an image wherein God theweth himselfe much more

**1. Cor. 3. 18.** familiarly vnto vs, than he doeth either in the skies or in the earth. Neither Sun nor Moone, (though they giue light to the worlde,) doe so set foorth the Maiestie of God, as the Lawe, the Prophetes and the Gospell doe. And yet for all that, after what manner doe men speake of them? Howe boldly doe they deale with them? I pray you doe not men take leaue nowe adayes to speake of Gods name after their owne fancies?

And when they fall to reasoning vpon the holy Scripture among Cuppes, in Tauernes and at Tables, doeth their talke tend to the humbling of themselves, that they may all knowe their owne rudenesse and infirmite, and aske of God the gift of his holy spirit, to the end that we may handle his mysteries as becommeth vs? No: but those disputations are made as it were in way of mockerie, and thereby it appeareth well, yea much more than were requisite, that there are verie fewe true Christians nowe adayes in the worlde. It is apparant that some dally with the holy scripture, and wrest it to prouerbs of laughter, making it a matter to sport and play withal, as though it were but as a nose of waxe for euery

man to fashion and vnfashion at his owne pleasure. Other some holde sond discourses on it, demaunding, why is this, and why is that? And againe, when wee come to Gods high mysteries: if any thing mislike vs, wee would haue it euerie whit wyped out, And that is all one as if wee would pull God out of heauen.

Nowe then let vs learne that God commiendeth the honour and autoritie of his woord vnto vs about all things: as if he should tell vs that looke whatsoeuer is contained in the holy scripture, wee must receiue it with all lowelnesse, and yeelde our selues playable to that which is contained therein. Yea and although the same bee contrarie to our vnderstanding, and wee could finde in our heartes that God had spoken after our maner: yet let vs doe him the honour to imprison all our owne wittes, and to say: Lord, wee be thy schollers, and therefore wee receiue quietly whatsoeuer thou hast vouchsafed to teach vs, assuring our selues that the same is for our benefite and welfare. Therefore whatsoeuer is contained in the holy Scripture, let it bee receiued reuerently without exception. And when Gods holy mysteries come in question: let vs not iudge of them according to our owne vnderstanding: but if it happen that any thing seme not good and conuenient vnto vs, let vs bridle our selues, and let God haue his full scope, so as his woord may haue all the libertie that may be. Also therewithall, when wee reade the holy Scriptures or come to a Sermon, let vs alwayes beare in minde to thinke thus with our selues: behold, our God sheweth himselfe here, and he is set down as our iudge: and therefore it is not for vs to kicke and spurne against him, as wee see a great sorte doe when they come to Sermons. But what? They haue conceiued rancour in their heart against God and his woord, and therefore they can reape nothing by it but vtter naughtinesse: in so much that they gather venom more and more, to belk out their blasphemies at tables when me speake not to their liking. And is that (thinke you) a good honouring of Gods name? Now therefore, whether it be that wee reade the holy Scripture, or that it be treated of in Sermons: let vs learne to haue Gods name alwayes in such reuerence, as to quake at it when we heare it spoken of, specially whē his woord is preached, as is said by the Prophet Elay. For so shall wee shewe, not onely in wordes but also in deede, that wee be true belecuers: and God also wil auowe vs for his people, and in the end gather vs into the heritage of the kingdome of heauen.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faulces, praying him, not to impute those vnto vs which we haue committed heretofore: but that it may please him so to reforme vs to himselfe, as our whole seeking may bee to honour him, and to giue our selues to his seruice, y he may dwell among vs, and our Lorde Iesus raigne ouer vs, both by his holy spirit and by his woord. And so let vs all say, Almighty God heauenly father, &c.

Esa. 66. 2. 5.

## On Thursday the xx. of Iune. 1555.

The xxxiiij. Sermon, which is the fifth vpon the fifth Chapter.

12 Keepe the day of rest, to hallowe it as the Lord thy God hath commaunded thee.

13 Sixe dayes shalt thou labour, and doe all thy businesse:

14 But the seuenth day is the rest of the Lorde thy God, Thou shalt not doe any worke therein.



After that he had spoken of the pure worshipping and seruing of GOD, to the glorifying of his name, without taking of it either in othes or in other things, o-

therwise than in way of honour,

nowe mention is made of Gods seruice accordingly as he hath required it in his lawe, and of the order which he hath set downe for the faithfull to exercise themselves in. As for example, the Sabaoth or day of rest was a figure, partly to shewe that men could not serue God dutifully, but by mortifying all that euer is of our owne nature, and by dedicating themselves therewithall in such fort vnto him, as they may be as it were quite separated from the world. Secondly the day of rest was a Ceremonie to bring the people together, that they might heare the Lawe, and call vpon the name of GOD, and offer the sacrifices, and all other things that concerne the spiritual government. Thus then wee seee nowe after what sorte the Sabaoth day was spoken of: but yet would it not be well vnderstoode without distinction, and without laying forth of the said two partes by peece againe. Therefore we haue to note, that the Sabaoth or day of rest, was a shadow vnder the Law till the coming of our Lord Iesus Christ, to doe me to vnderstand that God requireth that they should vtterly ceasse from their owne workes: and that is it which I meant in one word, when I said y<sup>e</sup> we must mortifie all that euer is of our owne nature, if wee will conforme our selues to our God. And that it is so, Saint Paule declareth: and besides that, wee haue recordes ynow thereof in the newe Testament. But it shall suffice to haue alleged that which is most apparant, namely to the Colossians, where it is saide that wee haue the substance and the body of the things that were vnder the Lawe, wee haue it (sayeth he) in Iesus Christ. And therefore it was requisite for the fathers of old time to be trained in this hope, as well by the day of rest, as by some other Ceremonies. But nowe that the thing it selfe is giuen vnto vs, wee must no more stay vpon the shadowes. In dede the lawe is not so abolished, but that we ought to holde still the substance and truth of it: but yet is the shadowe of it done away by the coming of our Lord Iesus Christ. If it bee demanded how the fathers of olde time knewe that: Moses hath giuen vs vnderstanding thereof, as is shewed sufficient-

ly in the Booke of Exodus, For God hauing set forth his Lawe in the twentieth of Exodus, 17.

which hee vttered vnto Moses, telleth him to what ende it tended, saying that he had ordeyned the Sabaoth daye, to bee as a warrant of the sanctifying of the people of Israel vnto him. It is (sayeth he) a badge of my holynesse which I haue ordeyned among you. Now when as the scripture speaketh to vs of being made holy vnto GOD: it is to separate vs from all things that are contrarie to his seruice. But where is such purenesse to bee founde? Wee bee in the world, and wee knowe that in the worlde there is nothing but vtter frowardnesse and naughtinesse as sayeth Saint Iohn in his Canonick Epistle. But men neede not to goe out of themselves to haue battell against God and his righteousnesse: for all our senses and all our affections (sayeth Saint Paule in the eyght to the Romanes) are enemies vnto God. When men giue heede to their owne thoughts, desires, likings, and lustes: they make open warre against God. Wee knowe howe it is tolde vs in the sixth of Genesis, that all that euer man can imagine is alwayes euill, and that all that euer man deuiseeth in himselfe and hath of his owne store, is vtterly vtowarde and corrupt afore God. So then, wee seee well that wee cannot be sanctified to our God, that is to say, wee cannot serue him vndeifiedly, except wee bee separated from the defylings that are contrarie to him, and that the things which are of our owne nature bee abolished. Nowe it was requisite that all these things should bee figured to the aunient fathers, bicause Iesus Christ was not yet fully reuealed vnto them. But wee in these dayes haue the full accomplishment and performance of all things in Iesus Christ. And for prooffe thereof, Saint Paule saith that the olde man is crucified with him. Whereas Saint Paule speaks after that sort of the olde man, he meaneth the things that wee haue from Adams, all which must be ryepened and done away. Not as touching the substance of our bodie or of our soule, but as touching y<sup>e</sup> naughtines that is in vs. The blindness that maketh vs to go astray, and the wicked lustes & likings which are vtterly disobedient to Gods righteousness, must be beaten downe, bicause they be drawn fro Adams. And how is that done? Not by our owne power or policie: but by our Lorde Iesus Christ: who by dying for vs, to wipe away our sinnes y<sup>e</sup> they might no more bee imputed

Col. 2. 17.

Mat. 5. 18.  
Eph. 2. 15.  
Col. 2. 14-17.

1. Ioh. 5. 19

Rom. 8. 7

Gen. 6. 5.

Rom. 6. 6.

1. Cor. 15. 3.

Rom. 6. 4. 5.

imputed vnto vs, hath also purchased vs this prerogative, y by y power of his holy spirit we be able to forsake the world & our felues, so as our fleshly affectiōs shall not ouermaster vs. And although we be full of disobedience, yet shall Gods spirit ouerrule vs, to hold them downe & to keep the in awe. And therefore it is sayd y wee be risen againe with him, as S. Paul declarth lykewise in y forealleged text to y Colossians. But this was not yet manifested vnder y Law. Therefore it was requir<sup>t</sup> y the fathers which liued at y time, should haue some help, such as y sacrifices were, to feed the in the hope of the death of our Lorde Iesus Christ, so as they might know y their sinnes were cleansed away by y bloud of y mediator. Likewise they had y Saboth day as a warrāt of the grace y was purchased vs to mortify our thoughtes & affectiōs, that God might liue in vs by y power of his holy spirit.

Col. 2. 12.

Gal. 2. 9, 20

Now we haue som entrance to cōceiue y which was touched briefly before: y is to wit, y the Saboth day was as a figure, to represent y thing y was fulfilled in dede at y coming of our Lorde Iesus Christ. And therefore let vs marke wel, y the Saboth day extēded to y whole seruice of God, to shewe that men could not honor him purely, but by renouncing the felues, & by being separated from the defilemēt of y world & of their owne flesh. And for the same cause were the Iewes rebuked lykewise by the prophet Ezechiel for not keeping the Saboth day. And it is tolde them in such wise as if they had broken the whole lawe generally. And not without cause: for he y despiseth the Saboth day, hath (as much as in him lyeth) thrust the whole seruice of God vnder foot. And if the day of rest be not keppall the residue is nothing woorth, according to this saying of y Prophet Esay, y men must bereaue themselves of their owne vertues, and be contented to forgoe them: or else it is not the Lordes Saboth, neither doth he lyke or allowe of it. Herby we see y it is to no purpose to obserue the ceremonie alone. For had the Iewes kept the ceremonie neuer so straitly in assembling together on the Saboth day, without stirring one finger in their housholde businesse, & yet in the meane while nourish their own wicked affectiōs, & afterward put them in effect: it had bin but a mocking of God, by abusing of his name, and by defacing and falsifying the whole order that he had ordeined accordingly also as he vpbraideth them. But the chiefe thing was to haue an eye to the true meaning of the figure: that is to wit, to the spirituall seruing of God. And yet therewithal it behooued the Iewes to keepe the ceremonie also that was commaunded them. For God did so biddeth them, as he vouchsafed not to let them haue the substance of things [alone by it selfe,] but he would that they should also haue the shadowes of them therewithal, vntil the coming of our Lord Iesus Christ.

Eze. 20. 21. & 22. 8. & 32. 38.

Isa. 58. 1. 3.

Col. 2. 20.

And hereby we see the thing that S. Paul speaketh; namely that as now we be no more tyed to the old bondage of keeping the Saboth day. For we must doe so much honor to Iesus Christ, as to holde our felues contented with that

which hee hath brought vs in his owne person, without the hauing of the outward things any more y were vnder the law. Now we see how this obseruation concerneth vs at this day. As touching the ceremonie it selfe, it is past as I sayde, and therefore wee must come to the substance: which is, y to serue God wel, wee must learne to forbear all our own wils, & all our own thoughtes & affectiōs. And why? Because y when we will needes be wise in our owne conceites to imagine thus or y to serue God withal, we marre all. Therefore our own wisdom must be layd downe, & we must heare God speake, without following our own wil or fancie. Thus the first entrance to keepe the Saboth day as we ought to doe, is, not to beleue the thing y seemeth good to our felues: for wee must rest. And how must we rest? Wee must stand at a stay, so as our thoughtes runne not roving abroade, to inuent one thing or other. We must (say I) continue quietly at one stay in the obedience of our God. And when we be tempted by our own lustes, we must consider that all our lewde and disobedient affectiōs, are enemies to God euerichone of them. Therefore we must rest stid in that behalfe, and referre our felues vnto God, that he onely may worke in vs, and guide and gouerne vs by his holy spirit.

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Rom. 8. 7.

Matt. 6. 14. Luk. 9. 23.

Herby we see God ouerslipped not any thing, when he ordeined the Saboth day. And sith it hath so large a scope: what want wee more to teach vs a perfect doctrine of holynesse, when we haue the things which the holy Ghost hath set before vs? The matter is that we should liue holily in the obedience of our God. And how is that to be done? Euen by receiving his single worde, and by fashioning our felues according to his rightcoufnesse. Now forasmuch as the things which we haue of our owne nature, are contrary therunto: we must begin at this end of renoucing our felues. That being done, we haue all that is requisite to the seruing of God. But y is very hard to be done. And therefore when we heare y God commaundeth vs to keepe the Saboth day, let vs looke that we marke, and consider that it wil not be done with playing, but y we must inforce our felues: & we shall haue profited greatly all our lyfe, if we keepe it well, that is to wit by renoucing whatsoever wee haue of our owne, and by dedicating our felues wholly vnto our God. And we ought to bee the more inflamed to the spirituall keeping of the Saboth of the Lord, seing we be set free fro the slavish subiection of the law, and God hath graunted greater priuledge to vs, than he did to the fathers of olde time: insomuch that hee is contented with our mortifying of the old man, to be renewed again by the power of his holy spirit, & we be no more bound to the ceremonie that was kept so straitly vnder the law. Seing y God handeth vs so Ioungly: it bindeth vs the more to haue an eye to the principal, y we may obtente it duely. Yea & we must not alledge y the ancient fathers shad y ceremonie to quicke the vp, which seruēd the as a spurre: for inasmuch as our Lord Iesus Christ is come, we haue much more than the outward and vñsible signe. And forasmuch as al the things that

that were figured in those shadowes, are accom-  
 plished in him: we must not craue still the things  
 that were vnder the lawe. Thus ye see how the  
 thing that is ordeined here concerning the Sa-  
 both day, is nowe fulfilled, at least w<sup>ch</sup> as in re-  
 spect of the truth of the figure, which the fathers  
 had but in shadowe. And in very deepe looke  
 what was commaunded concerning the day of  
 rest, must needs belong to vs as well as to the.  
 For let vs take Gods lawe in it selfe, and we shall  
 haue an euerlasting rule of frightousnesse. And  
 it is certaine that vnder the tenne commaunde-  
 ments, God intended to geue a rule that should  
 indure for euer. Therefore let vs not thinke that  
 the things which Moses speaketh of the Saboth  
 day, are needlesse for vs: not for that the figure  
 remaineth still in force, but because we haue the  
 truth thereof. And for the same cause the Apo-  
 stle in the fourth to the Hebrewes, applyeth the  
 things that were spoken of the Saboth day, to  
 the instruction of the Christians and of the new  
 Church. For hee sheweth vs that we must fash-  
 ion our selues lyke to our G O D, and that this  
 is our full felicitie and perfection, because the  
 whole soueraigne welfare of man consisteth in  
 being created after the image of God. What is  
 to be done now, seeing that the said image is de-  
 faced by sin, but that it may bee repaire d againe?  
 Ye see then that the way for vs to atteine to per-  
 fection, is to fashion our selues lyke to our God  
 and to yeelde to his will, and to inquire of his  
 workes: that wee may doe the lyke. Wherefore  
 let vs vnderstand that to serue God well, we at  
 this day be commaunded to streine our selues to  
 the vttermost of our power, to subdew our owne  
 thoughtes, affections and desires, that God may  
 reigne in vs and rule vs by his holy spirit. And  
 therefore it is in vaine for all hypocrites to glose,  
 & to set a faire countenance vpon their doings.  
 For so long as wicked couetousnesse lyeth lurking  
 in their heartes: so long as they bee full of enuie,  
 rancor, ambition, crueltie, or guile: it is certaine  
 that they do nothing else but breake the Saboth  
 day. And therefore we may conclude that they  
 ouerthrow the whole seruice of God, according  
 to that which I alledged afore out of Ezechiel.  
 As much is sayd thereof in Jeremy. And in deed  
 that is y<sup>e</sup> cause why the ceremonie was so strai-  
 ly looked vnder y<sup>e</sup> lawe. Thinke we that God  
 did euer take pleasure in mens idleness? no sure-  
 ly. But he punished the partie as for: y<sup>e</sup> wrought  
 vpon the Saboth day, as him that had murder-  
 ed a man. And why so? It seemeth to be a cruel-  
 tie, that a man should bee put to death for clea-  
 ning of a hild wood vpon y<sup>e</sup> Saboth day, as if he  
 had committed a murder. But yet doth God con-  
 demn: him to death y<sup>e</sup> cleaued wood vpon y<sup>e</sup> Sa-  
 both day. And why? Because y<sup>e</sup> vnder that figure  
 was comprehended y<sup>e</sup> whole seruice of God. And  
 for y<sup>e</sup> same cause it is sayd in Jeremy, y<sup>e</sup> bare  
 burthens, and went to cart vpon the Saboth day.  
 And why? It should seeme that God standeth too  
 much vpon a trifling and childish matter: but he  
 had an eye to the thing that was betokened  
 by the Saboth day: and when that was so despi-  
 sed by the Iewes, it was a traytorousnesse, where-

by they shewed that they made no reckoning of  
 the lawe at all. So then, to come againe to our  
 selues, seeing that wee haue not this figure so  
 straily nowadayes, but God hath giuen vs a  
 greater libertie, which was purchased for vs by  
 the death and passion of our Lorde Iesus Christ:  
 let vs learne to giue our selues earnestly vnto  
 him, and to vnderstand (as I sayd afore) that we  
 may all traueil in all the residue, and yet it shall  
 be to no purpose vnlesse our affections be bride-  
 led, so as wee strue to renounce all our owne  
 thoughtes and desires, in such sort as God may  
 haue the whole gouerning of vs, and we proceed  
 that we desire nothing else than to rest in him.  
 And for the same cause also doth God set forth  
 himselfe to vs for an example. For hee thinke it  
 not enough to commaund men to rest: but also  
 sheweth them the way. For after he had created  
 the worlde and all that is therein, hee himselfe  
 rested. Not that he was weary or had any neede  
 of rest: but to allure vs to behold his workes, that  
 we might rest in them, and therewithall fashion  
 our selues lyke vnto him. Wil we then keepe the  
 spiritual rest: lyke as it is said that God rested fro  
 his workes: so must we rest also, ceasing to doe  
 what seemeth good to our selues, and what so-  
 euer our owne nature couereth. If this example  
 of God prouoke vs not: see shewe will thereby  
 that we neither seeke nor in any wise couet our  
 owne welfare, but that we will needs continue  
 wilfully in our wretched and cursed state. The  
 soueraigne welfare of men (as I sayd afore) is to  
 sticke vnto God & to be knit vnto him. Beholde,  
 our Lord calleth vs to him, & telleth vs that wee  
 can haue no true holynesse nor vnion with him,  
 but by resting from our owne workes. Now if we  
 be so vnruely, that we will alwayes be occupying  
 of our armes & legges, & be still doing what wee  
 thinke good: surely it is as a breaking of y<sup>e</sup> band  
 that is betwene God and vs, & a separating and  
 estranging of our selues from him as much as in  
 vs lyeth. And doth it not appeare thereby, y<sup>e</sup> we  
 seeke to be leif vp as pray to Satan, to be carry-  
 ed & haried away by him, for want of being any  
 more vnder the protection of our God? Yes: but  
 what for that? There are very fewe y<sup>e</sup> thinke of y<sup>e</sup>.  
 The world sees what libertie al men take to the  
 selues. If one come & tel a man that he must not  
 walke after his owne fancie. Truth (saith hee) I  
 knowe how to behaue my selfe. But a man could  
 not deuise to spite God more manifestly, than by  
 such rebelliousnesse. It is all one as if we would  
 needes shewe that wee will not y<sup>e</sup> he should haue  
 any superioritye ouer vs. In deepe men will not  
 be acknowe y<sup>e</sup> it is so: but yet it is so in very deepe.  
 For (as I haue sayd already) it is no seruing of  
 God, vnlesse we begin at the absteinyng fro our  
 owne thoughtes & affections. Therefore when  
 men will needes be selfwise & trust to their owne  
 wit, so as they take leaue to doe what they list, &  
 to follow their owne affections & fancies, & labor  
 not to repress the, but are offended whē others  
 goe about to reclaime them: it is a signe y<sup>e</sup> they  
 neuer wist what it is to serue God, nor y<sup>e</sup> it is the  
 chiefest poynt of the lawe. And therefore let vs  
 marke wel, y<sup>e</sup> whereas God alledgeth his owne

Col. 2. 14.

Gen. 2. 2.



example: it is to allure vs gently to y<sup>e</sup> keeping of y<sup>e</sup> spiritual Saboth or rest, y<sup>e</sup> might thinke our felues ynhappy to be separated fro him, as I touched afore. And behold, y<sup>e</sup> band of this cōiunctō is y<sup>e</sup> we withdraw not our felues from his religion & truth, but suffer our felues to be ruled by him.

But now it may be demaunded, why y<sup>e</sup> Lewes were commauended to rest but onely the seuenth day: for our renoucing of our owne thoughtes & affectiōs, must not be for one day in a weeke: but we must continue in y<sup>e</sup> minde al y<sup>e</sup> time of our lyfe. To be short, the rest y<sup>e</sup> God comandeth vs is cuerlasting, and not by pangs or fittes as they say. And why then choise he but one day of the weeke: it was to shew vs, that when we haue done what we can to renounce our wicked lustes, our false pretences, and whatsoever elsis of our own nature: yet shall we neuer be able to attein fully thereunto, till we be quite & cleane bereft of our fleithe. True it is y<sup>e</sup> faithful ought to keepe a continual Saboth all th<sup>er</sup> life long, by forbearing their own wils and workes, & by indeuoring to giue themselves ouer vnto God w<sup>ith</sup> all humilitie & submission, so as they may obey him quietly: I say we must doe so, or else al y<sup>e</sup> seruice y<sup>e</sup> we be desirous to doe vnto God, shall be but a feining, & he wil disalowe it & reiect it. Neuertheless we cannot so discharge our felues in renoucing our affectiōs, but y<sup>e</sup> there will alwayes be somewhat worthe of blame in vs. S. Paul doth in deed glory y<sup>e</sup> the world was crucified vnto him, & he vnto y<sup>e</sup> world: but yet for al y<sup>e</sup> he ceaseth not to say, y<sup>e</sup> his fleithe fighteth againt his spirit, so as there is neuer any agreemēt betwixt thē. Yea and hee confesseth in y<sup>e</sup> seuenth of y<sup>e</sup> Romans, that he felt such strife continually in himselfe, as he did not y<sup>e</sup> good y<sup>e</sup> he would haue done, y<sup>e</sup> is to say, he performed it not w<sup>ith</sup> so earnest affection, nor was so fully determined to walke according to y<sup>e</sup> will of God, but y<sup>e</sup> he had alwayes some lets to hinder him, so as to his owne seing, in sted of running strongly, he did but go limpingly. Sith it is solet vs marke y<sup>e</sup> Gods ordaining of y<sup>e</sup> seuenth day to rest in, was not w<sup>ith</sup>out cause: for thereby he doth vs to vnderstand, y<sup>e</sup> we cannot atteyne to y<sup>e</sup> perfect holinesse which he requireth at our hands, neither in one day, nor in one month. Why so? Because y<sup>e</sup> when we haue fought neuer so lustily againt the affectiōs of our fleithe, & againt our wicked thoughtes: there will alwayes remaine some dregges stil, till we be fully vnited to our God, & that he haue taken vs vp into his heauenly kingome. Vntill y<sup>e</sup> time, we shall alwayes haue some temptations, trouble, & vnquietnesse in vs, so as wee shall well perceiue (I meane such of vs as indeuer to serue God) that we be stil subiect to many tēptations, & to the feeling of a number of things whereby we be prouoked to this or that. And are not all those things as many hinderances to holde vs backe fro the spiritual rest? If a man rested himselfe in God as he should doe: he should not conceiue any thing at all in his minde, that might turne him aside from the right way. He should not haue any wicked lustes or lykinges. All such things should be farre from him. Now then when as we conceiue a number of lewde imagi-

nations: then doth Satan step in to assaile vs, & to vexe vs w<sup>ith</sup> vnquietnesse. And when our minde is once inclined to doe euill: there are a number of things in vs, y<sup>e</sup> tickle vs & set vs full forward. And although we hate y<sup>e</sup> euil, yett foit is, y<sup>e</sup> by such tēptations we are prouoked to goe through w<sup>ith</sup> it. And thereby it appeareth y<sup>e</sup> it is not an easie matter to winde our felues fro our wicked lustes, & to bring to passe y<sup>e</sup> they may no more reigne in vs. So then let vs goe forward with this indeuor of keeping Gods spiritual Saboth, for we shall neuer attein fully to it, vntill y<sup>e</sup> end of our lyfe.

But hereby we be put in minde of two things. The one is to mylke of our fleshes, & to mourne continually, & to consider that although to our owne seing we haue takē neuer so great pain to obey our G O D, yet notwithstanding we be but yet on our way stil, and we come far short of fulfilling the things that are required and commauended in the lawe. Thus haue we a cause to humble our felues, because God hath alwayes find enough and too much to condemne in vs as concerning our feeling of him, and also because that the spiritual rest is not yet such as he hath commauended, nothing neere. And lyke as wee haue occasion to humble our felues & to be sorie with true repentance: so ought we on the other side to be y<sup>e</sup> more moued & quickened vp to goe forward, sith we see our owne wants as thus: True it is that God hath giuen me the grace to bee desirous to serue him: but how doe I behaue my selfe therein: alas I am yett far off fro doing it. Sith we see it is so: what should we do but inforce our felues? Therefore w<sup>ith</sup> our abhorring of y<sup>e</sup> euil which is in vs, let vs also be the more earnest to profitt stil in this rest, & to goe forward in it, & let euery of vs dayly call himselve to account. Ye see then that God hauing giuen vs occasiō to humble our felues all the time of our life, sheweth vs that we must be earnest in correcting our vices, & in mortifying our flesh dayly more & more, & consider y<sup>e</sup> it is not enough for vs to haue our olde man crucified in part, vnlesse we be also quite buried w<sup>ith</sup> Iesus Christ, as saith S. Paul in y<sup>e</sup> seuenth to the Romans before alledged. Thus much concerning y<sup>e</sup> seuenth day, wherof mētiō is made in this place.

Now must we come to the second point: which is, y<sup>e</sup> (as I haue sayd already) y<sup>e</sup> Saboth day was a policy or order whereby to exercise the faithfull in the seruice of God. For that day was ordemed for men to assemble in, to heare the doctrine of the lawe preached, to communicate together w<sup>ith</sup> sacrifices, and to call vpon the name of God. As touching these poyntes, it belongeth as well to vs as to the people of olde time. For albeit y<sup>e</sup> the figure be ceased, (I meane the same that S. Paul speaketh of in the epistle to the Colossians:) yet notwithstanding, so much as cōcerneth the order, continueth still and hath his vse. And to what end serueth this order? To assemble our felues in the name of God. True it is that this ought to be done continually: howbeit for our infirmities sake, or rather by reason of our slothfulness, it is requisite that some one day should be chosen out. If we were as earnest in seruing of God as we ought to bee: wee should not appoyne

Gal. 6. 14. &amp; 5. 17.

Ro. 7. 15. 19.

Rom. 7. 4.

one day in a weeke, onely but every man ought to meeete both morning and evening without lawe written, to be edified more and more by Gods worde. And truly this exercise is more than needefull for vs, considering that wee bee so inclined to euill, as there needeth not any thing to thrust vs out of the way: and therefore it were expedient for vs to come together daily in the name of God. But what? Wee see that men wil scarce meeete vpon the Lord his day, and that moſte of them muſt bee held to it as it were by force. Considering then that there is ſuch infirmity in vs: let vs vnderſtand that this order was not made all onely for the Iewes, that they might haue ſome day wherein to come together: but alſo for vs, ſo as it belongeth to vs as well as to the.

But yet herewithall we haue to marke, that this is not all: for it were a very ſlender order to haue a reſt of our handes and feete, and to go no further than ſo. What then? we muſt apply this reſt to a higher purpoſe: we muſt refrain from our owne buſineſſe which might hinder vs from the minding of Gods workes: and wee muſt call vpon his name and exerciſe our ſelues in his worde. If wee ſpende the Lordes day in making good cheere, and in playing and gaming: is that a good honoring of God? Nay, is it not a mockerie, yea and a very vnhalowing of his name? Yes. But when the Shopwindowes are ſhut in on the Lordes day, and men trauele not as they doo on other dayes: it is to the ende wee ſhoulde haue the more leaſure and libertie, to intend to the thinges that God commaundeth: that is to wit, to be taught by his worde, to meeete together to make confeſſion of our faith, to call vpon his name, & to exerciſe our ſelues in y<sup>e</sup> vſe of his Sacramentes. That is the purpoſe whereunto this order ought to ſerue vs. But now let vs ſee if thoſe which name themſelues Chriſtians, diſcharge themſelues as they ought to do. Behold, a great number thinke to haue y<sup>e</sup> Lordes day moſt free to followe their owne buſineſſe, & reſerue that day for the ſame purpoſe, as though there were none other day for them to appoint vpon of all the weeke long. And though the bell tole to bring them to the ſermon, yet it ſeemeth vnto them, that they haue nothing elſe to doe, but to thinke vpon their buſineſſe, and to caſt vp their accounts concerning this and that matter. Other ſome fall to gluttonie, and ſhut vp the ſelues in their houſes, becauſe they dare not ſhewe a manifeſt contempt in the open ſtreetes: but yet the Lord his day is to them but as a couert to ſhrinke aſide in from the Church of God. And hereby it appeareth what affection we haue towardes all Chriſtianitie, & towardes y<sup>e</sup> ſeruing of God, ſeing we make that thing an occaſion of withdrawing our ſelues further off from God, which is giuen vs for a helpe to bring vs neerer vnto him. And againe, be we once gone aſtray: it ſerueth to pul vs quite and cleane away. And is not y<sup>e</sup> a diueliſh ſpite of men? yet notwithstanding it is ſo comon a thing, as is pitie to ſee: and would God that examples were more rare and further of to be found. But y<sup>e</sup> worlde ſees how all thinges are vnhalowed, in ſomuch that moſt folke haue no regard at all of y<sup>e</sup>

vſing of that day, which was ordayned to withdraw vs from all earthly cares and affaires, that wee might giue our ſelues wholly vnto God.

Furthermore wee muſt vnderſtand, that the Lord his day was not appointed all onely to the hearing of Sermons: but to the ende wee ſhould apply the reſt of the time to y<sup>e</sup> praying of God. Yea verily. For although he ſeede vs every day: yet doe wee not minde his gracious benefites ſufficiently to magnify them. In deece it were a poore thing if wee minded not Gods benefites but vpon the Lordes day: But becauſe we be occupied too much about our owne affaires on the other dayes, therefore wee bee not ſo much giuen to ſerue God in them, as vpon the day which is assigned wholly therunto. The Lord his day then muſt ſerue vs for a tower to mount vp into, to vewe Gods workes a farre off, as a time wherein wee haue nothing to let vs or to keepe vs occupied, but that we may employ all our wits to conſider the benefites and gracious gifts that he hath beſtowed vpon vs. And if wee can put this thing wel in v<sup>r</sup>e; that is to ſay, if we can conſider Gods workes, vpon the Lordes day, ſurely we ſhall be the more giuen vnto it all the reſte of the weeke after, and the minding thereof wil as it were faſhion and poliſh vs aforehand, ſo as our muſing vpon his workes long afore to the intent wee may knowe how to fare the better by them, wil leade vs to yeeld thanks vnto our God vpon the Sunday and all the weeke after. But if the Lordes day be ſpent not onely in games & paſtimes full of vanitie, but alſo in thinges quite contrarie to God, ſo as men thinke they haue not kept holy the Lordes day, except God be offended diuers wayes: if the holy order which God ordeyned to bring vs to him, be broken after that faſhion: is it any wonder though men play the beaſtes all the weeke after? What is to be done then? Let vs assure our ſelues that it is not enough for vs to goe to ſome Sermon vpon the Lordes day, to receiue ſome good inſtruction & to cal vpon the name of God: but we muſt alſo digeſt the ſame thinges, and bende all our wittes to conſider the gracious thinges that God hath done for vs: and by that meanes wee muſt frame our ſelues to the thinges that may leade vs to our God, without further trauele on y<sup>e</sup> Monday or of all the weeke after. And to the intent we may not doe aught elſe than record y<sup>e</sup> thinges by good leaſure, which we had learned afore: let our mindes be diſcharged of all things that may hinder vs, or plucke vs backe from the conſidering of Gods workes. Thus ye ſee what the order is which we muſt keepe at this day. It is not to keepe the ceremonie ſo ſtraite as it was vnder the bondage of y<sup>e</sup> lawe: for we haue not the figure or ſhadowe any more. But it ſerueth to cal vs together, that we may be inured according to our infirmity, to apply our ſelues the better to y<sup>e</sup> ſeruing of God, and to dedicate that day wholly vnto him, ſo as we may bee vtterly withdrawn from the worlde, and the ſame may ſtand vs in ſtead all the reſt of the weeke, as I ſayd afore.

Yea and wee haue to marke alſo, that it is not enough for vs to thinke vpon God and his workes

vpon the Lordes day euery man alone by  
 himselfe: but that wee must meete together vpon  
 some day certaine to make open confession  
 of our faith. In deede this ought to be done euery  
 day as I haue sayd afore. But yet in respect  
 of mens rawnesse, and by reason of their slothful-  
 nesse, it is necessarie to haue one speciall day de-  
 dicated wholly thereto. It is true that wee be  
 not bound to the seventh day: neither doe wee  
 (in deede) keepe the same day that was appoint-  
 ed to the Iewes: for that was the Saturday. But  
 to the intent to shewe the libertie of Christi-  
 ans, the day was chaunged because Iesus Christ  
 in his resurrection did set vs free from the bon-  
 dage of the law, & cancelled the obligation ther-  
 of. That was the cause why the day was shift-  
 ed. But yett must wee obserue the same order  
 of hauing some day in the weeke, be it one or  
 be it two, for that is left to the free choyce of  
 Christians. Neuertheless, if a people assemble to  
 haue the Sacramentes ministred, and to make  
 common prayer vnto G O D, and to shewe one  
 agreement and vnion of faith: it is conuenient  
 to haue some one day certaine for that purpose.  
 Then is it not enough for euery man to with-  
 drawe himselfe into his owne house, whether it  
 bee to reade the holy scripture or to pray vnto  
 G O D: but it is meete that wee shoulde come  
 into the companie of the faithfull, and there  
 shewe the agreement which wee haue with all  
 the whole body of the Church, by keeping this  
 order which our Lord hath so commanded. But  
 what? There a man may see too apparant vn-  
 hallowing of Gods seruice. For (as I haue tou-  
 ched afore) are there not a great sorte which  
 could well finde in their heartes to shewe that  
 they doe but mocke God, and that they would  
 faine be exempted from the common lawe? It is  
 true that they wil come to a sermon a fiew or fixe  
 times a yecere. And what to doe there? Forsooth  
 euen to mocke at God & at all his doctrine. In  
 deede they be very swine, which come to defile  
 Gods temple, and are worthier to be in stables  
 than there, and they were better to keepe them-  
 selues at home in their stinking cabans. To bee  
 short, it were better that such rascals and filthie  
 vilaines were quite cut off from the Church of  
 God, than that they should come and intermingle  
 themselves after that sort in companie with  
 the faithfull. But yet how many times come they  
 thither: The bel may ring wel enough: for looke  
 where a man lefthem, there shall he finde the.  
 So then we ought to bee the more diligent and  
 careful, in quickening vpon our selues to make such  
 confession of our faith, as God may be honored  
 with one common consent among vs. And be-  
 sides that, all superstitions must bee banished.  
 For we see how it is an opinion in poperie, that  
 God is serued with idlenesse. It is not after that  
 sorte that we must keepe holy the Saboth day.  
 But to the intent it may bee applied to the right  
 and lawfull vse, we must consider (as I sayd afore)

how our Lord requireth to haue this day bestow-  
 ed in nothing else, but in hearing of his worde,  
 in making common prayer, in making confessi-  
 on of our faith, and in hauing the vse of the Sa-  
 cramentes. Those are the things that wee bee  
 called to. Howbeit, we see how all things haue bin  
 corrupted & confounded in the popes dome. For  
 lyke as they haue allotted dayes to honoring of  
 their hee Saunts and three Saunts, and set vp im-  
 ages of the: so haue they furnished that they were  
 to be worshipped with idlenesse. But seeing that  
 world is so giuen to corruption: it standeth vs so  
 much the more in hand to marke well this dis-  
 course concerning the Saboth day, as it is set  
 downe here by Moses. And let vs consider to  
 what ende our Lorde commanded the people  
 of olde time, to haue one day in the weeke to  
 rest in: to the intent that wee knowing how the  
 same is abolished by the coming of our Lorde  
 Iesus Christ, may take our selues to the spiri-  
 tual rest, that is to say, dedicate our selues wholly  
 vnto God, forsaking all our owne reason and af-  
 fections. Againe let vs retaine still the outward  
 order, so farre as it meete for vs, that is to wit,  
 of forbearing our owne affaires and worldly bu-  
 sineses, that we may intend wholly to the min-  
 ding of Gods workes, and occupy our selues in  
 the consideration of the good thinges that hee  
 hath done for vs. And about all thinges let vs  
 streine our selues to acknowledge the grace that  
 hee offereth vs dayly in his Gospel that we may  
 be strengthened in it still more and more. And  
 when wee haue bestowed the Lord his day in  
 praying and magnifying Gods name, and in  
 minding his workes: let vs shewe all the weeke  
 after, that wee haue profited in the same.

Now let vs kneele downe in the presence of  
 our good G O D with acknowledgement of our  
 faultes, praying him to make vs feeble bet-  
 ter than we haue done. And foras much as we  
 can by no meanes serue him, vntill his froward-  
 nesse that is in vs be done away, and inasmuch  
 as he hath tolde vs that wee shall not cease to  
 fight against his righteousnesse, so long as we  
 giue heade to our owne lusts and imaginations:  
 it may please our good God to graunt vs such  
 grace by the power of his holy spirit, as wee may  
 be fully fashioned lyke vnto him that dyed and  
 rose again for vs to mortify vs and to quicken vs.  
 So then let vs beare the marke of our Lorde Ie-  
 sus Christ euen in renouncing our selues, and let  
 vs so submit vs to his will, as our whole seeking  
 may bee to be fashioned lyke to his righteou-  
 nesse, that his lawe may bee fulfilled in vs euen  
 as it is spirituall, and wee be changed from flesh  
 to spirit, to liue vnder his obedience. And because  
 there is alwayes so much in vs to be mistyked: it  
 may please the same good G O D to beare with  
 our infirmities, vntill his reft be fully brought to  
 passe in vs, and that he haue taken vs vp into his  
 heauenly kingdome. That it may please him to  
 graunt this grace not only. &c.

# On Friday the xxj. of Iune. 1555.

*The xxxv Sermon which is the sixth upon the fifth Chapter.*

13 Six dayes shalt thou labour &c.

14 Thou shalt not doe anie worke therein, thy selfe, thy Sonne, thy daughter, thy manseruaunt, thy womanseruaunt, thyne Ox, thyne Ass, and thy cattie, and thy Straunger which is within thy gates, that thy manseruaunt and thy womanseruaunt may haue rest as well as thy selfe.

15 Remember that thou wast a seruaunt in the land of Egypt, and that the Lorde thy God brought thee thence with strong hande and arme stretched out. And therefore the Lord thy God hath commaunded thee to keepe holie the Saboth day.



Declared yesterday how and why the commaundement of keeping the Saboth day was giuen to the Iewes. I told you briefly how it was a figure of the spirituall rest which the faithfull ought to obserue, to serue God in. Howbeit our Lorde Iesus Christ hath brought vs the performance thereof, so as we must no more stay vpon the shadowe of the Lawe, but content our selues with the crucifying of our olde man by the power of his death and passion of our Lorde Iesus Christ, that we may bee renewed to serue our G O D throughly. But yet in the mean while we haue need of some policie and order among vs. Therefore it is expedient that there bee a day of rest for vs to meete together, that we be confirmed in the doctrine of God, and profite daily therein, that is to say, all the time of our life, and also bee occupied in calling vpon his name, and in making confession of our faith: and that therewithall the residue of the day be spent in considering the benefits that wee receiue from time to time at Gods hand, that he may be the better glorified for them.

And now we haue to marke what is sayd in Moseses text. *Six dayes shalt thou labour*, sayeth the Lorde. This must not be taken as though God commaunded vs to labor. It is true that wee be borne thereto, and wee knowe that God intendeth not that wee should be idle, while we liue in this world: for hee hath giuen men handes and feete and cunning and wit. Yea and euen before there was any sin, it is sayd that Adam was put into the garden to dresse it. But the labor that men take now, is a chastisement for sin. For it is sayd vnto them, Thou shalt eate thy bread in the sweate of thy browes: that is a curse which is layd vpon all mankind. For wee be not worchie to inioy the itate that was giuen to our first

father, which was to liue in pleasure without much troubling of himselfe. Notwithstanding, euen before sin came into the world, and before we were condemned of God to this payntful and constreyned labor, it behoued men to occupy themselves in some exercise. And why? For it is against our nature to be as vnprofitable blockes of wood. So then it is very certeine that we must apply the whole time of our lyfe to some labor. Neuertheless here is no precise commaundement giuen of laboring six dayes. For in very deepe there were other solemnities besides the Saboth day, vnder the Lawe: There were other feastes which might fall in the midst of the weeke. But for as much as the number of them was small, (for they were but fewer dayes in the yeere:) here is no mention made of them: hee speaketh but only of the Saboth day. And wheras it is sayd, thou shalt labor sixe dayes: our Lord sheweth vs that wee haue no cause to grudge of the giuing and bestowing of one day vpon him, seeing he leaueth vs sixe for one. As if he should say, is it a great matter to you that I should chose out one day to be reserued wholly to my seruice, so as ye shall doe nothing therein but reade and exercise your selues in my lawe, or heare the doctrine that shalbe preached vnto you, and come to the temple to be there confirmed by the sacrifices that shall be offered, and to call vpon my name, and to protest that you bee of the fellowship of my people: Shold this grieue you seeing you haue sixe dayes free and whole to doe your businesse and affaires in? Seeing then that I deale so courteously with you: as to require but one day of seuen: is it not too great an vnthankfulness, if yee complaine of that time as though it were misbestowed, as who should say yee were so churlish and niggardly, as to grudge mee the seuenth part of your time? I giue you your whole life: y Iunne neuer shineth vpon you, but you ought to consider my goodness, & that I am

a free-

Col. 3. 14. 17  
20.

Rom. 6. 6.

Gen. 3. 15.

a freehearted father towards you. For I make my name to shine, to give you light to goe by; that euery of you might doe his businesse. And why then should not I haue one day of feuen, wherein euery man shall surcease from his owne businesse; so as ye shall not be intangled in any worldly care, but that ye may haue leasure to thinke vpon me? We see then that this saying of laboring sixe dayes, is not set downe as a commaundment, but rather as a graunt that God maketh euen in way of vbraiding, men with their vnthankfulness, if they doe not obserue the Saboth day and keepe it holy as is spoken of it here.

But hereof we may gather a good and profitable lesson: which is that when we be slow to obey God, we must consider his benefits. For what should more sharpen our desire to followe Gods commaundements, than to consider that hee dealeth not roughly with vs, ne ouerpresth vs not; behold God coulde reine vs with a streite bit if it pleased him: he coulde driue vs to so hard things as there should be no meanes to get out of them; but hee hath a consideration to guide vs as a father doth his children. Seeing then y<sup>e</sup> he doth so beare with vs; ought wee not to be the more prouoked to doe as he appointeth vs? yes. So then, as oft as Gods commaundements are hard vnto vs, or at leastwise seeme to bee so: let vs assure our selues that hee doth not presse vs so much as hee coulde, nothing neere. For if God listeth to vie his right with extremitie; we should be tormented out of all measure. Therefore let vs vnderstand that he beareth with vs, and that hee vseth more than fatherly goodnesse in that behalfe. It is true that the lawe of G O D is vnpossible vnto vs, inasmuch that wee bee not onely vnable to obserue it throughout; but alio if a man would of his owne naturall power discharge himselfe to Godward, he could not stirre one finger, nor haue one good thought, to know which way to begin. And so farre off are wee from being able to obey G O D, and to execute the things that are contained in his lawe: that all our thoughts and affections are enemies against God. If men could through their owne power performe the Lawe: it should bee sayd to them, *Labor thou*. But contrariwise it is sayd, *Rest yee*, to the end that God may worke. The lawe then may well be vnpossible as in respect of vs, but yet is it possible for G O D to printe it in our heartes, and to gouerne vs by his holy spirit, yea euen in such wise as it shall bee a sweete and light yoke vnto vs, and there shall bee no hardnesse in it that may weary vs. Therefore when men haue looked well about them: they shall finde that God beareth with them, as a father that pitieth his children. And therefore let vs learne to bee thankfull, and to be the more forward to serue our God, seeing hee commaundeth vs no such things as ought to seeme ouer bitter or paynesfull to vs, but hath a regarde of our abilitie.

Thus yee see what wee haue to marke vpon this text, where our Lord sheweth that he leaueth men their commoditie. True it is (as

was touched yesterday) that wee ought to bee so spirituall, as to assemble euery day to call vpo the name of God, and that we ought to mount vp to the heavenly lyfe, leauing all our worldly busineses. But what? God seeth that wee be compassed about with our flesh, that wee creep vpon the earth, and that our infirmities cary vs away in such sorte, as we cannot leade the life of Angels. God therefore beholding such rawnes & weakenes in vs, and reuiewing our vnabilitie to discharge our selues fully of our dutie: releaseth vs, and uttereth not his vttermost rigor, but sayth hee is contented if wee allowe him one day: or rather if that day serue vs for all the rest of the weeke, God is contented with it. And why? For (as I sayd) hee goeth not to extremitie: becaule hee knoweth that wee bee too feeble. Seeing then that hee beareth so with vs, and leaueth our commodities to vs: we be so much the more lewde, vnhonest and vnexcusable, if wee bee not inflamed to giue our selues ouer vnto him.

Now it is sayd therewithall, *that neither manservant, nor woman servant, nor Ox, nor Ass, nor any other Cattell must labour on the Saboth day, nor any stranger within thy gates*. As concerning cattel, it might bee thought strange that God shoulde comprehend them vnder the keeping of the Saboth or day of rest, seeing it is a high and heavenly mysterie, as was declared yesterday. Doeth such geere belong to Oxen and Asses? G O D sayth, I haue giuen you the Saboth day, to be as a signe that I make you holy, and that I am your G O D which reigneth among you. This is not common to all mortall men. For God graunteth not such grace and priuledge to the paynims and infidels, as to make them holy: Hee speaketh but onely to the people whom hee adopted and chose to bee his heritage. But nowe seeing that the Saboth day is a signe of Gods separating of his faithfull Church from all the rest of the worlde: wherefore is it extended vnto Oxen and Asses? Let vs marke that it is not done for the brute bestes sake: but to the intent that men should haue a monument before their eyes, to be the more touched therewith. This Sacrament then concerneth not the bestes, which haue no vnderstanding nor reason: but it concerneth men, who ought to make their profit of it. Wee see that the Sacrifices were made of the brute bestes: wee see there was great preparation in that behalfe: there were vessels of gold and silver & such other lyke thinges; and whereas all these things were hallowed, it is meant that God did put his spirit into the corruptible mettals, and into the other thinges that haue no feeling? No: but all this is referred to the men, for whose vse and commoditie they are made. God doth not onely serue his owne turne with them in this present and brittle lyfe: but also giue them to vs as tokens of his fauour, to be as meanes and helpes to drawe vs vp to heauen. Now then, whereas God would haue the Oxen and Asses to rest the seventh day: it is not meant thereby that hee maketh them partakers of the spi-

Psal. 104. 23.

Ro. 7. 14. 15

Rom. 8. 7.

Exod. 11. 13. 17.

Eze. 20. 12.

Gen. 1. 22. Psal. 8. 7.

ritual rest that wee speake of before; but it was done to y end that y Iewes beholding their Stables and stalles shut vp, shoulde consider thus with themselues: Lo: God setteth vs downe this signe and visiole Sacrament before our eyes, and extendeth it euen to the brute beastes: and that is to the end that wee on our part shoulde be held the better to his seruice, and consider that it were a breaking of the whole lawe, if wee should not thinke vpon the thing that is chiefest in all our whole life: namely if wee shoulde not learne to forsake our selues, and no more followe our owne lykings, reason, and wisdom, but suffer our God to rule vs, and become as dead creatures, that hee may liue in vs, and not followe our own swinidge any more, which is vtterly corrupted. After this maner should the Iewes haue looked vpon the visiole signe that extended euen to the beastes, to the end it might haue restrained them so much the more, and they by that meane haue bin put in minde to haue kept the Saboth day with all reuerence.

Gal. 2. 20.

Also wee see how God at all times handleth men according to their hardnesse, and how he hath prouided conuenient remedies for them, because they bee not ouerhastie to come vnto him, vtill they bee drawn thither after that fashion. And this serueth not onely for the Iewes, but also for vs. Then let vs consider the goodnesse of our God, sith wee see hee is not vnmindefull of vs, nor ouerslippeth any thing at all that may remedy our vices. And therewithall let vs also consider the vntowardnesse that is in our selues, to the end that wee flatter not our selues ne giue head to our affections, seeing it is so that wee haue neede to bee constrained, and that God should giue vs strokes with the spurre, as it were to reſtite horses. Seeing then that God quickeneth vs vp after that fashion, let vs assure our selues hee doth it not causelesse, but because wee be froward and stubborn. And therefore let vs mislike of all our affections, and learne to imprison our selues, so as nothing may withhold vs from following the trace that God commandeth vs. And although our nature striue against it, yet let vs fo bridle the same, as wee may goe through without ceasing, euen til wee be fully obedient to our God.

This ye see what wee haue to remember vpon this place, besides that which shall be spoken anon concerning mens seruants and women seruants, whereby God putteth the Iewes in mind, that *they had bin seruants in the land of Egypt*, and therefore that they ought to deale gently with such as were vnder their power. *Thy manseruants* (sayth hee) *and thy womanseruants shall rest themselves*. And why? for thou thy selfe hast bin in bondage. [The time hath bin that] thou wouldest faine haue had some rest and refreshing giuen thee. Therefore now thou must vse the lyke gentlenesse towards such as are vnder thy hand. Here it shoulde seeme that God ordeined not the Saboth day for a spirituall order onely, as is sayd afore: but also for charities sake. For hee sayth, if thou thy selfe wast in bondage, wouldest thou not that other men should giue thee

some release? couldst thou finde in thy heart to be alwayes toying? No surely. Therefore must thou also beare with others. Now this is not done for the seruice of God, but rather for common charities sake which ought to be betwene neighbor and neighbor, how farre soeuer they bee vnderlings to vs in degre. Howbeit inasmuch as this commaundement is contayned in the first table of the Lawe: surely the thing that is toucht here, is but an accessorie, I say the first table. For not without cause hath God decreed his lawe in such sort, as that he wrote it in two stones. Coulede he not haue written it all in one stone if hee had list? Yes: Why then was it made in two partes? It was not without cause. For there are two principall poyntes in Gods Lawe. The one concerneth our dutie towards him, & the other concerneth our dutie towards our neighbours in being conuerſant with them. For the end wherunto our whole life ought to be referred, is first of all, that vpon knowledge that wee haue a God to whome wee belong, wee should walke in his obedience, and that forasmuch as wee holde our lyfe of him, wee should doe him homage for it: and that forasmuch as he hath created vs to a better hope, and adoped vs for his children, wee should glorify him for such goodnesse: and that forasmuch as hee hath redeemed vs with the blood of his sonne, wee should bee wholly his, in deuoring to withdrawe our selues from the defilements of this world, y we may be true sacrifices vnto him, calling vpon him alone, fleeing to him alone for succor, & yielding him thanks for all his benefites. Ye see then y the first poynt of our life, is the honour that we ought to yeeld to our God.

Another poynt is this: that forasmuch as it is his will to trye our obedientnesse by liuing vprightly among men: none of vs must bee giuen to his owne peculiar profit, but euery of vs must indeuour to serue other, and mainteine mutuall honestie among our selues, so as wee not onely absteine from deceite, violence, and crueltie: but also leade a sober and modest life, without loosenesse, lewdenesse, or beastlynesse. That is the second poynt of our lyfe.

Now sith it is so that the commaundement of the Saboth day is conteyned in the first table: it followeth that it belongeth to the spirituall seruice of God, and that it concerneth not the charitie which ought to be betwixt neighbor and neighbor. And why then is it treated of in that place? It is all one as if our Lord should say, This Saboth day shall serue you for an ouerplus, that your manseruants and womanseruants may haue some ease as well as your selues. Not that that was the drift of Gods purpose: his chief intent was not y there should be a day in y week wherein me should cease fro labor. y they might take breath & not be continually ouerhauled, so as they shoulde be tyred: y was not the cause which moued God to appoint the Saboth day: But his ordaining of it was to do y faithfull to vnderstand y they ought to liue after such a holy maner, as to rest from all their owne lites and desires, that God might worke wholly in them.

Also

Alſo here is a verie excellent benefite, as men-  
 terme it. Behold (ſaith our Lord) in as much as  
 ye haue this warrant among you, that I do ſanc-  
 tifie you: ſee that you alſo iudeuour to giue your  
 ſelues vnto mee. For loe, this thing ſhal doc you  
 ſeruite, and it is to your profite: that is to wit,  
 your houſholde ſhall not bee alwaies ouerhald:  
 for your menſeruaunts and your womenſeruaunts  
 and your cattell muſt haue ſonie reſt. Therefore  
 ye ſhall haue this as an ouerplus. Nowe wee ſee  
 why here is expreſſe mention made, y the Lewes  
 had bin bondſeruaunts in Egypt, and therefore  
 y they ought to haue regard of ſuch as were held  
 as priſoners vnder their hand. For whereas Mo-  
 ſes ſpeaketh of menſeruaunts & womenſeruaunts:  
 he meaneth not y maner of ſeruite that is com-  
 mon among vs nowe adayes: for in thoſe dayes  
 ſeruaunts were ſlaues, and they were held downe  
 like Oxen & Allies: they were handled fo rough-  
 ly and vnkindly, as was pitie to ſee. God therfore  
 telleth y Iewiſh people, y in keeping the Saboth  
 day, they ſhould euen benefite & proſper their  
 owne houſhold. So little cauſe haue you (ſaith  
 he) to repine at the tyme that I haue referred to  
 my ſelfe, in taking one of Ieu: y if ye were not  
 ouercruell and tyrannous to ſuch as are at your  
 deuotion, [ye would ſee that] the ſame day is to  
 your benefite. If ye had no further regard than  
 to ciuill order, that is to wit that in that day your  
 ſeruaunts ſhall haue ſome reſreſhing: it ought  
 to perſwade you thereunto. But ye muſt vnder-  
 ſtand that I haue not ordained it alonely for your  
 houſholdes ſake: but to the intentye ſhould be-  
 thinke ye of the thing y I haue told you: namely  
 that in as much as ye be ſhoed out from the In-  
 fidels, you muſt be to mee a kingly prieſthood, ſo  
 as you muſt ſeek nothing but to ſerue mee in all  
 ſoundneſſe and pureneſſe of conſcience. Haue  
 yee once that regard, ye ſhall perceiue that the  
 ſame day will yeelde ye moreouer ſome earthly  
 commoditie, but yet is not that the thing which  
 you muſt ſeek thereby. To bee ſhort, our Lorde  
 ſheweth vs here y ſame thing which is auowed  
 by Ieſus Chriſt: which is, that if wee ſeek the  
 kingdome of heauen, all other things ſhall bee  
 caſt vpon vs. For we beare our ſelues on hand,  
 that if we ſeek the heavenly life, we ſhall ſtarue  
 for hunger, & it will be a meane to turne vs out of  
 all our comodities. To be ſhort, the deuil comes,  
 & alwaies temptes vs to miſlike of Gods ſeruite,  
 vnder this pretence & guile, that if wee giue our  
 ſelues to the ſeruing of God, wee muſt ſtarue for  
 hunger, ſo as we ſhall bee in uſfull caſe, & all the  
 world will forſake vs. But ſurely we cannot ſerue  
 God, vnleſſe we be bereft of our own affections,  
 & ſhake off the worldly cares that preſſe vs too  
 ſore. Neuertheleſſe wee muſt reſpoſe our ſelues  
 vpon the bleſſing that is promiſed vs: which is,  
 that if we ſeek the kingdome of God, we ſhall be  
 bleſſed euen in theſe tranſitorie things, ſo as our  
 Lord will pitie vs, & giue vs all things which he  
 knoweth to be requiſite for this preſent life: only  
 let vs but waite vpon him for the things which  
 we cannot attaine to by our own power & policie.  
 That is y thing which is ſhewed vs in this place.

Now this ſaying ought to ſerue vs continual-

ly for a ſpurte, to make vs goe forward with the  
 things that God commandeth vs. For the chiefe  
 thing that ſtaith vs from ruling and directing  
 our life in the obedience of God, is that being  
 too much wedded to our ſelues, we thinke y this  
 thing or that thing will be more for our profite,  
 and whatſoeuer come of it, we will needs lay for  
 our own commoditie, & for the things that per-  
 taine to the world. Wee ſee here y men cannot  
 finde in their heartes to follow God: but rather  
 ſhrink away fro him & drawe cleane backe from  
 his law, bicauſe y to their ſeeming, if they ſhould  
 ſerue God they ſhould neuer thraue. But that is  
 ſuch a ſhamefull thankleſneſſe, as inhaunceth  
 their rebellouſneſſe a hundredfold more. What is  
 to be done then? Let vs marke well y we can ne-  
 uer ſerue God w<sup>th</sup> a free & cheerful heart, except  
 we be fully reſolued y he wil prouide for vs al our  
 life long, & not forget vs as is ſaid in the perſon  
 of Ioua. For in the Epistle to the Hebrewes, the  
 Apoſtelle applyeth this doctrine to all the faithfull,  
 euen of purpoſe to withdraw them fro ouergreat  
 carefullneſſe: he ſaith, *Thy God will not forſake thee,  
 neither will he forget thee.* Now if we could once be  
 thoroughly perſwaded that God watcheth ouer  
 vs, and that he will prouide for al our neceſſities:  
 it is certaine that we ſhould not bee ſo ouerplun-  
 ged in our earthly affections, wee ſhould not bee  
 turned away fro the ſeruing of him, neither ſhould  
 we be letted to minde the ſpirituall life: but wee  
 ſhould paſſe through the world & vſe the crea-  
 tures as though wee vſed them not, bicauſe wee  
 would conſider that wee had yet further to goe.  
 Thus ye ſee the effect that we haue to gather of  
 this leſſon, is that where our Lorde ſheweth vs y  
 his commanding of the Saboth day to bee kept,  
 hath a ſpirituall meaning: yet notwithstanding  
 men ſhal not faile to finde the ſame profitable to  
 them, and that God will bleſſe them for it, if they  
 looke rightforth to him, and be not too eagre in  
 ſeeking their earthly commodities.

And by the way wee be warned, that if any  
 haue authoritie ouer others, they muſt not  
 deſpiſe their neighbors though they be their in-  
 ferious. And this reacheth yetty ſaſe. For wee  
 muſt not interprete it onely of menſeruaunts and  
 womenſeruaunts: but alſo of the poore, of ſuch as  
 are not of authoritie or eſtimation, of all vnder-  
 lings & ſubiectes, & of all ſuch as (to our ſeeming)  
 are not worthy to be compared or matched with  
 vs in reſpect of the worlde. For wee ſee what the  
 pride of men is. Although there be no cauſe why  
 we ſhould aduaunce our ſelues: yet doth euery  
 of vs couet ſome preheminance. Now then, if we  
 be ſo high minded, that euery of vs could finde  
 in his heart to ouerpeere his neighbour, yea eue  
 though there be no reaſon why: what will we do  
 if we be aduanced in deede? Looke vpon ſuch as  
 ſit in fear of luſtice: they beare theſelues in hand  
 y the whole world (as ye wold ſay) was made for  
 none but the, except God bride the by his holy  
 ſpirit, & ſhewe them y they ought to walke in all  
 maner of mildnes, & not oppreſſe thoſe that are  
 vnder their charge, but rather behaue theſelues  
 as fathers, & account of them ſubiectes as of their  
 children, yea & that bicauſe God honoreth the,

therefore they ought to liue in the greater humilitie. As for those that preache Gods worde, and haue y charge to direct others: if they think they ought to bee exempted from the common sort, & despise other men: woe worth them. For it were better for them to breake their neckes in going vp into the Pulpit, than not to straine themselves to be the first y should leade a godly conuersion, & liue quietly with their neighbors, & shew themselves to be sheepe of the flocke of our Lord Iesus Christ. But yet for all this, it is true y rich men may well be serued by the poore. If a man haue menseruantes & womenseruantes for wages, he will not set his seruant about himselfe at the table, neither will he lay him in his owne bed: but yet, (notwithstanding all superiouritie,) we must come to this point, y we be knit together as one flesh, & that all of vs are created after the image of God. If we considered that as many as come of Adams race are our owne flesh & bone: 20 ought it not to moue vs vnto kindnes, though we were as wild beastes one to another? When the Prophet Esay ment to reprove men for their vnaturalnesse: he said, thou shalt not despise thine owne flesh. There ought I to behold my self as in a looking glasse: namely in as many men & women as are in the world. Marke y for one point.

But there is yet more: namely that the image of God is printed in all men. Therefore whensoever I goe about to oppresse any man, I not only despise mine owne flesh, but also hurte Gods image as much as in mee lyeth. So then let vs mark well, that by this text, God meant to shewe to all such as are in authoritie & estimation, and to all such as are richer than others, & to all such as are in any degree of honour: that they ought not to abuse those y are vnder their hand, nor to vex or torment the out of measure, but euermore to beare in minde how wee be all defended of Adams race, & are all of one kinde, yea & that all of vs haue Gods image printed in vs. That is the thing which we haue to note, specially now that our Lorde Iesus Christ is come downe to vs, and hath abased himselfe to condemne all pride, and to shew that there is none other meane to serue God than w lowelines, & morcouer hath made vs all members of his body, as well seruants (& vnderlings) as maisters & superiors, so as there is no distinction in y behalf. When we come to our Lord Iesus Christ, and haue an eye to him: wee must follow him. And seeing that all of vs both great and small are members of his bodie, and hee is our head: it is good reason that euerie of vs should fashion himselfe like to his neighbors. And besides that, seeing that God hath shewed himselfe a father more familiarly to vs, than he did to them that liued vnder the Lawe: let the same moue vs to maintaine brotherly loue among vs. Thus ye see further what we had to remember vpon this place.

Howbeit there is yet one poynt more, concerning Gods ordaining of this monument to put the Iewes in remembrance, *That they had bene as wretched bondslaves in the land of Egypt*: And wee knowe that they were naughtily and cruelly handled there. Now forasmuch as they would

faine haue bin borne withall in y case, and God hearkened to them whē they sighed and grieved: therefore doeth he tell the, that they also ought to doe the like to others. And this containeth a good lesson: which is, y if wee consider our felues, we may continually be induced to discharge our duties. On the contrarie part, if we be cruell towards our neighbors: it is because wee bee (as ye would say) belotted in our owne ease, & think not vpon our wretchednes & miserie. He y hath suffered hunger and thirst, because he hath longed to bee succoured at his neede, will thinke thus with himselfe when he sees a poore man: Go ro, I my selfe haue bene in the like necessitie, and I would haue bin glad to haue bin succored, & mee thought that other men ought to haue had pitie vpon me to releue me. Now (say I) if a man be thinke him of such things when he beheldeth a poore man in neede: will it not make his heart to relent? Yes verily: but what for that? When we be at our ease, we thinke no more vpon our humane wretchednes: but rather we imagina y we be exempted, and y, we be no more of the comon sort. And that causeth vs to forget our felues, so as we haue no more compassion of our neighbors, nor of any thing y they indure. Therefore haue we so much the more neede to mark this matter: namely, y because our Lord seeth vs blinded with selfeloue, so as it is ynough for vs to welter in pleasure, & wee neuer thinke vpon such as are in distresse & necessitie: therefore he sheweth vs our state, saying: Who be you? Were ye neuer in any aduersitie? Yea & though ye happen to ouerthooce your felues towards them: doe ye not bethinke your felues againe [and say.] Lo, these are creatures shaped after the image of God, & if we misuse the, God will haue no pitie vpon vs? And so let vs practise this doctrine all our life lōg. Therefore whensoever wee see any folke pinched with aduersitie, let vs call our felues to remembrance in this wise: Haue not I bin in neede as well as they? And if I were in like taking againe, would I not be glad to bee succoured? Seeing it is for why shoulde wee exempt our felues from such condition? We ought at leastwise to do to other folkes, as we our felues would be done vnto. Nature teacheth vs that, and wee neede not goe to schole to learne it. Then needeth there nor any other euidence to condemne vs, thā our Lordes teaching of vs aforehand by experience. If wee haue that: surely we shalbe touched with kindnes & compassion to succour such as haue neede and want, and we shalbe moued w pitie towards them that are in durance, so that if we haue the meane and power to releue them, euerie of vs will straine himselfe to doe it. That is the thing which wee haue to marke in this place, where it is said, *Thou wast a stranger in the land of Egypt*, & therefore thou must now haue a care to releue them that are vnder thy hand: for at that time when thou thy self wast a seruant, thou wouldest faine haue bin borne withall.

But let vs come now to such as were nor of the Iewish nation, but onely traffickers among them. God will haue them also to keepe the Sabbath day, & yet were they not sanctified of God, neither

Gen. 9. 6.

Ma. 5. 8. 7.

Phil. 2. 7.

1. Cor. 1. 2. 13  
Gal. 3. 27. 28

Exod. 2. 23



neither could this signe belong to the, as I haue said already. It seemeth then y<sup>e</sup> God vnhalloath the Sacrament, when he maketh it so common to the Infidels, & to such as were not circumcised to beare the mark of the couenant, & to such as had not the law & the promises. But we haue to marke, that Gods speaking of strangers in this place, is as hauing alwayes an eye to the people whom he had chosen and adopted. For we know y<sup>e</sup> if things should bee permitted which are contrarie to Gods seruice: although it might bee sayde that they bee no people of our bodie: wee might bee induced to followe them by their euill example. If strangers had bin suffered to trauell among the Iewes: what would haue come of it? The Iewes would haue dealt with the, & so haue defiled themselues, and there would haue bin no difference at that time. For when occasions offer themselues, wee bee easily inticed to euill. And although there be no great occasion: yet is our nature so much inclined to euill, that wee be altered to it: by and by. And what will become of vs then, when all shall bee out of order? So then the libertie that had bin giuen to strangers to labour & trauell among the people of Israel [on the Sabaoth day,] would haue led them to corruption. Euery man would haue dispenced with himselfe, and taken leaue to breake the Sabaoth day and not to keepe it. Therefore to cut off such occasion of euill, and to haue that day obserued with the greater reuerence: like as Gods will was that the cattell should rest, so ordained he the like also for strangers. And nowe must this serue for vs too. For it sheweth vs that vices may nor bee suffered among people that make profession of Christianitie, so as they should goe vnpunished, no not euen in such as are but trauellers or sojourners. As howe? Whereas blasphemie is condemned among vs, if a man heare one blasphemie in passing by, so as he scorneth God, and yet suffereth it and winketh at it: is not his bearing with such blasphemie, so as it hath full scope vnrepressed, as good as a defiling to make al other things stinke? Yes: and yet is it to bee seene. Surely so farre of is it that blasphemie is punished as it deserueth, among such as are not of our religion: that euen in those which are mingled with vs and professe Christianitie as we doe, men doe as it were harden themselues: and that is to our greater shame. But yet for all that, if any man, bee he Papisst or bee he of any other sect, as nowe adayes the world is fraught full of despisers of God:) I say if any man bee suffered to rayle against the doctrine of the Gospel, and to blasphemie Gods name: corruption will insue of it, so as it shall not bee easie to redresse it. If Whooremasters and Ruffians may bee suffered to bring in their lewde trickes, and to sowe more wickednesse among vs than we had afore: If wanton persons & vnthriftes may bee suffered to come and play their lewde prances here: must it not needes bee that wee shall play the vnthrifts with them, & bee vtterly corrupted? Yes: and therefore let vs marke well, that our Lord intendeth to keepe his people occupied in all cleanness, so as the professors of

Christianitie shall not onely abstaine from euill themselues, but also not suffer any, so farre as in them lyeth. For wee must vnderstande that the earth is as it were vnhalloath, when Gods seruice is defyled, and his holye name dishonoured. The lande wherein hee will haue vs to dwell, is as it were defyled and accursed, or at leastwise it is not long of vs if it bee not so. But if GOD haue giuen his children prerogatiue, so as they bee able to ridde idolatrie out of the Countrey where they dwell: surely if they doe it not, they prouoke Gods wrath and vengeance against themselues. Nowe then if wee shoulde graunt the abhominations of the Popedome, to bee mingled here with the pure seruice of GOD, so as the wilfull Papisst that list to liue here, shoulde haue Masse graunted them by priuiledge, and they shoulde bee suffered to haue some corner to worke their idolatrie and superstition in: it were a drawing of Gods wrath vpon vs, and a kindling of the fyre of his vengeance against vs. And why? Bicause that in as much as God hath put the sword of Iustice into the hand of such as haue the rule of things in this life, and giuen them power to driue away idolatrie and all infections of Papistrie: surely if they maintayne them, it is as if they draue away GOD, that he: shoulde no more dwell among them nor raigene ouer them. So then let vs mark well, that it is not without cause that our Lord woulde that the strangers which dwelt among his people, (norwithstanding that they were of another faith and Religion,) should bee compelled to keepe the seuenth daye. Not for their owne sakes nor for their owne instruction, (for they were not capable therof;) but to the ende there shoulde bee no stumbling blocke to disorder his people, or to deface his seruice, but that the land which he had giuen to his seruauant Abraham to inherit, might bee wholly dedicated vnto him.

And hereby we bee warned, not onely to sanctifie our selues by Gods worde: but also not to suffer anye occasion of offence or disorder to bee committed among vs, but to see that all such things be cleane rid away. Moreouer seeing our Lord will haue vs to be so zealous in the maintenance of his seruice, as to contraine euen the that professe not the selues to be of his Church, to yeeld and frame themselues vnto vs as long as they be in our companie: I pray you how shall wee excuse our selues, if wee on our side bee not wholly giuen vnto him, nor let forth our selues as miirours to drawe wretched vnbeleeuers vnto vs, and to winne them to our GOD? For if we rebuke them when they doe amisse, & in the meane while they perceiue the like or greater faultes in vs: shall they not haue occasion to laugh all our sayings to scorn? Nowe then seeing it was forbidden to suffer strangers to doe things contrarie to Gods seruice: let vs assure our selues that wee be dubble commanded to walke warily and in such humilitie & sobernesse, as strangers may see by experience, y<sup>e</sup> our desiring that God should be honoured, in good earnest & without counterfetting, & that

wee cannot abide that any man should worke reproche to his Maiestie and glorie. That is the thing which we haue to make vpon this place, if wee minde to obserue the thing nowe aduayes which was commaunded the Iewes, accordingly also as it belongeth to vs in truth and substance. For like as our Lord in olde time deliuered that people out of Egypt: so hath he nowe deliuered vs from the gulf of hell, and rid vs fro euerlasting death, and from the bottomlesse pit of hell wherein wee were plunged, of purpose to take vs vp into his heavenly kingdome, purchased for vs by the blood of his deare beloued sonne our Lord Iesus Christ.

Nowe let vs kneele down in y<sup>e</sup> presence of our good God, with acknowledgment of our finnes, praying him to make vs feeble them better than wee haue done, to the ende that wee endeavouring to reforme our selues more and more according to his righteousnesse, may fight dayly against the lustes of our flesh, and shunne al that is against the pure seruite of our God, holding out in the same incounter till he haue fully ridde vs of it, and fashioned vs againe after his owne image, according whereunto wee were created at the first. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

Col. 1. 13.  
Heb. 2. 14.

## On Wednesday the xxvj. of Iune. 1555.

*The xxxvj. Sermon, which is the seventh vpon the fifth Chapter.*

16 Honor thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes may be prolonged, and that it may goe well with thee in the land which the Lord thy God giueth thee.



Owe wee bee come to the second table of the Lawe, where GOD sheweth vs howe wee ought to liue one with another. For as hath bene touched heretofore, there are two principall things in our life: first that wee serue God purely, and afterward that wee liue honestly and vprightly with other men, yeelding euerie man his due. Nowe like as the honour of God excellth all things that concerne man: so was it meete that the rule thereof should bee set downe in first and chiefe place, that wee might honour him as wee ought to doe: which thing is dispatched in the first table. Here therefore GOD beginneth to tell vs howe to direct our life, if wee intend to serue him as in respect of men. Also I haue shewed you that God requirith not any honour at our handes for that he hath neede of it or is euer the better for it: now then his intent is to trie our obedience, and the loue that wee beare him, by commaunding vs to behaue our selues vprightly and honestly towards our neighbours, and to liue together in such fellowship and concord, as none of vs bee giuen to himselfe, but all of vs communicate together, and euerie man staine and imploye himselfe to doe good, according to such power and abilitie as they haue. That (say I) is the prooffe to knowe if wee worshippe him with our heartes. For wee may well make many faire countenances and Ceremonies: but God will not take them for payment. And euen that is the cause why our Lorde Iesus Christ saith, that the chiefe pointes of the Law are Iustice, Iudgement, vprightnesse, and faith, that is to say faithfulness or trustinesse, for so doeth the worde

Faith betoken there. Then if wee liue vprightly among men, so as wee bee neither guilefull nor malicious, but desirous to serue euerie mannes turne, maintaining the good and resisting the euill as neere as wee can: it is the chiefe point of the Lawe. Not that the seruite of God ought to bee forgotten in the meane while, or that it is of lesse importance: but because it is vnpossible for men to discharge their duetie towards their neighbours, if they bee not liued the feare of God.

Now let vs treat of the sorerchearded commaundement, which is of the *honouring of our father and mother*. Although mention bee made here of father and mother by name: no doubt but he meant to deliuer a generall doctrine for the honouring of all Superiours. For prooffe whereof, wee knowe that the Lawe is a perfect rule wherein nothing is wanting. But if there were nothing included concerning other superiours, as Princes, Magistrates, and such as haue the sword of Iustice, and Masters: there were some want. Therefore it is to bee concluded, that here GOD hath commaunded the honouring and obeying of all such as are in degree of superioritie. Moreouer seeing it is so that all prehemincence cometh of GOD, and that it is an order set by him, without the which the worlde could not continue: what a thing were it that God shoulde haue made none account of it, in giuing vs the sure fourme of good and holy life? It is not to bee thought straunge, that he shoulde comprehend all vnder one particular: for I haue tolde you already, that that maner of dealing is to bee found in the Law, and wee shal see more of it againe hereafter. Neither was that doone because GOD could not haue spoken otherwise: but because it was best for our

Psal. 16.  
Deut. 30. 19  
20.

Psal. 19. 8.

Rom. 13. 14

Matt. 23. 23

commoditie and instruction. For we know that although men couet to seeme firtle and sharpe-witted: yet they cease not to throud themselves vnder the couert of ignorance, when they see that Gods Lawe preffeth them: for then we woulde faine haue some excuse to exempt vs from the subiection thereof. Now if Gods Lawe were not meete to teach the rude & vnlearned: many would alledge that they be no clarkes, and that they neuer went to schoole, and so they woulde beare themselves in hande, that Gods Lawe bounde them not. But in almusch as we see that God hath stooped to our rudenesse, and spoken grossly according to our vnderstanding: it becaueth vs of all excuse, and cutteth off all occasion of quarelling, so as euery of vs must be faine to submit our felices, and to acknowledge that there is none other impediment, but that wee be stubborne against God, and loth to beare his yoke. Thus ye see that Gods comprehending of all vnder one particular, was to traine vs on as lirtle children, which are not of full capacite to be taught thoroughly and perfectly. Neuertheless, this is the truc and natural sense of the text, as we shall see hereafter. For like as God gaue the tenne Sentences, as hee remeth them: so added hee an exposition of them, to the ende that nothing shoulde bee darke, nor men call the things in question and disputation which they had hearde. Wee see then that God hath opened himselfe more fullie, and shewed howe his will is, that not onely fathers and mothers, but also all superiours without exception shoulde be obeyed.

Besides this, let vs marke that God speaketh here of the honouring of fathers and mothers, of purpose to drawe vs by meanes most conuenient and agreeable to our nature. Wee knowe there is such pride in men, as they bee loth to stoope one to another, and euerie man thinkes hee ought to be a master. And surely it is harde for men to yeelde and come downe so lowe, as simply to obey those that are in any authoritie ouer them: vntill GOD haue reclaimed them. GOD therefore perceiuing subiection to be a thing so fore against our nature: hath set vs downe the termes of *Father and Mother*, to drawe vs to it by a more louing manner. Nowe it is an owgly and vnaturall thing, that the childe shoulde not know those by whom he came into the world, and by whom he was nourished and brought vp. Therefore if the childe disdaine his father or his mother: he is a monster, & euerie man wil abhorre him. And why? For without Gods speaking, without hauing any holye scripture, without much preaching vnto vs, nature it selfe sheweth vs, that the dutie which the childe oweth to his father and mother, is such a one as cannot be broken off. Wee see then that the intent of our God is to winne vs to himselfe by letting downe the termes of father and mother, to the end we should not be stubborn, but come meekly to receiue the subiection that he layeth vpon vs. And because all the authoritie which men haue proceedeth from him, he speaketh accor-

ding to the Lawe of ciuill order: meaning that we shoulde be diligent in doing him his due honour, and euery of vs on his owne behalfe obey those that haue superiouritie ouer vs, and euerie man haue an eye to his owne state and calling, so as the children honour their fathers and mothers, the people the Magistrates, and seruants likewise their masters: and to be short, that there be a good harmonie of concord among vs, according to the order that our Lorde hath set, which ought to be inuioiabile.

Furthermore whereas here is mention made of honour: it is not ment that children shoulde but onely speake fayre to their father and mother, or put off their Cappes or bow their knees to them: for God stateth not vpon such things: but *Honouring* importeth much more, that is to wit, that the children shoulde follow their fathers and mothers counsell, that they shoulde suiuer themselves to be ruled by them, that they shoulde straine themselves to doe their dutie to them, and to bee short, that they shoulde knowe that they be not at their owne libertie, so long as they haue father and mother. That is in effect the thing that God ment by the worde, Honour. And that it is so, we cannot haue a better or faithfuller interpreter of this law, than the holy Ghost which spake by the mouth of Moses, and of all the Prophets, and also of S. Paul. For we shall see hereafter, that God expoundeth the effect of this sentence, that is to witte, that it is not ynough for children to shewe some reuerence with the heade or with the knee to their parentes: but that they must bee subiect to them, and employ themselves in their seruice to the vttermost of their power. And Saint Pauls auoching thereof is not to exhort vs to obserue some ceremonie: but his meaning is that children shoulde bee subiecte to their Fathers and mothers. He setteth downe expressly the worde *Subiection*. So then we see now what this importeth, and what the natural meaning of this place is.

Nowe let vs returne to the thing that I touched briefly before, that wee may profite by it, by gathering some profitable lesion of it. First and foremost let children vnderstande, that seeing GOD hath giuen them fathers and mothers, it is good reason that they shoulde obey them, or else they shewe themselves to be despisers of God: and the stubbornnesse which they vse to their superiours, concerneth not men nor mortall creatures, but is all one as if Gods maiestie and glorie were troden vnder foote. It is saide that (to speake properly) wee haue but one father, which is in heauen: and that is ment, not onely in respect of our soules, but also in respect of our bodies. Nowe then this honor of bearing the name of *Father*, be longeth peculiarly to GOD alone, and cannot agree to men, furtherforth than it pleaseth him to make them partakers thereof. Seeing then that the title of father is as a marke which God hath set vpon men: wee see that when children make no account of their fathers and mothers, they doe wrong vnto God. As much is to be saide of

Eph. 6. 1. 3.  
Col. 3. 20.  
22.  
1. Pet. 2. 13.  
18.

Deut. 21. 18.  
20.

Eph 6. 1.  
Col. 3. 20.

Matt. 23. 9.

Psal. 19. 8.

Rom. 13. 1.

all such as disobey their princes & magistrates: and likewise of seruants that would haue all degrees confounded, and raigne without order. And for the same cause also did the Heathen mé apply this worde *Godlinesse* to that honour that wee gve to fathers and mothers, and to all such as are in authoritie ouer vs. *Godlinesse* (to speak properly) is the reuerence that wee owe vnto God: and yet the heathen, (notwithstanding that they were blinde wretches) knew that God will be serued, not onely in his owne maiestic, but also by our obeying of such folke as haue authoritie ouer vs: To be thort his will is to trie our obedientnesse in that behalfe. And therefore in as much as fathers and mothers, magistrates and all such as haue superioritie, are Gods Liutenants and represent his person: surely if a man despise them and make light of them, it is all one as if he bewrayed that hee would not obey God. Hee may well protest the contrarie: but yet is it so in deede for all that. If the wretched infidels knew this, & that God left the such an affection: what excuse will there be for vs, if wee knowe it not yet better? Sith we heare that all fatherhood proceedeth of God, (as Saint Paul auoweth,) and that we be directed thither by the vnion of Iesus Christ: haue wee not a most expresse declaration of it? Must the heathen man bee faine to bee our teachers still? But if those which call themselves Christians, doe playe the blinde beetles in this behalfe, or stoppe their eares least they might vnderstande the thing that GOD hath tolde them by sillie ignorant soules: woe worth them, for their condemnation wil be the more horrible. Wherefore let vs well marke this: that wee cannot indeede liue heere belowe on the earth together, except this order that God hath established be holily and religiously kept, that is to say: Except those that bee in authoritie be honoured, esteemed, and obeyed: verily without that, there will be nothing but horrible confusion. They then that cannot finde in their hearts to be subiect to magistrates, they that disobey their fathers and mothers, they that will beare no yoke of masters and mistresses, doe well shewe that it is not long of themselves that the whole order of nature is not peruerted, and heauen and earth confounded together as they saye. For that is the onely meane whereby it is Gods will to preferue mankind. And of a trueth wee see that (as he himselfe saith) when he sendeth magistrates and princes, he striketh a feare of them, not onely into men, but also into beastes. After that maner is it spoken of in Daniel.

And therevpon wee may gather, that such a rise against the ciuill magistrate ordained of god, and labour to set things in a broile and to bring all things to confusion, are worse than brute beastes and worthe to be sent thither to schoole. For our Lorde, to shame men which are reasonable creatures, saith that the feare of princes and magistrates ought to extend euen to brute beastes. Is it not apparant then, that the diuill possesseth all such as cannot finde in their hearts to submit themselves meekely to the sub-

jection which God hath ordeyned, and without the which all must needs perish and goe to haoucke in this worlde, as I haue declared afore? Yes: and therefore if wee finde our selues ouerhighminded, so as it greueth vs to be subiect-ler vs striue against pride, and let Gods authoritie suffice to bridle vs. For though wee were worse than wild: yet ought this to bee as a fetter vnto vs, that wee heare how God relecth vs: he is not honoured at our hande, except we honor him in the persons of those whome hee hath set in his place, and in whom hee hath printed his image. To be short, wee see that charitie beginneth at the humbling and meekening of our selues, so as none of vs aduance himselfe through pride and presumptio, nor make too great account of himselfe, but be willing to stoop and to yeeld to what soeuer pleaseth God. And for the same cause doeth Saint Paul bring vs back to charitie, when he setteth forth the commendement of obeying the Magistrate. For hee sheweth vs that if wee haue not the meekenesse in vs to bow down our neckes, when our Lorde layeth the yoke vpon vs: we haue no loue towards our neighbours. And if we couet disorder and turmoile, so as the superiors should no more be reuerenced: all must needs goe to haoucke and spoile. It were much better for euery man to liue alone by himselfe and without companie: than to seeke such confusion as would growe of it, if we should not keepe the ciuill order which GOD hath set. Wherefore let vs beare well in minde, that if we will liue among neighbours, euery of vs must pull downe this losiness and ouerweening, and not harbrough it in our hartes, but learne to be lowly and meeke, assuring our selues that it is our ducie to submit our selues euen to the meanness, as S. Paul saith. And that we may the better doe it, let vs consider what may enhaue vs thereto. For behold, the thing that makes vs ouerthoote our selues, is that euery man would haue greater prehemence than God alloweth him: for our blindness maketh vs to forget our selues. And besides this we knowe not our owne wretchednesse and sinfulness. By reason whereof euery of vs thinks himselfe a marueilous fellowe, whereas indeede he is nothing at all. Again, wee bee so inclined to make no reckening of our neighbours, that wee despise euen the vertues which God hath put into them. Then is it spitefulness and churlishnes that pronoke vs to pride, by meanes whereof euery man takes more vpon him than becommeth him. And that is the cause why wee cannot submit our selues as wee ought to do. But instead of doing so, let vs learne to do homage to our God, forasmuch as we see he hath commanded vs to obey our superiors, & againe we knowe that whatsoeuer they bee, it is he that hath giuen vs them. If a child haue a father or a mother, he must not say, Tush, my father is not altogether such a one as hee ought to be, I finde defaultes in him. But yet is hee thy father, and that ought to content thee: at least wife if thou minde not to bring all to naught, and vtterly to deface the order of nature. Either the thing that God hath ordained must be disanulled and

Eph. 3. 15.

Rom. 13. 2.

1. Pet. 2. 14.  
Dan. 2. 35.

Rom. 13. 8.

Rom. 13. 10.  
Eph. 4. 2-3.

5. 24.

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Rom. 13. 1.  
Job 12. 18.  
1. Tim. 2. 3.  
1. Pet. 2. 13.

and aduihilated: or else thou must honour thy father whatsoever he be. And why? Because that whatsoever father thou hast, hee is of his giuing which hath commaunded thee to honor thy father and thy mother. As much is to bee faide of Masters, Princes, and all superiors. For they come not by haphazard: but they bee of Gods sending, as S. Paul auoweth, and as all the scripture witnesseth. Yea and we beeled exprestly euen by experience, to knowe Gods prouidence and fatherly care towards vs, in ordeyning of Magistrates. Therefore let vs learne to behold Gods goodnesse, in all such as haue superiouritie ouer vs, to the ende to submit our selues obediently vnto them. Thus yee see what wee haue to remember.

Now seeing that so it is that God hath in one worde and in a brieue summe giuen vs heere the rule of obedience to all superiors: let vs marke that in so doing he resigneth not his owne right ne forgoeth that which belongeth to himselfe. Therefore God must holde still the highest degree. And indeede seeing that all fatherhoode proceedeth of him, (according to S. Pauls text afore alledged): let vs marke that when we obey father or mother, prince or magistrate, master or mistresse: it is done vnto them as officers of God. God then must be honoured aboute a), and that in such sort, as the honour which we yeelde vnto mortall men, hinder not the doing of the seruice and honour which wee owe vnto him, but that euery of vs indeuer to discharge our duties chiefly towards him. It were a goodly sight to see a man obey an vnderofficer, & therewithall to spire in the face of the iudge or of the Prince. What a dealing were that: But euen in like case is it with vs, when we disposseffe God of his preheminence, and obey men in such sort, as in the meane while wee make no reckening of him that is aboute all. For it is against nature, that the authoritie which men haue, should in any wise deface the glorie of God. Therefore let vs marke well, that whereas we be commaunded to obey our superiors: this exception is implied, that the same be no derogation or impeachmet to the right that belongeth to God, which hath bene treated of already in the firste table.

For we knowe that the seruice wherewith God is honored, ought to be preferred before all things. And for y<sup>e</sup> same cause S. Paul mindeth to giue vs an exposition of this text, addeth exprestly that children must obey their fathers and mothers, howbeit in the Lorde. And I told you also, that the foundation wherupon we ought to build, that wee may bee obedient lowly and subiect to our superiors: is to know that God is representred in their persons. Now take me away the foundation, and must not all the whole building fall and go downe to the ground: But all they y<sup>e</sup> regard not god, do take away the foundation of this doctrine: & so their proceeding is too faulty and froward.

Howbeit, this thing must as well warne them that are in autoritie, as them that are vnder subiection. Then if men and women haue children: they must vnderstand that there is no subiection due vnto them, except they themselues be ouer-

ruled by God. No w then what is to be done: Let the father traine vp his childe diligently in the feare of God, and begin himselfe to shew him the way. Let the mother do the like, y<sup>e</sup> God may haue his honor both of great & (smal), old and yong. Let magistrates indeuer to haue God serued and honored, & (as much as in them lieth) maintaine all things that may make thereto: and seeing he hath done them y<sup>e</sup> honor to make them worthy to sit in the seat that is dedicated to his maiestie, & to beare the sword y<sup>e</sup> is consecrated vnto him: let them shewe themselues to bee his officers in deed. Seeing then that he hath aduanced them to such dignitie, whereof they were not worthy: let them at the least shew that they beare autoritie in his name, & let them refer the same vnto him. After this manner ought princes to discharge their duties. The like ought euery man to do in his owne houle and family. Let those to whom God hath granted the prerogative to haue mens seruants & women seruants, beare well in minde y<sup>e</sup> they themselues haue a Master aboute al, & that he must be so obeyed, as his whole right be referred to him vnmixed. Loe what instruction all Superiors (of what degree soeuer they be) ought to take of this that they are commaunded to obey God. Furthermore when fathers & mothers and magistrates will needs auance themselues against God with such tyranny, as to take vpon the that which belongeth only to god, & to turne vs away from the obeying of him: it is an exceptiō which I haue set downe before, for the which they ought not to be obeyed. God then must go foremost, & afterward the creatures must followe, euery one in his order of aray. And in very deed, oftentimes the cause why nrekenes & humility be so kept in the world, that children set themselues against their fathers and mothers, and become like mad beasts: that subiects are full of spitefulness and rebellion: that seruants are vnruly & stubborne: and that none of all these can by any meanes be reclaimed: is the iust punishment of God vpon superiors, for abusing of the dignitie which God hath giuen them. For oftentimes wee see that Princes reigne not to magnifie Gods name, and to cause him to be honored as he deserueth: but cleane contrariwise they would faine make themselues ydols, and as it were plucke God out of his seat to sit in it themselues. This is apparant: at leastwise a man may see that Princes reigne loosely: & therefore God must needs be reuenged of them. What zeale or minde haue fathers and mothers to bring vp their child: in the feare of God? They passe not for that, so they may aduance them to the worldwarde. Nay rather it should seeme that their intent is to traine them vp in all vngodlynesse, and in the contempt of God and his worde. If the fathers bee woolues, they would haue their children wooluish: if they be olde Foxes, they would haue them to be foxish: & if they be serpentes, they would haue their linage and offspring like themselues. This is to be seene. Therefore it is good reason that GOD should be reuenged of the creatures, when they forget themselues after that sort, specially when men consider not howe God hath reached them

Eph. 6. 4.

1. Tim. 2. 4.

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Eph. 6. 5.  
Colof. 4. 1.

Eph. 6. 1.

his hande to aduance them, and to make them partakers of his honour, one vnder another. This is alwayes to bee borne in remembrance. But is it not a shamefull vnthankfulnesse, when a man that is in authority of iustice, considereth not with himselfe: what am I? Beholde, I am a wretched worme of the earth, and yet GOD vouchsafeth me to beate his name as from him selfe, and withal to put the authoritie in practise which hee hath giuen me? Is not a man too vnthankfull when hee acknowledgeth not that? Againe, when fathers consider not: Beholde, God is the father of all mankinde, and yet hath hee giuen mee the same honorable title: Therefore it is good reason that I should looke to yelde him an account of it: When masters and mistresses acknowledg not: We be no better than other folkes, and yet hath God vouchsafed to in-honour vs, not onely by creating vs after his owne image, but also by giuing vs this moreouer, that others are subiect vnto vs: if men (say I) acknowledge not this: is it not to be said that they be become starke beastes?

1. Pet. 2. 18.

Then let vs marke well, that diuers times the ground of rebellion & disobedience is this, that they which are in authoritie knowe not their owne dutie, namely that aboue all things they should finde the meanes to haue God honored, serued, and obeyed. True it is that children, subiects and seruaunts shall not be excused by that: but yet we see it is the iust vengeance of God, & therefore so much the more ought we to be provoked to followe that which is told vs, as well in this text as in all the holie Scripture, where this commandement is declared vnto vs. Then to be short, let vs be wel aduised, that we discharge our duties euerie of vs in his owne calling and state. Let those to whom God hath done the honor to gue them the mace of iustice, & whom he hath set in his seate, be wel aduised that they reigne in his name, that they cause all men to serue and honour him, that they be as mirrours to gue good example to their people, and y they holde their subiects in such good awe and order, as Gods name bee blessed, and the mouthes of all euill speakers be stopped. Marke that for one point.

Againe let fathers and mothers haue a care to bring vp their children wel, and to make them knowe God for their onely father. And as touching their menseruaunts and women seruaunts, let them to vse their seruice, as God haue always the preheminance. Let them not followe the common trade: for men doe commonly passe for nothing else, so as they may bee serued to their owne profite and contentation. As for God, he is forgotten all the while. But let masters vnderstande, that God must reigne both ouer themselves and ouer those that are vnder them. Thus much concerning those that are in authoritie.

Rom. 13. 2.

Now for our part, let vs beare wel in minde, y when we haue Magistrates, if wee rebell against them, or rise against the State, induouring to overthrowe the order that God hath set: wee resist not mortall creatures, but it is God whom we

assail. And what can we winne by making warre against him? Can we ouermaster him? No: but he will reuenge himselfe without hand strokes, so as men shall be vterly abashed, to see howe he maintaineth the thing that hee had spoken with his mouth, yea euen by wonderfull power. Thus much concerning the first point.

Againe let children beware that they bee not highminded, nor wiltheaded, nor willfull, but that they submit themselves quietly to their fathers and mothers, assuring themselves that they fight against God, when they cannot finde in their heartes to stoope to the yoke which our Lorde putteth vpon them. And let seruantes knowe that if they refuse the subiection of the men whom they serue, God is offended at it, and in the end they must be blamed for refusing to be gouerned by his hand.

Eph. 6. 5. 6.

But let vs marke herewithall, that God must be honoured first, and the subiectes must so obey their Princes and Magistrates, as the same may be no derogation to the right that God referueth to himselfe, as he is worthe. And if Princes will needs inforce vs to doe euill, and overthrowe the pure doctrine of God, (as we see too commonly in the worlde, inso much that a number are so in adde as they woulde faime wrest religion after their owne fancie, to make as it were an image of wax of it, that they might with it which way they list d, as all men may see): God will not like of it that they should be obeyed in that behalfe. For who bee they? When they once reuolt and climb aboue him that hath all soueraine Dominion: forthwith they forgoe all their authoritie. The verie duels must bow their knees before God and our Lorde Iesus Christ: and beholde, mortall men vsurpe such superiouritie, as the honour of God is defaced and all religion thrust downe. So then let vs learne to obey both princes and fathers and mothers in such wise, as God may holde it. If his right vni-payred, and wee not be letted to yelde him his due honour. Neuertheless we must obey them quietly, so farre forth as wee may without hurt of conscience. And although that such as haue authoritie ouer vs discharge not their duties: yet must not children misbehaue themselves when their parents are too sharpe and rigorous to them. True it is that the parentes are forbidden to vse any crueltie towards their children, & specially to discourage them: but yet for all that though the parentes bee not so well aduised as to gouerne their children with mildnesse: the children must beare it patiently. Finally wee must suffer at the handes of all such as haue authoritie ouer vs. And so yee see what God ment to set out in this commandement.

Eph. 4. 5. 2. 3. 1. Th. 2. 10.

Eph 6. 4. Col. 3. 21.

Nowe hee addeeth a promise. *That thy dayes* (saith hee) *may bee prolonged, and that thou mayest prosper in the Lande which the Lorde thy God giueth thee.* But there is yet one thing more: which is, that forasmuch as we be loth to yelde our selves to humilitie: God giueth vs here a strofe with the spurre, saying: *thy God commaundeteth thee.* And it serueth to confirme the doctrine that I haue touched alredie: that is to wit, that it is but

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a fond & trifling shift, to dispute whether such as are in state of honour about vs, doe deserue to haue that roome: Or whether they do discharge their dutie, as well as they are aduanced therto. All such geere must bee laide aside . And why? For wee must holde vs contented with Gods ordinance, and rest altogether vpon his good pleasure. And that is y<sup>e</sup> cause why Moses addeth here exprelly, according as the *Euerlasting thy God hath commaunded thee*. As if he should say, true it is that men doe alwayes kicke against it as much as they can . If one would bring them vnder awe, they will not abide it by their good will: Againe they haue such Iostinesse in them, as prouoketh them continually to bee desirous to exalt themselves too much. By meanes whereof there will neuer be any willing subiection, vntill God haue wrought it. But you be alwayes rebellious against God (saith hee) when yee once enter into such debates as this: Should hee such a one raigne ouer mee, and I obey him, seeing hee is no better than I? If yee beare such spere towards men: God himselfe steppeth forth, and desireth to knowe whether yee will serue him or no: And if yee will not receiue his leueuantantes when hee sendeth them vnto you: it is a certaine signe that yee refuse his yoke likewise, by meanes wherof his iustice is impeached, and hee feeleth himselfe to bee injured by you. Sith it is so then, knowe yee (saith Moses) that the children which are disobedient to their fathers and mothers, may well alledge this and that: and the folke that rebel against their superiors, may well make excuses: but none of those things shall stande them in any steede. The reason is, that God, who hath ordeined superiouritie in the worlde, will also haue it maintained: hee hath spoken the word, and it cannot be called backe. When God hath once giuen his definitive sentence, it is no for vs to call the matter in question any more: but we must stand to it, and holde our mouths shut. Yet notwithstanding, our Lorde vseth still his goodnesse in this commaundement: and he doeth it to winne vs and to drawe vs the better to him, that we might the willingly obey our superiors, seeing he addeth a promise. For (as saith S. Paul) it is the first commaundement of the lawe, that hath any special promise. In deede we haue seene hee etofore, how God sheweth mercie in a thousand generations, to such as loue him. And th<sup>t</sup> was added to the commaundement wherein God shewed vs, that he would haue his seruice maintained in al purenesse, without swaruing aside to idolatrie or superstition. But that promise extended to the whole Lawe, as wee saue there: whereas this is annexed onely to the commaundement of obeying our fathers and mothers. For as much then as wee seee it is an acceptable sacrifice to God: let such as are in subiection holde themselves to it, and not play the rebels and madde bedlems, but bowe downe their neckes and submit themselves, so as it may appeare in deede that they beewilling to obey GOD, because they refuse not to obey the mortall men whom he hath sent, and appointed in his name.

Thus yee see to what purpose this promise was giuen: namely, that God perceiuing vs to bee dull vpon the spurte, ment to soften our hearts, and to winne vs to him by mildnesse and gentlenesse, to the intent it should not grieue vs nor be yrkesome to vs to obey our superiors . But forasmuch as all cannot bee dispatched at this present: Let vs beare in minde at a worde, that to serue God wel, we must lay downe al pride and presumptuousnes. Although we haue naturally in vs the cursed roote of desirousnes to climbe, so as ambition reigneth both in great and final: yet must the same bee laide downe, if we meane to prepare our selues to Gods seruice . And why? For lowliness is the thing wherewith the true obedience must beginne . And as concerning men, let vs marke well that we shall neuer bee able to lue in peace and concord, except that those whom God hath set in place of authoritie and preheminance, bee obeyed and receiued for his sake, so as men submit themselves to them. For ell<sup>s</sup>: all must needs goe to wrecke, and wee shall bee worse than the wilde beastes that are abroad in the woods . Therefore al they y<sup>e</sup> are disobedient to lawful superiouritie, are as enemies to God and nature, and to all mankind: yea they be as monsters whom al men ought to abhorre.

But when wee haue shewed our obedientnes by being subiect to those whom God hath set ouer vs: let vs learne also, that it is good reason wee should be humbled vnder him, and that in such wise, as hee bee serued by vs: not in way of ceremonie, but in truth and purenesse of minde, so as wee doe him his due homage, and make account of his honor aboute al things. Yea and all the small orders of the worlde must leade vs therevnto: namely that God may haue his throne exalted aboute the heauens . And whereas children obey their fathers and mothers, and subiectes their Magistrates, and the like order is to be seene in euerie house according to Gods ordinance, who hath appointed that there should be some difference of degrees euerie where: Let the same drawe vs vp higher, to consider that God who holdeth the chiefe soueraintie of the worlde, ought to ouerrule all creatures, and to be Maier of our whole life in effect . And so wee see that all the obedience which is yellected to mortall creatures must tend to the pure worshipping of God . Whereby we peteeiue the more plainly howe much we ought to abhorre the cursed Popedome . For it is an ouerstatelinesse crept vp in the worlde, to none other end than to driue God out of his seate, & robercaue him of the honor y<sup>e</sup> belongeth to him. For the Pope will graunt well ynough that hee ought to bee subiect to his Superiors: But what thoe? Keepe hee any order either of God or of nature: No: but cotrarwise his meaning is to despise al that is cōteined in the holy Scripture, overthrowing all the order and policie that God hath commaunded vs . Hee termeth himselfe Christs Vicar: and yet notwithstanding the worlde seeth, that hee hath thrust Iesus Christ out of his seate, so as hee is no more the

John 4. 24.  
1. Tim. 1. 5.

head of his Church. Therefore let vs learne  
to abhorre the thing, which the diuell hath so  
set vp on the contrarie part, quite and cleane a-  
gainst that which God hath ordeined in the  
worlde. And therewithall though wee see that  
sometimes things goe not as they ought to do,  
but that superiors abufe their power: let vs as-  
sure our selues they cannot ouerthrowe Gods  
ordinance as in respect of kingdomes and Em-  
pyres, and as in respect of the grounde of lu-  
stice: but that all those things must be mainte-  
ned still. For they haue their foundation of  
God: and it is not with them as with this hel-  
lish Popedome which hath no foundation at all:  
but contrariwise wee knowe that God will haue  
kings and princes and magistrates of Iustice  
to continue still: and therefore those must needes  
bee maintained. And if the fathers doe not  
their duetie, but vse tyrannie towards their  
children: let vs bee sorie for it, and assure our

selues the same springeth of our finnes. Al-  
so when God suffereth his ordinance to bee vn-  
obserued, so as all is out of order: let vs vnder-  
stande that wee ought to runne vnto him the  
more carefully, and to beseech him to set those  
things in order againe, so as it may bee knowne  
that our whole desire is to be gouerned by him,  
as the onely meane whereby hee worketh our  
welfare.

Nowe let vs kneele downe in the presence of  
our good God with acknowledgement of our  
faults, praying him to vouchsafe to make vs feele  
them better, that wee may with true repentance  
learn to mislike of our selues for them, and so re-  
turne vnto him as we may profite more & more,  
euen vntill wee be rid of al our finnes & through-  
ly fashioned againe like to him in righteousnes.  
And so let vs all say, Almighty God heauenly  
father, &c.

## On Monday the first of Iuly. 1555.

*The xxxviij Sermon which is the eight vpon the fift Chapter.*

17 Thou shalt not be a murtherer.



WE haue seene already, howe  
that to liue well with men, wee  
must obey our superiors. For it  
is the first thing that God commaundeth vs in the second ta-  
ble of his lawe: because the  
meane in descending from him to men, is to hon-  
our those whom he hath set ouer vs. In deede  
when wee speake of men, there is some equall  
fellowship: for wee come all of Adams race: we  
be all of one kinde: and all this importeth an e-  
qualitie among men. Neuertheless forasmuch  
as it hath pleased God to set certaine degrees:  
wee must holde vs thereunto, and keepe that  
order, so as the partie which hath any prehe-  
minence and dignitie, may bee acknowledged for  
such a one as is to bee honoured. And in this  
case we must not alledge, why is he more esteemed  
than I? For that commeth not of any worthines  
that is in one more than in another: but of Gods  
will, who will haue them so honoured to whom  
hee hath giuen any preheminence. And it is  
not ynough for y children to honor their parents  
by yeelding them some reuerence: but they  
must also succour them, and spende themselves  
to the vttermoost for them, accordingly as our  
Lorde Iesus Christ sheweth howe it is but hypo-  
cristie, when children doe but make some coun-  
tenance of honoring their fathers and mothers,  
and in the meane while let them alone in their  
necessitie, without regarde of discharging their  
duetie towards them at their neede. It is  
a defrauding of the parentes of that which is due  
to them, and a scorning of Gods Lawe, when  
men obserue it so by way of Ceremonie. In  
like case is it with all manner of subiection. For

it is not ment that men shoulde but onely yeelde  
some signe of honour: but that they shoulde yeelde  
the partie his full right, which hath any prehe-  
minence, yea and that the same shoulde bee  
done willingly. True it is (as I haue declared  
heretofore) that men would faine be exempted  
from all bondage. Howebeit forasmuch as God  
hath set a contrarie order: wee must submit our  
selues to it with a good wil, and not by force. For  
to what purpose is it to obey God spite of our  
teeth, when our heart goeth cleane against? The  
most our will goe with it, and whatsoever our  
Lorde commaundeth vs wee must thinke it good  
and amiable. Thus the entrance into good con-  
uersation among men, is to consider that our fa-  
thers and mothers and all our superiors are ad-  
uanced to that preheminence aboue others, to  
the intent they shoulde be honored: Otherwise,  
God is misused in their persons, and it is all one  
as if we refused to honour him and to be subiect  
to him.

Nowe after that Moses hath set downe this  
fift commaundement: he addeth, *Thou shalt not  
be a murtherer.* In deede it may seeme at  
the first blush, that God ledde not his people to  
great perfection in forbidding them to commur-  
murther. But wee must marke, that God in-  
tended to comprise (as it were in a short abridg-  
ment) all that is requisite for the well ruling  
of this our life: and therefore it was not for him  
to forget any thing, or to leaue any thing be-  
hinde. Nowe wee must vnderstande that the  
way for men to rule their liues well & orderly, is  
to abstaine from al euil doing, iniury, & violence,  
and therewithall to liue chastly and honestly with  
our hurting or hindering of any man, and on the  
other

Rom. 13. 1.

Mat. 15. 4.  
5. 6.

Rom. 13. 5.  
Eph. 6. 5. 6.  
Col. 3. 22.  
23.

Rom. 13. 2.

Psal. 15.



other side, to keepe their tongues from harming any man by any manner of falshood and lying. All these good properties must be in vs, if wee wil frame our selues to Gods will and righteousnesse. So then, it is not to bee maruelled at, that God shoulde speake here of murderers. For it is done to holde vs in awe, that we shoulde not goe about to doe any outrage or harme to our neighbours. But yet for all this, we must come backe againe to that which I haue touched already: that is to wit, that God speaketh after a rude and grosse fashion, to apply himselfe both to great and small, and euen to the very ydotts. For wee see howe euery man excuseth himselfe by ignorance: and if a thing bee somewhat darke and hard, we thinke we haue wherewith to wash our hands of the matter. When wee haue done amisse, [wee thinke all is safe,] if wee can say, Oh, it was too high and too profounde for mee, I vnderstoode neuer a whit of it. To the end therefore that men should haue no such startingholes: Gods will was to speake after such a fashion, as euen little babes might vnderstande what hee saide. That is the cause why he saith in short wordes, *Thou shalt not bee a murderer.*

Let vs marke moreover, that God, to the intent to leade vs by little and little to liue well, setteth vs downe the things that are most hatefulfull that we might learn to keepe our selues from euill doing. As for example, hee coulde haue saide, yee shall doe no wrong nor violence to your neighbours: hee coulde well haue saide so: but he listeth to set downe the word *Murther*. And why? Because it is a thing against nature, when men goe about to wipe out Gods image after y fashion. Needes then must we abhorre murder, if we be not starke beastes. Howe be it, this teacheth vs that there is not a more heinous thing, nor a thing that wee ought to abhorre more, than murder. GOD therefore to tye vs the shorter and to withholde vs from all annoying, and from all wrong dealing, telleth vs that wee muste not defile our hands with the bloude of our neighbours. Well then: If a man abtaine from murder, is that all? No not by a great deale, as shall bee shewed anon, and as the matter aforesaid already at the first entrance into it. For Gods intent is to holde both our heartes and our thoughts in subiection, and he will be serued so purely at our hands, as we nourish not any ill will towards our neighbours. Why then speaketh he of murder? [It is all one] as if hee should say, although ye had no lawe written, but were as heathen men: yet ought yee to haue this printed in your heartes, that murder is a shameful and owgly thing. Nowe I tell you, that as many as doe any outrage to their neighbours, as manie as deuise any muchiefe against them, and as many as nourish

2. Ioh. 3. 15. any hatred and rancour in their heartes: I account and condemne them all for murderers. Thus yee see the cause why GOD vseth that terme.

And nowe let vs marke well, that it is not for nought that God forbiddeth murder. Why

so? For wee can haue no fellowshipe with men: vnlesse we abstaine from all wrong and violence. And vnder one particular kind, God forbiddeth all. Why so? For had hee vsed long speech: a man might haue saide, I cannot well beare my lesion in minde, and it is too hard for me. Therefore hath God spoken here in one worde, to the intent that his doctrine might be soone learned, and his lawe bee easily borne in remembrance. There needes no great turning ouer of leaues: wee need not to haue many great volumes and registers: God hath comprehended the rule of good life in renne wordes, and that is ynough for vs. Who is hee nowe that can alledge, I haue forgotten such an article, I haue not borne it away? Howe so? Are wee not able to remember so much as half a score wordes? Nowe then wee see it was Gods will to holde men conuicted of shamelesnesse, if they vnderstande not what they ought to doe. And so yee see the cause why hee spake so briefly. Moreover he hath (as yee woulde say) chewed the rhinges to vs, that we might learne to submit our selues quietly to him, and that euen the veriest ydotts might knowe, that they neede not to bee great clearkes to vnderstande his Lawe, for as much as hee hath stooped so lowe, that there is not so ignorant a poore soule, but hee vnderstandeth what is conteined in the Lawe. That is the effect of the matter which wee haue to remember here.

Furthermore seeing God hath forbidden murder as an owgly and outrageous thing: let vs assure our selues that hee which riseth vp against his neighbour to murder him, is not worthy to liue vpon the earth: for he is worse than a wood beaste. Wee see howe Beares, Lyons, and other wilde beastes doe play together. And why is that? Because that although they haue no reason nor discretion, although they haue no Lawe nor equite: yet notwithstanding the common knowledge [or instinct] of nature holdeth them in order. Yee see then that the verie beastes haue skill to liue well together with the beastes of their owne kinde, without hurting one another. And shoulde not men bee restrained by some consideration, seeing that God hath imprinted it in their hearts that murder is a wicked thing? They see they bee all of one nature, and euery man beholdes the image of God in his neighbour. And shoulde not this serue them for a bridle, to withholde them from all violence? What a dealing were it else? So then, let vs beare well in minde, that although God had neuer spoken to vs, yet haue wee sufficient prooffe in our selues already, that if any man set himselfe against his neighbour, hee deseth nature, and is vnworthy to be reckened in y array of men. But nowe seeing that the auctoritie of God is matched with the knowledge which wee ought to haue had aforehande, and that hee sheweth vs that there shall no bloude of man bee shed, but the same shall come to account before him: let the hearing thereof teach vs to liue without doing any man wrong, or els let vs assure our selues hee will become our mortall enemy: for hee re-  
T 2 lecth

leth vs that men are in his protection.

In deede the threate is not expressed heere: but yet is it all one, for as much as it is spoken of in other places. Seeing it is said that man is created after the image of God: it is not lawfull to make any assault vpon him. For it were all one as if our Lorde should say, yee bidde mee battell when yee goe about to hurt one another after that fashion: for I haue printed mine image in you. If a man should but deface the armes of a Prince, it were so great an iniurie as should be punished as a murther. And why? Because it tendeth to the confusion of the state. Beholde; Gods image is printed in men, and it is despised: and should not such an outrage be punished dubble? Yes. Now then let vs mark, that God in telling vs that we assault him when we do any man wrong, intendeth to shew vs that that ought to restraine vs, or else we be too witlesse and madde. Yea and to the intent we should the better bethinke vs thereof: our Lord telleth vs that a murther cannot be committed, but the lande is defiled with it, as is declared in another texte, where it is saide that the shedding of mans bloude bringeth such a stayning and defiling with it, as can scarcely be wiped out. When there is any speaking of manslaughter, yea though it be done lawfully, as in warre, which is allowed: yet is it saide to be a defiling. And why? To the intent that we should learne to abhorre the shedding of blood the more. If an enimie be slaine in open warre, although GOD pardon it because the slaier hath iust and lawfull cause, and doeth it of necessitie: yet notwithstanding it is saide still to be a staine, and the doer thereof is saide to be defiled. And why is that? To the intent we should knowe that God hath created vs to liue quietly together, and that wee cannot giue a fillippe (as they say), but that it is streit wayes a spotte vpon vs, and wee be by and by defiled before God. Seeing then that the holy scripture vseth all these formes of speech, ought we not to be held the better in awe, to liue without doing of any wrong to our neighbours? Yes.

Howebeit forasmuch as God doeth so chawke things to vs heere, according to our rawenness and infirmitie: let vs marke further, that it is not ynough for vs to abstaine from bloodshed: but that we must also abstaine from all outrage and violence. To bee shott, mens persons must bee deare and precious vnto vs. For till we bee come to that point: God will take vs full for murtherers. If a man doe but strike his neighbour, although hee kill him not: yet is he a murtherer already in Gods sight. And why? I haue tolde you alreadye howe GOD vseth that worde of set purpose to shewe vs that although we take a quarrelling or the giuing of a blowe ouerthwartly, to bee small and light faulces: yet they bee not so before God. And why? Because there is alway a murtherous intent in it. And that is y cause why GOD calleth it murther. And besides that, if we be forbidden to commit murther, let vs vnderstande that we bee likewise forbidden to doe any wrong, or to make any af-

fault vpon our neighbours. If we doe but liue vpon our fist against one, or touch him in anger: by and by there is murther committed before God. If we thought well on this: would we not be milder than we be? Wee see foue men so testie, that if a word doe but mislike them, by and by their fist is vp, to smite and beate the partie. For they thinke it is a small matter, so they shedde no bloude. But wee must not make God to cate his worde, in that he telleth vs that all quarrellers are murtherers. So then let vs learne to forbear our owne fancies when we intend to iudge of our faults, and let vs quietly inbrace the fence that god hath giuen, assuring our selues that all such as offer any violence to their neighbours, are alreadye guilty of murther before God. That is the thing in effect which we haue to remember here.

But haue wee abstained from all anyance? Haue we done no outrage to the persons of our neighbors? Then must we goe euen to the heart. For God hath not giuen a ciuill Lawe, onely to make vs to liue honestly: but he hath giuen a Lawe agreeable to his owne nature. We knowe he is a spirit, and he will haue vs to serue him in spirit and trueth. Seeing it is so, we must vnderstand y he hath giuen vs a rule, not only for our hands and teete, but also for our affections & thoughts.

True it is, that inasmuch as men are fleshy, when gods lawe is first vttered vnto them, they thinke they haue well discharged themselves, if they cannot be blamed before the world: and so on y other side they doe easily grant & take leaue to do euill. And for the same cause, euen y Iewes themselves, who ought to haue bin grounded in y lawe of God from their childhood, tooke this saying too grossly, *Thou shalt not kill*. For they vnderstood it, y they offered not god, so they made no open assault vpon the ir neighbour to wound him. And therefore if the fault were not apparant to the eye: they bare themselves in hand y they ought not to be charged with it before God. Which thing our Lorde Iesus Christ rebuketh, shewing that the law was too sodly expounded. Because it is said *Thou shalt not kill*: you beare your selues in hand (saith he) that yee shall quit before God, if men cannot bring yee to the bar for it. But whosoever calleth his neighbor foole, y is to say, whosoever doth but shew som tokē of displeasure against him, is forthwith worthy of hellice. Whosoever doth another man wrong: is in danger of iudgement from heauen, y God and all his Angels shal set themselves again h im. And whosoever doth but murmure against his neighbour, so as he doth but mislike somwhat betwix the teeth though he vtter nothing at all: he is already in danger of iudgement. Wee see whereto our Lord Iesus sendeth vs: namely that when we may protest that we haue not done any outrage, nor giuen any blow, and y we haue so litle ment to wounde our neighbour, that we haue not so much as once drawn our sworde at all: he is not al this ynough, but wee must consider that God wilouer rule both our cogues, our thoughts and all our affections, as god reason is hee shoulde. Sith it is so: whosoever misuseth

Gen. 9. 6.

Num. 35. 33

E. Chro. 12. 8

Iohn 4. 24.

Mat. 5. 22.

his neighbour [in speeche,] sheweth himselfe already to be a murderer: for the tongue cutteth as a sworde. Although then that yee haue not your sworde in your fist to strike: yet if your tongue be armed to speake euill of your neighbour, so as yee haue railed vpon him: it is a kinde of murder, as in respect of God. And although yee haue not so misused him as all the worlde may bee priniue to it: yet thinke not that ye shall therefore goe cleare. For if ye doe but mumble betwixt the teeth it is ynough to make yee guiltie in the sight of G O D, and ye shall be condemned before the heauily throne, though ye bee quit before men, and though worldly Iustice take no holde of you. When wee heare this: we may well perceiue, that he which speaketh it is the same person whom God the father hath giuen to be the iudge of the world. Therefore wee must not giue our selues too large scope in this behalfe. For wee shall win nothing by our cauling and shifting. But let vs learne to looke at God, if wee will haue the right and naturall exposition of the Lawe. Who is he that speaketh? Euen hee that reigneth ouer our heartes and thoughtes: euen hee that can not abide to be serued with eyeseruice, nor that wee should abstaine from euill onely to the worldward, but which will be serued in spirit and truth. He will haue our consciences to be pure & cleane, so as wee bee clenfed from all naughtinesse. Seeing it is so: if wee consider the nature of G O D, wee must no more restraine his Lawe to the outward deedes: but wee must conclude that when God speaketh of murder, he speaketh likewise of all enmitie, displeasure, anger, and rancor that we haue against our neighbours. And in deede that is the verie cause why S. Iohn sayeth, that he which hateth his neighbour in his heart is a murderer. As if hee should say, yee maye well set a fayre countenance vpon the matter: but wee see the hatred neuer so feerly hidden in your hearte, and although yee dissemble neuer so much, so as ye vtter no signe of any malice: yet thinke not that Gods eyes are shut for all that. Men may well bee ignorant of the thing that yee haue not betrayed: but haue yee once hated your neighbours in your heartes, that is to say so secretly as no man may perceiue it: by and by ye bee murderers before God. And truly the reason hereof is too roo apparant. In deed when Princes and Magistrates make lawes, it is not after the maner of God. It is but onely to the end that men shoulde behaue themselves well as touching outward ciuill order, so as no man be misused, but euerie man haue his right, & peace and concord bee maintained among men. That is the intent of Magistrates in making of their lawes. And why? For they bee mortall men, and cannot reforme the inward & hidden affections. That belongeth to God. Againe they cannot search mens heartes, for y<sup>e</sup> is Gods peculiar office, and to doeth the holy scripture attribute it vnto him. Neuerthelesse, when a ciuill lawe is once made: although there be not one drop of blood shed: yer is the offender worthe to be caried to the gallowes, if he be knowen to haue done what

he could to haue murdered one. If one draw his sword vpon a man, who notwithstanding doth so ward his blowes as they neuer touche any bare of him: the Lawes euen of the heathen doe neuerthelesse condemne such a one to the gibbet as he is worthe. For why? The Lawe respecteth not the successe, but the purpose and intent. Nowe seeing it is so that earthly Princes and Magistrates doe punish such as haue indeuoured themselves to doe amisse, though they haue bene disappointed of their purpose, and not brought their attempt to passe: what shall God doe? Shall he haue lesse auidoritie than a mortall creature? To that point (say I) must wee come, to knowe that G O D doeth iustly condemne all such for murderers, as haue their neighbours. Why so? As I said afore, let vs consider what his nature is. Will wee then keepe his commandement? Wee must in effect begin at murdering: And why? For God meant to strike a feare into vs aforehande, to the intent that whensoever wee went about to hurt our neyghbours, or to doe any extortion or wrong: wee might vnderstand that it is a detestable and horrible thing vnto them, and such a one as hee cannot abide. Why so? Because it is a kinde of murdering. Ye see then howe God meant to daunt vs at the first blowe: and that is the end that wee must begin at.

Moreouer if we thinke it straunge that God should condemne a blowe to be murder, yea or a wrong offered but in wordes, yea and euen a frowne though the tongue haue betrayed nothing at all, yea and euen the secret and vnespied hartburning that is deeply ouercouered with in: I say if we thinke it straunge that these things should be condemned for murder before God: let vs consider what his nature is, and howe he is worthe that wee should allow more to him than to mortall men. For if earthly Iudges haue power to punish a wicked intent when it bewrayeth it selfe: what shall G O D haue, from whom nothing is hidden? Againe wee must consider howe the Apostle in the Epistle to the Hebrewes sayeth, that the word of God resembleth him that is the author thereof, so as it must needs be as a two edged sword, pearcing in such wise to the verie marie of the bones, that there is not a thought within vs, which it elpieth not out. And why is that? Because nothing is hid in the presence of G O D. Nowe seeing that nothing is hidden before God: his woorde must needs searche and sife mennes heartes to the harde bottome. So then, the things that are vnknown to men, must needs come all to account before God: whereby wee must rake warning to lue in such sort, as wee beare no enmitie nor ill will to our neighbours.

But yet notwithstanding we must go yet further. For it is not ynough for men to abstaine fro euill dooing: but forasmuch as they bee created to helpe one another, they must seeke one anothers maintenance. God the<sup>e</sup> in forbidding vs to murder, sheweth vs on the contrarie part y<sup>e</sup> wee must set store by our neighbors lues, & inuour to maintaine & preserve them to y<sup>e</sup> vttermost of

1. Pet. 1. 5.

1. Sa. 16. 17.  
Psal. 7. 10.John 4. 24.  
1. Tim. 1. 5.

1. Ioh. 3. 15.

Psal. 7. 10.

our power. But it was his will to begin at that end, to shewe vs what he commanded. And why? For we see howe finfull we bee. Looke how many thoughts wee haue, and so many briers and thornes wee haue. Looke howe many affections wee haue: and so many bushes, brambles, and such other things wee haue. Not without cause therefore intended God to weede out y<sup>e</sup> naughtinesse and vice out of our heartes, yea and to amend all the partes in vs that are finfull and corrupted. For without that, it were vnpossible to set so much as one finger to the dooing of any good, that wee should but so much as thinke one good thought. That is the cause why y<sup>e</sup> Prophet saith that men breake vp their layes & sowe not among bushes. As if he should say, I see howe the world goeth w<sup>th</sup> you: if a man tell ye y<sup>e</sup> haue offended God, ye wil make some faire countenance, & pretend as though ye were reformed, & yet in the meane while continue still the same ye were before. But it is not ynough to sowe corne in a field: but ye must also stub vp the bushes & cleanse the ground. So long as ye doe but endeavour to make some faire shewe: thornes, briers, thistles, and other euill weeds growe still within. Therefore there can bee no good sowing, & much lesse can ye bring forth good fruit before God. And for the same cause doth our Lord say here, *Thou shalt not kill*, in stead of saying, *Looke that thou preserve thy neighbors life*. Now we see by experience howe men would faire discharge themselves to Godward w<sup>th</sup> faire countenances, and yet retainie still their vices and corruptions, according to y<sup>e</sup> which I haue alledged out of the Prophet. For if a man speake to vs of doing good to our neighbours: in deede we dare not altogether gainesay him. So then wee would discharge our selues after a sort. But in the meane season our sores doe rancle within, & we doe but plaster them aboue, like vnto those that are loth to open their purses wh<sup>e</sup> their heauies decay: but what do they? They parget them ouer, & stop the holes and rifts, but yet in the meane while their house is still in decay. Euen so is it with vs: we doe but parget or plaster our selues ouer, of purpose to discharge our selues as lightly as might bee. But yet doeth nature reach vs the cleane contrarie. For if a mā be minded to sowe a field, will he cast his corne among the briers and thornes? No: but when he sees his field faire and cleane, then breaks he it vp & tills it: and so must we do. Let vs learne then that it is not without cause that God doeth first of all condemne the vices. For hee sees they be rooted so deeply in our nature: that it is hard to weede them out, yea and that he can neuer hold vs at such a stay, as to cause vs to lue in his righteousnesse, vnlesse he plucke vp the cursed rootes of this naughtinesse which he knoweth to be in vs. That is the cause why he saith, thou shalt not kill. As if he should say, will ye lue in good loue one with another? Euerie man must enter into himself, and examine well wh<sup>e</sup>ther he haue there any hatred, enmitie, or ill wil towards his neighbours. Ye must looke whether ye haue not some hartings & eagernes in you, which prouoketh you to threten your neighbors or to

Zecr. 4. 4.

attempt somewhat against them. Ye must consider all these things. For when ye be cleare from all anger, hatred, and enmitie: then must ye come to this point, that it is not ynough for you to abstaine frō anyance, wrongfulnessse, & violence, so as yce haue not practised any thing against y<sup>e</sup> persons of your neighbors, nor nourished any rancor or malice against the in your heartes, nor bin infected with euill will: but you must also lue in charitie, and ye must bee as brethren one to another, worshipping God as your father. Vn to what point we must come.

So then let vs marke, that if we intend to profit well in Gods Law, we must haue an eye to the vices and imperfections that are in vs, and bee forie for them: and moreover straine our selues to weed them out. Haue we done so? that is not all that wee haue to doe. For God will not haue vs idle in this worlde. His creating of vs, is not onely to abstaine from euill: (for stones and trees and other senselesse things doe as much as that comes to:) but wee must giue and applye our selues to the doing of good. Then let vs vnderstand, that whereas our Lord will haue the life of our neighbours to bee deare and precious to vs: he sheweth therewithall y<sup>e</sup> he which helpeth nor his neighbor at his neede, doeth what he can to murder him: in so much y<sup>e</sup> we become murderers, not onely wh<sup>e</sup> we beare any ill will, or keepe any hatred priuily towards our neighbours: but also euen wh<sup>e</sup> wee succour them not in their necessitie. If we vouchsafe not to bestow our trauel for them when they haue neede of our helpe, we shall be blamed before God. Sith it is so, it is not for vs to flatter our selues any more in this case: for wee see howe strait the Law is: and yet not straiter than it ought to bee. For can wee refuse to bee knit together in charitie at Gods commandement, seeing he hath created vs after his owne image? Or to yeelde him such reuerence being our father, as to maintaine brotherhood among our selues, seeing he hath vouchsafed to vnite vs in such bond? Shall wee say that God is too strait to vs, and layeth too heauie a burthen vpon vs, because he leadeth vs to such indifferencie & vprightnes? No: but howsoeuer come of it, let vs beware we flatter not our selues, seeing we vnderstand y<sup>e</sup> our Lord will haue vs to do our indouour in helping one another, and that wee should set as much store by the life of our neighbour, as he himselfe doeth.

Nowe haue we the effect of this commandement, *Of not killing*. What remaineth then, but y<sup>e</sup> we pray God so to guide vs, as wee may frame our selues to his will? For it is to no purpose to alledge that his speeche is darke: Or to alledge that there be so many commandements, as wee cannot beare them in remembrance: (for God speaketh in a worde or twaine, and vterh briefenesse to take away all excuse.) Or to alledge that wee wote not whereto to begin: for he sheweth vs it: namely that in stead of taking leaue to doe euill as wee haue bin wont to doe, bearing our selues in hand that the thing which we doe is no great nor no deadly crime: wee must contrariwise thinke alwayes thus, if I doe my neighbour the

Psal. 34. 5.

the least harme that is possible to be named, I am a murderer before God. When wee bee willing to doe euill, see howe the duell blindeth vs, to bee desirous at the first dash to kill one and to cut his throte. Thus(as I sayd) is an ougly thing. For euen nature resistayneth vs, that wee can not bee so madde as to say, I will kill. But if a man displeaseth vs, and wee be no more but angry with him: all is well, to passeth away as a smoke, and to our owne seeming, it is nothing. Againe, haue wee once conceyued any grudge, wee thinke it is to bee pardoned if wee requite like for like, so wee doe it not with ouergreat violence. Moreouer if a man doe but bend his fite to strike or to beate: rush, it is full but a blowe, it is no deadly offence. Loe howe men difence with themselves. And why? Because all their imagining is howe to lessen their faultes. But wee must keepe a contrarie way to this, as GOD telleth vs: namely that when wee goe aboute to strike and to beate, or when wee goe about to doe wrong, or when wee goe about to conceiue any hatred or hearteburning: wee must set murder before our faces, and thinke thus with our selues: Wretched creature, whither goest thou? whither throwest thou thy selfe? Wilt thou make thy selfe guilty of murder before God? So the let vs no more alledge that wee wote not whereto begin: for God sheweth it vs, and wee cannot be ignorant of any thing but through our owne wilfulness: & therefore in the end it must needs be known, y<sup>e</sup> we liste not to lift vp our eyes, to see the things which we ought to haue seene most manifestly. These are the things which wee haue to gather vpon this place.

Againe, there is this further, that God hath not without cause forbidden murder before he come to command charitie, & to shewe vs howe we be bound to succour one another, according as we neede requirerth. And why? For we be full of euill affections which had neede to be rooted out. Therefore like as a peece of ground that is full of thornes & briers, had neede to be clenched before it be sowed: so haue we neede to be clenched from the vices that are naturally in vs, or else we shall neuer bee disposed to lue in good loue one towards another. But yett must every man haue an eye to his owne abilitie, if I haue wherewith to helpe my neighbors: I must be fully resolu'd w<sup>ch</sup> my selfe, y<sup>e</sup> the things which God hath giuen mee are not mine own, y<sup>e</sup> is to say, that I must not loue my selfe so much, as to haue no regard of others: but if I be of abilitie to succour other folkes that haue want of my reliefe, I must bestowe it vpon them. For there is a comons fellowship amog all men, it was not Gods wil to make so many seuerall worldes, euery one by it selfe as there be seuerall me & women: but he hath knit vs all together. Seeing then y<sup>e</sup> God hath brought vs one neere another, we must keepe & maintaine y<sup>e</sup> fellowship that God hath set among vs, & we must alwayes come to this point, that it is against kind to hate our owne flesh. But yett there is a farrer other respect in this among y<sup>e</sup> faithfull. For they must not only consider themselves to be created after the image of God: but also remember y<sup>e</sup> they be

members of our Lord Iesus Christ, so as there is a much straiter & holier bond, than the bond of nature which is common to all mankind. And therefore so much the more ought we to mislike of those, which do so forget the vnion that God hath set among his people, seeking nothing else but to pur the things asunder which God hath ioyned together, by disscuering the body of his Church, as we see these vnderlings of Satan do, who practise nothing but all manner of mischief, as though they were wilfully bent to desie God because he bindeth them to men, & therefore doe separate themselves fro such as are not for their profit (as it seemes to the), not yett for their fanfic. Now when fou brutish a disposition & so far out of square is entred into a mans mind, is it not a token that the duell dwelleth in him, and that y<sup>e</sup> spirit of God reigneth not there, no nor any drop of him is there? Yes: and therefore let vs learne to frame our selues in such wise to that which is spolen here, that being rid of all rancour and malice, we determine to imploy our selues in the seruice of our neighbours, & to discharge our dutie according to the abilitie that God giueth vs. Againe, if wicked affections, (notwithstanding that they bee hidden) bee taken for murder before God: what shall violence & outrage be, when men ouershoote themselves so farre, as to strike & slea one another as much as they can? Must it not needes bee that they be worse than all the Paynms in the world? Yes: but whatsoeuer come of it, let vs assure our selues that wee haue ill profited in Gods schole, if wee onely keepe our hands from dooing euill, and in the meane while leaue our heartes vntcorrected. Nowe then, to shew which is the true perfection of Christians, they must not onely retrace from bearing any priuie euill will in their heartes: but they must also be as true brothers, to spend themselves in their neighbours behalfe to the vtermost of their power. And if it bee not lawfull to nourish any fiercer ill will: much lesse is it lawfull for a man to ouershoote himselfe so faire, as to smite, to kill, and to doe outrage: and they that doe so, are worse than wild beastes, Yea and if that that disposition was condemned euen among the heathen, & by the lawes of men: much more shall it be condemned by the Lawe of God, And therefore let vs learne to submit our selues to him, not after our owne imagination, but according to his owne nature. But so farre as he is a spirit, he will haue vs to serue him with such soundnesse, that besides the restraining of our feete and hands, our heartes also must be submitted vnto him, and that with such subiection and obedience, as our whole indouour be to shew by our deedes, that we be his true children, in as much as we maintaine brotherlinesse with all those whom he hath called to the same aliance with vs.

Nowe let vs kneele down in y<sup>e</sup> presence of our good God, with acknowledgment of our faultes, praying him to make vs feeble them better, and that wee considering howe hee hath bounde vs to our neighbours, and will haue vs to shewe the reuerence y<sup>e</sup> that wee beare towards him by ab-

staining from all euill & wrongfull dealing: may liue in such brotherly loue one with another, as the chiefe marke that we shooote at, may bee to honour him as our father, and to suffer our selues to bee governed by him and by his holy spirit according to his word, so as we may bee streng-

thened more and more in it, knowing that his reaching of his hand to vs, is to the end to guide vs and to hold vs vnder his protection. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, &c.

## On Tewfday the ij. of Iuly. 1555.

*The xxxviij. Sermon, which is the ninth vpon the fifth Chapter.*

18 Thou shalt not bee an Aduouterer.



Aint Paul speaking of the life of Christians, and having exhorted them to the feare of God, addeth y they must walk vprightly and soberly. Now it is not to be doubted, but that the same is to be referred to the second table of the law. Will we then obserue the things that our Lord hath commaunded vs in the second table? It is not ynough for vs to hurt no mā either in his person or in his goods: but besides this rightfulnessse, it is required that we should liue stayedly and honestly, as is declared in another place. And in the former text of the Epistle to Titus which I haue touched, hee saith that we were redeemed by the grace of our Lord Iesus Christ, to the intent we should liue in the feare of God in this world, and also in sobernessse and vprightnessse. In another place to Timothy he saith, that if there be good government, so as the Magistrates doe their duetie, we shall liue vprightly and honestly in godlinesse. And as touching the feare of God, it is the same spirituall seruice that we haue spoken of before, which consisteth of our pure worshipping of him, by indeuouring to trust in him, by calling vpon him, and by yeelding him his deserued reuerence: and in respect of our neighbors, [it consisteth] of knowing howe we ought to behaue our selues one towards another. These are the two pointes that he setteth downe heare. The first, which is vprightnesse, is that wee offer no man any violence, extortion or deceite as in respect of his goods: and the other, which hee setteth downe by the name of honestie, sobriety, or stayednesse, is that there be no loosenesse, wantonnesse, leawdnesse, or vnrulinesse in our lyfe. Wee haue seene that in expounding the commaundement where GOD forbadd to kill, I told you how he meant that we should abstaine from all outrage and iniurie: and not onely that: but also that wee shoulde indeuour to liue quietly with our neighbours, and not suffer any man to be troubled. And is it so? When wee come to treating of goods, it shall bee declared that wee must not play the theecues, nor beare false witness against our neighbours: which things pertaine to iustice or vprightnesse. Nowe if wee will yeelde curie man his right:

we shal doe no hurt nor wrong to any bodie: and as touching goods also, wee shall not attempt to rob any of their substance.

But here God interlaceth a lawe that forbiddeth to commit adulterie: & that is comprehended vnder the terme of sobriety or stayednesse. For although we steale away no mans goods, nor be murderers and barreters: yet if wee be vnchast, wanton, or of beastly conuersation: we must not thinke that God is contented with vs. Vprightnes & Sobernes are things inseparable: for God hath ioyned them together in his lawe, and wee see that he confirmeth it by his Apostle, who largely expoundeth the thing y is here touched in fewe words. And therefore if we will haue the true meaning of this text: we must vnderstand that God commaundeth vs here to leade an honest and chaste life, so as there be no dishonestie nor loosenesse in vs. That is the effect of this commaundement. True it is that here we be expressly forbidden to *commit Adulterie*, that is to say, to breake the faith of mariage by inticing o-ther mens wiues to naughtinesse. But let vs also weigh y thing that I haue touched here: namely how that vnder one particular, God comprehendeth the whole, and setteth vs downe the thing that ought to mislike vs euen of nature, to the end we should abhorre all manner of whoredome the more. I told you yesterday, that when men are tempted to doe euill, they beguile them selues, weening that the fault is but small, and so from the lesser they proceede to the greater. Contrariwise, to hold vs in awe, God setteth before vs the sins that are heynouesest, to y end we should be stricken with feare aforehand, and not bee ledde so easily to commit any fault. As if he should say, beware ye fall not: for it will make ye to breake your necke: beare not your selfe in hand that you shall but slide, for the fall will be deadly: and therefore take heede of it. Thus ye see in effect why God proceeded in such order in his law: & why he speaketh not now generally of all whoredome, but of Adulterie, which is the breaking of Marriage. Nowe we knowe that if any thing ought to be taken for holye in the whole life of man: it is the faith which the husbande plyghtheth to his wife, and the wife to her husbande. In deede all the couenants and promises y we make, ought to be kept faithfully.

Tit. 2. 1.

1. Tim. 2. 2.

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But if wee compare them together: it is not without cause that marriage is called the covenant of God. For in so saying, Salomon sheweth that God is the Lord of marriage, and therefore that if the husband breake the promise which hee hath made to his wife, hee is forsworne, not onely towards her, but also towards God. In lyke case is it on the womans behalfe. Shee doth wrong, not onely to her husband, but also to the luing God. For it is he to whom she bindeth her selfe: & like as he hath ordeined wedlocke and is the author thereof, so will hee haue a care for the maintaining thereof. Therefore whē we heare the word *Aduowtrie*: we ought to lothe it, as an expresse defying of God, by wilfull breaking of the holy bond which he hath set in marriage, like mad beastes. And hereby wee see in what estimation he hath honettie. Why so? When hee will haue vs sober, chaste, and modest: he sayth, If ye be not honest and well stayed, yee bee no better than Aduowterers. That is to say, whatsoeuer you excuse ye pretend before men, and make ye our faults neuer so small and light: I hate ye, for yee stinke, & your whole life is infected in my sight. We see thē as I sayde afore, that here is a frait commaundement to keepe our selues honest & chaste. And hereby it appeareth how fond their excuse is, which say they do no man wrong, whē they be full of disorder and vnruleinesse. For our Lord knoweth well enough to what end he vsed such speech. It was not for y<sup>e</sup> he was toungtied & wist not how to vter things in order: but because he intended to shew, that if men made but a smal matter of wantonneffe and vnchastitie: there is another balance [for thē to be tryed by:] namely that he condemneth & accurseth all those for aduowterers, which beaue theselues vnchastly or vnchastely. Therefore we haue so much the more neede to wey well y<sup>e</sup> words y<sup>e</sup> are set downe here, where he sayth *Thou shalt not be an Aduowterer*. But yet herewithall we must follow the degrees y<sup>e</sup> are contained vnder this cōmandement.

First (as I sayd afore) let vs consider y<sup>e</sup> God will haue wedlocke to be kept holy. For as our persons & liues are deere vnto him: so will hee haue y<sup>e</sup> faith and troth that is plighted betwene man & wife, to be maintained in their price and estimation, that so holy a thing as marriage, be not giuen vp to shame & reproch. This ought to bring to passe, that no man should looke vpon his neighbors wife with vnchaste eye. And why? For God hath matched her to a husband already, & he wil haue her husband to shadow her. And whē we thinke any euill, or feele any vnchast lust: he will haue vs to shun it for feare of that which is tolde vs, namely that God himselfe taketh vengeance of them that breake the holy fellowship which was knit in his name. In lyke case is it with women in respect of their husbandes: so as a wife may not yeele to wicked lustes when she beholdeth a married man. Why so? For God hath assigned her, her make. If we wil not make warre against our maker, we must lue every one in his own house, w<sup>th</sup> such match as he hath: & y<sup>e</sup> order must be maintained w<sup>th</sup>out breach, because god is y<sup>e</sup> author of it. That is one principal point.

But besides this, we must alwayes come backe to the nature of God: & remember that he is not an earthly lawemaker, which forbiddeth but onely the outward deede, and in the meane while letteth the leyw affections alone: for God will admit no excuse, neither is he lyke to vs. Men are contented if they perceiue no fault: but God who searcheth mens heartes, respecteth the truth as it is sayd in Ieremie. Therefore hee in his lawe meant not to restraine our bodies onely: but also had a speciall regarde to our soules. So then let vs marke, that God not onely forbiddeth the act, so as wedlocke be not broken by any actuall deede: but also hee forbiddeth all wicked lustes and lykings. And therefore doth our Lord Iesus Christ say, that he which looketh vpon another mans wife with a wicked eye, is an Aduowter already before God. Though he cannot be blamed by the lawes of men, nor punished as an aduowterer: yet is hee condemned already before God, as hauing transgressed this cōmaundement. Therefore when we heare this word Aduowtrie, which is so greatly condemned: let vs learne, not onely to abstaine from all whoredome as touching the actuall deede, but also to keepe our thoughts and conceits chaste, so as we be vndefiled both of eye and heart. For after that manner doth S. Paul define true chastitie, when he sayth that such as are vnmarried ought to haue a care how to please G O D, by keeping themselues pure and cleane both in body and minde. He sayth not that those continue chaste which haue not defiled their bodies with whoredome: but which haue endeoured to keepe themselues vndefiled both in body and minde.

And when we haue thus considered how God curseth and abhorreth all aduowtries: we must proceede further, and reache out and apply the same to all manner of whoredome. True it is that he which breaketh the faith of wedlocke committeth a double offence, and it is much more haynous as I haue sayd already. But yet must we alwayes come backe to this point, that Gods meaning is that men shal not only not commit any thing against marriage, but also that they shall not leade a beastly lyfe, so as whoredome may haue full scope, and vnmarried folke runne loose to giue ouer themselues to lewdenesse with euery one whom they meete with, lyke brute beastes: but that we shoulde be pure and cleane both in body and minde. For it is sayd, that not onely our soules, but also our bodies are the temples of the holy Ghost, as was declared euen now. And they be Saint Pauls owne wordes, where he telleth the Corinthians that it was too too much to their reproche and shame, to suffer fornication and whoredome among them as they did. Knowe ye not (sayth he) that your bodies are the temples of the holy Ghost? Beholde, God hath done vs the honor to choose these wretched bodies of ours which not onely are fraile vessels but also rotten carcasses and earth. G O D ( I say) notwithstanding this, hath so honored them, as to vouchsafe to make them the temples of his holy spirit, that he may dwell there: & shall we goc welter them

1. Sam. 16, 7.

Ier. 5, 3.

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Matt. 5, 28.

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1. Cor. 7, 34.

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1. Cor. 6, 19.

Note that he speaketh this, because y<sup>e</sup> day at the Sermon a marriage was solemnized.

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in all filthinesse, and make hoggefcotes or swines  
 ftyes of them? What a treacherie is that? Again,  
 that is not all. Let vs haue an eye whereunto S.  
 Paule leadeth vs. Our bodies are members of  
 Iesus Christ: therefore if a man giue ouer his body  
 to whoredome, it is all one as if he tore Christs  
 body asunder. For it is certaine that wee can-  
 not mingle Gods sonne the fountaine of all cleane-  
 nesse, with our filth and loshomnesse. Now then  
 if a man cast himselfe into whoredome: it is as  
 much as a rending of the body of our Lorde Ie-  
 sus Christ in pecces, as much as in vs lyeth.  
 Not that wee can doe it in dede: for the sonne  
 of God is not subiect to vs to be so dishonored at  
 our handes: but yet are wee guiltie of such tray-  
 terousnesse, forasmuch as wee would haue com-  
 mitted such iniurie against him. Now then let vs  
 learne that God will haue euery of vs not only to  
 keepe our faith and troth in mariage for his own  
 parte: but also generally to bee chaste, to walke  
 in purenesse of lyfe, and not to giue our selues  
 the bridle to any vnclenenesse or dishonestie.  
 And why? The reasons that I haue alledged,  
 ought much to moue vs therunto. And there-  
 fore looke what hath bin sayd already concern-  
 ing aduowtrie: let vs apply it lykewise to this  
 present case: Namely that we hold al our senses  
 in awe with such stayednesse, as the diuell  
 may alwayes bee driuen backe when he tempteth vs  
 to any vnchastnesse, and not get any ente-  
 rance into vs. There was a certaine heathen  
 man that coulede wel skil to say, that it was not  
 enough for a mā to haue stay of his handes, (that  
 is to say, that hee coulede refraine from rauine,  
 outrage, and doing of wrong:) but also that he  
 ought to haue stay of his eyes, that is to say, that  
 hee ought not to caste any vnchaste looke. If the  
 blinde and ignorant wretches were able to teach  
 vs thus much: what shall become of vs when it  
 is tolde vs (as I sayd afore,) that God hath done  
 vs so much honour, as to repayre for him-  
 selfe, not onely our foules but also our bod-  
 ies, notwithstanding that they be corruptible,  
 and that (as wee see) there is nothing but rot-  
 tennesse in them? Seeing then that God taketh  
 his pleasure in his owne, and voutsaforth to dwell  
 in them: ought we not to learne to lue warily, that  
 no vnclenenesse or filthinesse bee committed  
 that may driue God away from vs, when as he  
 would haue vs to be his dwelling place and holy  
 temple? Yea and we must call to minde how S.  
 Paule sayth, that all other finnes are com-  
 mitted outwardly of mans body: but whoredome  
 is committed in the body it selfe. For it is right  
 certaine that wee defile our handes by robberie  
 and stealth (as is auowed in the holy scripture): in-  
 so-much that when we do any man wrong, we haue  
 bloody handes, as sayth the prophet Esay. But  
 Saint Paule very well perceiuing whoredome to  
 bee yet more shamefull, and that men haue  
 so much the more neede to beware of it: telleth  
 them that there remaineth some scarre thereof  
 still printed in the bodie of the whoremonger,  
 so that his body is put to reproch by it. Surely wee  
 would be very chare of the prefering of our hon-  
 nestie, and it would greatly greue vs if it should

be steyned or blemished by any man: & why the  
 doe we make so light account of it, as to steyne  
 and imbrew it with infamie, before God, before  
 his Angels, & before men? So then let vs beare  
 this in minde, and we shall be bridled. Although  
 wee finde such frailtie in our selues, and the di-  
 uell doe continually tempt vs: yet must this serue  
 vs as a bridle to pul vs back to the foresaid cleane-  
 nesse, not onely of body, but also of minde.

Furthermore we must marke lykewise how  
 it is sayd, that no man must deceiue himselfe  
 through vaine words: for by reaso of such things  
 Gods wrath cometh vpon the vnbeleeuers. It  
 is not now of late that men begin to flatter the  
 selues, and to beare themselves in hand that it  
 is not so great and deadly a sin, to commit whor-  
 dome. Nay wee see howe these scoffers doe  
 skorne God, terming whoredome a naturall sin,  
 and a matter of small importance. There are  
 some such filthy swine which speake after that  
 fashion. Now for that cause S. Paul sayth, let no  
 man deceiue you. Such skoffes flew abroad in  
 the mouthes of the dispisers of God euen at that  
 time, and many were blinded with them, after  
 the maner of the world, which is to be giuen to  
 selfsoothing. Let no man beguile yee with such  
 lyes, sayth S. Paul. Why so? For whoredome is  
 a detestable thing before God, as he sheweth by  
 the punishments which he hath sent for it, as  
 S. Paul noteth in y tenth chapter of the first E-  
 pistle to y Corinthians. There he alledgeth this  
 example, that a great nuber of men were slayne  
 for whoredome: whereby it appeareth that God  
 cannot abide it. For y life of man is precious in  
 Gods sight, as was shewed yesterday: they bee  
 creatures fashioned after his owne image. Seeing  
 then that a two or three and twentie thousand  
 men were so dispatched, & God destroyed such  
 a number of his owne images, that is to say of y  
 creatures y he had made: is it not to be sayd that  
 there was a terrible fire of his vengeance kindled?  
 Yes: and wherefore? Euen for whoredome. Then  
 let vs conclude that it is not for vs to deceiue our  
 selues, as though it were a light fault and easie to  
 be pardoned, seeing y our Lord, who is not ouer-  
 rigorous, did punish it so fore: but rather let vs  
 assure our selues, that we must come to account  
 for it before the heavenly Iudge. Whe men haue  
 pardoned vs neuer so much, and we be of opini-  
 on that such maner of vnclenenesse and filthines  
 is but a sporte: then must God set to his hand.  
 Therefore let vs haue an eye to him and to the  
 examples that he giueth vs, that we may conti-  
 nue vnder his feare, and indeuer the earnestly  
 to keepe our selues from all spots. And so ye  
 see in effect how this seuenth commaundement  
 of the lawe is to be vnderstood: namely that we  
 must not defile our selues with any vnchastitie  
 or vnstayednesse.

Now if it behoue vs to keepe both our bodies  
 and our foules vndefiled: ought wee not also to  
 eschewe the occasions y may intise vs to whor-  
 dome? Yes surely. Let vs marke then, that who-  
 focuer doe giue themselves to any loosenes, doe  
 seeke nothing else than to cast themselves into  
 Satans snares. And although they be not repro-  
 duced

1. Cor. 6. 15.

1. Cor. 6. 10.

Eph. 5. 6.

Pericles.

Namb. 25. 9  
1. Cor. 10. 8.

1. Cor. 6. 18.

Esa. 1. 15. &  
59. 3.



ued for it to the worldward: yet are they whore-  
 maisters already before God. Were this wel cō-  
 sidered: we should see no more of the wantonnes  
 in apparel, gesture and wordes, that is common-  
 ly in the world, which taketh too much libe-  
 tie in that behalfe. And when men and women at-  
 tire themselues of purpose to intice one another  
 and as it were to lay baytes of lewdnesse: are not  
 such doings very trickes of baurdie? In deede  
 their excuse shalbe, as for me, I haue committed  
 no whoredome: but yet they set themselues forth  
 as a pray to Satan, & are willing to drawe others  
 with them, as much as they can. Then are they  
 kindes of whoredome before God: and all the  
 loofnesse and superfluitie that is vsed in apparell  
 and attire, is nothing else but a laying of snares  
 for men. Lykewise againe there are gestures and  
 wordes. When a man and a woman haunt one  
 anothers companie, to open a gap to Satan by  
 acquainting theselues together, so as they may  
 bee caught in his nette, and giue themselues ou-  
 er vnto him in bondage: it is whoredome be-  
 fore God. And although there be no deed done,  
 nor any thing fully agreed vpon: yet will not  
 God leaue such doings unpunished: for it is too  
 manifest that they were attempted. And hereby  
 it appeareth how fond and childish a thift it is  
 to excuse ones selfe by saying that it is not  
 euill to doe this or that, so there be no intent  
 to doe euill. As for example, such as delight in  
 dauncing and dissolutenesse: is that so euill a thing  
 (say they) so long as there bee no whoredome  
 committed? yea truly: It is all one as if they  
 would mocke God of set purpose, and blindfold  
 his eyes to buffet him, and in the meane while  
 bid him gesse whether it be euill or no. It is well  
 known that dauncing can be no better but a pre-  
 lude to whoredome, to open an entrie purpose-  
 ly vnto Satan: and a crying out aloud vnto him,  
 y he should be bold to come in. That is alwayes  
 the very effect and substance of dauncing. If thou  
 say, I meant no euill: thou makest God a lyer.  
 Behold, S. Paul auoweth that lewde wordes cor-  
 rupt good manners. Yea and hee alledgeth that  
 saying of an heathen man, of purpose to make vs  
 the more ashamed. If we admit not the doctrine  
 giuen by S. Paul: let vs goe to schoole to y wret-  
 ched infidels and idolaters: for they coulde good  
 skill to alledge, that vnhonest speech corrupteth  
 good manners. Now when mens tongues are  
 infected with naughtie and vnchaste talke, and  
 there is nothing in their behauiour and wordes,  
 but signes and marks of vtter dishonestie: if they  
 say hereupon, that they had none euill meaning:  
 is it nota manifest belying of the holy Ghost?  
 Yes: and therefore let vs marke, that whereas  
 whoredome is forbidden: it is meant that wee  
 should behaue our selues modestly both in our  
 wordes and in our gestures, & that there should  
 be no inking of loofenes in vs that may tend  
 to whoredome or whorifinesse. It is true that  
 all thinges are cleane to them that haue a cleane  
 conscience: but yet for all that, we must beware  
 that Satan ouertake vs not, least hee make some  
 breach vpon vs. Thus ye see y this precept ought  
 to be considered in such wise, as we must haue an

eye, not onely to the very deede of whoredomes  
 but also to all that matcheth with it, to all appur-  
 tances of it, to all that commeth neere it, and  
 to all that may intice or induce vs to it. To be  
 shorte, wee must come backe to that which I  
 touched euen now out of S. Paul: namely that as  
 wee must not doe any man wrong either in his  
 person or in his goods: so must wee also lue ho-  
 nestly, and put away all loofenesse and disor-  
 drednesse from vs.

And lyke as all lewde talke, and dauncing,  
 and other vnchaste dealings are condemned  
 before God for kindes of whoredome: so let vs  
 marke that all other loofe misbehaviours shall  
 be condemned lykewise. Ye shall see a sorte  
 of drunkardes that cram themselues lyke brute  
 beastes. And when they be so full that they be  
 ready to burst: the fling they themselues into all  
 manner of filthinesse till they euen stinke again,  
 not perceiving their own shame. Therefore whē  
 men behaue themselues so beastly, y they play  
 the drunkardes and gluttons, and morouer a-  
 bandon their bodies to all villanie: thinke wee  
 that they shall scape Gods hand, and not be cur-  
 sed as whoremongers, though they commit  
 no whoredome in actual deede? Yes. Ye see then  
 that the sobernesse which Paul speaketh of, doth  
 tell vs that if wee will be chaste and stayed be-  
 fore God: wee must not onely absteine from  
 whoredome it selfe: but also vse our eating and  
 drincking soberly for our nourishment, and not  
 to prouoke vs to lecherie, so as wee should haue  
 no more stay nor holde of our selues. That is a  
 thing which we haue to marke further.

But now it will be alledged: and howe then  
 can we absteine from all vnclannesse, consider-  
 ing the frailtie that is in our fleshe? For we see  
 how little stay men haue of themselues: where-  
 by it appeareth (doe what they can) how fin-  
 cefull our nature is. True it is that men be nota-  
 ble to be chaste: for our Lorde will haue vs to  
 feele the cursednesse of Adams sinne in that  
 behalfe, that is to say in the vnrulynesse of y flesh,  
 if hee himselve preserue vs not by speciall gift,  
 accordingly as it is sayd that it is not giuen to all  
 men, but euery man must consider what G O D  
 hath giuen to himselve, and he must vse the gift  
 that hee hath, assuring himselve that hee is so  
 much the more bound vnto God. But yet how-  
 soeuer he fare: mariage is prouided for a reme-  
 dy to all such as haue no stay of themselues. Al-  
 though then that God list to leaue this marke of  
 infirmitie in vs: yet doth hee appoynt a con-  
 uenient remedy for it. Is a man fraile in his flesh,  
 or a woman lykewise? In deede it is a vice:  
 and although it bee as it were a naturall incli-  
 nation, (yea proceeding of the corrupt nature  
 that wee take from Adam): yet is it to be con-  
 demned of it selfe. For all such vnstayednesse  
 is farte off from the excellent dignitie which  
 God did put in mankinde, of purpose that wee  
 should haue borne his marke, & haue bin as An-  
 gels. Therefore all vnrulynesse of the fleshe  
 is sinne. Notwithstanding, sofar as  
 our Lorde beareth with vs, he hath ordeyned a  
 meane whereby y sayd vice shal not be imputed

1. Cor. 15. 33

Mensder.

1. Cor. 7. 7.

1. Cor. 7. 9.

Tit. 1. 15.

to vs for sinne. Now then whereas the vnru-  
 nelleſſe of the fleſhe is of it ſelfe ſinfull and dam-  
 nable: it ſhall not be imputed to vs before God,  
 if it be couered with marriage. And when a man  
 ſeeth that hee cannot forbear, and thereupon  
 prayeth vnto God, and hauing committed him-  
 ſelfe vnto him, taketh a wife to the intent hee  
 may not leade a lewde lyfe, by running at ran-  
 don lyke a dogge, or a bull, or a brute beaſt: his  
 entering into wedlocke after ſuch maner as God  
 hath ordeined, doth couer and hide his vice,  
 ſo as it cometh not to account. And herein we  
 ſee the inſtimable goodneſſe of our God, that  
 whereas hee leaueſh this vice in vs, yea in ſuch  
 wiſe as ought to make vs aſhamed: yet notwith-  
 ſtanding hee ordeineth a good meane whereby  
 to bury it. And although men be vnchaſte, yet  
 are they not blamed for it before God and be-  
 fore his iudgement ſeate, ſo they hold theſelues  
 within the boundes of marriage. For all vncha-  
 ſtite is vnlawfull. As for example, if a man take  
 too much libertie with his wife, or the wife with  
 her husband: it is no reaſon that they ſhoulde  
 make their bed a brothelhouſe. But if a man liue  
 honeſtly with his wife in the feare of God: al-  
 though the companying in bed be ſhamefull, yet  
 hath it no reproch or ſhame before God and his  
 Angels. And why? Becauſe the couert of marriage  
 ſerueth to ſanctify the thing that is vncleane  
 and vnholly of it ſelfe, and to make cleane the  
 thing that is ſoule and filthy o fit ſelfe. Seeing  
 then that our Lorde is ſo gracious, as to ordeine  
 ſuch a remedie: are we not the more lewde and  
 vnthankfull if wee vſe it not, and put not away  
 all the excuſes that men alledge, as who ſhoulde  
 ſay that God had not provided for their neceſſi-  
 tie, nor played the good phiſition with vs in heal-  
 ing our diſeaſes, yea euen preuented vs as  
 wee ſee? Now then, ſeing that our Lorde hath  
 vouchſafed to ſuccour vs in this behalfe, and orde-  
 ined holy marriage to keepe men from aban-  
 doning theſelues to al naughtineſſe, which haue  
 not y gift of chaſtite: let vs put away al ſhifts of  
 fraiue. That is the thing which wee haue to  
 marke.

Heb. 13. 4.

And hereupon let vs marke well how the A-  
 poſtle ſayth, that when men and women holde  
 themſelues within the feare of God and ſobrie-  
 tie, the bedde of marriage is honorable: And  
 whereas it ſhoulde iuſtly be ſhamefull: our Lord  
 conuerteth all to honor. It is no ſmall matter,  
 y the Apoſtle calleth the thing honorable before  
 God, which would be ſhamefull eue before men,  
 if God pardoned it not: & yet pronounceth curſe  
 & vengeance againſt al adulterers. Sith we heare  
 ſuch a ſentence: let vs learne to ſhrowde our  
 felues vnder this honorable ſhadow, (if we haue  
 neede of it,) to the end that our ſhamefull deal-  
 ings be not accuſed and condẽned before God  
 and his Angels; and therewithall let vs ſtand in  
 awe of the dreadfull ſentence that is giuen  
 againſt al aduowterers and whorehunters. Yea &  
 if any be able to forbear marriage, let them take  
 good heed that they forbear it not but for the  
 preſent time, ſo as they reiect not the remedie  
 that God hath appointed them, if they finde

1. Cor. 7. 5.

not that God giueth them a ſtay of themſelues,  
 And ſo let their liuing out of marriage be but ſcõ  
 morrow to morrow, being alwayes ready to ſub-  
 mit themſelues to God, whenſoever he ſhall call  
 them to that ſtate.

But here we ſee how Satan hath diſplaced al  
 order, yea and that vnder pretence of holyneſſe.  
 The world ſees what abominations haue come  
 of it. Inſomuch y in poperie it ſeemeth to be the  
 moſt Angelike vertue that can be, to liue vnma-  
 rryed. The ſtate of perfection (ſay the Munkes)  
 is to be vnmarried. The prieſtes ſay that they  
 be vowed to God. Seeing we bee the Cleargie  
 (ſay they) and as it were the flower of y Church:  
 it behoueth vs to be ſeparated from the com-  
 mon deſilementes of the world. So then, in  
 poperie it is counted an approaching to y Angels  
 of heauen, when men forſake marriage. But in  
 the mean while, we ſee how God is mocked with  
 ſuch diueliſh pride: for worſe than beaſtly ab-  
 ominations haue happened through the diſpi-  
 ſing of marriage after that ſorte. See how the  
 Prieſtes, Munkes, and Nunnes deſy God, by re-  
 fuſing the benefite which he offereth the: which  
 is, that if they finde infirmitie in themſelues,  
 they ſhoulde marrie. But this doe they diſpiſe  
 and diſdayne, eſteeming it as an vnclene thing:  
 and that is a fighting euen againſt nature. And  
 therefore, was it not meete that God ſhoulde  
 be reuenged of ſuch preſumption, when men trode  
 the remedie vnder their feete, which he had gi-  
 uen them? Is not that ſicke man out of his witte,  
 which in ſteade of taking a medicine for his  
 health, dooth ſling it againſt the ground in diſ-  
 piſt of his phiſition? As much is done by theſe  
 helhoundes of the popedome, euen all this  
 vermine of Prieſts, Munkes, and Nunnes which  
 haue reſuſed holy marriage: wherein they haue  
 made open warre againſt God. And they bee  
 not contented with that: but wee ſee they haue  
 ouerſhot themſelues ſo farre, as to be bolde to  
 vtter blaſphemies, that ought to make all mens  
 haire ſtand vp vpon their heades. If there were  
 no more but that: the world may ſee that the di-  
 uell hath altogether ouermaſtered them, and  
 that the Apoſtate or backſlyding Church of  
 Rome is the very ſeate of Antichriſte, inas much  
 as it hath giuen ſentence, that ſuch as are in the  
 fleſhe cannot pleaſe God, but wee muſt be ſe-  
 parated from all vncleneſſe: And therefore mar-  
 riage ought to be forbidden vnto prieſtes. Thoſe  
 are the very wordes of a Pope: and yet notwith-  
 ſtanding, they haue bin regiſtred as an Oracle  
 coming from heauen. Now if the diuell had  
 his full ſcope, yea and were incarnate in this  
 world: coulde hee ſpeake more deteſtably in  
 diſpite of God and holy wedlocke, than to ap-  
 ply this ſaying, *they that are in the fleſh cannot pleaſe  
 God*, vnto married folke? It is as much as if he  
 condemned all mankind: For in ſo doing hee  
 condemneth not onely thoſe that are alieue at  
 this day: but alſo all the holy fathers that liued  
 vnder the Lawe, and all the holy Patriarches,  
 Apoſtles, and martyrs.

Rom. 8. 3.

Yee ſee then that the diuell of Rome inten-  
 deth to baniſhe both the Apoſtles, and martyrs,  
 and

and all the holy fathers out of heauen. And therefore whoſoever liſteth to bee in the Popes paradife, muſt bee a fellowe with the diuels in hell. For altho' it bee a monſtrous thing, that the vngenerous Pope *Syracus* ſhoulde utter ſuch blaſphemie, as to goe about to ſhut the moſt part of the holyeſt folke that euer haue bin, our of the kingdome of heauen: yet would God neuer haue ſuffered ſo horrible blaſphemie to bee ſpoken, but that it was his will to make the Sea of Rome abominable, by letting thoſe diuels haue their own ſwinge ſo farre, as to reiect marriage vnder preſence of holineſſe, by meanes whereof (euen through iuſt vengeance) they tooke libertie to commit all wicked filthineſſe, and ſo infected the worlde with their deteſtable Sodomie, that euen the very Paynians themſelves did abhorre it. And hereby wee be warned (as I ſayd afore) not to diſpiſe Gods giſtes: but to vſe them with all modeſtie. And as for ſuch as haue not ſtay of themſelves: let them learne to bow downe their neckes, to receiue the yoke of marriage, and to ſubmit themſelves therunto, aſſuring themſelves that if the husbands beare with their wues and the wues indouour to lue quietly with their husbands: it is an acceptable ſacrifice to God. And if they haue charge of children: let them looke to the bringing vp of them, and to the finding of them, whether they bee poore or riche: aſſuring themſelves that God accepteth that ſeruiſe. Alſo when the women take paynes and are troubled about their houſhold buſineſſe: let them vnderſtand that their doings are acceptable ſacrifices to God. And altho' marriage be deſpiſed by thoſe ſecondes, who in deſpight of GOD, doe ſuſurſe an Angelicall perfection in abſteining from it: yet notwithstanding let ſuch as bee in that ſtate vnderſtande, that God accepteth and receiueth them, yea and that hee gouerneth their houſehold. For ſeeing he auoweth himſelfe to be the author of marriage: hee will bliſſe it, if folke proceede to it according to

his will. Let ſuch as are vnmarried bee well aduiſed to walke neuertheleſſe in the feare of God, and to haue marriage in eſtimation, and to honour it accordingly. And let both ſorts bee carefull to maintaine themſelves in all cleaneſſe both of body and minde, as S. Paul declarcth in the ſeuenth of the fiſt Epiſtle to the Corinthians. In that place he condemneth not widowes and ſuch others as abſtaine from marriage: but exhorteth them to doe their duties. For widowes and maydes and ſuch as are vnmarried, ought to ſticke the faſter vnto God, and to lue as folke that are leſſe hindered to giue themſelves wholly vnto him. Why ſo? for they haue not ſo many worldly thinges to drawe them away. Maryed folkes haue no incumbrances: but yet muſt they beware that they giue not themſelves the bride, ſo as they ſhould not walke continually in feare and carefullneſſe. Thus yee ſee how that in all ſtates wee muſt haue ſobrietie and honeſtie in ſuch eſtimation, as wee may not onely ſhewe tokens of chaſtitie and honeſtie in our perſons: but alſo make offerings & ſacrifices both of our bodies and of our ſoules vnto God, ſeeing hee hath bought them ſo dearely by the blood of our Lord Ieſus Chriſt, and will haue them dedicated to himſelfe, to dwell in them as in his temples.

Now let vs kneele downe in the preſence of our good GOD with acknowledgement of our faultes, praying him to voutſafe to make vs feele them better than we haue done, yea euen in ſuch ſorte, that being rightly ſorry for them, wee may learne to repayre vnto him, with acknowledgement of the faultes whereof wee bee guiltie, ſeeing to giue our ſelues to his obediencie, and to pleaſe him in all things, euen vntill we haue finiſhed our courſe and pilgrimage vpon earth, and bee come to the ſalutation that is prepared for vs, as it is already in the kingdome of heauen. That it may pleaſe him to graunt this grace, not onely to vs but alſo to all people and nations of the earth, &c.

## On Wednesday the iij. of Iuly. 1555.

*The xxxix. Sermon, which is the tenth vpon the fifth Chapter.*

19 Thou ſhalt not be a thiefe.

**I**F wee vnderſtoode Gods will in one worde, as hee declarcth it familiarly enough vnto vs: wee ſhould not neede any long ſtudy, to know how to behaue our ſelues well, and to leade a holy and righteous lyfe. But there is not ſo lewde and ignorant a perſon, as hee that wil not vnderſtand: nor ſo deafe a man as hee that wil not heare, as they ſay in the prouerbe. And that is the cauſe why wee play the blinde buſzardes, though our Lorde ſhewe vs his light to our faces. And wee

ſee it as well in this cōmandement of the lawe, as in the reſt that haue bin touched. For if euery man would enter into his owne conſcience to make true ſearch: ſhould hee not finde it eaſie to iudge, that howſoever things be cloaked, we bee guiltie of theſe before God if we deceiue our neighbour, or doe him any wrong in his goods? Yes. But what for that? So we may hide our ſhame to the worldewarde: it is enough for vs. And in the mean whil: Gods Iuſtice is thruſt vnder foote, & we thinke nor on it. Yet notwithstanding, all theſe ſigge leaues ſhall ſtand vs in

Zach. 5. 3. 4

no fead, we must be faine at length to come to account before  $\bar{y}$  heavenly Iudge: and the shall we seele how it was not for naught  $\bar{y}$  he sayd by his prophet Zacharie,  $\bar{y}$  his curse shall light vpon the forsworne person, and vpon  $\bar{y}$  theefe:  $\bar{y}$  is to say, wherfoeuer we offend, what poynt of  $\bar{y}$  lawe fouerit bee: he will finde meanes well enough how to punish vs for it. Men then may well either iustify or flatter themselves: but yet for all that, God will in the end vtter his wrath, both against forswearers and against theeues.

Howbeit, to the intent wee may know Gods will the better, let vs marke that hee vseth the worde *Theft*, to make vs hate all deceite and robbery, and all maner of wrong that wee can deuise to doe to our neighbor, as hath bin shewed heretofore in the. expounding of murder and aduowtrie. If a man call one theefe, he will take displeasure at it, (for it is a worde of iniurie) in so much that hee will not abide to bee so dishonest before the worlde. Now God to bring vs to the hating of all fraud, couin, deceit, guile, harme, hurte, & extortion which we may doe to another man in his goods: setteth them all downe by the one name of theft. He coule well enough haue spoken after another maner: hee coule haue sayd, keepe your selues from catching or plucking of other mens goods vnto you: keepe your selues from working any harme or losse to your neighbors. keepe your selues fro doing any maner of violence: but hee sayth in one worde, *Steale not*. And why? To the intent wee should: the more abhorre all deceite, all pilling and polling, all scratching and catching, and al maner of annoyance: and to the intent we should bee ashamed, once to make mention of doing any man wrong, yea and euen abhorre it from our heartes, seeing wee shall bee guiltie of theft for it before God. Moreouer, let vs marke  $\bar{y}$  there are diuers kinds of theft. For some vse priuie packing and deceite in drawing other mens goods to themselves by subtil meanes and practises. Some vse open force, and that is properly termed either robbery, or extortio, or spoyling. And other some deale yet more covertly, so as they seem not to touch a man, neither can they bee accused to  $\bar{y}$  worldward: neuertheless forasmuch as they deale not playnly and vprightly, they be theeu: s before God. After  $\bar{y}$  maner must wee come to the particular kinds of theft, if wee intend to know what is forbidden vs in this text.

But by the way wee haue to note, that God iudgeth not of these after the maner of men. For they that are in authoritie and estimation, shall not faile for all that to bee condemned before GOD, yea euen though no man accuse them but only the crying out of the poore for vengeance, whome they haue deuowred. And although they say neuer a word, yet the afflictions which they suffer shall cry out lowde and shrill enough before God, and make an inditement substantiall enough without vttering any word. So then wee must not bring our owne imaginations hither to iudge of theses, nor thinke our selues escaped from Gods hand, when wee bee not punished by men nor by worlde-

ly iustice: for GOD looketh farre deeper. And therefore let vs beare in minde at a worde, that all maner of harme and all maner of coueiting to rake to our selues that which is none of our owne, is called theft in respect of God throughout the whole holy scripture. And in deede when as GOD threareth by his prophet Esay, that he which hath spoyled and robbed, shall haue his turne [ to bee spoyled and robbed lykewise: ] hee speaketh not of the petie theeues that are caryed to the galloves: but of the great princes and monarks that bare sway in the worlde. Also in the first chapter when hee speaketh to the holy people that were the Church of GOD: Thy princes and gouerners (sayth hee) are companions of Theeues. Yet notwithstanding it is certaine that they were not arraigned: Nay, they themselves arraigned other men: and yet neuertheless they failed not to bee condemned before GOD. So then the theeues that are honorable here beneath, faile not to be accused by the Lawe, and God hath giuen sentence of them in this text. Therefore wee must be faine to cast downe our eyes knowing  $\bar{y}$  it shall not boote vs though our theeuery be excusable before  $\bar{y}$  world, nor though it bee cocealed or faced out. For yet for all  $\bar{y}$ , Gods Lawe shall haue his course, & the execution of it is ready at hand. God hath not forbidden any thing, which he calleth not to accout. Thus ye see what we haue to remember vpon this text.

But now must the things which I haue touched breefly, bee layde forth by parcelmeale and specified by examples, that they may be expressed the better. As I sayd afore, if we were diligent in harkening to the things that God declareth: there should neede no long exposition in this behalfe. But what? All our seeking is to intangle our selues, and to take occasio of doubting though the matter be knowne vnto vs. And therefore doth it stand vs in hand to be pressed the more. I haue tolde you already that there are moe kinds of stelh or theft than one. For some play the theeues by stealing away other mens goodes: as if a man say, such a one hath stolne a horse, he hath stolne monie, he hath stolne bedding, pottes, platters or such other lyke things. Well the worlde can iudge well enough of these kinds of theft.

But when a marchant taketh more for his ware than it is worth, or if hee sell vnlawfull wares, and the simple man that knoweth nothing of it is beguiled, and woteth not how to winde himselfe out of the snare: men deeme not this to be theft. Yet notwithstanding such a marchant is a theef though no man condemne him, because hee hath dealt so vnconcionably. Surely hee that hath bin bitten will bee a good and rightfull iudge in that case: if hee spy the collusion, hee will by and by say, hee doth me wrong. We need not to goe to any doctor, Sergeant, Coufeller, for great cleark to shewe vs  $\bar{y}$  we haue wrogon vs: euery of vs knowes it well enough: but yet for all this, we discern not  $\bar{y}$  same kinde of theft in our selues, neither doe we sufficien-

Exo. 22. 3.  
Deut. 24. 15.

Esa. 1. 3. 6

Esa. 1. 3. 7

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ficiently consider it. Yet notwithstanding, God will not faile to iudge him for a thiefe, which shall haue so abused a simple man, by deluering him vnlawfull wares, seeing hee hath beguiled him for want of iudgement and skil. Lykewise hee that ouerfelleth his wares to an vnskilful person therein, is a thiefe as well as the other. Againe, if a handicraftes man make slight or falsie stuffe, and the fault be not perceiued, but hee maketh what hee can of it, not regarding to sell it according to the valew of it, but how to enrich himselfe, alledging these excuses for himselfe: I see with whom I haue to deale is a rich man, it is al one to me, he hath a good purse. A man doth in deed vse these speeches; but yet true it is, that albeit his shitts may well serue him to the worldward, yett shall Gods iustice still haue his course and take holde of him. When euery man hath bin asked his opinion, and all agree that it is no theft at all: yett will not God vnsay his worde for our pleasure. Yee see then that the thestes which men let slip, shall neuertheless come to accoitt before God, notwithstanding that the takers of such libertie, would neuer so faine haue the lawdenesse pardoned them. For beholde, Gods Lawe is vnchangeable, as I haue tolde you already: and it shall be shewed hereafter that it caryeth execution with it.

Againe sith it is so that we must not goe to worke with craft and subtiltie: wee must come backe to natural vprightnesse, which is to do nothing to another which we would not haue don to our selues. Seeing we haue such a rule, we neede no huge volumes to teach vs that wee shoulde not steale: for euery man may know in one word, how to behaue himselfe towards his neighbors: that is to wit, that he deale not lawdely; that hee goe not about to enrich himselfe by other mens losses, and that hee rake not other mens goods to him as his owne. Thus needeth there not any moe wordes than this: and then the fairest coverings & countenances that we haue, would vanish away. For when we haue once beguiled men: we beare our selues in hand that wee haue lykewise bleared the eyes of God. Let vs take an example whereby this poynt may be plainly perceiued. He that hath gotten away another mans goods by sute at the lawe, thinks himselfe to haue as iust title as can bee to possesse them. Why so? because he hath them by order of lawe. I will forbear to say, that perchance the lawe was corrupted. Of a tructh there are that make lawe a flat theecury by their bribing and other wicked practises, so as they ouerthrow all right and equitie, and the courte of iustice becommeth oftentimes as a market to sell other mens right in, and to peruert all equitie. And although it be not so: yett if a man finde the means to get another mans goods by craft and subtiltie: alledge he neuer so much that Lawe hath so iudged it, and therefore that there is not a better nor a rightfuller title in the world: yett is it duble theft, and hee had bin much better to haue robbed and spoyled his neighbors house, than to haue gotten his goods so vnjustly by order of lawe. Why so? For in so doing there is

theft, yea and the theft is committed vnder colour of iustice, which is a most holy thing: and that is a treacherie that God cannot abide. If a house be robbed, it shall be grievously punished: and is it not farre woofe than robberie, when the feate of iustice which God hath dedicated to his owne maiestie, is so disordered that all things are turned vpside down and confounded? So then let vs marke well, that what pretence soeuer we can make before men: Gods lawe shall still keepe on his course: in somuch that if wee vse any crattinesse or kinking, or any extortion or violence: wee shall be condemned for thees. If a man misuse his poore neighbor vnder colour that he is in autoritie, and by that meanes oppress him: he is a theefe, and halfe a murderer, and it is not single theft or robberie, but (as yee would say) qualified with murder: and yett for all that, it scapeh and is pardoned. It is true that men will now and then mutter at it: but that is but with halfe mouth: and in the meane while hee that hath misbehaued himselfe, sootheth himselfe, and (which woofe is) the greater thief that he is, the more is he honored. For the more a man hath gotten to himselfe, and the richer that hee is become: the more doe men stoope to him, and the highjer is hee aduanced. Yee see then that oftentimes men come to greater honor in the world by theecury. And therefore let vs not take any of those skarifes to couer our eyes: but rather let vs consider what y holy scripture sayth: namely that we be thees, if we doe not vnto others as we our selues would be done vnto, ne yeelde to euery man his right. For we must define a vice by the contrary vertue. If we will knowe well what theft is: let vs consider what it is to doe right to our neighbors. Now, we doe not right to our neighbors, when we spoyle the of their goods, and by any meanes rake y things to vs which are theirs. To be short, if we vse any couin, violence, or extortion, it is iust proofe good enough of our theecury.

Hereby wee see that theft is committed, not onely by taking away of mony and other things with our handes; but also by withholding a mans owne from him, and by neglecting to preferue the things that God hath put into our handes, according as his will is that euery man shoulde keepe that which he hath. As for example: If a seruant waste or deuour his maisters goods, hee is a thiefe. If a laboring man look to haue his wages, and in the meane while loue to loyter and to haue his hand in the platter: surely hee is a theefe, and wee can well skill to deeme him so. But it were expedient for vs to come to the other kindes also, and to make this comparison, that if wee render not euery man the right ybelongeth to him, such vnindifferent dealing shall alwayes be taken for theft before God, and wee shall be condemned for it.

But now remaineth to see how we may liue in such sorte, as God may not curse vs as if wee were thees. The first poynt thereof is to learne to loue our neighbors, as Saint Paul sheweth in the thirteenth of the Romans. And it is a wonder that men should make so light of the

taking away of other mens goods, seeing that if a man aske vs whether it be so harde a matter to loue our neighbors: wee will aunswere, no. For nature hath voutfaced to linke men together in vnicie, and God hath created them all after his owne image: and therefore it ought to bee no hard nor comberfome matter to vs, to loue one another. Now it is so, that if a man haue loue hee will neuer bee a theefe, as sayth Saint Paul: yea and if wee did willingly consider, what wee owe to other men of right, and howe wee be bound vnto them: wee should not neede all these warnings, *Thou shalt not play the sheefe, Thou shalt not play the aduowterer, Thou shalt not play the murderer.* All this were needelesse, as Saint Paul sheweth in the same place. But what? there are very fewe that thinke vpon that. Nay contrariwise, (as I haue told ye already, ) when wee haue stolne other mens goods, wee fall by and by to seeking of vaine excuses: and when wee haue done any deceit, shrewd turn, or extortion, strighthais we shift it off with an excuse redy at hand: But yet in so doing it appeareth that wee haue no loue in vs, and that wee bee as wilde beastes, so as wee be not worthe to bee taken for men, because wee breake the bonde of vnicie which GOD had fet among all the children of Adam. Thus much for that one poynt, namely that it behoueth vs to minde this lesson of charitie, if wee will not bee counted theeuers.

Againe there is another poynt, which is that wee must not couet to bee rich. For as soone as the desire of gayning is setled in vs: it is certaine that wee shall become theeuers, and it cannot bee otherwise. This will seeme strange at the first blush: but when euery of vs shall haue gathered home his wittes to himselfe, [we shall finde] (as the heathen themselues coulede well skill to say) that euen nature teacheth vs, it is vnpossible for vs to couet to bee riche, but wee shall bee inflamed to rake to our selues by hooke or by crooke. Will wee then shunne theft? Wee must lay aside couetousnesse, that is to say the desirousnesse of enriching our selues. To the intent this worde be not caullat: how shall wee doe it? Let vs learne to bee contented with our state. For as for him that hath no certaine stay, but is alwayes tossed and turmoyled with coueting: his affections harrye him to and fro, so as hee can neuer haue any rest, to say, Here must I hold my selfe within my bounds, I say that the state which GOD hath giuen to euery man, must bee as a bound to hedge him in, as though it were sayd to him: Beholde, thy God will haue thee to stay vpon that which hee giueth thee, content thy selfe therewith: if thou doe not, thou not onely troublest the whole order of the worlde, but also defycst thy GOD, as though thou meantest to bid him battell.

Yee see then that the thing which we haue to marke, is that inasmuch as we haue the rule of charitic to leade vs, wee must learne to bee contented with our state. And why? Because wee knowe it is Gods will, and that hee will haue a triall of our obedience. And that

cannot bee done without keeping of Saint Pauls rule: which is, that we haue learned to bee riche and to be poore, to bee hungrie and thirtie, and likewise to haue abundance. Saint Pauls saying is, not onely that wee must bee patient in pouertie, whereof hee protesteth himselfe to haue felt his part, and therefore hath giuen vs an example thereof, and shewed vs the way: but also that wee must learne to bee riche and to haue abundance. And how is that? They seeme to bee but wordes to no purpose: for euery man knowes wee haue neede to bee exhorted to patience when wee be in pouertie. Why so? For wee shall bee tempted: and it is a harde and grieuous thing, when a man hath not breade to eate. And although hee had but browne bread, yet would hee fauie haue ease and quietnesse with it.

So then as touching pouertie, euery man will graunt that wee haue neede to bee comforted, and to bee tolde that wee must not grudge against GOD, nor bee incited to doe euill. But when hee sayth that wee must know how to bee riche: men will laugh that speach to skorne, as if it were not grounded vpon any reason, and yet is that lesson needefuller than the former. And why? Let vs consider a little what rich men are: They be gulfes that can neuer bee filled, yea and much more vn-easie to bee contented than poore men. If a man compare the rich and the poore together: lyke as hee shall finde poore men which martyr themselues, and repine, and are induced to filching and to doe many lewde turnes: so shall hee finde the most part of them contented with that which God giueth them, and so keeping on their course. But if a man goe to the rich sorte, specially to kings and princes: hee shall finde them so inflamed, and so farre in loue with the riches of this worlde: as they cannot be satisfied. Nay, it euen greues them at the heart, that the sunne shineth vpon the poore. To be short, it is seene that if God should giue the whole earth in possession to the riche: yet the moste parte of them would neuer thinke it enough. For (as I sayd) it greueth them that the light of the sunne should be common to the poore, or that they should haue water to drinke, Yea and although the poore take paynes, and do the best they can: yet doth the rich man malice him. Although hee shed sweate and bloud for him: yet the riche man thinks that hee plucketh the guttes and bowels out of his bellie, whē he catcheth of his cost. This nigardship, or rather beauly crueltie of the richer sorte, is apparant: & it is too common a thing. Not without cause therefore doth Saint Paul say that wee haue greatly profited, when we haue learned to bee rich: that is to wit, when we be not desirous to gather still more and more, so as if GOD haue giuen vs any abundance, we followe our trade still without coueting in this wise: O, such a peece of ground were good for me: I must needes purchase that, and the next to it.

Againe, not to be desirous to bestill increasing, is not all that a riche man hath to doe. Wee

must also bee poore in our heartes: that is to say, wee must not bee proude to trust in our riches, nor take occasion by them to oppresse the weaker sorte, and such as haue no estimation nor friends in the world to maintaine them. And finally wee must bee readie to become poore whensoever it shall please God. Let him that is nowe verie riche, which hath his garners, store-houses, and Cellars full, which hath his purse well stuffed, which hath Landes and possessions, and which hath a good Trade of marchan-  
 10 dize: let him (say I) not thinke it straunge if GOD list to bereaue him of all, neyther let it grieue him and vexe him ouermuch, but let him bee patient as Iob was and say, seeing it is Gods will to take againe the thing that he had giuen mee, his name bee blessed for it. It is a verie hard thing (say I) to haue skill howe to be riche: yea verily, if wee submit not our selues to Gods will, to accept quietly whatsoever he gi-  
 20 ueth vs, that is to say to beare pouertie patient-ly when he sendeth it, and to holde our selues contented with the goods that he hath put into our hands, without setting of our heartes vpon them. Otherwise wee must alwayes neede be theeues. For the poore shall be tempted to doe euill, and they beare themselves in hand that God dispenseth with them for it: in so much that nowe and then they vse this shift, O, I see howe such a man goes about to eate the flesh from my  
 30 backe, and he would destroy mee if he could: & why then should it not bee lawfull for me to bee reuenged of him? See how euerie man would be his owne caruer: but it is not for vs to doe so. Verily when a man is become riche euen by pil-ling and pawning, by fustletie and deceite: yet is it not for vs to spoile him of that which he hath, bicause he must make account of it vnto God. Nowe then if wee bee poore, wee shall by and by be prouoked to theft, if wee haue not this  
 40 bridle to say, What thou? It is our Lordes will to exercise vs, and therefore are wee needie of worldly goods: wee haue not as we would wish, and that is bicause God mindeth to humble vs by that meanes. Marke that for one point. And therewithall, let vs labour to ouercome this temptation. For wee see howe that euen Salomon desireth that hee may not bee poore, for feare least he should be prouoked to steale. Seeing that such a person was afraid, yea and made  
 50 sute vnto GOD in the name of the faithfull: ought not wee to stand vpon our garde? Yes: and therefore let al such as haue lacke and scarcetie of bread and drinke, and wote not which way to tune them, burleade a verie slender life, so as some time they can scarcely get halfe their fill of bread: and let others also which haue not their commodities as they would desire: let them (say I) put themselves into Gods hand, and pray him to graunt them the grace to lue in  
 60 such sort, as they may not bee caried to doe any man wrong or harme, vnder prerence that need driueth them vnto it. And as for them that haue the world at will, and money in their purse: let them take good heede that they oppresse not the poore, as they commonly doe, by laying their

snare for them. Loe howe the rich men deale. If they see a poore man going to decaye: they play the Hunters, they fall by and by vpon him, and they neuer leaue tolling and turning of him about, till the poore soule bee at length intrap-  
 ped. Therefore let such as are wealthie be-ware that they bee not ouergreddie, but rather let them holde themselves backe, so as they a-  
 10 buse not their abundance. Let not such as haue abundance steppe vp to oppresse such as haue it not. After that manner must wee procede in this case. Yea and in stead of being fustle to seeke things a farre off, let vs when occasion serueth to doe it, let vs aduisedly repulse all such naughtinesse. And in stead of imagining all to bee well wonne when wee can intriche our selues by other mens losses: let vs assure our  
 20 selues that such riche folke doe cut the poore folkes throates, & that they make many widowes and fatherlesse children, though they thinke it not. Howbeit for as much as our flesh is sharpe witted and fustle in seeking such occasions: let vs thinke vpon our God, who intendeth to trie vs. Wee may well haue a sword in our hand: but let vs beware wee doe no harme with it, and let vs consider that if wee were in like case as poore  
 30 folkes are, wee would gladly be succoured. To be short, if wee wil abstaine from theft, let vs bee neither wolues nor Foxes. For as many as deale by deceit and craftinesse, they be like foxes: and what neede so euer the poore haue, if they fol-  
 40 lowe the prouocation to doe euill, they shewe themselves to bee no more men, by their vn-just raking of other mens goods vnto them. And as for them that rob with violence: they be like wilde beastes, which seeke nothing elsse but to deuour all. So then, to y intent we be not theeues, let vs not be cruell.

Therewithall, whatsoever worldly thing wee want, let vs waite for it to haue it by the blessing  
 of God. If wee helde this rule: surely all coue-  
 50 rousnesse, all fleecing, all fraude, and all other like things woulde soone be amended. Wee should neede none other medicine to heale all our diseases than this, namely that wee coulde lise vp our eyes to heauen to saye, God is our Father, hee will prouide all that wee want, it is hee to whom wee must trust for all things that belong to the mayntenance of this present  
 60 lyfe, and at a woord, his blessing is the wellspring of all riches. If wee were well perswaded of this: wee shoulde not neede any more, eyther pre-  
 ceptes of the Lawe to forbid vs theft, or any other warnings and aduertisements. This onely one woord woulde suffice vs. But what? Wee aske GOD our dayly breade, protesting that it is his peculiar office to feede vs: and yet in the meane while wee fall to filching, decey-  
 70 uing, and malicing: and is not that an vtter scorn-  
 ing of God? I lay with my mouth, giue me my dayly bread: and in the meane reason I goe and seeke it at the diuels hand. For if wee vse vn-  
 80 lawfull meanes, so as wee beguile one and fleece another: at whose hand fetch wee our welfare? Is it at Gods hande? Are wee not companions with theeues and robbers? So then, it is certaine

Iob. 1. 21.

Prou. 30. 9.

that our whole seeking is to bee enriched by the Diuell, when we giue our felues so to craft and extortion. And morcouer the same is a sure token of our vnbeliefe, and that wee looke not for anye thing by Gods blessing, ne thinke him riche ynough to finde vs. Loe at what poynt wee be. Neuerthel. se these things ought to profite vs. When wee heare that our Lorde curseth theft and robberie, and that he abhorreth it: let vs likewise hate and abhorre it, assuring our felues that he iudgeth not after the fantasie of man, but will haue vs to liue in such vprightnesse, as euerie man may haue his right, and no man bee hindred or impeached in his goods and substance, and therefore wee must still haue the more staye of our felues. Againe, forasmuch as wee bee so inclined vnto euill: let vs seeke meanes to holde vs in awe of our God, and to restraîne vs from stealing as I haue shewed you before. And sith wee knowe that hee hath knit vs together: let vs keepe that Law and rule of equitie. Furthermore let vs not couet to bee riche: but to bee short, let vs put this l. s. in vre, of bearing pouertie patiently, and let vs not bee eager of getting, and of promoting our felues out of measure. And finally let vs abhorre all crueltie and deceite: and specially let vs learne not to bee so beastly, as to thinke that our catching & snatching by hooke and by crooke, is able to enrich vs. Let vs not beguile our felues in that poynt. Why so? For the true richenesse (as I saide afore,) is the blessing of GOD. Then must wee drinke of that fountaine, and bee filled with it, if wee will abstaine from all theft.

But nowe herewithall let vs come also to Gods threatninges. When he hath shewed vs sufficiently that this commandement is exceeding rightfull, and hath also giuen vs meanes to liue vprightly without hurting or wronging of any man: perceyuing vs to bee harde heard still, and that our wicked lustes doe turne vs the contrarie waye: hee addeth threats to make vs afraide. And is it a small matter when he sayeth, that theeues and robbers shal not enter into the kingdome of God? Nowe then, shall wee fet so much store by this present life, that to gather a litle good for the maintaining of it in this world, wee shall wilfully prouoke God to displeasure? He telleth vs that we shall be banished out of his kingdome. If we had any spark of fayth at all, woulde not this threatening pearce vs to the heart? Yes: but our Lorde proceedeth yet further. For in as much as he sees vs to bee so fleshy, and so greedily giuen to the earth: he telleth vs that euen in this world he will make vs to goe backwarde: in so much that he which thinketh to further himselfe by his cringing, pulling, and deceuying, shall bee consumed, and a secreete curse shall waste him away. According whereunto it is sayde in the foreallegged text of Zacharie, that Gods curse shall llyght vpon the house of the theefe, and there abide vntill hee be consumed. Also wee see howe hee speaketh of it by the rest of the Prophets: In so much that our Lorde telleth vs,

1. Cor. 6. 10.  
Eph. 5. 5.

Miche. 6. 11.  
2. 4. 25.

that when men weene they haue enriched them felues and doone much: hee will blowe vpon them, yea and he will blowe after such a sorte, as all shall vanish away, and that so sodainely, as a man woulde neuer haue looked for. But God passeth yet further. In deede it is ynough and too much alreadie, when wee see howe our Lorde mocketh at those which martyr themselves so much in heaping vp of riches, when all goes to decay and slippeth away like water: but a man shall see moreover, that the same goods are a cause of the ouerthrowe of such as haue bene in some reputation. Looke mee vpon a father that hath pilld & powld and prouoked Gods wrath against himselfe all the time of his life: When he dyeth, hee beareth himselfe in hand that his children shall become litle princes. Nowe had he left them but a litle, that they might haue falne in trade of occupying, and had he taught them to haue trauailed honestly, then they might haue had competent wherewith to find themselves. But behold, the father spinneeth a halter for euery of his children, by making them to trust after that fashion in their euill gotten goods, so as they must needs cyther goe to the gallows, or come to some other vnhappie ende. And what is the cause of it? The wrath of God which is present with them to consume all the goods that were gotten by stealth and by powling. The house of them must needs bee accused: and God must needs shewe himselfe a iust iudge, both against the theeues, and against all such as dally with his diuine Maiestie. If a man tell them of it, they make but a iest of it, as these scoffers doe, who will say, well well sir, the tyme is worth the money they thinke, all is one. And if a poore man bee neither of abilitie nor of credite to make his part good against them: O how they welter themselves in the meane whyle in their wickednesse! But wote yee what? When God seeth men so fortified, and that hee can not bring them backe to the heavenly lyfe, in so much that they make no reckening of being banished from the kingdome of heauen: well then goe to (saith he:) I summon you aforchand, for I will begin to put my sentence in execution. I will shew how my curse lyes vpon euill gotten goods, and that they which haue possessed them for a tyme, must bee dispossessed of them, and that themselves and their goods with all their whole ofspring must be consumed together. Now when wee see all these things: must wee not needes be moued at them, if the diuell haue not vtterly bewitched vs? Yes. What remayneth then? We must holde faste the good conscience which God requireth of those that are his, so as euerie of vs trauell quietly for our liuing, and goe not about to grieue other me, but seeke by al meanes to passe our life without offending of God, that if we haue no great reuenew nor much to spend: sobrietie may serue vs for a double portio. After that maner must wee deale.

But now if these [to manward] be so condemned of God: what shall bee done if wee rob him of his honour? For wee must compare theste towards man, and theft towards God together.

Psal. 127. 2.

Beholde,



Beholde, it is God that hath forbidden vs to bee theeues. And why? Because he will haue vs to keepe equitie and vprightnesse one towards another. Yea and looke what goods soeuer he appointeth to our vse, he will haue them vsed, as wee possesse them not by wicked shiffes. He that hath much, must spend them as one that hath but onely the laying out of them, and not the ownership of them: and he that hath but litle, must be contented with it, as I haue saide already. Now if God will haue vs to keepe such an euen hand towards our neighbours, for the preseruing of their goods which they haue in their hands: if he make such account of the goods y<sup>e</sup> he hath created, as he wil not haue them defiled by gulfufulness, by violence, or by such other like dealings: what will he doe in the thing which he fettereth much more store by? So then, when wee haue liued soundly & vprightly in all respects among our neighbours, so as we haue induoured to giue euery man his due: let vs also yeelede our God his right: y<sup>e</sup> is to say, let vs glorifie him, and beware y<sup>e</sup> he remaine vnmpeached in his Maiestie, so as we take not more vpon vs than is lawful for vs as we see men commonly do, who are so bolde, that when they haue bin so mad as to oppress their neighbors, by & by they set vp their horns against God. When they haue spoiled other men of their goods, they woulde make God their vnderling too, and they will not obey him further than they list themselves. Therefore we must beware of al these things. And to conclude, let vs also beware, not onely y<sup>e</sup> we abstaine from all iniurie and anoyance: but also y<sup>e</sup> as neere as we can we suffer not any man to be vexed or indomaged. For these are the two things that God commaundeth: namely lustice and iudgement: lustice consisteth in yeelding euery mā his right: and iudgement consisteth not to any euils, nor

suffereth the poore to be misused, which haue no meane to maintayne themselves. For if I see a man oppressed before my face, & induour not to helpe him: I am consenting to the theefe, so as the saying of the fiftith Psalmie may be verified of mee, thou sawest a theefe & rankest with him. Now is it not a running with theeues, when we labour not to restraime them, but either wink at them, or giue the the bridle [to doe what they list:] Yes: and [in so doing] we be consenting to the robbrie that is committed, and we must answer for it, as theeues before God, although no reckning be made of it among men. Therefore let no man thinke that he is bound but onely to keepe his own goods. but let vs also beware that we induour not to maintaine and procure the welfare of our neighbours as we would our own, and as the rule of charitie willecth vs to doe. Thus ye see how we shal not be found to be theeues both before God & man, & how the goods y<sup>e</sup> he hath put into our hands may be blessed, so as he shall make them to prosper, and we haue such contentment, as we shall euer mount vp to the heauenly heritage, being sure that there wee shall haue the perfect fullnesse of all good things.

Nowe let vs kneele down in y<sup>e</sup> presence of our good God, with acknowledgment of our finnes, praying him to make vs seele them better than wee haue doone, and that wee may profit more and more in the keeping of his holy Lawe. And because wee be so corrupt and frowarde, that all our thoughtes and affections goe the contrary way: it may please him to reforme vs by his holy spirit, and to draw vs in such wise vnto him, as we renouncing the world and despising these mortall and transitorie things, may mount vp to the heauenly kingdome, where we shall haue all contentation and rest. And so let vs all say, Almighty God heauenly father, &c.

Esa 56.1.  
Jer. 22.1.  
Ezech. 45.9

## On Thursday the iiij. of Iuly. 1555.

*The xl. Sermon, which is the eleuenth vpon the fifth Chapter.*

20 Thou shalt not beare false witness against thy neighbour.



We haue seene heretofore, that it is not lawfull for vs in anye wise to vex our neighbours in their persons, or to do them anye damage in their goods. Notwithstanding for as much as harme may be doone by the tongue: God hath vouchsafed to make mention of y<sup>e</sup> also in his Law, as we see in this text. Now then like as heretofore he forbade the doing of any outrage to our neighbors, (which thing he comprehended vnder y<sup>e</sup> word *Murder*:) & likewise all gringing of them and all anyoing of them by any meanes in their goods: so he sheweth here y<sup>e</sup> we must not speake euill of them, nor vse any such words as may cast any blemish or stain vpon

them. It is true that he speaketh expressly of *False witness*: howbeit, that is according to the rule that I haue set downe, namely y<sup>e</sup> he fettereth forth the thinges for most which we ought most to mislyke, to the intent wee shoulde mislyke the finnes that come neere them. Then if wee speake euill of our neighbors, so as wee slander them: although it bee not taken for a grieuous sinne before men: yet doeth God take it for a false witnessing. But here a mā might demaund a question, why GOD speaketh here of false witnessing and periurie: seeing he had already said, Thou shalt not take y<sup>e</sup> name of y<sup>e</sup> Lord thy God in vayne. For it seemeth to be a needlesse repetition. For in so forth a sum of y<sup>e</sup> law, where there be not about ten sentences, it seemeth vn-

conuenient to reapeate one thing twise. But we must marke that the things which haue benee set downe heretofore, concerning the not taking of Gods name in vayne: were in the first table, where GOD respected onely the Maiestie of his name, to the intent it shoulde bee had in reuerence. Therefore whensoever we speake of God, we must thinke vppon the infinite glorie that is in him, that wee may neuer open our mouth but with reuerence and humilitie. And whether wee intend to sweare, or to speake of him in any other wise: wee must euer thinke that his name is to bee reuerenced, and that wee must not fling it forth at aduerture. Thus much concerning the things that wee haue seene alreadye vppon this matter. Now God speaketh of another thing: namely of the not hurting or harming of our neighbours in any wise by our wicked tongue. So then, in as much as there is a dubble intent: wee see nowe that these two sentences differ, & also that there is no superfluitie at all. Wherefore let vs marke well, that for as much as it is shewed here howe men ought to liue together charitably and vprightly: although Gods name be dishonoured by lewd witnessing: yet the lawe is not superfluous which saith, *That we must not beare false witnesse against our neighbours.*

I tolde you before, that Gods meaning here, is to condemne generally all slaunders, all false reportes, all diffamations, and aliother such like things. And for prooffe therof it is expresslye saide in another place, Thou shalt not bring vp any euill reporte, nor speake euill on thy neighbour, to cast any blot vppon him. If the Law of God containe all perfection of good life: it insueth that this also is comprehended therein. And where shall wee put it, but vnder this sentence? Therefore wee must conclude, that although GOD haue peculiarly set downe here the name of *False witness*: yet notwithstanding hee meant to extend the doctrine thereof to all slaunders, misreportes, and crooked speeches that tend to the diffaming or defacing of our neighbours, or to the hurting of their good name. Wee see then that Gods meaning here, is to keepe vs in good friendship one towards another, and that so farre, as hee suffereth not any man to bee impeached any more in his name, than in his person or his goods. Therefore whoeuer diffameth his neighbour, or in any wise backebyteth him: doeth (to the vttermost of his power) breake the bond of charitie among men, and proclaime open warre. And if we consider all things well: it is certaine that sometimes misreportes, slaunders, and backebytings, doe much more harme than robberies. Wherefore let vs vnderstand that if wee minde to obey our God, wee must maintaine the honestie and honour of our neighbours, to the vttermost of our power. For seeing he hath forbidden vs to hurt any mans good name: it is his will on the contrarie part, that wee should indeuour to preserue all mens honesties. For it is not ynough to abstaine from dooing of euill: vnlesse a man doe good therewithall.

Now must we proceede by the degrees which God meant to set out vnto vs in this place, speaking of *False witness*. The first then is to beware that wee vtter not any false report, Lye, or perurie in place of Iustice, whereby to hurt them whose honestie, honour and welfare wee be bound to procure. For hee that beareth false witness against his neighbour, doeth kill him and robbe him as much as in him lyeth, and doeth all the euill that may growe of his perurie. In deede most commonly men thinke it not to bee so: but yet is it so in truth. And for the same cause did God expresslye command in his Lawe that the witness should be the first in executing the partie that was to bee punished for any misdeede: to the intent a man might knowe, that their words and their tongues put him to death: and that the witnesses themselves might stande the more in awe, & consider y they should yeeld account vnto God, of their witness bearing against any man. Therefore when any euidence is to bee giuen, it standeth euery man in hand to looke neerely to himselfe, that he enlarge not his conscience, but speake the thing simply & plainly which he knoweth to be true before God.

But the case concerneth not onely the giuing of false euidence in matters of life & death: but also in all matters that touch mens honour, honestie, good name, or goods. Therefore let vs haue a care to preserue the honour and welfare of our neighbour in all respectes, when wee be to beare witness. Yet notwithstanding wee must not vnder this colour, cloake the offence of him that hath doone amisse, or lye against God to maintaine his good state. For if the honour of men bee precious vnto vs: howe much more precious ought Gods honour to bee? Gods forbidding of mee to beare false witness against my neighbour, is because he will haue friendlinesse maintayned among men, and that no man should bee impayred in his name or goods. Now if God haue such regard of vs which are but wretched Earthwormes; thinke wee that he forgetteth himselfe in the meane while? No. But if I by my false record, doe goe about to support or bolster an offender, so as I couer or conceale his crime: it is certaine that I dishonour God as much as in mee is. Why so? For I protest to say the truth, & yet notwithstanding I make a lie. And is not y a defacing of Gods honor? Is it not an imbaging of his glory? Yes: & therefore let vs vnderstand, that when God said, *Thou shalt not beare false witness against thy neighbour*: hee meant not to gratifie or pleasure euill doers, or to couer mens faults: but to shew in few words, that we ought (as much as in vs lyeth) to maintaine our neighbours honestie, so it may be done with truth.

And let vs marke further, that heere God had an eye to the wicked affections that proceede of malice and rancour, rather than to the deede it selfe, as wee shall perceyue better in the things that remayne as yet to bee discussed. For I haue tolde yee alreadye, that in this place, GOD speaketh not onely of the giuing of false euidence in place of Iustice, and in cases whereto soleme othe is to bee taken: but

Deut. 17.7.

Leuit. 19. 16  
17.

Psal. 34. 15.

but also of all slanders and diffamations, because that after what sort soever a man backbite his neighbour, hee shall euer be counted a false witness before God. If I wisper any man in the eare to diffame my neighbour withall: surely it is a false witnessing. It was true that I was not called before a iudge: I laide not my hande vpon the Booke: I pertormed not the rest of the ceremonies in taking of an othe: but yet wee see howe God speaketh of it; and therefore am I guiltie in that behalfe. But now must this be considered: if I spie a fault in a man without bearing him any ill will, whether am I to be counted a false witness before God or men for so doing? No. For God hath a speciall respect to the euill will and enmitie. Then if I hate a man and therevpon misreport him, caried thereto by the illdisposed minde that I beare towards him: in so doing I am to be condemned for a false witness. If I have desire to backbite, and that vice doth so reigne in mee, as I must needs be snatching at euerie man: surely I am a false witness. And that is the cause why it is saide that loue couereth the multitude of sinnes, but hatred bewrayeth them to shame a man. Loe howe Salomon hath in fewe wordes, in this sentence touched the roote of the false witnessing which GOD hath forbidden and condemned by his Lawe: namely, that we bee ledde by hatred. And why? For if wee loue one another, surely wee will endeavour to maintaine one another. We knowe it is as a kindling of a fire, when wee backbite any man, so as hee must needs bee angry with vs in defence of his owne honestie: by means whereof all friendship is broken. So then, if wee had any care to maintaine charitie: we woulde hide other mens faultes as much as wee coulede. But if there bee any enmitie, then will our tongues runne ryot. If the heart bee venomous, it must needs haue a vent, and we must needs vter the malice that lay lurking within. Let vs marke wel then, that in this text God condemneth all backbitings that proceede of malice, and ill will, when we hate any man, and woulde wish him vndone, so as if wee cannot annoy his person, nor hurt him in his goods, by bercauing him of his substance: wee fall to touching of him with some priuie nippe, and we will goe about to diffame him. If we doe so: it is a wicked roote, which cannot but bring forth like fruits. That is the point that we must resort vnto, to haue the right vnderstanding of this commaundement of God.

Howbeit let vs marke by the way, that whereas it is saide that loue couereth the multitude of sinnes: it is not ment that wee shoulde flatter one another, and foster our vices by lying: but that we should not blowe them abroad vpon desire to diffame the parties, who possible might rake such a stomacke therat, that they might giue themselves ouer to al naughtinesse through shamelesnesse, as desperate persons do. Wherefore let vs marke well, that the holy Ghost intendeth not to make vs flatterers and fosterers of our neighbours vyces, nor yet lyers: but that

wee shoulde labour to reforme their vyces as much as wee can, and yet notwithstanding beare with them, that we make them not desperate when they haue done amisse. For when a man seeth himselfe defaced, and that it is done vpon reuenge: it spytch him, & hee giueth himselfe to the doing of euill, and so hee hardeneth in it. Therefore when men are in an euill plight already, if wee reprove them boytlowly without any charitable affection: wee cause them to disorder themselves the more. And therefore if wee rebuke mens vyces: let it be doone with mildnesse, that the parties which are rebuked may perceiue that our meaning is to drawe them backe from the way of destruction. And for the same cause doth S. Iames apply this text to such as labour to drawe their neighbours to God, by good, gentle, and friendly corrections. Therefore if I see a man deale leawedly, and I tell him his faulte, so as by my warning I win him, that he returneth into the right way: beholde (saith he) then is this saying fulfilled, that loue couereth the multitude of sinnes. True it is that Salomon speaketh it to another end: but yet hath not S. Iames misapplied this lesson of Salomons by a similitude, for he doeth vs to vnderstande, that our couering of mens sinnes, must not bee by winking at them, nor by holding of our peace when God is offended: (if a man destroy himselfe, wee must not then dissemble to conceale his vyces through loue: that is an ill practising of this lesson;) but we must rather vse good and brotherly correction, & therewithall finde the means that his faultes may be buried before God, & also not come in remembrance before men. Therefore it must content vs to haue brought our neighbours home againe; and wee must alwayes keepe this measure, that when the faultes are amended, we must not diffame the parties if it be possible, least they haue shame of their repentance, and fall into dispaire to the worldwarde. But this is ill put in vire; and we see how men do amisse in going too farre both the ways. For the meane way, (that is to wit of correcting mens faultes with gentleness, and offering to couer them to the ende that euerie man should be reclaimed, and in the meane while not bee diffamed;) will in manner neuer be kept. Why so? For our desire to haue friendship with men, is by flattering them. When we see them offend God diuers ways, we let it slip: and as wee woulde that our friends should spare vs, so do we beare with the naughtinesse that is in them. Ye see then that this is a wicked clogging, because Satan blindeth the wretched sinners by it: and wee be the cause of it, forasmuch as wee winke at the faultes which we ought to rebuke. And yet that inconuenience sufficeth vs not. For the worlde is come to that point nowadayes, that we cannot seeme to be good friends, nor to be faithful and trustie to those whom we much withall, vnlesse we agree to all naughtinesse for their sakes. If they haue offended, & it come to the point that they must receiue rebuke or shame for it: we must rather fall to flatter perurie. And howe? Euen

thus men speake, Shall I willingly hurt my neighbour? I am beholden to him: and shall I depose against him? What a thing were that? Lo how we esteeme Gods trueth. Lo how we turne it into a lye. Lo how we abuse the commaundement that forbiddeth vs to diffame our neighbours. Wherefore let vs learne that this ouercockering is wicke when we support the euill, and feed mens vyces. And specially when we be called and required to giue record, if we bewray not the euill truly which is to be corrected: wee shall bee guiltie of it as accessories to our power. I conceale a murder, a robberie, a leawde, pranke, a briberie, a false packing: surely in so doing I intrangle my selfe in al those crimes both before God and man. So then the foresaide couering of our neighbours finnes through loue, doeth no whitte hinder the bewraying of them, when it is needfull and meete to be done, & when we be required therunto.

But there is yet another soule extremitie, worthie of blame: which is that wee be too hastie in blasfing abroad the misdeedes which ought to be reformed quietly, and without making too great brute of them. And this groweth somtimes of enmitie, sometimes of ambition or vaine glorie, and sometimes of a sonde desire to vaunt our selues. Sometimes it is of enmitie. For vnder colour that wee bee desirous to chastise vice, and that we be loth to haue God offended: wee fall to lying in waite for those whom wee hate, and to whom we beare any priuie grudge: and if we find any thing to be blamed or caught holde of against them: by and by their tale shall bee tolde, and wee abuse Gods name falsly in playing the zealous persons after that fashion, when wee seeke nothing else but to vndermine our enemies. And our malice appeareth the better in this, that hauing rebuked a vyce in one whom wee hate, we beare with it and cloke it as much as wee can in our friends, and keepe not an indifferent hande. And doeth not that bewray that wee doe it not of any good wil, and that wee make not warre against the finnes and vyces, but against the persons rather? It may be discerned too easily. And therefore whensoever wee goe about to bewray mens vyces and finnes, let vs vnderstand that our hearts must be cleare and free from all ill will, so as wee may protest before GOD that wee bee desirous both of the welfare and of the profite of him whom wee finde fault with. Let that serue for one point.

Againe wee must keepe our selues from all sonde ambition or vaine glorie, (as I touched afore:) which is, that we must not bee desirous to vaunt our selues before men as a number do, who woulde faine make themselves as holy as saints, by crying out against other men, and by finding fault with them. As soone as they spie a thing amisse: by and by men must bee charged with it, and all the world must know it. O this is a good zealous man: and yet in the meane while all is but a foolish desirousnesse to vaunt himselfe. For this cause God doth oftentimes punish such pride, because they beare themselves in

hande, that so they rebuke other men sharpelie, they themselves are faintes and halfe Angels: whereas notwithstanding, they dispenche with many misdeemeanors in themselves, and though they offende more grossly than those whom they finde fault with, yet will they needes haue men to beare with them. And why? Because they haue well chidden others. Yea and yee shall see some that are not ashamed to say, (What haue I not done well in rebuking euill? Seeing I haue behaue my selfe stoutly, is it not ynough for mee? Yes, and if thou couldest not beare with other men, how wouldest thou haue other men to beare with thee: If thou haddest but one droppe of good disposition in thee, wouldest thou not hate the vice in thy selfe, as well as in another man? So then, when wee crie out against our neighbours in rebuking them: let vs beware that we be cleare from all ambition. If wee will discouer the euill that wee perceiue in another bodie: let vs deale so orderly, as to beginne at our selues. If wee intende to condemne other mens faultes: let vs serch and examine well what is in our selues, and reprove our selues first: and then let vs steppe to our neighbours. That is the order which we must keepe if we intend to proceed according to Godlinesse. But let vs marke that here God condemneth generally al iniuries and all backebittings, so as if wee doe but open our mouth to speake any maner of euill of our neighbours, wee be condemned for full witnesses before God. Neuertheless it is not ment herby, that men shoulde conceale the euill that is knowen. For as I haue shewed heretofore, that wee must not foster mens finnes through flatterie and lying, vnder pretence of charitable hiding of them, so must wee not say that blacke is white, vnder colour that wee bee forbidden to doe men wrong. And that is to bee marked well. For there are some which woulde faine that nothing at all shoulde bee condemned, but that men shoulde alter their speech, so as if there be a robbery committed, it shoulde bee termed by some other title, and vyces shoulde not bee condemned by their proper names. This is to bee seene: inso much that if wicked men bee to bee reprovued, which haue not onely offended God, but also caused others to play the naughtipackes as well as themselves, and are as an infection to poyson all the rest: if a man fall to rebuking of them lustilie as hee ought to doe: by and by there are a sort of these nyceelings which take greefe at it. Yea (say they)? And ought men to proceede so farre as to goe vp euen into the pulpit, when they will crie out against vyces? A man shall see blaiphemie reigning, and a man shall see open wickednesse against God and his word, a man shall see as shamefull disobedience as may bee, a man shall see so outrageous occasions of offence as he cannot possible beare with them, except hee will be a traitour to God: and yet if he crie out against them, by and by, hee shall bee answered, what now? The Gospell teacheth you to win all men by gentenes. Did not Iesus Christ cal sinners louingly vnto him, by forgiuing them their faultes? Nowe then shoulde the

preachers of the Gospel vs such rigour? Verily as who should say that Iesus Christe will were that men should abuse his grace, to establish the kingdom of Sathan, that sinne might haue full scope, and men winke at it and let it passe vncondemned. Nay, contrariwise, he saith that by the Gospel hee exerceeth a iurisdiction, to condemne the whole world. Beholde, the thing that he ameth at, is that when we be tolde of our naughtinesse, wee should be so ashamed of it, as wee should not knowe whether to flee for refuge, but onely to his grace, and that wee should be vtterly confounded in our selues.

Therefore let vs marke well howe wee be forbidden to disseme our neighbours, vpon any hatred or euill will: but yet wee be commaunded on the contrarie part, to blame the euill, and to rebuke them lustily that doe amisse, to the ende wee may assaye to bring them to good againe, and also make other men take heede, that they be not corrupted by euill examples. This will be the better vnderstoode, if on the one side wee take the meaning of our Lord Iesus Christ, where hee saith that whosoever calleth his brother foole, shall be in daunger of hell fire: and whosoever doeth but grunt at him, is alreadie damnable. And on the other side, whereas it is saide that wee must rebuke the fruitlesse workes of darkenesse: let vs abhorre the euill as saint Paul himselfe saith, auouching to the Corinthians that if the Gospell be preached as it ought to be, they that heare it shall be constrained to glorifie GOD, by casting themselues vpon the earth, that is to say, by being ashamed of their finnes. And why? Because they be brought to light, where as they were hidden before. Whereas their finnes were not knowne: they see themselues as it were dissemed before GOD, and that it is not for them, to hide themselues any more. Then if I doe but grunt of ill will against my neighbour, yea though it cannot be saide that I haue called him naughtipacke, vnchrist or foole, but that I haue but onely nodded my head at him, or made but a firt at him with my finger: behold, it is a false witnessing before God. And why? For I despise my neighbour, and am desirous to shame him. And what moued me thereto? The misliking of him which I haue conceiued against him.

But on the contrarie part, if I be desirous to giue my neighbour good counsell, and to seeke his weldoing, so as I am not ledde by any euill affection, but I woulde procure his welfare as much as in me is: I may well say vnhappy man, looke to thy selfe, it seemeth that thou intendest to sell thy selfe to the deuill, wilt thou be a slave vnder that cursed bondage? Thou shewest indeede that thou art wise and starke madde, seeing thou wilt receiue no warning. Wilt thou needes perish so vnhappy? Go like a wretch as thou art, euerie man ought to spitte in thy face. I may alledge all this to a man, and yet doe him no wrong. For why? I coulde not otherwise reclaime him. When I see that Sathan hath so hardened him, that hee had neede to be quickened vp with maine strokes of the

hammer: I may deale thus vehemently w<sup>th</sup> him, and it is the next way to couer his faultes. For to what intent doe I so, but that they should be pardoned at Gods hande, and that he should no more be dissemed to the worldward: it greueth me to see him pointed at with the finger, it greueth mee to see him a laughingstocke to all men, it greueth me to see him set as it were vpon a scaffolde for all men to gaze at: I say this geere greueth mee; and therefore I labour to bring him into the right way againe. In so dealing there is no wrong at all. But yet for all this we must not take leaue to be ouer bitter. For although wee be verie well minded, and be not caried with any euill intent: yet may wee soone doe amisse, if we be too sharpe in rebuking. And therefore doeth Saint Paul warne vs expressly, to deale mildly in rebuking such as haue offended. And why? Consider (saith hee) that thou thy selfe also maist fall. Therefore let vs be milde and gentle to our neighbours, as wee woulde they should be to vs in like case. But howe fouer the world goe, let vs speake of vyces without colouring of them, and let vs induour lustily to correct offenders, according as they be able to beare, and after as wee see them disposed: and let charitie and brotherly loue moue vs thereunto, for if wee pray God to guide and gouerne vs in this case by his holy spirit: the things that are spoken roundly and charitable cannot be counted an iniurie. Yee see then that the way for vs to keepe this commaundment, is to beware that wee doe not so much as once open our mouthes to speake one worde of rayling or slaunders, vpon enmitie or euill will: and yet notwithstanding to rebuke offenders plainly and mildly as wee woulde that others should do to correct vs in like case if neede required. If we vse this vprightnes: then shall we not be false witnesses against our neighbours.

Furthermore let vs marke, that where as *Falschoode* or *Falsenesse* is spoken of: wee be not onely forbidden to inuent or forge any lye, so as the thing that wee speake should be continued without any colour of truth: but if a man doe maliciously marre deface or disgrace the thing that is not euill of it selfe: beholde, it is alreadie a false witnessing. According wherevnto it is saide that the parties which gaue euidence against our Lorde Iesus Christ, that hee had saide, Destroye yee this Temple, and in three dayes I will bulde it vp againe, were falsewitnesses: and yet notwithstanding it is verie certaine that Iesus Christe had saide so, and that hee had spoken the selfe same wordes with his owne mouth. Why then are the reporters of them called falsewitnesses: The reason is, because they wrested the wordes of the sonne of GOD, to another sense than hee had spoken then, and therevpon went about to ground their owne furre, and to charge him with wicked slaunders, as though hee had spoken of the materiall temple of Ierusalem, whereas he ment his owne bodie, which is the very temple wherein dwelleth the fulnesse of the whole Godhead:

Gal. 6. 15

Matt. 26. 60. 61.

Col. 1. 9.

for

2. Cor. 10. 4. 3. 6.

Matt. 5. 22.

Eph. 5. 11.

1. Cor. 14. 34. 35.

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8. Tim. 3. 16. for he is God manifested in the flesh. So then, we see in fewe wordes, that the fallenesse which God condemneth here, is not the contriuing of some lie, nor the forging of some thing that was neuer done nor faide, so as we should report some fable, and men should not knowe what it is: but also a malicious wretling or defacing of wordes that might haue bene well taken, and a turning of them to euill: if we doe so we are false witnessers. As for example some are so frowarde, that as soone as they spee a thing that mislyketh them, although it be not altogether wicked and vngodly: yet they fall to picking of some quarrell to it. O say they, see, such a nian hath done such a thing. If they spee neuer so little a spot or specke, there needes no more with them to make vertue become vice. If wee doe but misconter some one worde that is well spoken, beholde, wee mischarge the partie, and his good reputation is wounded. Yee see then that we

fastnesse, and so rush out into all naughtenesse. That is a thing which we must needs take heede of.

Nowe if wee will obserue the things that are contened heere: we must resort to a higher gronde: which is, to consider for what purpose God hath made our tongues, and to what ende hee hath giuen vs speech: namely to the intent wee might impart our mindes one to another by communication. And wherevnto shoulde the communication of men tende, but to the maintaining of themselves in charitie and loue? Therefore at a word, wee must learne so to bridle our tongues, as the vnion which G O D hath commaunded, may alwayes bee maintained as much as is possible. And that is the cause why saint Iames vsith such earnestnesse in speaking of euill wordes. The tongue (saith he) is a small thing, and but a little peece of fleish: and yet it kandleth such a fire, as is able to burne vp the greatst woods in the worlde. Nowe let vs come backe to the faide gronde: which is, to vnderstande that God wrought vs a singular benefite, in giuing vs abilitie to comunon together. Beholde, the thoughtes of men are secret: and yet the tongue ferues vs to vtter our minds. Therefore let vs bee circumspect in vsing such a benefite, that it bee not steined by our vice and naughtenesse. And seeing that God hath giuen it vs to maintaine loue and brotherly good will one towards another: let vs not abuse it in babling, or in gadding vp and downe with it to sowe rancour & malice among our selues, by wresting our words amisse. Thus yee see whereto we must come backe.

And when wee knowe generally, howe to auoide the crime of false witnessing: forasmuch as it is a hard thing to bridle our tongues: let vs take the more paine and heede to doe it. We see tha many euill wordes doe easily scape vs. And when we haue talked to and fro vnadvisedly: because wee bee accustomed to it, we thinke it is no fault before God. But let vs marke that forasmuch as wee bee naturally too much inclined to speake vndirectely, and to cast fourth wordes of blame and reproch against our neighbours: wee haue the more neede to endeavour to imprison our tongues and to holde them downe. For though wee bee giuen to some one sinne more than to others: that will not serue vs for excuse before God. But when wee perceiue any fault in our selues, we must not flatter our selues in it, but rather bee sorie for it and say, Alas I see this disease reigneth too much in me, and therefore I must fight the more stoutly against it, and I must by Gods grace inforce my selfe to attaine to the repressing thereof, seeing I perceiue that God condemneth it. And herewithall let vs be thinke vs of the threatens that are giuen out against it. For whenas saint Paul saith that neither whoremongers, nor drunkardes, nor theeuces, nor murderers shall inherite the kingdom of heauen: he addeth also *Cursed speakers*, and he baniseth them likewise from all hope of life and saluation.

Nowe when wee heare these things, is it for

8. Cor. 13. 5.

misstrustful, as Saint Paul speaketh of it: & therefore we must be sure that a thing is euill, before we condemne it. It is true that we may sometimes bee deceiued in discerning of good and euill: But when there are apparant signes and tokens, and the matter is manifest as we may bee able to say, This is ill done: if wee be still too much wedded vnto it, it cannot bee but sinfull. And specially if our nature bee so malicious as to bite men and to slander them where there is no cause: surely we be condemned for false witnessers before God.

Nowe if they that are stout in rebuking vices be to be condemned, wher their stoutnes proceedeth of too rigorous a minde: what shall they be whose doings spring of manifest hatred and which will needes misconter such sayings and doings, as might neuer thelesse be well taken, and haue no apparant fault in them? If they marre such things by their lewde constructions: are they not false witnessers before G O D? So then, let vs learne in fewe wordes to maintaine the honestie and welfare of our neighbours in such sorte, that whether wee rebuke them, or whether we speake of their vices to the intent they shoulde bee punished, and that such as might bee seduced and miserieid by their euill example may bee reclaimed: let vs alwayes haue this regarde in our speaking, namely that wee seeke their welfare and benefite as much as in vs lyeth, and that wee keepe such an euen hand continually, as wee dis fame not men after such a sort as they shoulde bee out of heart with it. For wee shoulde rather burie their faultes to the vttermost of our power both before G O D and man, to the intent they may call themselves home againe, and not forgoe all shame-

vs to couer our felities any more with leaues , or to beare our selues on hande that there is no harme in speaking eul of our neighbors: Thinke wee that the threate which God hath vttered by the mouth of S. Paul, serueth but to scare liell children, and shall not bee executed vpon such as will needes exempt themselves from it, as it were in despyte of him? Yes.

So then let vs take paine in this behalfe : and to conclude, let vs specially make this comparison, that if God will haue vs to mainteine the good name of our neighbours, forbidding vs so freely to lay blame or misreport vpon it, where-by their honestie may bee defaced: hee will much more haue vs to regarde his honour. For are wee not a hundredfolde more bounde to maintaine Gods honour, than to preferre the good estimation of men: seeing wee cannot by any meanes benefite him? Yes: And therefore let vs beare that we beare not false witnesse against God, according to Sainct Pauls saying, who auoweth that such as corrupt the purenesse of the Gospel, are falsewitnesses, against God and not against men. What is to be done then? Wee must maintaine Gods truth, and deale roundly in it, that forasmuch as wee see the doctrine is good, wee beare it abroad and maintaine it, knowing that God hath ordeyned vs to bee as his deputies. Then if I see the truth oppressed, I must not suffer it, to my power. Why so? God hath appointed mee to see that lying and vntrueth bee suppressed in his name.

And this is to bee obserued most specially, when the doctrine of saluation commeth in question. As for example, when wee see the doctrine in daunger to bee falsified, and that men woulde mingle Leuen with it, to imbrowe men with falsehood and leasings: in that case wee must be zealous indeede, not suffer false witnesses to haue their full swudge against God, vnlesse wee mind to consent to them, and to bee partakers with them, as I haue declared alreadie. Finally let vs learne, that when wee haue liued in such plainenesse among men, as it cannot bee laide to our charge that wee haue gone about to deface any man by slaudering, rayling, or back-byting: wee must also haue such zeale to Godward as his truth may continue founde, and be maintained to reigne among vs. Thus ye see in effect what wee haue to consider vpon this commaundement.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our fautes, praying him to make vs perceiue them better than we haue done, and to leade vs more and more to such repentance, as we may learne to bethinke vs of our sinnes, to be sorie for them, and to mislike of them, that hauing obtained forgiveness of them, we may learne to direct our life according to his holy commaundementes, so as he may be honored of vs with true obedience, & not onely with confession of the mouth. That it may please him to graunt this grace, not onely to vs, but also to all people & nations of y<sup>e</sup> earth &c.

## On Friday the fift of Iuly. 1555.

*The xli. Sermon, which is the twelfth vpon the fifth Chapter.*

21 Thou shalt not lust after thy neighbours wife, neither shalt thou couet thy neighbours house, nor his field, nor his manseruant, nor his womanseruaunt, nor his Oxe, nor his Ass, nor any thing that is thy neighbours.

**I**T might seeme at the first sight that this commaundement were more than needeth, because that in condemning of theste & whoredome, God ment thereby to repress all wicked affections. For I told you that we must expounde these commaundements according to gods nature, and we knowe that it is Gods peculiar office to serch mens hearts, so as he knoweth euen the deepest, secretest, and hiddest thoughtes. It followeth then that in forbidding men to be theues and whoremasters, hee ment also to bridle their affections and lutes. And indeede, if it were not so: God had no more power in making of lawes, this mortal men, For if an earthly man condemneth whoredome, he will also condemne the intent of it. If there appeare a wicked intent, it shall be punished. If Gods Lawe were no more but so: it were a matter of no great importance: for it were but a ciuil order to gouerne vs honestly to

the worldward. But there is much more in it: for we see howe S. Paul saith, that the lawe cannot be kept without a pure conscience and an vnfeined faith. If it bee requisite for vs to haue such a soundnesse in vs, for the well keeping of Gods Lawe: it followeth that all wicked lusts were forbidden vnder the name of whoredome. As much is to be said of the word *Theft*. Also we might alledge the authoritie of our Lorde Iesus Christ, who is a faithfull expounder of the Lawe. For it is by his spirite, that Moses and all the Prophets spake. Why then is it added heere, that we must not couet? If all wicked lustes were spoken of before: why should they bee repeted againe? Wee must marke, that in this place God meaneth not to repress the affections that are fully intended and determined vpon: but the other affections or motions that stirre vs vp and prouoke vs although we neither stick to them nor consent to them. This requireth a longer and plainer exposition.

1. Tim. 1. 5.

Mart. 5. 28.

1. Pet. 3. 19.

1. Chr. 28. 9.  
2. Chr. 6. 30.  
Psal. 7. 11. &  
26. 2.  
1er. 11. 20. &  
17. 10.

Sometimes *Conuorsifneffe* or *Luff* betokeneth the will in man. As for example, when I see my neighbours goods and am tempted to couet them, and to lust after them: Now if I feede this temptation in my self, and giue my selfe the bridle: then doth the sinne fo ouermaster me, that my wil is fully resolued vpon it, and I would faine that those goods were mine. This is a kinde of couetousnes or lust that carieth the will with it: for the partie consenteth to the sinne, and hee would put his wicked intent in execution, if hee were able. Nowe such kinde of wicked couetings and lustings were forbidden heretofore where it is saide, *Thou shalt not steale, Thou shalt not committ adulterie*. For there God hath forbidden vs, not onely the actuall deeds of theft and whoredome: but also the verie lusting and longing after another mans wife, goods, or possessions.

But there is another kinde of couetousnesse or lust, whereto we doe not altogether cleaue, as to consent thereto and yet notwithstanding it tickleth and moueth vs in such sort, as wee feele some euill prouocation in our felues, which is against God, & striueth against the righteousnes that is contained in the Law. Those are the lusts that are forbidden in this place.

And so wee see, that God hauing alreadye condemned all wicked intents and purposes: doeth iustly adde, that that is not yet such a perfection as he requireth at our handes: but that we must vnderstande that all manner of affections which stirre vs vp to euill, [are sinfull:] insomuch that although wee determine not vpon any thing in our felues, ne purpose it at all, but onely that some lusting or liking doe glance through our heart: A sinne is forthwith committed, and wee bee guilty before God. We see then what manner of foundnesse is required in this text: namely howe that our Lorde hauing alreadye forbidden wicked intents, addeeth that all our senses & wits must be so imprisoned vnder the feare of him, and so inflamed with loue and desire to liue in all holinesse: as wee may not bee moued or stirred one way nor other, by any wicked passion, to luite after another mans gooddes or wife.

Seeing wee haue Gods meaning: nowe let vs see whereto he bindeth vs: for the Lawe shoulde be as a looking glasse vnto vs, to behold our own wretchednesse in. And when we once knowe our dutie: let vs assure our felues we be worthy to be condemned, if we draw not to the perfection which God calleth vs vnto. Thus yee see wher vpon wee must stand, that wee may make our profite by this last commandement of the Law. And to the end we may take the better heede to it, and consider that it is such a doctrine as deserueth well to haue our whole mindes applyed vnto it: let vs beare in minde howe saint Paul saith, that whereas hee had bene counted a great doctor, and a wise man, and had bene trained vp in Gods lawe from his childhood: yet notwithstanding he had bene so blinde that he wist not what Gods Lawe ment, vntill hee had bene conuerted, and that our Lord Iesus Christ had lightened him by his Gospel, and so made

him to knowe wher vnto the Lawe ought to leade vs. Yee see then howe S. Paul had bene brought vp in such fort, that he was of great reputation among men, howbeit not among the heathen, as who should say hee had bene some Philosopher, but as one that had bene trayned vp in the Lawe of God. And as in respect of his life, he protesteth y he had bin vnblameable before men. Yee see then that S. Paul was a holie and a wise man in common account: and yet for all that, hee is but a sillie beaſt as in respect of Gods Lawe. Why so? He saith that he thought himselfe to bee alme, and to haue bene righteous before God, not knowing that hee needed the mercy which God offereth to all sinners. For hee abstained from whoredome, and robbiee and such other things: and againe he had no euill intentes that any man coulde perceiue or knowe, by reason whercof hee thought himselfe to be a righteous man. But at the length when God had pitied him, hee opened his eyes and made him to vnderstande by this last word, *Thou shalt not luff*. Loc howe S. Paul began to learne the lawe newe againe, whercof he had bene a teacher before. S. Paul making profession of the Lawe wherin he had bene brought vp from his tender age, saith that vntill such time as he had thoroughly bethought him of the meaning of this text: hee poſted ouer it as it had bene vpon burning coales as they say, so as hee tasted not the strength and power of the lawe, ne knewe what sinne was that hee might condemne himselfe and flee to Gods mercie for refuge, where in the hope of our saluation lyeth, and ought to bee grounded. Seeing that S. Paul could not conceiue the meaning of the lawe, nor attaine to the right vnderstanding thereof, but by this clause let vs determine with our felues to trauell y earnestlyer in it. And sith hee was so blinde all the time of his life vntill his conuerſion, that he vnderſtoode not that saying: wee ought to take the better heede of it, as I tolde you before. For wee be not of better abilitie than hee: but God must be giue ſane to ſhewe vs by his holy ſpिरite, what is ment by this coueting or lusting, which is condemned in this place.

But nowe besides this, we haue here another warning which is right necessarie for vs. For the duell hath labored to couer this commandement after such a fort, as Gods intent and meaning might not be knowne, but that men might lightly passe ouer all wicked luites, which were ſene to be sinne, and whercof euery man might haue prooffe in himselfe. Insomuch that men restrained this worde *luff*, to none other affections than such as import a resolute purpose or full intent: but that is contrarie to the plaine meaning of Moses. And let vs consider what is come to passe in the Popedome. For although the Papiſtes cannor denie, but that to be prouoked and stirred vp to euill desires, is a damnable fault, and springeth of originall sinne, and of the corruption which wee receiue from our father Adam: yet notwithstanding they imagine that after baptisme it is no longer sinne, though there come a thought into a mans minde

Rom. 7. 9.  
A& 22. 3.  
Gal. 1. 13.  
Phil. 3. 5. 6.

Rom. 7. 7.



minde to doubt of Gods promises, and to grudge and repine against him. If a man bee afflicted, and his heart riseth against it, so as he blameth God of vnrigheteousnesse and crueltie: that is no sinne say the Papistes. And they be not the small fooles that say so: but it is a generall resolution in all their diuellish Synagogues or Schooles. There is not any Synagogue in the Popedom, wherein this point is not receiued as an article of the faith, namely y<sup>e</sup> though a man bee moued and prouoked by any wicked lust, yet it is no sinne: insomuch that if hee bee tempted to murder, to payson, to committe whoredome, and to doe all the crimes and outrages of the world: yet if he do not *consent thereto*, nor *assent*, (for those are the two termes that they vse) that is to say, so they determine not fully vpon the matter to say I will goe through with my wicked intent, nor stande vpon it to delight in that wicked affection: it is no sinne at all, it is but an exercising of our selues in battell, whereby wee shewe our selues to bee valiant champions, and that sinne ouermasteth vs not. Indeede it is true that the faithfull doe well shewe that Gods spirit reigneth in them, by their beating backe of such temptations. And when they hold themselves in awe, and as it were imprison them selues, and resist those things because they know they bee contrarie to Gods will, and that hee condemneth them: it is certaine that thing sheweth, that God hath giuen them the vpper hande of sinne, and that his power is resident in them, and that they be stout champions to fight against Satan: but yet doeth it not followe, that they bee cleare from all fault, and that they can pluck vp sin, and fully deliuer themselves from it, as though there were not any spot or blemish more in them. Alas, we come farre short of that. For surely on the one side wee haue cause to praise God, for giuing vs the grace by his holie spirit to ouercome all wicked affections. But yet must wee sigh with all humilitie, acknowledging our selues to be weake on our part, and that if he pited vs not, we haue such a wicked minde already in vs, as prouoketh his vengeance against vs, so as we shoulde well deserue to be vterly destroyed at his hande. Moreouer it was requisite that God shoulde discouer the shame of the popedom, and shewe that the greatest clarks there, are duller witted than the sillie Infidels that neuer hard one word of holy scripture. Why so? For we must take that which is written in the Law. It is saide that the whole summe of the lawe is that wee shoulde loue God with all our heart, with all our soule, with all our minde, and with all our powers. If it had beene saide, Thou shalt loue G O D with all thy heart: very well, a man might haue concluded, that it is no sinne vnlesse the wil doe fully resolute vpon it and purpose it. For although the word *Heart*, doe sometime signifie the vnderstanding: yet doth the holy scripture take it also for the will. Nowe then a man might alledge this shift: it is s<sup>id</sup>e that we must loue God with all our heart: therefore if we haue not our will bent contrarie to goodnesse, it is ynough, we be quite discharged before GOD.

For men woulde take the wil for the wicked affection, and so it woulde seeme that the wicked lustes which stirre vs vp and prouoke vs, are not comprised vnder the name of sinne, so long as they holde vs not captiue. But when as hee addeth, with all thy heart, with all thy thoughts, and with all thy powers: let vs see whether a peece of my soule or minde be not already corrupted, when I conceiue any thing against God, or when I conceiue any wicked lust of whoredome or robbetrie, although I sticke not to it. Is it to bee saide that I loue God with all my heart, when a peece of my minde is bent against him? The case concerneth not the very heart or will, as I haue declared afore: but the conceit that is in the soule of man. Now then, I shew that there is vanitie in mee, and that the feare and reuerence of God restrain mee not as they shoulde doe: and therefore it followeth that I am condemned as blameable, because I haue not discharged my self in louing my God as I am commanded. Again, is there no power of my soule which is not applied to the thinking of some one thing or other that is contrarie to God and his righteoussnesse? Yes. We see then that naughtie and wicked thoughts are to bee condemned, and wee must no more qualitie them that they shoulde not bee punished at Gods hand: and also that the men which neuer consented to euill so farre as to purpose and fully intende it, should not faile to be cursed before God, if hee list to vse rigor against them. Nowe therefore we haue the true and plaine meaning of this text, whereby we see that it beloueth vs to looke neerer to it, that we be not beguiled nor misledde. And S. Pauls example ought to prick vs the more forward, seeing hee confesseth himselfe to haue bin ignorant of Gods lawe, vntill our Lorde Iesus Christ had enlightened him by his holy spirit, to the intent he should know what was meant by the word: *Lust*, or *Concupiscentie*.

Nowe must we apply the foretouched things to our benefite, and vse. First therefore let vs learne, that to serue God well, we must not onely be desirous to doe well, and go forwarde therein to effect: but also rid our hearts from all euill affections and corrupt thoughts, so as al our senses may tende to the giuing of our selues all wholly vnto God. Let vs not shewe our selues to haue beene drawn aside to reele one way or other: but let vs bee thoroughly stayed, to runne forwarde without stopping or stunting, yea euen to runne forwarde in the way that G O D sheweth vs, so as there may be nothing but perfect purenesse in vs. And when we once knowe that well: then must wee take warning to stande vpon our garde. For wee see howe men runne altraye and disperse with themselves. And what is the cause thereof? It is for that they make their reckening without their hoste, as wee say. For they conser Gods lawe after their owne fancie, bearing themselves in hand that it is ynough for them, so they had none euill intent with them, nor rested vpon the thing with determinate purpose. Truth say they, God imputeth none of all this. And therupon they w<sup>ill</sup>ke

Deur. 6. 5. &  
10. 1.  
Marc. 12. 37

for warde in leawde lusts, with a towell of their owne tying before their eyes, that they may not discern their owne secret deceiuing of themselves. But yet when men haue spoken so, they cannot scape the hande of the heavenly iudge. And therefore let vs looke to the restraining of our lustes. For God hath condemned not onely the wicked inrentes and purposes: but also all the lustes that prouoke vs & thrust vs forward vnto euill. Wherefore let vs lue in the greater awe, and let euerie man holde himselfe thort, euen because there is no part in vs which is not infected with sin. Let vs make a trial of all the powers of our soules, and wee shall finde that sinne is shed throughout, like as when a payson is soked into a mans bodie, it infecteth him throughout, and so is there as it were an vniuersall leprosie which liath ouergrown the whole man, both bones, and marowe, and thoughts, and affectiōns, and all that euer is of him. Seeing then that our nature is so corrupted, ought we not to be the more vigilant to holde our selues in awe, considering that God by his lawe condemneth all wicked thoughts, that tend to the prouoking of vs vnto euill, inasmuch as there is a certaine inward mouing that ticketh vs, and wee feele our will pricketh forward, although it be not ledde quite and cleane away as a prisoner? Sith we see this, haue wee not good cause to gather our wittes to vs, and to walke the more warily and carefully vnder the hande of God? So then whereas wee see drowie and slothfull, and woulde faine discharge our selues to Godward with ease; yee see howe this commaundement ought to waken vs. But wee must vnderstande that it is not for vs to scape by such shifts. And why? After that God hath condemned wicked intentes: hee proceedeth still to the condemning of euill lustes too. And that ought to stande vs to a double vse. The one is, that we must pray to God the earnestly-  
 40 er, to gouerne vs with his holy spirite, and to cleanse vs from all vices and corruptions, & that hauing prayed vnto him, euery of vs shoulde inforce himselfe, and as it were doe violence to our nature, and to all our senses and powers of munde, forasmuch as there is nothing in vs but rebelliousnesse against the Lawe of God, euen as Saint Paul speaketh not onely of mens willes, when he saith: that men in their owne frowarde nature are enemies to God, but also of their affectiōns and thoughts. Hee vseth a worde there, which extendeth euen to the thoughts y<sup>e</sup> we conceiue. Al of the (saith he) are enemies vnto God.

Seeing it is so: let vs assure our selues, that when we haue takē neuer so much paine to hold our selues imprisoned vnder the awc of God: yet there will scape manie euill lustes from vs, the which it behoueth vs to bewaile before God. And so the first point is, that we must be earnest in calling vpon God, to gouerne vs by his holy spirite, and doe our indeuer and diligence to bridle our selues in such wise as satan may not haue any hoole to enter at, nor bee able to make any breach vpo vs, to win the possession of our hart: but that we driue them a great way off, so as if we perceiue any thought tending vnto euill, wee

straitwayes preuent it and set a barre in the way saying: No not so, Thy God must haue the wholl dominion of thee, so as he possesse, not onely thy heart, but also all thy senses. And for the second point wee must learne to condemne our selues, that we may glorifie God in cōfessing our selues to bee all gilty, and that if hee call vs to a reckoning, we be all vndone and cast away, if he vse rigor against vs. To that point must wee come, or else we shall neuer profite in Gods Lawe as wee shoulde doe. But here it might bee demanded, seeing that God knoweth mens frailtie, why hee doth not either strengthen them better, or else make a Lawe that were lesse straite and seuer? For it should seeme that God ment to oppresse vs, when he forbiddeth wicked lustes, and thinks it not ynough for vs to yield him obediēce in our willes, without adding of the other worde. And that is the cause why scoffers say that God ment to mocke men in his lawe, and intended (as yee would say) to forbidde men to scratch, when hee made them to itch. But wee must come to the cursednes that is in our selues: namely that wee haue neither thought nor affectiō in vs, (as I said afore) but the same is disobedient to Gods righteousness. Therefore let vs not wonder though there be such a battle betwene Gods law & mens lusts. For why? when we haue throughly serched what is in vs: we shall find nothing there but vter corruptiō and damnable vices: for we cannot conceiue so much as one thought which tēdeth not to euill. Forasmuch as it is so: beholde, God giueth vs here a perfect rule of all goodnes and righteousness. Nedes therefore must there rise vp as it were a thundering, and the fire & water must needs shewe their contrarie workings. Nowe there is lesse agreement betwene mans nature and Gods righteousness, than is betwixt fire and water. Therefore let vs not thinke it strange, that God doth so repress all our lusts And when we heare the blasphemies which the scoffers that I spake of, doe spew out: let vs abhor them as monsters. For insteade of glorifying God for his righteousness, they come dashing against him like wild and mad beasts. Thus much concerning this point of the frailtie of men.

Nowe although hit be fuch: yet is it not to bee marueiled at, that God hath condemned it in his law. Why so? For in ordering of our life and in shewing vs howe we shoulde walke, God respecteth not what we be able to doe, nor y<sup>e</sup> measure of our strength: but what duety we owe to him, & what righteousness he is, although it be not to be found in vs. We be Gods creatures: and ought we not then to giue our selues wholly to his seruice? Yes certainly. That is a peremptory reason. And men may well grunt at it, but yet shall they alwayes finde prooffe in themselves, that forasmuch as they belong to GOD, they ought to dedicate all their senses, all their affectiōns, and all that euer is in them both in bodie and soule vnto him. Howbeit let vs mark well herewithall, that wee cannot discharge our selues thereof: and what is the cause thereof but our owne naughtinesse? And we take that from Adam. That followeth not. For although

Rom. 8.7.

wee bee helde in bondage vnder sinne, and this bondage hindereth vs from well doing, and driueth vs to all euill: yet how focuer wee fare, the roote of it is in our selues, and euery man shall feele himselfe blame worthy, so as wee shall not neede to say that wee bee driuen by any other force: but euerie man is caried and driuen to it by his owne lust. And so is there no more excuse for vs. Whereby it appeareth, that it is not for vs to measure Gods Lawe by our owne power and abilities. Why so? As I sayde afore, G O D respecteth not what wee can doe, nor what our abilitie can brook: but he respecteth wherein wee bee bounde vnto him, and hee hath an eye to the perfection that is without vs. That is the thing which wee haue to marke. And it is the thing that begyleth the Papiſtes. For they haue this principle among them, That Gods Lawe is not vnpossible to men. It is a wonder that they should bee so straught, and that the diuell should bewitch them after that fashion. For it is most euident and apparant doctrine throughout the whole Scripture, that men shall alwayes bee condemned by the Lawe, and that they must bee sayne to flee for refuge to Gods onely mercie. When Saint Paule goes about to prooue that all men are cursed for as much as all men are sinners, and that there is not so much as one righteous man: what argument vseth he? He alledgeth this text of Moses, Cursed are all they that performe not the whole contentes of the Lawe. Nowe at the first blush, it shoulde seeme that Saint Paule reasoneth amisse, and that the sayde allegation is impertinent. Well then, it is sayde that all such as transgresse Gods Lawe are cursed: but yet it followeth not therefore that all mankind is accursed. For if a man keepe the lawe and discharge his dautie: in so dooing hee is exempted from the sentence of condemnation. Some then there are to bee founde that haue performed the lawe: and therefore all are not accursed. Yes. But Saint Paule presupposeth, that the lawe is vnpossible. And if he should not presuppose that: he had spoken as a witleſſe and vnreasonable man. Therefore wee see that the Papiſtes haue taken a grounde that is cleane contrary to Gods spirit: and surely hee besotteth them in such wise, as they knowe not the verye Apſte of the Christian faith and Religion. So then let vs marke well, that when wee treat of Gods lawe, we must not measure it by our abilitie, nor looke what wee can doe: but wee must looke what wee owe vnto God. Yea but saye they, nor so: howe shall wee doe this? For to their seeming all the worlde shoulde bee damned. It is true, and so is it meete that it shoulde bee: that is to wit, that wee shoulde all be damned, if wee will not haue saluation in Iesus Christ. For howe shall wee seeke Gods grace, vnlesse wee thinke wee haue neede of it? Men will not begge by their good willes. So long as we thinke our selues to haue any rightuouſnelle of our owne, wee will not passe to seeke any else where than in our selues. Therefore it behooueth vs to bee vtterly ridde of it, and to feele

Gods wrath and death lying heauie vpon vs: for without that, wee will neuer vouchsafe to submit our selues to God to obtaine mercie. But this deserueth to bee layde fourth more at large.

Therefore let vs beare well in minde first of all, that when wee feele any finfull thought in vs, and our lustes doe tickle vs vnto euill: wee be guiltie before God. But here it might bee demanded, how then? If a man doe but conceiue a thought, so as hee not only hath no will to abyde by it, but also mislyketh of it euen before he haue felte any sting or pricke of it: is this sinne? Nowe there are thoughtes which touch not our heart at all, neither are wee mouued with them, neither doe wee conceiue any euill desire. A thought cometh vpon a man as it were sleeping, and it flittereth afore him. What? so as his heart is moued with it, or his desire inclined to it? No. When it happeneth but euen so to vs, surely it behooueth vs to bewaile it before G O D, and to consider that if we were not helde backe by his grace: there were a gap open for Satan, and he woulde by and by winne the aduantage of vs. Therefore wee must fill sigh in this case. But yet doeth not God impute this for sinne.

The second point is, when wee not only conceiue some euill thought in our minde, and some thing presenteth it selfe before vs: but also wee bee somewhat mouued with it, so as wee feele some sting of Satan pricking vs, and then is the sinne conceiued: that is to say, although there bee no consent as they terme it, nor any resolute purpose: yet is the sinne full shaped before God, and it is damnable. It is expedient to alledge examples hercof. It may bee that a man beholding another mans house or ground, conceiue some light imagination, and yet is no whit mouued therewithall in his heart, ne hath any desire to say, I woulde this were mine, but passeth it ouer and sees it but vanitie. Hee can not let the coming of it into his minde, but yet (as I sayde afore) although it bee not matched with any euill affection, G O D doeth thereby warne vs of the infinitie that is in vs, and it behooueth vs to humble our selues, and to bee lorie, and to consider that it is such a fault alreadie, as wee are well worthe to bee condemned for. For let vs see it this bee to be founde in the Angels of heauen. No vndoubtedly. And yet their rightuouſnelle of the Angels is hardly and scanty answerable to the Lawe of God. In dedde there is a rightuouſnelle of God (as wee haue seene in the Booke of Iob) which surmounteth the rightcouſnelle of the Lawe. But though the Angels of heauen giue themselves neuer so much to the keeping of Gods lawe: surely the vttermoſt that they can doe, is but to frame themselves to the rule that is giuen vs here. Nowe then wee see howe it is a fault alreadie, for the which men ought to condemne themselves, though they haue not had any wicked thing presented before them, but euen a little heartinesse, so as a man shoulde say, I woulde, and yet for all that hee doeth verie

foadainely beate it back, and yeeldeth not there-  
to, though I say, he so cut it off, yet is he guiltie  
of that coueting or lusting whercof mention is  
made here. And seeing it is so, let vs learne to  
condemne our selues in all respects.

Againe let vs looke that wee condemne  
our selues dubble, when wee haue not onely  
had some heartising to prouoke vs to euill: but  
also some settled affection by nourishing the said  
heartising, as when a woman breedeth childe  
and nourisheth the conception till it come to  
the birth. Now then, when wee haue giuen head  
after that fashion to our euill lustes, so farre forth  
that our will is overcome, and wee rest vpon  
the euill to consent vnto it: behold (say I) there  
lyeth a dubble condemnation vpon vs. And then  
must wee bewaile our wretchednesse yet more  
because wee see a dubble condemnation hanging  
ouer our heades, vnlesse GOD of his infinite  
goodnesse doe spare vs. Thus ye see what wee  
haue to marke.

But nowe herewithall wee must resorto to  
the remedie. For wee shoulde fall into vtter  
dispayre and confusion, if wee had not Gods  
grace to succour vs withall. Therefore if wee  
acknowledge our selues blamewoorthis in all  
respects: then doeth GOD call vs to him,  
and shewe vs that although the wicked lustes  
which are in vs, bee sinne of their owne na-  
ture: yet hee will not impute them to vs for  
sinne. Then if it bee demanded whether euill  
lust, bee imputed for sinne to the faithfull: I say  
no: but they bee two diuers things. For if ye  
haue an eye to the nature of the vice: ye shall  
euer finde it to bee sinne: but yet GOD pardo-  
neth it. After that manner shall no euill lustes  
bee laydeto the charge of the faithfull, for as  
much as they bee forgien through Gods free  
goodnesse: and wee knowe also that all our  
spottes are wyped out by the blood of our Lord  
Iesus Christ: and therof is Baptisme a good war-  
rant vnto vs. For there haue wee our spirituall  
washing, to cleane vs from all the filth and vn-  
cleannesse that is in vs, that wee may appeare  
pure and cleane before GOD. So then our wic-  
ked lustes shall not come to account. Nay  
(which more is) euen the deadly finnes, not-  
withstanding that they proceede euen into the  
acte or deede doing, shall not bee imputed vn-  
to vs: verily euen because (as I saide before)  
God respecteth not that: and yet notwithstand-  
ing hee will that we haue an eye to it. Howbeit,  
if any man beguile himselfe by bearing himselfe  
in hand that he hath not conceyued any wicked  
lust: it causeth GOD to call him to account.  
And why? For in as much as men soothe them-  
selues, it is meete that they should be condem-  
ned. And for the same cause hath the Diuell  
brought to passe to beare mens eyes by mak-  
ing them beleue that none of all those things  
is sinne: in so much that wee see how the Pa-  
pistes imagine, that euen the grossest faultes  
that bee, are blotted out by the signe of the  
Crosse, or taken away with the sprinkling of ho-  
ly water. To their seeming they bee matters of no  
weight, and they dally with God as with a litle

babie. But on the contrarie part let vs alwayes  
beare this in minde. And for as much as wee be  
not only too negligent, but also inclined to sooth  
our selues in our own vices: let vs take this loo-  
king glasse to behold our selues in. Let vs not de-  
ceiue our selues. A man may bee smeared or grim-  
med, and euery man shall laugh at him, and yet  
hee himselfe shall not perceiue it a whit. But if he  
go to a glasse, and there spie his face all bespot-  
ted, hee will shrinke away and go wash it of. Euen  
so must wee doe. Surely the whole Lawe of God  
is as a glasse to shewe vs our foulnesse, to the  
intent wee should bee sorie and ashamed of our  
lewd doings. And if we will haue a true looking-  
glasse, we must come to this present commaund-  
ement as I haue saide already. For as long as  
we reade no more but *Thou shalt not steale, Thou  
shalt not murder, Thou shalt not committ adulterie*: all  
is well, euery man will beare himselfe in hand  
that he is not guiltie. But when wee come once  
to this poynt, *Thou shalt not lust*: it is a sharp lan-  
cing knife wherewith God launceth deeper, to  
search not onely the bottom of our hearts, but also  
of our thoughts, imaginatiōs and conceits.  
There is not that thing in vs which cometh  
not then to triall and knowledge. In so much  
that the things which we tooke to be no faultes  
at all, must be condemned before God, and hee  
must haue the iudging of them, vnlesse wee play  
the iudges with our selues aforehand. And here-  
withall wee haue to magnifie the mercie of our  
God, in that although we be faultie so greatly &  
so many wayes, yet notwithstanding hee accep-  
teth vs for righteous. Let vs make comparison  
here betwene the righteousnesse which we ob-  
taine by faith, and the curse that is vpon vs.  
Whereinto we be plunged? Are we faultie but  
in some one offence, or in some two or three,  
or in some certaine number? Nay we be plunged  
in such a gulfe, that if wee begin once to fall to  
reckening, wee must needs be confounded. A  
hundred Millions of faultes is not the hundred  
part of the offences that wee haue committed  
before God. Then are we so guiltie, as there is  
none ende nor measure of our finnes. Yet not-  
withstanding God receiuet vs to mercie, so as  
wee bee counted as righteous before him, as  
though there were such full soundnesse and per-  
fection in vs, that nothing were amisse, but that  
we had performed the whole Lawe. Seeing then  
that God forgueth vs such an infinite number  
of offences, and clotheth vs with his owne righ-  
teousnesse, through the operation of the death  
and passion of our Lord Iesus Christ, in as much  
as wee lay hold by faith vpon the grace that is  
purchas'd for vs, and do him the honour to say,  
Lord, it is in thy meere and free bestowed good-  
nesse that our saluation consisteth: doeth it not  
appeare therein, how much wee bee bound vnto  
him? Yes. So then, whē Gods Law hath brought  
vs to our wittes end, not onely because of the in-  
finite number of our lustes, but also because wee  
shoulde lye hurried vnder them as vnder huge  
mountaines, if God should deale rigorously with  
vs: let vs call to minde that Gods iustice is not  
to leaue vs in despair, but to lift vs vp againe as  
soone

1. Iam. 1. 15.

1. Iohin 1. 7.  
Eph. 5. 20.

Rom. 3. 23.

soone as wee be funke downe. When he sees our feeblennesse, he reacheth vs his hand, and calleth vs to him, and will haue vs to bee comforted, for as much as he of his mercie layeth not any of al our sinnes to our charge. Thus ye see howe the faithfull cease not to be of good cheere, though they bee so condemned in themselves. But yet must wee begin at this ende of being vtterly dismayed in our felues, that our Lorde may deliuer vs from the dungeon of death, and wee acknowledge y<sup>e</sup> our saluation consisteth in his only grace. Howbeit let vs notwithstanding lue warly and keepe good watch, assuring our felues y<sup>e</sup> when we haue traiailed neuer so much, and taken neuer so much paine to serue God, so as wee haue on the one side eschewed all occasions of euill, and on the other side subdued our affections, & lusts, & also induored to repress all wicked thoughts: yet wee must not cease to condemne our felues still, and to stand still in awe. Although we haue had victory through the grace of God, and sinne hath not ouermastred vs: yet doth it dwell continually in vs, and there is still some vncleanesse and spot in vs. Therefore let vs sigh, and let vs sigh in such sort, as it may sharpen vs to doe our dutie. We see how S. Paule speaketh of it. After he had profited as much as might bee, and was come to an Angelicall holinesse: yet notwithstanding he saith still, wretch that I am, who shall deliuer mee from this body of death? And what is the cause that he considereth death in himselfe, but for that he sawe sinne there? Neuertheless let vs vnderstand that wee must not bee out of heart. Although wee perceiue a Million of sinnes day by day in vs: yet must wee still

10  
 passe on further. And therefore when Saint Paule exhorted the faithfull to eschewe sinne: He saith not, Let not sinne dwell in you: but he sayeth, Let not sinne reigne in you. In deepe it were to be wisht that sinne dwelled not in vs: but seeing it is in vs, yet must wee not bee too much discomforted. For whereas it is saide that sinne dwelleth in vs: first it warneth vs of our wretched state: and secondly it willeth vs to consider that wee must bee occupied in continuall warfare, and therefore fleve the earnestlyer to our God for succour, praying him to strengthen vs with his power, by the grace of his holy spirit which he hath giuen vs for our Lord Iesus Christes sake.

Rom, 7. 24.

20  
 30  
 Nowe let vs fall downe in y<sup>e</sup> presence of our good God, with acknowledgement of our faultes, praying him to make vs feele them better, and that wee may learne to frame our lyues to the obeying of him, which beholdeth not onely our outward woorkes, intentes and affections: but also euen all our thoughtes and conceytes. And for as much as wee can not attayne to such perfection out of hand: let [vs beseeche God] that the same may bee an occasion to humble vs: and therewithall to stirre vs vp continually to fyght lustilyer, so as euerie of vs may inforce himselfe to correct the vyces that are in his nature, vtill our Lorde haing rid vs from this corrupt fleshe, doe clothe vs againe with his owne righteoulesse, and fashion vs al wholly like to his glorious image. That it may please him to graunt this grace, not onely to vs but also to all people, &c.

## On Tewfday the xvj. of Iuly. 1555.

*The xlii. Sermon, which is the thirteenth vpon the fifth Chapter.*

22 These are the woordes which the Lorde spake to your multitude, vpon the Mount from the middes of the fire, out of the Cloud and darkenesse, with a great voyce. And he added no more thereunto, but wraite them in two tables of stone, and gaue them vnto mee.



Or as much as wee finde not a better excuse of our lewdnesse & disobedience towards God, than to please ignorance: we coulde finde in our hartes to haue alwayes that shrouding sheete, so as wee myght laye we vnderstand not what GOD sayeth, or that hee speaks 60 not vnto vs, or else that his voyce is too farre off for vs to heare. But GOD foreseeing such lewdnesse, meant to prevent all that men could alledge, to the ende they might haue nothing to defend themselves withall. And therefore in setting forth his Lawe, it was his w<sup>il</sup> that the do-

ctrine which is contained therein, should be vttered with a loud & thirle voyce. Yea & he spake it not onely to three or foure, but to all the people, both great & small without exception. Besides this, it was his will that the lawe should be put in writing, that it might continue, and not serue for one age onely: but stand in force and authority to y<sup>e</sup> worldes end. And y<sup>e</sup> is the cause why it is said in this place, *That God spake with a laude voyce.* Hereby Moses sheweth that the Lawe is no hidden doctrine, and that men can not alledge that they bee not of sufficient learning: for not without cause did God solist vp his voyce, when he intended to giue a rule for men to lue by. It is added

Matt, 5. 18.

added expressly, *That it was doome to the whole multitude.* As if he should say, It is true that God hath chosen men from among you to gouerne you, and that he hath giuen them his spirit: but yet for all that, he will haue his lawe knowne euen of the rudest and most ignorant, so as it may be a wisdom common to all men. That is one of the pointes which we haue to marke here.

The seconde is, *That God added not any thing more,* after those ten sentences. Wherein Moses doth the people to vnderstand, that this briefnesse which God vseth, ought to incourage vs to receiue the things that he speaketh. For if he should lay great volumes before vs: we might replie, that all our life would not suffice to studie them. God therefore was not ouerlong in giuing vs his woord. There are but onely ten verses of them. Let vs count them vpon our fingers, and wee shall haue instruction ynough in all things that are requisite for our life. Yea & herewithall Moses meant to doe vs to wit also, that seeing God hath giuen vs such a sure rule, as he intended not to adde any whit at all to y<sup>e</sup> which he had spoken already: it behoueth vs to holde vs to it, and it is not lawfull for any creature to adde aught vnto it. Thus much concerning the second point.

For the third point he rehearseth that againe which he had sayde heretofore: that is to wit, *Deut. 4. 11. That God in setting forth his lawe, spake from out of the cloud, and that the mountain smoked, and that there were flames of fire, and flashes of lightning flew to and fro.* Whereto tendeth all this? That the doctrine might carrie the greater Maiestie, and that men might be moued to humble themselves reuerently before GOD, and to submit themselves wholly to his word, and to obey the same. These are the three notable points which Moses rehearseth here, before he proceede to the rest.

Now as touching y<sup>e</sup> first, let vs remember what hath bene said afore, that is to say, *That God spake loud and shrill:* and not to a fewe folke, but generally to all the people: which thing was doone to make vs vnderstand, that Gods woord shall be cleare and certaine to vs, so wee playe not the deafe folkes wilfully. True it is that our wits are so weake, as we shall neuer vnderstand one word of the things that God speaketh to vs, except he

*i. Cor. 2. 13.* inlighten vs by his holy spirit: for the sensuall man vnderstandeth not the heavenly things. Those then are too high for vs. But whereof cometh that fault and vice but of our owne blindness? Yet notwithstanding, Gods trueth, as in respect of it selfe and in it owne nature, is easie & open ynough: and therefore let vs not charge it with darksomnesse. Againe, what is to be done, if we would haue God to make vs profite in his word? Let vs be lowely and of small reputation: for it is not in vaine, that he hath promised to

*Psal. 25. 9.* teache the lowely. Then let vs not trust to our own wit, let vs not come with ouerweening and loftinesse, as though wee thought our selues of sufficient capacite to iudge of the things that shall be said vnto vs: but let vs rather beseeche God to open our eyes and to reach vs his hand,

and let vs confesse that we haue not the aptnesse to profite in his schoole, further forth than he giueth it vs. If wee bee at that point: let vs not doubt but that Gods word will be easie to vs, and wee shall vnderstand what he intendeth to say. Hereby we see what wretchednes hath bin in y<sup>e</sup> world, whereby the comon people, and wellneere all other men haue bene plucked backe from reading the holy scriptures. For it hath bene an opinion, that it belonged to none but Monkes & Priestes: yea & in the end there was such beastlinesse, as it seemed that diuinitie ought to be locked vpin chestes or caskets. But yet for all that, this record hath indured, and must indure to the worldes ende, namely that God hath spoken with a loude voyce, & not hidden or shrunk himselfe aside into sonie litle odde nooke. Therefore it was too shamefull a thanklesse, that men haue so left Gods woord as it were in a wilderness. And wee ought to marke this text so much the more, where it is saide, that God spake not to some Doctour onely, but to all the people in common, yea euen to the verie simplest sort of them. In respect whereof we haue cause to magnifie the goodnesse of our God, in restoring the benefite vnto vs, whereof wee see the most part of the world bereft, for their churlishnesse and retchlesnesse sake, so that now adays Gods word foundeth among vs, and we may reade it, and be partakers of it both openly and secretly, and the treasures thereof are set forth to vs, so as wee may inioy them: and that is an inestimable benefite, which wee ought to magnifie. Againe let vs be diligent in giuing care to our God, and let no man alledge excuses to shif himselfe from him. For seeing that God speaketh to all y<sup>e</sup> companie of the faithfull, euen to as many as are baptized in the name of our Lorde Iesus Christ: let euery man on his owne behalfe and in his degree, inducours to profite thereby, and let all of vs in common take God for our schoole-maister, and bee readie to hearken to him whensoever it pleaseth him to speake vnto vs, which thing he doth daily. Thus much concerning the first point, where it is said that God spake to the whole multitude.

Now let vs come to the second point, that is to wit, *That he added not any thing:* and that is to the end that we should be the willinger to heare what is contained in the Lawe. It is true that all that cuer is set downe in writing by Moses, belongeth to the Lawe. Likewise the things that the Prophets haue left vnto vs, and finally that which is added in the Gospell, containe all one substance. And though the Byble be very great: yet notwithstanding GOD hath made it all to ame at one certaine marke, to the intent wee should not goe wandering at rouers, nor bee driuen to make too much seeking whither wee should goe. For why? All is referred to ten verses, as I haue said already. Let vs reckon vpon our fingers, and wee shall haue Gods commandements, we shall haue a summe of the things which we ought to beare in minde, that we may be good schollers to Godward. Seeing there is such briefenesse, must it not needes be that men

are too froward, if they refuse such teaching, and can finde no leasure to profite in Gods worde? Now then, let vs forbear all such trifling replies as this, O s i r , the holy scripture is a deepe sea, it is a bottomlesse pit. If a man would enter into it, how should he get out againe? Let vs alledge no such things. It is true y<sup>e</sup> in the scripture God sheweth such secrets, as euen y<sup>e</sup> Angels doe reuerence. It is true y<sup>e</sup> we can haue but a small tast of the so long as we be in this world. It is enough y<sup>e</sup> we know in part (as sayth Saint Paul) & darkely, and y<sup>e</sup> we see y<sup>e</sup> things now as it were through a glasse, which we cannot see as yet face to face. All this is very true. But yet for all y<sup>e</sup> God hath so abased and applyed himselfe to our slenderesse: that the things are become easie vnto vs, or at leastwise we conceiue so much of them, as is auailable to our saluation. If we meet with things that are doubtfull: let vs haue this modestie with vs, that wee rush not too farre forward, till wee haue first asked counsell at Gods mouth, knowing that wee be yet farre off from our perfection. Yet notwithstanding, wee may alwayes glorie, that according to the abilitie that is giuen vs, our Lord will not leaue vs in doubt and ignorance, without giuing of vs such certaintie, as we may walke safely on our way, so as we shall knowe that his calling of vs to him is not in vaine, and that wee bee not let loose to runne at rouers: but that wee haue a certaine marke set vp for vs to runne at, whereunto if wee hold on our way, wee ought not to mistrust that we shall misse, forasmuch as wee haue so good direction. Therefore let vs beare in minde, that our Lorde speaketh not here according to his owne nature.

For if he should speake in his owne language, should it bee vnderstood of mortall creatures? Alas no. But how is it that hee hath spoken to vs in the holy scripture? As nurces doe to their little babes. Saint Paul sayth that hee did as a nurce doth with her little children, when hee preached the Gospell. And in speaking of himselfe, no doubt but hee sheweth the goodness of God, who ruled him after that sort by his holy spirit. And looke what was in Paul: the same doe wee finde lykewise in Moses, and in all the prophets. Then let vs marke, that God made himselfe nurcelike, who talketh not to her little babe as shee would doe to a man, but hath a respect of the chldes capacitie. So then, G O D did as it were stoope, because wee should not haue vnderstood what hee sayd, vnlesse he had lowlyed himselfe vnto vs. That is the cause why that in the holy scripture, hee shewes himselfe the rather lyke a nurce, to the intent to conceale his high and infinite maiestie, whereunto wee could not attaine, no nor once come neere it. Seeing that G O D hath yeilded himselfe so courteously vnto vs: there hangeth the greuouser condemnation ouer our heades, if wee indueer not to profite in the doctrine, which is (as yee would say) chawed to vs aforehand, to the intent that we should doe no more but swallowe it downe and digest it. Furthermore let vs marke well, y<sup>e</sup> where

as Moses sayth, that God added not any thing to these sentences: it is to the end that this breecfenesse should stirre vs vp, and incourage vs, knowing that Gods intent is not to make vs to wander as in a thing that hath neither brim, nor bottome: but to set vs downe these onely ten sentences. True it is that he expoundeth these ten sentences by Moses, and consequently by all the prophets: and in the ende wee haue had a small exposition of them, made by our Lorde Iesus Christ, as it is giuen vs nowadayes in the Gospell. But what for that? Yet haue wee still this one marke to aime at, that there are bus senns sentences. Sith it is so, must it not needs bee that men are too frowarde, when they dispise such grace of G O D, and cannot finde in their heartes to come to him when he intreateth them so gently? Yes. So then this is the effect of that which wee haue to remember here concerning the easines which Moses sheweth to bee in Gods word.

And by the way let vs marke also, that hee intended to cut off all occasion of quareling, to the ende wee shoulde learne to bee contented with the simplicitie of the lawe: that is to say, that wee should not fall to controuling of G O D, by adding of collups and morsells of our owne to his worde. For when hee spake: hee spake once for all. And hee will haue vs to holde our selues to that which hee hath spoken, as we shall see hereafter, where he forbiddeth vs straitly to swaue to the right hand or to the left, or to adde any thing at all to the doctrine thereof. And in deede, seeing that G O D himselfe hath not added aught vnto it: what are wee, that wee shoulde presume to take vpon vs about him? Think wee that when G O D gaue his Lawe, hee had lost his remembrance, and wist not what was for our profite? Can a man bethinke himselfe of any thing that is ynknown to God?

Againe moreouer, when as our Lorde hath applyed himselfe so familiarly vnto vs: thinke wee hee meant to teach vs by halues, and to leaue vs in the midst of our way? No. Then let vs remember that seeing God added not any thing after hee had once spoken those ten wordes: it becommeth vs to yeelde our selues wholly to the simple doctrine that is contained in his Lawe, without interlacing of any thing of our owne, assuring our selues that our perfect wisdome is to obey our God. Had this bin wel obserued: we should not be so greatly cumbered nowadayes in correcting y<sup>e</sup> corruptions y<sup>e</sup> reigne in the world. For wherof came the corruption of Gods religion & seruice, that is to be seene in the Popedome? The Papistes vaunt they serue God, when they vse their kyrieleysons, their holy, holy, holy, their ceremonies & other petie trash. And why? Because they tooke vpon them to adde to Gods word, so as they thought it not enough to serue God after his owne deuising: vnlesse men also did forge what they listed in their owne brayne. Therefore all y<sup>e</sup> euil is termed by the name of Gods seruice

Esa. 29. 13.  
Ier. 17. 13.

in poperie, is but toys of mens inuention. And not onely so: but also the saying of the prophet is fulfilled in them, namely that they haue despised Gods commandementes, and in the meane while giuen themselves to their own inuentions. The worlde sees what mischief hath insued through this diuclish malapertnesse, that men durst disguise Gods word w<sup>th</sup> their owne dreames and dotages. So much the more therefore doth it stand vs in hand to marke this text where it is sayd, that after GOD had once spoken, hee added not any thing to that which he had sayd. And in deede, (as I sayd afore) it is an horrible blasphemie, when men take vpon them to finde some better thing than is conteyned in Gods lawe. It is all one as if they would reprove him as a lyer, or say he was misadvised, or that he had forgotten what hee should haue commaunded. But can men finde any better way? No. Then let vs learne to submit our selues in such wise vnto God, as wee may alwayes beare in minde, that when God had once spoken, hee made a finall ende and conclusion, as if hee should haue sayd, Holde yee there, these are my boundes and listes: whosoeuer goes any further, hee shal breake his necke: so as there will be nothing but falling, if wee keepe not the right way which God hath made and hedged in after that fashion. And although God speake not presently after a visible maner as hee did then: yet ought we to be think vs oftentimes of this lesson which is conteined in his lawe. In deede God spake not twice: but hee spake once for all, as they say. Wee on our part ought to heare it often, according to this saying of the threefcore and

Psal. 63. 13.

second psalme, the Lord hath spoken once, and I haue heard him: but my hearing of it was not for once and away, I haue heard it twice. Hereby wee bee warned, that it is not enough for vs to bestowe one dayes hearing vpon the things which our Lord hath willed to be set forth in his name: but wee must minde them continually. Then let euery of vs occupy himselfe in them morning and euening all the time of his lyfe, and let vs not cease to recorde well the things which our Lord hath told and declared vnto vs. For though wee should apply our selues to them all the dayes of our lyfe: hardely shoulde we atteine to the one halfe of our iourney. It is true (as I sayd afore) that our Lord will instruct vs so far forth as shall be expedient for our saluation: but yet for all, wee shall alwayes finde our selues to haue neede to profl more and more in Gods worde. Therefore let vs bee diligent, and let vs not think our labor lost when we take y way, and apply our whole stody dayly thereunto, so as we neuer leaue searching and seeking out of the things which our Lord teacheth vs. Thus yee see how we must put this sentence in practise, where it is sayd, *that our Lorde added not any thing more.*

Psal. 1. 2.

Now let vs come to the third poynt, which is: *that hee spake from the midst of fyre, cloudes, and whirlewinde.* In deede this hath bin expounded already heretofore: Howbeit forasmuch as it is repeated by Moses: let vs marke that it is not

superfluous. And in deede, it cannot bee tolde vs too often, that Gods worde ought to cary a maiestic towardes vs, to make all our wittes to stoope and to submit themselves to it. And why? First wee see there is such pride in men, as they cannot bowe their neckes. It is true that they will not say that they intend to resist God or to bid him battell: but whatsoeuer they say, are they plyable and meeke as they ought to bee? No: they come farre shorte of it. Again, there is a blockishnesse in vs, so as wee dote vpon these worldly things. Wee cannot rayle vp our wittes to apply them to the hearing of God. Wee cannot atteine to that spirituall wisdome, because our wittes are occupyed afore hand aboute the affaires and cares of the world, and we neede nothing to holde vs here beneath. Therefore it is greatly for our benefite, that our Lord shoulde touch vs to the quicke, to the intent we may yeelde such reuerence to his worde, as it may not dye, partly through our stubbornnes and partly through our blockishnesse: that is to say because we be partly so dull, grosse, and earthly, and partly so forepossessed with vanities, that we mount not vpwarde, but are helde downe heere in these corruptible things. And therefore not without cause did God speake from the midst of fire, cloudes, and whirlewinde, when hee went aboute to set forth his Lawe. For it was expedient that the people shoulde bee touche d with some feare, so as they might say, it is not for vs to daly with our God. Seeing he appeareth to vs with so greate and terrible maiestic: what should wee doe but tremble vnder him, and yeelde him such subiection as hee may rule vs as sheepe, and wee all of vs bowe downe our neckes and holde downe our heades, suffering him to wealde vs at his will, and giuing our selues in such wise vnto him, as wee may be abashed when hee speaketh, and haue none other desire, but onely to serue and honor him, and to submit our selues wholly to his guiding? Lo here the cause why God did so magnify his lawe at the setting forth thereof. He could wel haue spoken without the casting forth of flames of fyre, without making the hill to smoke, and without hauing any thicke or darke cloudes about him: but it was his will to adde all these miracles, to the intent that the people shoulde bee afrayde. And therefore let vs marke, that hee intended to bring the prophet Esayes saying to passe: namely, that his spirit shoulde not rest vpon vs, excepte wee tremble at the presence of his worde. For the thing wherein hee will try our obedientnesse towardes him, is if wee doe Ioue him so well, that as soone as hee speaketh, wee receiue his word without gaine saying, so as wee thinke it good and agree thereunto, saying amen, not onely with our mouthes but also with our hartes, and seruing him quietly all our lyfe long. For Gods requiring of the seruice whereby hee will be honored at our handes, is to shewe the obedience which wee owe vnto his worde. Howbeit, forasmuch as wee be so hard and heauy that we rather dragge backe, and cannot abide

Esa. 66. 2.

to bowe



to bowe downe our neckes to beare his yoke: we haue neede to be helped by all the meanes that are mentioned here. And therefore let vs marke that these flames of fire appeared not for that time onely, to serue no moe but them that sawe it: but also to the intent that the Lawe of GOD should beare record stīl at this day, of how great authoritie it ought to bee, and to the intent the remembrance thereof should be renewed vnto vs, that by calling to minde what happened at that time, we may bee humbled vnder the maiestie of our God, and that whensoever wee goe about to aduance our selues, or to be tempted with presumption and pride, the burning fire that made the people asgast at that time, & the thicknesse and darkenesse of the cloude, and the sight of the smoking mountaine, may come before our eyes and serue to holde vs in such awe, as all lositnesse may be beaten downe in vs, and we bee so wakened in good earnest, as we may come & yeeld our selues to our God to deale with vs as he list, and to leade vs whither he will, so as wee may follow him whithersoever wee be called by his mouth. Thus yee see whereto we must referre the things that are spoken here concerning the *smoking of the mount, the flaming of the fire, and the thicknesse of the cloude.*

Beides this, let vs marke further that Gods appearing in whirlewindes, and thicke cloudes after that sort, serueth to repressē mens foolishne curioſitie. True it is (as I haue saide already) that God speaketh to the intent to bee vnderſtoode, and therefore vseth no doubtful wordes, nor goeth about the bushe (as they say): but hath vttered his will so plainly, as wee cannot but be thoroughly instructed, vnlesse we ourselues bee to blame for that wee will not hearken to him. But yet for all this, we must not bee too curious and inquisitiue in seeking whatsoeuer seemeth good to our selues, as we see men commonly bee, who are inclined to such a desire of glorie, that their eares are cuer itching to heare and knowe this and that. But behold, here our Lord saith the contrarie: would ye taine knowe? Behold, here is a cloude to stoppe yee: seee what a darkenesse is here. So then let vs learne that if we wil be good scholers to Godward, wee must not giue our owne desires the head, to searche the things that ought to bee hidden from vs: but content our selues to knowe what GOD telleth vs, and tary vntill the day of full discouerie for y knowing of the rest which we cannot yet comprehend. To be short, let vs be ignorant in the things that God vouchsafeth not to shew vnto vs. For this ignorance of not coueting to knowe more than our Lord giueth vs leaue to knowe, excelleth all the wisdom of the world.

Nowe let vs come to that which Moses addeth. Hee saith, *that the lawe was written in two tables of stone, and deliuered vnto him.* Whereas hee speaketh of the two tables: wee must call to remembrance what hath bin treated of heretofore: namely that God could well haue written all his lawe in one stone: but it was his will to write it in two that the distinction might the better leade vs to the vnderstanding of the things

contained in the law. For wee see that our Lord doth as it were chaw the things to vs which are set downe there, to the intent wee should not alledge y he speaketh to high for vs. Because there are two principall poyntes of our lyfe: our Lord hath deuided his lawe into two tables, of purpose to make vs to know how wee should behaue our selues towardes him, and also how wee ought to liue with our neighbors. Is a man desirous to rule his life aright in all perfection? First hee must giue himselfe to the seruing of God, so as hee be sure what things God requirereth and alloweth: and secondly he must liue so vprightly and euently with his neighbors, as he may shewe by his doings that hee is the very childe of God. The first poynt then is, to know how God wil be honored at our handes: and the second is to yeelde our neighbors their dewes, and to keepe this indifferēce of nature, of doing nothing to another, which wee would not haue done to our selues. So then, in the one table God hath shewed how he himselfe will be serued, accordingly as I haue tolde you already y he did set himselfe alone there, to the intent y men should not inuent newe Gods: declaring therewithall that he will not be resembled by any images or puppets: but that forasmuch as he is a spirit, he wil haue vs to serue him spiritually, and not to deuise one thing or other on our own heades, but to yeelde him spirituall seruice: & moreover that he will haue his name sanctified, by our exercising of our selues in his worde, & specially by forbearing [our owne wits,] & by renouncing our owne imaginations & affectiōs, so as we rest from our owne doings, to suffer our selues to be governed of God. These are the things contained in the first table. As touching the second, we haue seene how he commanded vs there, to honor our father & our mother, and how hee forbade vs murder, whoredome, theft, euil speech, & all maner of wicked lusting or coacting. That is the cause why God diuided his Lawe into two tables.

Now then, wil we lead our lyfe aright? Let vs alwayes haue regard, first to honor our God, & afterward to liue vprightly and indifferently w our neighbors. For there are some y forbear to doe harme to their neighbors, but in y meane while they make no reckoning of God: but they thinke they shall go quite & cleare, so no man cōplayne of the in the world. And I pray you what matter is it though we steale not frō men, if we rob God of his honor? Is it not a heynouſer crime to rob God of his honor, than to rob a man, or to cur his purse, or to riſe his coſer? Yes. Then let vs not thinke we haue all done, whē men cannot inddeth vs nor cōplayne of vs. For y case standeth vpon yelding vnto God y which he demandeth, y which also is dewe vnto him. For we be bound to honor him all our lyfe long. Therefore it standeth vs so much the more in hand, to apply our minds to y keeping of y first table of the lawe, so as we lead not a philosophical lyfe lyke y heathē, onely to behaue our selues honestly among men: but specially y we haue Gods honor in estimatiō & make that the first poynt which wee begin at.

Lykewise there are some others which wil neede cary a countenance of deuotion towards God, and of great zeale to serue and honor him: and yet when they come to bee conuerfart among men, they pill, they poull, they quarrell, and they be ful of crueltie, enuy, and malice. But let vs marke that God hath not separated the two tables of his lawe. In deepe he hath put a differēce betwixt them: but he hath not deliuered to some men the first table, and to other some the second to keepe. Hee hath sayd, this is my lawe: and looke what I haue ioyned together, must not be put asunder. True it is that ye must be put in remembrance of the Loue that yee owe to your neighbors, that ye may goe through with it: But yet notwithstanding, when ye haue discharged your felues of that poynt, yee must frame your felues to the other also. Lykewise when yee shall haue shewed great deuotion in the worshipping and seruing of me: ye must not bee carelesse to liue iustly and vprightly with your neighbors. Also there are many that bee desirous to serue God: but after what sorte? Euen as the papistes doe: after their owne fancie. But our Lordes wil was to bridle vs in his giuing forth of the first table, to the end we should learne to serue him as he commaundeth vs, and not lyke well of any thing but that which he alloweth for good. Thus ye see whereto this saying is referred, *that God wrote the lawe in two tables.*

And his wil was to write it in two tables of stone, purposely to the intent it should continue: For it was not giuen for any litle time, neither is it transitorie. True it is that the ceremonies had an end, and in that respect the lawe is called temporall: namely because the order that had bin established among the people of olde time, to continue till the comming of our Lorde Iesus Christ, was then abolished, and things were made perfect, so as wee be no more vnder the shadowes & figures which serued for that time.

Neuerthelesse the substance and trueth of the lawe serued not for that one age onely, but is a thing that shall indure for cuer, and neuer faile. Wherfore let vs learne, that Gods setting forth of his wil at the going of his people out of Egypt, and his speaking to them vpon mount Sinay was after such a sorte, as he prouided and tooke order therewithal, that his doctrine should stand in force for euermore. And for that cause did he set downe his lawe in two tables of stone, and not write it in barkes of trees as the manner of wryting was in those dayes, or (as we might say now adayes) in paper or parchmen: but his will was to ingraue it in stone as an euerlasting monument, to confirme vs the better in the things that he had sayd. For he was not satisfied with the speaking of it for that onely day: but by ingrauing it in stone, his intent was that wee all our life long, should giue attentie eare to heare what he tolde vs. Yet notwithstanding, surely Gods ingrauing of his lawe in stone after that sorte, would serue to small purpose, vnlesse it were also ingrauen in our hearts. What is to be done then? Let vs assure our felues that the doctrine which God setteth downe vnto vs, is be-

hoofefull and necessarie for vs, and yet it should stand vs in no stead, vnlesse hee added a second grace, which is, the thing which he hath vttered be forthwith printed in our heartes and bowels. Then lyke as God wrote his lawe at that time in two tables of stone with his finger, that is to say with his power: so now he must be faine to write it with his holy spirit in our heartes, which are stony and hard as the prophet sheweth, where he prayeth God to giue vs heartes of fleshe, that may be soft, lythe, and plyable to receiue what-soeuer he shall say. Nowe then seeing that God hath shewed vs visibly, that it belongeth to him to write his Lawe, that it may be well knowne: let vs beseech him to vouchsafe to write it in vs now adayes by the power of his holy spirit, to the end wee may holde it fast, as the diuell may neuer wpe it out of our remembrances, doe what he can.

And herewithall Moses concludeth, that the Lawe was deliuered vnto him to bee the preferuer and keeper therof, and to bee the minister and dealer forth of it to the people, so as etteric man might acknowledge him for a Prophet. For otherwise he could not haue executed his office, nor haue builded Gods Church, except me had known that that charge had bin committed vnto him. Likewise now adayes, if we were not persuaded that it is Gods will, that his Gospell should be preached by the mouthes of men, and that there should be Shepheardes in his Church to beare abroad his worde: who would vouchsafe to come together? Neither I, nor any other creature is of abilitie to traine men to come to receiue the things that are to be vttered by my mouth. When I speake here in the name of God, and men giue eare to the doctrine, to submit themselves to it and to doe him homage: it is more than all the lawes and proclamations of kings and Emperors can doe. Is the mortal man the doer thereof? No. But when we once knowe it to be Gods will, that this order should be in his Church, and that it should be kept vniuersally: namely that there should be shepheardes to beare abroad his worde and to expounde the same, which should be as messengers to bring tidings of the forgueneffe of sinnes in the name of our Lord Iesus Christ, and to rebuke, reprove, comfort, and exhort: when we (I say) doe vnderstand it to be Gods will, that there should be such government in his Church: then are wee ashamed to withstand him, which created and fashioned vs. So then, ye see now why Moses sayd in this text, that God deliuered him his lawe for himselfe. Trueth it is that God gaue it for all the people in generall, as I sayd afore. Why then is Moses now the possessor of it? It should seeme that God meant to bereaue all his people thereof, and that none should be priuiledged but Moses, so as the lawe should be restrained vnto him, and the residue be as it were shut out from it. But it is not so. For although the Lawe was giuen for all the people: yet was Moses made the protector of it. And looke what God hath spoken of him: we must extend it yet further, accordingly as we heare that the prophets

2. Cor. 3. 11.  
Gal. 3. 19.  
He 7. 18. 19.  
and 9. 8. 10.  
Ephc. 2. 15.  
Col. 2. 14. 17

Mat. 5. 18.

3. Cor. 3. 3.

Ezec. 11. 19.

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Deut. 31.  
Ier. 1. 5. 7. &  
2. 2.  
1. Cor. 4. 1.  
1. Tim. 3. 1. 5.

phets were put in the same commission, to be as it were disposers or dealers fourth of the treasure of saluation, and of Gods couenant, so as their office was to shewe Gods will from time to time, and to bring vs worde of it in his name. And the generall rule which Saint Paul giueth vs, is that men must esteem vs as Gods ministers & as dealers forth of the secretes which he sendeth to the world. Now whereas Saint Paul sayth wee be dealers forth of Gods secretes: he sheweth vs thereby, that it is not enough for vs to haue the holy scripture, and to reade it euery man at home in his house: but it is required that it should be preached vnto vs, that wee should haue this order of being taught by the mouthes of men, and that there should be shepherdes to serue Gods turne, to the ende y by giuing care vnto them, wee might profite more and more in the doctrine of saluation. And for the same cause doth Saint Paule say in another place, that the Church is the pillar of truth, and as it were the ground and standard of the truth. The Papistes alledge this text full dolitfully, to clayme priu ledge to themselves to deuse newe articles of fayth, and to Iode men with lawes at their owne pleasure. But Saint Paul meant the cleane contrarie: For hee saith that the Church is the pillar or ground of Gods truth, because that seeing God hath vttered his truth to men by his Lawe, and by the Prophetes and Apostles: his will is that the same ministerie should indure continually, namely that there should bee men ordeined and appointed to the office of expounding his worde, and of building vp his Church. Then let vs vnderstand, that after that maner the Church is the meane of vpholding Gods truth sounde and vnappayred. For when God sayeth vpe men indued with his spirite, to confirme vs in the faith, and to enlighten vs, and to shewe vs the right way: by that meane Gods truth continueth in the worlde, so as it is not quenched nor vtterly done away. Let vs mark then

that Moseses meaning here, is not to take him selfe the onely possessor or owner of Gods lawe, and to shake off the people and to shutt them out of the gate: but to vtter his minde plainly to this effect: my friendes, in dede the Lawe is common to vs all, all of vs are Gods children, I chalenge no more to my selfe in that behalfe than to you: but yet will I discharge my selfe of the commission that God hath giuen mee, which is that I should serue you for a faithfull expounder of the Lawe, and bee as a keeper thereof, that yee might not thruit it vnder foote, nor forget it for euer, but alwayes hee put in minde of it by mee. Sith it is so: let all ministers of Gods worde looke that they bee readie prepared to serue the ignorant: and let all men consider howe it is not for vs onely to reade the holy scripture, but wee must also be diligent to profite therein, and humbly come to y hearing of those who he hath appointed to be his ministers, to giue vs the exposition & vnderstanding thereof. Thus ye see whereero this text is to be referred.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faules, praying him to make vs feele them better, and to drawe vs dayly to such repentance, as our whole desire may be to serue him and to please him, without seeking any whit of our own will. And that forasmuch as we be so greatly giuent to worldly things, it may please him to drawe vs from them, and therewithall to graunt that wee may submit our life to his will, and frame it to his righteousnesse, and that for the bringing thereof to passe, his worde may so ouerrule vs, as wee may be governed by it, and all our whole life be framed thereafter, vntill that being quite rid of all our fleshy affections, wee be clothed againe with his heauenly glory, at such time as wee shall haue no more neede, neither of writing nor of preaching. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth. &c.

## On Wednesday the xvij. of Iuly. 1555.

*The xliij Sermon which is the fourteenth vpon the fifth Chapter.*

23 And when yee heard the voice from the middest of darkenesse: because the Hill burned, yee came to mee, all the heades of your tribes, and your Elders.

24 Then saide you, Behold, the Lord our God hath shewed vs his glorie and his grearnesse, and wee haue hearde his voice from the middest of the fire: This day haue wee seene that GOD hath spoken with man, and man is still aliue.

25 Now then: why die wee? for if wee heare the voice of our Lord God againe, this great fire will deuour vs, and we shall die.

26 For what man is hee that may heare the voice of the liuing God speaking from the middest of the fire as we doe, and yet liue?

27 Goe thou and heare whatsoeuer the Lord our God shall say, and then tell

thou vs what the Lord our G O D saith to thee: and wee will heare it and doe it.



EEbee of opinion, that where as God cauſeth his worde to be preached vnto vs by ſome meanes of men, if he ſpake to vs in his owne maiestie, or ſent ſome Angell to appeare vnto vs, wee

would bee the better touched, and all the world would bee conuerted by and by, and every man obey without gaineſaying or rebelling: but wee knowe not what is for our owne benefite and behoofe. For if wee looke vpon our owne frailtie: it is not poſſible that God ſhould make vs feele his power, but it ſhould be to our vtter vndoing and deſtruction. Now therefore when men are deſirous that God ſhould come downe from heauen, or manifeſt himſelfe by ſome viſible token: they know not what they wee, nor how frailte their ſtate is. For did they well conſider it, they would bee agast at Gods infinite glorie, knowing well that they were not able to abide it. Beſides this, let vs aſſure our ſelues that God tendereth our welfare and ſaluation, in ſhewing vs his will by the mouth of men, when hee ordeyneth and appoynteth them to be miniſters of his worde, to bring vs ſuch meſſage as hee knoweth to bee for our benefite. Neuertheleſſe, it was his pleaſure to aouwe it by open prooffe to mens faces, that it is not good for them to heare his voyce thunder from heauen. And that is the cauſe why hee thought good to giue forth his lawe, not ſimply by Moſes, but by comming downe in his owne perſon, as I haue declared already, and as I tolde you yeſterday that the lightnings and whirlewindes, and the flaming of the fire, and all that is written in the nineteenth and twentieth chapters of Exodus, was done euery whit of it to the end that the people of Iſraell ſhould learne to yeelde reuerence to Gods word. And this leſſon belongeth to vs alſo. For Gods intēt was that the remembrance of thoſe things ſhould indure for euer, and that they ſhould be put in vre continually. So then, we ſee here that God hath vttered his glorious maiestie once for all, to teach vs to receiue his worde with all reuerence and lowlyneſſe.

But yet furthermore hee intended likewiſe ſome thing that the people ſhould bee driuen of themſelues to ſay. *It is not good that God ſhould ſpeake to vs againe. Only let vs haue a man to bring vs the doctrine which is ſhall pleaſe him to ſend vs.* And this rule ſerueth to condemne vs, if wee followe not this people which ſtepped forth to ſay ſo. And if any man alledge, that the things which were ſpoken at that time cannot binde vs: The anſwere is eaſie, namely that if God ſhould doe the lyke at this day, that is to wit, if hee ſhould ſpeake ſome things with his owne mouth, which we heare at the mouthes of men: it were impoſſible for vs to abide his glory, wee ſhould bee vtterly vndone. And therefore let vs learne that this is rehearſed vnto vs, to the ende that in the perſon of the people of Iſraell, we might vnderſtand that God applyeth himſelfe to our ſtenderneſſe

and infirmitie, and that in voutſafing to ſend vs his worde, to be preached vnto vs by men lyke our ſelues, whome hee maketh his meſſengers: hee hath reſpect to our benefite and commoditie: and therefore it proceedeth of a fooliſh and inordinate luſt in vs, to deſire that hee ſhould appeare to vs from heauen, or that hee ſhould worke any viſible miracle: for wee cannot comprehend his glory and maiestie.

Furthermore although the proper nature of the lawe bee to fray folke: yet notwithstanding, the ſame may alſo be verified of the Goſpell. For wee muſt take it for a generall rule, that as ſoone as wee perceiue Gods preſence, we muſt needes bee aſhamed. Wee ſee how the very Angels doe hide their eyes, becauſe Gods glory is too great for them, and they be driuen to confeſſe that they bee too feeble, as creatures. And what will become of vs then? For wee be inferior to the Angels, and beſides that, wee holde not ſtill the vncorruptneſſe of our nature. Wee be not as wee were created: that is to ſay, we be not earthly men as our father Adam was, but wee be vtterly corrupted, ſo as there is nothing but ſinne in vs: and therefore God is faine to be as an enemie to vs, and wee bee faine to ſhunne his throne, as offenders ſhunne the ſeate of the Iudge to the vttermoſt of their power. To bee ſhort, we be but wretched wormes and caryons. Nowe then, looke how ſoone God commeth neere vs, wee muſt needes be diſmaied, yea and vtterly ſtryken downe. And therefore (as I haue touched already) it is to our benefite that God ſheweth himſelfe after that faſhion: that is to wit, by the meanes of men, ſo as hee appoynteth men to ſhewe vs his will as well as if hee ſpake himſelfe, and hee will haue vs to receiue his word with as great reuerence, as if we heard him thundering from heauen. But yet it will bee good for vs to vnderſtand more at large, the thing that I haue touched in one worde: namely that the Lawe frayeth vs far more in compariſon than the Goſpel, as is declared alſo more at length elſewhere. And why is that? Becauſe that in the Lawe God requireth that which is due to him at mens handes. But now let vs ſee if wee be able to diſcharge our ſelues of it. No: but contrariwiſe wee bee lyke wretched detters, which haue not one dodkin nor dodkins woorth.

Now then wee be vtterly vndone, For whatſoeuer come of it, God diſchargeth vs not, but ſheweth vs that wee deſerue to bee curſed and damned at his hand. And for the ſame cauſe, after he hath ſhewed how the lyfe of man ought to be ruled: he addeth this curſe thundering downe vpon them: That they be all accuſed which performe not all the things that are contained there. As if hee ſhould ſay: All men muſt bee faine to yeelde themſelues guiltie in this behalfe, and from the greateſt to the leaſt they muſt all knowe that they be in my danger, and that I may ſinke the downe to the bottom of hel.

I doe

Exod. 19. 18.  
19, & 20. 18

Eſa. 6. 2.

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Deut. 37. 16.

I doe already pronounce this sentence, & there is no man able to reply against it. Behold then ye are all lost and condemned: This is the language of the Lawe, and the speech that God vseth there: and now must not all men needs quake at it? Yes. So then it is not sayd for nought that the lawe frayeth vs, and that we must needs bee forlorne, so long as God listeth to demand his due at our hands with rigor. But the case

Eze. 11. 19.  
1. Cor. 3. 3.

standeth not so with the Gospell. For there God beareth with vs, and not onely forgueth vs our sinnes, but also wryteth his lawe in our heartes. And moreover although wee seue him but by halues: yet doth hee pardon vs our defaultes, and as it were winke at them. And lyke as a father will not presse his childe too straitly: so doth God vse a fatherly gentleness towardes vs in the Gospell, to the intent wee should not bee afraid to come vnto him. In respect whereof the Apostle in the Epistle to the Hebrewes, sayth that wee bee not come to this smoking mountaine, wee be not come to mount Sinay to bee astonishd at the sight of burning fyre, and at the sight of the lighnings and of all the other things that were done there to abash the people: but that wee heare a gracious and pleasaunt melody, wherein wee be accompanied with the Angels of heauen, with the soules of the holy patriarkes and other fathers that liued vnder the hope of lyfe, notwithstanding that they had as then but darke shadowes of it, and so GOD coupleth vs with those that waited in olde time for the coming of our Lord Iesus Christ. Seing it is so: we must not recoyle backe, but goe still on forward with a chearefull courage to heare our God, because he speaketh to vs so kindly, and with so fatherly speech, as doth not scarre away his children, but rather (as ye would say) allure them. This difference then is to be marked well, that it may make the Gospell amiable to vs in comparison of the Lawe.

But yet for all this we must come backe againe to the generall principle: which is, that it is much better for vs that Gods word should be preached vnto vs by the mouthes of men, than y God himself shold thunder it down from heauen. And why? For let vs but here the naturall thunder, and by and by we be astonishd, and yet is nothing expressed there. God doth but (as yee would say) braye with a confused noyse. What would come of it then if hee should speake to vs, & shew vs his glory? We feele such a weakenesse in all our senses that we cannot so much as looke vpon the sunne which is a corruptible creature: and how then can we beholde gods maiestie, if it shew it selfe to vs playnly and in full perfection? And therefore it is sayd that no man living can see God, and not dye and bee vtterly consumed. Truth it is that God shewed himselfe to Moses, and that, not as he did to the prophets, not in dreame nor in vision: but with a speciall priuledge, and (as it is sayd in Exodus) face to face as a man speaketh to his friend, and with so great familiaritie, that he was after a sort exempted from the companie of men, that hee might become the more familiar with God.

Exo. 33. 11.

But yet for all that, the truth is so that GOD shewed himself vnto him but in portion & measure. For had he shewed himselfe in his infinite being: what grace of the holy ghost fouer Moses had receiued, hee must needs haue bin vtterly ouerwhelmed. In deece once in his lyfe God shewed him his glory more fully than euer he did: but yet for all that, he sawe but as it were the backe parte of him. In the which similitude is expressed vnto vs, that when wee seee but the backe of a man, wee seee not the chiefe part of him, (for the chiefe sight of a man is in his face:) so although Moses had speciall familiaritie with God, in somuch that in y soueraigne sight which was shewed him in the mountaine, he was separated from the state of this mortall and transitory lyfe, and was as an Angell of paradise: yet notwithstanding he sawe God but in part, as if wee should see a man but on the back. Therefore let vs be contented when God vseth the lyke order with vs: (that is to wit, that his worde be preached vnto vs by men:) and let vs receiue it as if wee sawe his maiestic face to face. And why? For it is good for vs that shepherdes are ordained to bee ministers of his worde, because we should be vtterly confounded by the glory of God, if it were manifested to vs to the full.

And to the ende that no man should haue cause to complayne, as though Gods doctrine were not sufficiently ratified, but y it were to be doubted whether a man might holde him to it or no: therefore did hee shewe himselfe in the setting forth of his lawe. And wee haue record of it heere, in that the people say, *It is the Lord. This day hath hee made vs to see his glorie, and his greatnesse: and wee haue seene that it is euen hee that hath spoken vnto vs:* hee hath not put any other person in his place, but we haue heard his voyce with our owne eares. This was done but once for all. Howbeit let vs take the things that are reported here, to bee as a record that Moses spake not on his owne head, nor deuised the doctrine of his owne brayne, which wee receiue of him: but that hee was a faithfull steward to Godwarde, who aduoweth him self to bee, and not onely ratified his doctrine with miracles, but also declared in his owne person, howe it was hee himselfe that was the author of the doctrine that Moses taught. And forasmuch as it was good reason that the Gospell should bee authorized as well as the Lawe: wee haue had recorde likewise from heauen, that the same is not a doctrine of man, but that it proceedeth of God. And this is the thing which Saint Peter toucheth in his second Epistle, saying that hee & his fellows had heard the voyce from heauē, whereby the father proclaymed his sonne the chiefe maister and teacher of all his Church, saying, this is my welbeloued sonne, heare yee him.

1. Pet. 1. 17.

Seing then that this voyce hath thundered from heauen: God hath shewed that wee must not take the Gospell as a doctrine bred here belowe, but we must alwayes haue the sayd maiestie before our eyes. Lykewise nowe adayes if we will bee Gods true disciples, wee must

at our resorting to sermons, remember what Moses rehearteth, namely that the lawe was giuen forth in such sort, as God was the speaker thereof. Again in the second place we must adde the testimonie that I am about to alledge, so as the foresayd saying of God may cuer ring in our eares, whereby he proclaymeth our Lord Iesus Christ to be the onely partie whom he will haue men to heare. Loc here the perfect scale whereby Gods word hath full and perfect authoritie among vs as it deserueth, notwithstanding that it be brought vnto vs by mortall men.

Furthermore to the intent that men may not thinke that Iesus Christ is not to bee heard, but onely in his owne person: hee sayth, hee that heareth you, heareth me, and hee that refuseth or despiseth you, despiseth mee, and him that sent me. In deede the Pope and his champions lyke a sort of traitors to God, vsurpe that saying to mainteine their owne tyrannic: but it belongeth as much to them as to the diuell of hell. And why? for first they should bring vs the pure doctrine of our Lord Iesus Christ. For the sonne of God hath not resigned his office to men to be spoyled thereof, hee will not haue vs gouerned after the lyking of men; but hee himselfe will alwayes haue the preheminance and foueraigntie ouer vs that was giuen vnto him. Now then, whereas hee sayth that in hearkening to those whome hee sendeth, wee hearken to him: his meaning is, that if wee obey the doctrine of his Gospell, without despising of it when it is preached to vs by men: it is all one as if hee himselfe spake to vs, and wee must not in this case rest vpon the outward appearance. And that is it that Saint Paul meaneth in saying, that although wee be brittle vessels, yea and as broken vessels of no valewe nor worthinesse: yet the inestimable treasure that is committed vnto vs, is not y worse or of lesse estimation & valewe therefore. True it is y we cannot purchase the word of God such reuerence as we faine would. And why? For we haue not any thing in vs (I meane of our own) whereby it may be sayd y God shoulde bee exalted: but yet must wee approue our obedience in this behalfe, namely that wee deliuer Gods his worde with such boldenesse, courage, and power as if hee himselfe spake in vs. And herewithall let all losenefse be corrected in this case, and let euery man receiue the doctrine of the Gospell in simplicitie, and without disputing or scanning why we be bound to submit our selues to mortall men. For inasmuch as it were a despising of Gods sonne, yea and of the heavenly father himselfe who ordained him to bee the chiefe teacher, if wee should not heare those whome hee sendeth as his messengers: it standeth vs in hand to yeelde in y behalfe. So then let vs learne to bowe downe our neckes and to beare the yoke of Gods sonne

by receiuing y doctrine of y Gospell with all humilitie, though it bee preached vnto vs by men.

And as I sayd afore, let vs thinke well vpon the ratification that was giuen thereof, which ought to bee enough to make vs to vnderstand, that the lawe was brought from God himselfe,

and that the Gospell also was warranted and ratified from heauen, when God pronounced with his owne mouth that he would haue vs to hearken to his sonne. That is the effect of the thinges which wee haue to remember vpon this text. And therefore let vs followe the example of those which are spoken of here, and let vs not couet that God should come downe from heauen to feede our humors: but let it suffice y he voutsaeth to communicate his word vnto vs.

But it should seeme at the first sight, that heere were some contrarietie. For first the people say, *This day haue wee seene how God speaketh with men, and that they continue aliuie still:* and afterwarde they say againe: *wee dye if God speake to vs.* For by all lykelyhoode, if wee haue once found by experience y God speaketh to vs without destroying of vs: it ought to imbolen vs. And why? For seeing wee remaine aliuie still after wee haue heard the voyce of God once: why should wee not doe so still after twice or thrice, as well as after once? And here the people say, *Wee haue heard the voyce of God: but if hee speake to vs againe, wee dye for it.* wee bee vndone, wee bee forlorne. It seemeth that they trust not to Gods goodnesse, but rather that they be vnthankfull, in that they acknowledge not the benefite which God did for them in letting the continuie in their strength. But wee must marke how the people shew here, that they will not try God any further, and that it is enough for them to haue had that one experience, that the lawe was not a thing inuented by man, but that God was the author thereof. Therefore it must be taken as if they had sayd thus: *This day haue wee seene that God hath spokē to men, and they remaine still aliuie: that is enough for vs: we intend not to abuse Gods patience in this case: he hath spared vs to day, but wee must not looke y he should doe for euery: he hath giuen vs a try all for this once, & that was because of y lewdenesse & hardnesse of our heartes. For were we worthe to haue him appeare to vs in his glory? No: but he knew y we would neuer be fully tamed & subdued to his obediēce, except he had come in his visible glorie, & made vs so afraide as we had bin at our wits end. Therefore if he had not won vs so by force, he knew wel that we would haue bin aliuie as well he lasts. But seeing it hath pleased him to pardon the fault that we haue committed, & to beare with vs this time: we wil not fal to it againe: for y were ouermuch: it were a storming of his patience.* So then, this one recorde sufficeth vs, both for our owne liues and for the liues of our children, & so forth for euery to the worlds end, y they which come after vs may knowe y it is not for vs to draw God out of heauen any more, as though he ought to be but our mate. Thus see we how these two sayings agree very well.

Now hereupon we haue to note, y although Gods word be of force to bring vs to naught: yet he vseth such mercy towards vs, that whereas it should consume vs, it giueth vs life. And whē I say y Gods word can bring vs to naught: I meane not y word alonely as Moses describeth it here: but also that if our Lord list to make vs feeble the

Luke 10. 16.

2. Cor. 4. 7.

Luke 10. 16  
Mat. 17. 33.

Luke 9. 35.

power of his word, it would vtterly vndo vs, notwithstanding that it be vttered by men. Neuerthelesse wee see how our Lord quickeneth vs by his word, specially now adayes by the preaching of his Gospell. For that which is spoken in the fifth of Saint Iohn, is daily accomplished: namely that as many as heare the voyce of the Sonne of man, are restored to life. For naturally we be strangers to God, and banished from his kingdom, and so by that meanes wee bee as it were in our graues. But here our Lord Iesus Christ offereth vs the remission of our finnes, and God his father adopteth vs for his children: and so doeth he shewe vs the light of saluation, and we be quickened againe by meanes of the Gospell. And therefore wee haue good cause to glorifie our GOD in that he maketh his woorde to serue to deliuer vs from death, and to restore vs to life, notwithstanding that it bee of power to consume vs, at leastwise if he turned it not to the contrarie vse.

But by the way let vs marke well, that if our Lorde haue at one time giuen vs more than we deserue: wee must not therefore take leaue to tempt him, and to subdue him still to our lustes, as wee see the Papistes doe nowe adayes, who excuse themselves of their not comming to the Gospell, bicause they see no myracles wrought in our time. No surely. But whereto serue the myracles that our Lorde Iesus Christ wrought, and which he committed to his Apostles to doe likewise? Shoulde those serue to no purpose at this day? Ye see then y<sup>e</sup> God vttered an excellent power at the first comming vp of y<sup>e</sup> Gospell: heauen & earth were shaken at that time: there was no part of the world wherin God printed not some marke of his Maieestic, to the intent that y<sup>e</sup> Gospell should bee authorized. The Angels came downe at the birth of our Lorde Iesus Christ to beare witness of him: the Sunne was darkened at his death: the vaile of the temple was rent asunder to shew that the sanctuary was opened, and that there was more free access to God than euer there had bin: the sea was calmed: the diuels themselves did homage to y<sup>e</sup> glorie of God which was vttered at that time: and to be short, GOD shewed both from aboue and beneath, that the Gospell came from him, (as I haue tolde you already,) as well by the healing of diseases, as by all the other myracles y<sup>e</sup> were wrought. And this serued not for y<sup>e</sup> time onely, but the remembrance thereof continueth vnto this day, and it behoueth vs to receiue that record to seale vp our faith withall, to the end wee may not doubt, but that our Lord maketh his Gospell of as great force by them at this day, as he did at the same time that they were shewed. Yet notwithstanding wee see howe the fawchlesse doe still alledge, that if they sawe myracles, it would conuert them. But it is certaine that if they saw neuer so many myracles, yet would they continue in their stubbornnesse, & take occasion of greater rancor against God. What is to be donee then? Let vs learne to be contented, as I said afore. If God haue giuen vs more than he owed vs, let vs receiue it with thanksgiuing, & learne not to pro-

uoke him to wrath, nor to tempt his patience. That is the thing which we haue to remember in this text, where the people saith, Let not y<sup>e</sup> Lord speake to vs any more, for it is flesh vs that wee haue heard his voyce once: & he is dead, and that yet notwithstanding, he hath let vs see the still.

And to the end that the diunges which I haue declared heretofore may bee the certainer: let vs beare in minde how it is said here, *Was there euer man that heard the voyce of the liuing God, and continued still aliuie?* Here it is shewed vs that the people of Israel spake not in their name onely: but as it were for all mankind in common. They say not onely, who are wee, but what is all flesh? And in deede, (as I saide at the first,) it must needes bee that men are bestorded, when they cannot humble themselves. For they neede no more but to looke to their owne state and to say, what are wee? There is nothing neither in our bodies nor in our soules, but all maner of frailtie, (I mean not, as we may be considered in our nature as we were first created;) But now being fallen as wee bee, what are wee but as water that glydeth away, & as a smoke that vanisheth away? Nay, which worse is, we be enemies to god, and he must needes be against vs, bicause he findeth nothing in vs but sin and frowardnesse. And therefore when wee bee tickled with our sonde lusts, so as we would faine that God should work myracles, and that we might heare Angels from heauen: let vs reparaire to that which is tolde vs here, and say, *What is all flesh?* Let vs (say I) enter into consideration to see what wee bee: and our owne vniabilitie will teach vs sufficiently, to praise God for not making vs to feele his presence to consume vs and confounde vs: but to make vs feele it in such wise as it may drawe vs to him with amiable gentleness, by hearing me like our selues, and our owne brethren speaking as it were in his person.

And whereas the people of Israel say, *What people is it that euer heard the voyce of the liuing God, and continued still aliuie, as wee haue done:* it is to shewe that this deede of his should not bee drawn into a common example, [so as others shoulde looke to haue him doe the like.] And therefore let vs not say, why doeth not GOD speake to vs now adayes after a visible maner, as he did vpon Mount Sinai? It pleased him so to doe: but it is not for vs to lode him with any law, or to binde him to doe still as he hath done once heretofore. Therefore (as I said erst) let vs not abuse Gods grace, neither let vs fall to disputing with him, to say, seeing that God did so at other times, why should hee not doe y<sup>e</sup> like now adayes? For when men auance themselues after that fashion, it is a duellish presumption. Wherefore let vs yeelde God to much honour, as to giue him leaue to manifest himselfe to vs as he himselfe listeth, and as he knoweth to be expedient, and let vs not binde him to any needefull, vnder colour that he hath vouchsafed to shewe some speciall fauour at some time before. Let not vs thus scape vpon him to doe the like againe, but let vs be contented with his single wil, for it becometh vs to be subiect thereto.

Rom. 3. 7;  
Eph. 2. 3.

In the ende it is sayde, *God thow to God, and heare what hee will say to thee, and bring vs woorde thereof, and wee will heare it and doe it.* Heare we see first, that the people desireth Moses to bee their Spokesman, and to bring them woorde what he receyueath at Gods hand. Nowe this is written for vs, that all men shoulde submit themselves to the order that GOD hath set in his Church. For (as I haue sayde afore) his will is to speake to vs by the mouthe of men. That is the cause why hee woulde there shoulde bee Ministers. It was not deuised by men: but our Lorde Iesus Christ hath tolde vs that hee will haue that kinde of gouernment in his Church. Nowe then, that there shoulde bee shepherdes in the Church, to preach godly doctrine, which it behoueth vs to receiue for our owne saluation: it is an inuioiable ordinance, and such a one as proceedeth from GOD. Sith it is so: let no man strue against it, but let vs beare it patiently, and when GOD raiseth vp men to serue him, in bringing vs the message of saluation: let vs not grudge that euerie of vs hath not the same preheminance: for it is his will that his bodye (that is to saye his Church) shoulde bee gouerned after that fashion. Ye see then that the thing which wee haue to gather vpon this text, is, that seeing God hath ordayned Ministers of his woorde, we must hearken to them quietly, and not beare any spyte or malice in our heartes, though all of vs be not teachers, nor put in that office by GOD: for wee must yeelde our selues to his will as I haue told you before. Let that serue for one point.

But by the waye, let vs marke also with what condition wee must haue shepherdes. For this text teacheth vs to discern beetweene y deceyuers y abuse Gods name falsly, by taking vpon them y title of prelates without cause or reason: & the true Prophets, the good seruants of God, & the Ministers of the Gospell. The Pope & all his rable will surely say that men ought to hearken vnto them, and to receiue their doctrine without gainfaying. And why so? Bicause it is Gods will y there shoulde be prelaters in the Church, and that men shoulde heare them and obey them. All this is true. But yet for al that, hath he set vp the title of Prelacie without discretion? No, but he hath also declared therewithall, that he himselfe will continue chiefe still, so as we must obey him, and not be in bondage vnto men. Seeing it is so, we must consider what maner of Prelates & teachers God sendeth vs. And that is, (according to the contentes of this text) y they must hearken what God sayes vnto them, & afterward report the same faithfully to the people. Therefore they that are desirous to be heard in Gods name, and will haue their doctrine receiued reuerently: must first hearken vnto God, so as they take not vpon them to adde any thing to his woorde, but yeeld themselves teachable vnto him. And whē they haue learned at his hand: let them deale forth the things to others, which they haue receiued. For no man shall euer bee a good Minister of Gods word, ynlesse he bee a scholes first,

so as he take not vpon him as a Maister ouer other men, to tell them what he listeth. And a mā must not be ouerwise in this case: for God referreth to himselfe the office of appointing what things he will haue vs to know. It is not said here simply, Hearken what the Lord will say to thee, and then come and bring vs word: but it is said, Hearken vnto all y the Lord shall say vnto thee, so as there beene not one point nor one article omitted. By meanes whereof Moses is restrained of all libertie here, and not permitted to report any thing, but that which God comandeth him, as we haue scene alreadie in other places. And what are nowe these rascals, that dare auance themselves aboute Moses? We shall see in the end of this booke, that there was neuer any Prophet raised vp with such grace. And in deed, although we see there was a wonderfull spirit in Esay, & in all the rest of the Prophets: yet is Moses preferred before them all. Whereas it is said, be mindfull of the Lawe that was given you in Horeb: Malachie which spake last of all the Prophetes, doth notwithstanding referre all to Moses, as if he had bin the first teacher, & as though the law were the fountaine from whence we ought to draw all things. Now seeing that Moses being so greatly preferred, & hauing so excellent preheminance given him of God, might not for all y, take vpon him to speake aught of his own head, but was bound to deale forth the things faithfully to the people, as he had heard them of Gods: is not too diuulish a pride now adayes, that lewd lozels should aduance themselves so farre as to say, y it is in their power to lay lawes vpon mens consciences, and to binde them vnder paine of deadly sinne? Is it not too barbarous a tyrannie? Therefore to the end we fall not into the two extreme vices: let vs hold the meane way that is shewed vs heere: which is, that sith it is Gods will to haue his Church gouerned by the outward preaching of his word: euerie of vs must submit himselfe thereto, and be diligent in hearing of Sermons, and hold this as a holy & reuerent order: to wit, y we should be taught by the mouth of men. And yet in the meane while, men must not haue authoritie to rob vs what they list, but they must be faithfull dealers forth of Gods word, so as we may euer be able to protest, that our faith is grounded vpon Gods will, and that we depend not vpon the wisdom of men, but that our Lord holdeth vs so in obedience towards him, as we may say y wee heare him from heauen, though he vse the meane and trauell of men in the doing thereof.

Now let vs kneele down in y presence of our good God, with acknowledgement of our faults, praying him to make vs so to feele them, as we maye learne to mislike more and more of our selues for them. And for as much as the verie remedie to rid vs from al our diseases and corruptions, is to heare his holy woorde: it maye please him so to open our eares, as we maye receyue it with all reuerence and humilitie, and so print it in our heartes, as we may make it auayle to the vse for which hee ordeyned it, namely to quicken vs and to drawe vs to saluation,

Matt. 28. 19.  
Luce. 11. 16.

Deut. 4. 35

Deut. 34. 10

Mal. 4. 4

1. Cor. 4. 35



tion, that wee may desire it with all our heartes, and apply our inducours thereunto more and

more. And therefore let vs all saye, Almightye God heauenly father, &c.

## On Thursday the xviiiij. of Iuly. 1555.

*The xliiij. Sermon which is the fifteenth and last vpon the fifth Chapter.*

28 At the same time the Lord heard the voyce of your words when you spake to mee: wherevpon the Lord said to mee, I haue heard the voyce of this peoples words which they haue spoken vnto thee: all that they haue said is good.

29 I would they had such heart to feare mee, and to keepe my commaundements alwayes, that it might goe well with them and with their children for euer.

30 Go say vnto them, Returne ye into your tentes.

31 But as for thee, tarie thou here with mee, and I will tell thee all the commaundements, Ordinaunces and Lawes which thou shalt teache them, that they may do them in the land which I giue them to possesse.

32 Therefore see that ye doe as the Lord your God hath commanded you. Ye shall not bow aside to the right hand nor to the left:

33 But walke in all the wayes which the Lorde your God hath commaunded you, that ye may liue, and that it may bee well with you, and that your dayes may bee lengthened in the land which you shall possesse.



According to that which was declared yesterday, God in this text sheweth that he graunteth the peoples request, and giueth them the choise of that which shoulde bee best for them. And

herely wee see, that he meant to make the people to feele his goodnes, of purpose to win them the better. True it is that he might iustly subdue vs to him by authoritie, and he could doe it: but hee had much leuer to deale with vs by fatherly gentleness. That then is the cause why he shewed himself agreeable to the people. Therefore let vs marke well, that God hath such regard of our welddoing and welfare, as if the choise were in our owne hands, we could not wish better thā he doeth. It seemeth not so at all times: but yet is it so in deede. Furthermore he addeth y<sup>e</sup> he graunted not the peoples desire in any other respect, than for that he himselfe liked of it. For now and then God graunteth men their requestes, howbeit, it is for their importunate sake, and the thing turneth to their condemnation. As for example, when the people were desirous to eate flesh, it is true that they had their fill of it: but they paid right deare for their shot, for they spited God by their willfull desiring of the thing that was withheld from them. Neuertheless it is true that God did fully satisfie the murmurers, so as they had wherewith to fill their bellies: but it had bin much better for them to haue starued for hunger. But it is not so in this request whereof Moses speaketh here: for GOD sayeth expressly, *That they meant rightly.* As if he should saye, keepe that course still, and yee shall see howe I will pleasure you. Yee haue desired that

yeemight haue a man to speake to you in my name, and I am contented with it. Nowe then it ought to perswade you the more, to receiue the doctrine that shall bee preached vnto you from mee, on my behalfe, for as much as I haue done it at your desire and choysle. But yet yee must not thinke that I meant to please you without reason or cause why. For I assure you, all things shall goe well with you, if yee keepe on this course of profiting in my woorde, so as whensoever Moses shall come vnto you of my sending, you giue reuerent care to the things that hee shall tell you for your welfare. And so let vs marke well, that when Gods woorde is preached vnto vs by men, they doe it not vpon their owne head, but because GOD hath giuen vs here the doctrine thar is for our benefite. And this ought to fertle vs the better, that wee bee not moued with any fond affection, to chaunge as our manner is, to delight alwayes too much in Nouelties. Let vs vnderstande that the thing whereunto wee must holde our selues, is that wee must giue care to the preaching of Gods woorde, all the time of our lyfe. And why? For it is not onely his will that wee should doe so: but also he sheweth vs that it is for our behoofe.

Besides this, GOD wakeneth the people here, to the ende they should thinke better vpon the keeping of the commaundements of his Lawe, than they had doone. For the people had saide, we wil doe it. And sayth God on his side, who will giue them the heart to doe it, and who will giue them such disposition of minde? And by these wordes he doth vs to wit, that it was an easie matter for them to promise,

as men commonly make great protestations with full mouth, but when it cometh to the performance they shewe well that their promising was at alaculture. God therefore to make the people perceiue how hard a matter it is to keepe the lawe, sayeth here, I would fayne it were so. For the Hebrew word which he vseth where he sayth, who wil giue the heart, importeth as much as when we say, be it so: I would fayne it were so. True it is that here God speaketh after the maner of men: for he needeth no more but with things done, all things are in his hand. And therefore it might be replied, Lord it belongeth to thee, and askest thou who shall giue them the heart? To whom belongeth that to doe? Man of himselfe will neuer incline to good, but he must be driuen to it by some other meanes, and that can no creature doe, but it is thy spirit that must doe it. Now then seeke not thou who shall giue them the heart, but let the power of thy spirit vter it selfe, and then shall they doe it. Likewise

Deut. 30. 6. we shall see howe God will say, I will giue you a heart to feare mee. If it were in vs, why shoulde he say so? But he saith that it belongeth to him to doe it, like as he addeth by the Prophet, I will giue them a heart to obey mee. As much shall we see hereafter, where he saith, I will cause them to keepe my commandments. God then chalengeth to himselfe the instructing of men, and the governing of them by his holy Ghost, to the intent they should be subiect vnto him, & submit themselues to his righteousnesse. And why then doth he pretend to wish it in this text? It is because he speaketh after the maner of men, as he doeth in many other places. And (as I said afore) it is to the ende that when there is any mention made of walking in obedience to Godward, we should vnderstand that it cannot be done without hardnesse, and that our wits should be wakened to apply our selues earnestly to that studie. Therefore whereas men promise vnauidedly, that they will worke wonders in obeying God and in keeping his Lawe: let vs vnderstand that we must examine our owne abilitie, and then we shall finde that there is nothing but all maner of weaknesse in vs. So farre off are we from being able to performe all that is commaunded vs: that wee knowe not at which ende to begin. Nay, we haue not the skill to conceiue one good thought, vntil God haue reformed vs, drawn vs to him, giuen vs the minde, and therunto added abilitie to put our desires in execution. Thus ye see what is ment by this saying, And who shall giue the heart? or I would it were so.

Ye. 32. 39. &  
Ezec. 11. 19.  
and 36. 27.

Phil. 2. 13.

Hereby wee be warned to take heede, that we presume not vpon our owne strength, to bee too bolde. For when we beare our selues in hand that wee can doe all things, it is the cause of our ruin. And God doeth iustly laugh such ouerweening to scorn. But let vs learne to feele that we can do nothing: and that although we be bound to fulfill all that euer God commaundeth vs: yet it followeth not therefore that wee be able to doe it, but rather that we be vterly vnable. Neither is it so small and common a matter to loue God with all our heart, with all our minde, and

with all our power, as if wee needed no more but to say, yea, I will goe about it out of hand: but it is a thing that passeth all that is in man. When we once know that the law containeth too high a righteousnesse for vs to attaine vnto, and that wee on our part are so weak as is pitie to see: then will we learne to sigh before God, and consider well that wee be bound to doe whatsoever he appointeth, but yet wee will craue power at his hande, that it may please him to helpe vs with his holy spirit, and not onely supplie our frailtie, but also be the beginner and performer of all things in vs, so as he make vs willing, and confirme vs in that willingnesse, and with that constancie match also power to accomplish our desires.

And by the way God sheweth here, that his sending of his worde vnto vs, is to the intent to be ioyned vnto vs, and that wee also should be vnited vnto him: so as he requireth nothing but obedience, that we might be his children, and he shewe himselfe to be our father. And so Gods intent in causing his word to be preached vnto vs, is to gather vs as it were vnder his wings, that wee may be defended and saued, yea verily so wee come vnto him quietly, and suffer our selues to be ruled by his word, and be subiect therunto. But it is true (as I said afore) that it is not in our owne power to doe this, but God must giue vs that grace, and he giueth it not to all me. Neuertheless it is not for vs to be inquisitiue of Gods secreete purpose in that behalfe, why he reformeth the one sort by his holy spirit, and leaue the other sort goe on still in their corruption, without bringing of them backe. Wee must not enter into that maze: but it must suffice vs that God listeth to make men vnexcusable, in saying, I would fayne it were so. As if he should say, that after we haue once bene taught by his word, wee haue no more excuse: God is not to blame if wee be not saued. Why so? For we shall perceiue that to walke as he hath commaunded vs, is the way to attaine to all goodnesse. And therefore let vs lay the blame of all our miseries [vpon our selues:] and if God afflict vs and punish vs with aduersitie, let vs vnderstand that we haue no cause to grudge or complaine of him, for wee be faultie, because wee haue not followed his lawe. That is the thing in effect, which we haue to marke vpon this text. Yet notwithstanding, it is true that wee must haue recourse to his aide, knowing that wee of our selues are too weak to performe his lawe, in so much that we be neuer able to come at it, no nor any thing neere it. But yet if we liue not as becometh vs, we must alwayes yeelde our selues guiltie, knowing that the fault remaineth in our selues, so as if God doe beate vs with his rod, we can not say it is vnderfered on our part. For why? Seeing we haue Gods word, wee haue matter of record that he is desirous to bee at one with vs, and to doe the dutie of a father, and to maintaine vs in all prosperitie, if wee burie not his grace, ne withhold the thing that is due on our part. Yee see then that men are iustly conuicted and condemned for refusing Gods grace, and for shutting

ting the doore against him, in that they profited not in his worde when they were taught it. And so it is a very profitable warning for vs, when we see in this texte howe God wisheth that we shoulde doe the things that hee commaundeth vs, to the intent it might go well with vs. Whereby wee see that if wee receive the doctrine with humilitie, and desire to obey it, the ende thereof cannot bee but happie, so as wee shall bee sure of our saluation. Howbeit wee must alwayes come backe to this point, that wee pray to God to giue vs heartes: (for it belongeth to him to doe that): and yet if wee doe amisse, wee must learn to condemne our selues, that he may acquire vs.

On the other side let vs reioyce inasmuch as we see howe hee procureth our saluation, and intendeth the furtherance thereof, as oft as his worde is preached vnto vs. And let vs remember howe it is saide in Salomons proverbs, That it is the delight and pleasure of Gods wisdom to dwell among men. See heere howe God auoweth, that his sending of his worde vnto vs, is to teach vs the full perfection of wisdom, as if hee shoulde sende his owne wisdom from heauen. Yea, and to what ende? Wisdom is brought in their saying thus. All my delight is to dwell among men. And that is as much as if God shoulde open his heart and say, Beholde, my teaching of men by my worde, is of purpose to binde my selfe to them with a holy band. And if they on their side bee not stubborn, they shall perceiue that I wil alwayes be among them with out departing from them at any time. This ought to inflame vs greatly with a reuerence to Gods worde, so as we may seeke to profite in it, and neuer suffer our selues to bee turned from it, forasmuch as it bringeth inestimable benefite vnto vs, namely that our Lorde vniteth himselfe vnto vs thereby.

Nowe it followeth in Moseses texte, that God commaundeth the people to *goe euerie man to his tent, and Moses to arise there still*: and then he addeth, *I will shewe vnto thee all the commandements, statutes, and ordinances which thou must teach to all the people*. Heere God sheweth againe, that hee ceaseth not to continue his teaching of the people, though he vse the fore declared meanes, that is to wit, though hee make Moses as it were the vterer of his will, and the bearer of his message. This is to bee marked well: for it serueth to make vs knowe, that God intendeth to holde vs alwayes to himselfe, and will not haue our faith grounded vpon men, nor to depend vpon them: And that is a very requisite thing. Truly as for them that followe their owne good intentes, or say they holde the things that haue bene determined by the Church, or by the ancient fathers: they may many times be grossely deceiued. And if a man tell them they doe but as it were hang in the aire, and haue no certaintie in being so wedded vnto men: they bee willfull in their owne opinions, as we see the Papistes are, whome the duell hath so bewitched, that they content themselves with the resolutions made by men, and boldly despise the worde of God.

Inasmuch that if a man bring record from thence, to reprove their superstitions: they bee at a full point, for they bee so doted that they regarde not to haue God against them. Men then may well for a time haue this ouerlustinesse of running boldly whither soeuer their foolish imagination carrieth them, & they may harme themselves against God: but when it cometh to the vertie path, they be so dismayed as they wote not where to become. And therefore let vs note that wee shall neuer haue any sure and longlasting stay, ynlittle our faith be grounded vpon Gods worde, and that wee bee able to say, that looke whatsoeuer wee haue wee holde it of him, and that it is the vertie truth, so as wee wander not in our owne imagination, nor take the doctrine of men for our stay. And whereas we heare God say in this text, *I will tell thee the things which thou must teach*: Let vs marke that wee likewise must rest wholly vpon him and vpon his infalible truth, y our faith may not be wauering and doubtfull. And the thing which wee haue to seeke when we come to sermons, is to haue this point well warranted and sealed in our consciences, namely that we haue Gods word wherein lyeth our life.

And herewithall let vs marke also, that God ment to holde the preachers of his word in such awe, as they shoulde not presume to put forth any thing of their owne, but be contented to bee faithfull setters forth of the things that he commaundeth, so as they may alwayes protest, that they haue serued god in executing his commaundement, and in deliuering it forth from hand to hand. This is a thing which wee haue to marke, we (I say) whom God hath appointed his ministers to preach his worde, and to whom hee hath committed the office of teaching: namely that we adde not aught of our owne deusing, but deluer the thing simply which we knowe to bee proceeded from God.

And to the end that folke should knowe y God ment not to teach them by halues: hee reherseheth the thing again which we haue seene heretofore namely his *statutes, ordinances, commandements and Ceremonies*. As if he should say there wanteth nor any thing in his doctrine, neither ought the people to couet any thing more. This hath bene declared more at large alreadie. Notwithstanding, whensoeuer God vseth such diuerstie of wordes to vs, whereas he might say in one word *the Lawe*: let vs marke, that it serueth to restraine men the better from fond curiositie of adding any thing to his law, as the thing which wee see we bee too much guen vnto by nature, forasmuch as our flesh prouoketh vs continually to inuent, I know not what new thing. And y. the cause why in popery euery mā hath aduertured to cast to his colup, & to make so many lawes one vpon another. For why? They thought it not ynough to liue plainly according to gods word, but y it would be good to ad still some minglemangle. But contrariwise God telleth vs that if we haue his law, we haue statutes, commandements, ordinances and rites y now: as if he should say y morel me ought not to stand so much in their own conceits, as co

goc about to be wiser than hee. For when they haue made neuer so large discourses, yet can they not amende any part [of his doings] nor ad any thing to them, but whatsoever they put too further of their owne, it shall bee not onely superfluous and vprofitable, but also a marring to all the rest: as if a man should mingle vineger with good wine.

And now God hauing spoken after that manner, addeth *that they should take good heede that they kepe the things which he commaunded them, without bowing to the right hand or to the left.* Here our Lorde sheweth vs againe, that the honoring of his Lawe which he requirerth at our hands, must not be an onely allowing of it with our mouthes, after which manner we woulde faine discharge our selues thereof: but hee telleth vs that his giuing of it forth, is to holde vs in his subiection & seruice, and that to the same ende he will haue it preached still at this day. For thereby he intendeth to trie whether he can weeld vs as quiet people that submit themselves to him. Therefore let vs marke, that our resorting vnto sermons must not be to commend the doctrine for good and holie: for God shalbe much beholden to vs for saying that his word is worthe to be receiued: hee will not haue vs to be his iudges. It is true that we owe him that acknowledgement, so as when wee haue hearde his worde, euery of vs ought to confesse it to bee the pure trueth, and that there is none other rightnesse, righte-ousnes, nor wisdom than is contained there. But yet must we passe fur ther therewithall, and yeeld our selues to the seruing of our God. That is one point which wee haue to gather vpon this text. Another point is *that we must beware that we keepe it.* Wherein God sheweth, that wee must applye all our strength earnestly in that behalfe. For men shall neuer followe God by sleeping. Although they inforce themselves neuer so much, yet the infirmities of their nature is such, as they can hardly keepe their feete. Therefore let vs nor think that we can discharge our selues to Godward without taking of paine. For the thing is too hard considering what we be, namely slowe and sluggish to good things, yea euen though God haue already made vs willing, and do gouerne vs by his holy spirit. And if he let vs alone as we be of our selues, we shall not only be slowe, but also drawe cleane backe from his wil. If he call vs to him, we shall go from him: yea & wee shalbe so little able to couet any good at all: that wee shalbe enforced to doe euill. But let vs marke what I haue touched afore, namely that although our Lord haue giuen vs some good disposition of minde, and set vs in some good forwardnesse: yet are we slothfull still, and when we should steppe one pace forth, whereas the faune should be done in lesse than a minute of an houre, we must haue a whole houre to do it in. Nay we fall to kicking, or else by that time that we haue gone one pace, oftentimes we stumble, or retyre backe, or else take such foule falles as is piteous to see. Therefore it is not for nought that God saith here *Take heede that yee doe them.* As if hee should say, in decde my lawe is giuen you to the

intent you should put it in execution and obey it: but yet thinke not you that it is so easie a matter to be done. What is to be done then? Prepare your selues to walke after my commaundements, thinke vpon them, put to your indouour, be diligent therein, take a tast & laucour of them, keepe good watch for feare of being turned away, and take very good heede to your selues. Thus we see in effect, that our Lorde exhorterth vs here to labor earnestly, when the case standeth vpon walking in obedience towards him. And why? For the things that he requereth of vs are not so easie to be don. And besides that, we be so ill disposed therevnto, as is pitie to see: in so much that if we be not spurred and driuen by force, we cannot goc forward. Therefore it standeth vs in hand to awake, and to take heede, and to stande continually vpon our garde, that we may performe y things that our Lord hath commaunded vs. Nowe afterward he addeth, *that this must be done without bowing to the right hand or to the left, so as men walke throughout in the way that he hath shewed them.* In decde this text shalbe expounded more at length in the twelfth chapter: but yet must we not passe it ouer without knowing what God ment by it. In forbidding vs to bow to the right hand or to the left, he sheweth vs that hee will haue vs to harken to him in all things without exception. And this importeth two things: namely that wee must neither put any thing to his lawe, nor take any thing from it. As concerning putting to it, it is as if we would go *to the right hand*: for they y ad to Gods law, do it vpon an imaginatio y the keeping of the things contained there, is not all that they haue to do, & therefore y it is good to put somewhat more to it. Loe howe men would giue place to their owne fancies, so as if any thing come in their heades, they thinke that God forgate that, and that it were good to be done. And that was the very cause of the great number of ordinances, lawes, and ceremonies that are set vp in poperie. The Iewes had the like vice among them, according as they be blamed for despising of Gods commandementes & statutes, for their owne traditions sakes. Nowe then, let vs keepe vs from walking on the right hand, so as we should turne from the way which God hath shewed vs. And why? For the *right hand* is when we will needs bee too wife and too righteous, bearing our selues in hande that it is good for vs to do more than we be commaunded. But in so doing we be the diuels seruants, for God venterly refuseth all that euer we addeto his worde: he will haue no such mingling.

And we decline or bowe to the *left hand*, when wee diminish Gods worde, that is to say, when wee be contented to serue him by halues, and therewithall would haue him to giue vs leaue to follow our owne lusts. Some man peraduenture is not subiect to some vices: and well coulde hee find in his heart to discharge his duetic to Godward in seruing him so farre forth: but forasmuch as he cannot ouermaister himself in some other vices, hee woulde haue God to holde himselfe contented, & to enter into a bargaine with him, as if he should say, yery well, if I faile in this be-

halfe, I will recompence it in another. But let vs keepe our selues from walking on the left hande, that is to say, from taking any thing away from Gods worde. For as he hath forbidden to murder: so hath hee also forbidden to steale and to commit adulterie: and therefore we must submit our selues to his commaundements in all points and all respects without making of any reply thereto. For as wee must not in any wise adde aught to his Law: so is it not lawfull to take any thing from it, but we must walke in all the wayes that he sheweth vs.

And whereas hee termeth it a way, it is to the ende to exhort vs to keepe vs in it, according as we shal see in the ende of this booke, where Moses will say, This is the way, walke therein. As if he should say, whoeuer turneth away from the doctrine that I set before you, goeth astray, hee doth but runne gadding ouer the fields, and yet for all that hee cometh neuer the neerer his wayes ende, but rather is still further and further from it. Therefore in this place, *walke in the way* is as much to say, as wander not ye wretches wilfully, goe not astray. Sith your God is your guide, you cannot goe amisse in following him. But if you followe your owne heade: in the ende God must bee faine to shewe you, that yee shalbe no better than stray beastes, and that yee haue not helde the right way. Know ye therefore that Gods doctrine is your way. If this saying were well printed in our mindes, we shoulde be helde so in awe, as our itching appetites shoulde not be able to make vs runne astray as wee doe, but our life shoulde be restrained by it. For God sheweth vs dayly which is the way, & yet notwithstanding men dispute & make much questioning with What is to be done? & what is to be done? Verily as who should say it were not told vs, that God neuer openeth his mouth, but it is to shewe vs the right way. And seeing he sheweth it vs, do not we offer him wrong and iniurie if we followe it not? Do we not blame him as though hee had lost his time & trauel about vs? Now we see what this worde way importeth: that is to wit, that out of Gods doctrine there is nothing but error and deceit, and that men beguile themselves when they thinke they do well, further forth than when they suffer themselves to be ruled by gods word, which sheweth vs the good and right way.

And he saith purposely, *At the wayes*. For he intendeth not to make such a parting of stakes in this behalfe, as men woulde that he should, so as they would faine referre somewhat alwayes to themselves. Here God saith contrariwise, either you must obey me throughout in all pointes, or else I renounce you. So then, are wee desirous to make our life allowable to God? Wee must not be obedient vnto him in part, but we must loke that all our whole life be framed according to his commaundements, so as we may say wee haue kept all wayes. But here it might be demaied, whether it be possible: for vs to walk throughout in the way of the Lord. For on the contrarie part, seeing that men do not the good which they faine would: it is much for vs if we shal haue endeoured to come to y good way, & to go towards the ende, though

we be not come at it. S. Paul himself complaineth that he was not able to do as he would in the discharge of his duty towards god. Here is no speaking of such perfection as is required by y Law: but we must only vnderstand that God will haue men to yeeld & giue out themselves vnto him, & inforce themselves to run thirward though they attain not to the mark. Although then that we do as it were drag our legs after vs in our going all our life long, and neuer come fully vnto God: yet must we keepe on to himward, and that not in part, but in all the things that are contented in the lawe. Truth it is that we cannot so discharge our selues, as there may bee a full answerableness betwix Gods word and our lues: but if wee bee desirous to submit our selues vnto God, and to frame our selues thereafter, not in some one point but in all without exception, in deuouring the same to the vttermost of our power: it is as a keeping of all the wayes of God. For he beareth with vs, and taketh such willingnes in good ward, when he seeth vs go to it roundly, & that we be not dubble minded, nor desirous to reserve any peece of our owne willes or to take leaue to do them, but laboure [and strue to the contrarie] as much as in vs lyeth, according to the grace that is giuen vs.

Nowe herevnto he addeth also, *That they may prosper, and that it may goe well with them and with their children*. Whereof hee sheweth, (as I haue touched alreadie) that all the miseries and griefes which we indure in this world, are chastisements for our finnes. And we cannot write our unhappinesse vpon any thing else than our owne faults. True it is that euery man couets to liue at ease and in prosperitie: we neede no teaching to desire that: for our owne nature leadeth vs therunto. But in the meane while it shold seeme that we haue conspired our owne mischiefe. For y meane of prosperitie is to obey our God. And then will he blesse vs in such sort, as we shal feele the fruits of his grace and fauour in all respects. But what? We be loth to yeeld him his due obedience: and therefore must we also bee bereft of his blessing, and reiected as vnworthy to be of the number of his creatures. And so let vs marke, that here our Lorde intent to rebuke men, and to shewe them that they themselves are to be blamed for all the aduersities and miseries which they indure in this worlde, and that they must wyte the same vpon their finnes. But yet moreouer hee ment therewith to drawe his owne to him, by setting the reward before them. As if he should say, Go to, I defectue well to be serued at your hand without looking for any thing at my hande for it: for seeing you bee my creatures, is it not reason that you should be subiect to me? Ought not all your life to bee giuen vnto me? Yes: but yet intende not I that you shall serue mee for nought, I will forbear mine owne right, which is that you shoulde bee bounde to doe whatsoeuer I commaunde you, without looking for any thing: and I tell you that I am readie to blesse you, and to make you to prosper if you serue me. Our Lorde then in saying so, sheweth that his meaning is to winne his seruants to him by gentleness, & as it

were to breake their hearts, that they may be the willinger to serue him, seeing hee goeth not to worke with such rigour as he might, but forbearth his right, and rather playeth the father, telling vs that if wee behaue our selues like children towards him, he wilbe gracious and liberrall towards vs, and although hee owe vs not any thing, yet will hee not faile to rewarde vs for the seruice that we yeelde vnto him.

Hereby wee bee warned that Gods intent is to drawe vs vnto him, but yet must wee not inferre therevpon, that men can deserue any thing in seruing of God, as the Papistes doe, who when they heare such texts doe by and by fall to their merits, and beare themselves on hand that God is beholden to them therefore. But contrariwise Gods meaning is to shewe vs that he is readie to apply himselfe to vs after the manner of men, so as he seeketh nothing else but to induce vs to obey him. And that is not for any benefite to himselfe for what profite can hee receiue by vs, though wee should performe his whole Lawe? Should that aduantage him any thing at all? No, Yee see then where at God ameth, and what we haue to marke vpon this sentence. Wherefore let vs learn, that if we haue obeyed our God, and he make vs to prosper it is not for that hee oweth vs any thing, or for that wee haue deserued aught, and can boast that he recompenseth our deserts: but because it pleaseth him to vter his free goodnesse so farre forth vnto vs, as to terme that thing a wages, [hyrc, or recompence], which hee giueth vs of his owne only free liberalitie, without being bounde any thing at all therunto. Again, when he chastiseth vs, and wee bee distressed with many miseries: let vs assure our selues that we reape the fruits of our own feede: and because we haue liued amisse, our Lord also must be faue to giue vs some signe of his wrath, to the ende that hee may be knowne to be the iudge of the worlde. But yet hath hee also a regarde of our welfare, namely to mislike of our faults and to bee sorie for them, and to resort to him by true repentance. Thus yee see that God in shewing of himselfe angrie with vs ceaseth not to vter his loue towards vs. For he indureth to bring vs home to himselfe thereby. He seeth that we be false asleepe in our finnes, and hee wakeneth vs, as one knowing it to be expedient for vs so to be. That is the thing which wee haue to marke vpon this place.

Nowe in the end Moses speaketh of the land, and saith: *That thou maist prosper in the lande which I will giue thee:* and afterwarde hee serreth downe this saying againe, *That is may goe well with you in the land which yee must possess.* Nowe it seemeth heere at the first sight, that God promiseth none other rewarde than in this earthly and transitorie life. And if it had bene so, then had the hope of the children of Israel bene quite dashed, But wee must note that our Lorde vsed another manner of dealing towards that people, than hee doth towards vs, though they tend both to one end. For the sacrifices that were ordained by the lawe, serued not to drawe the people away from the saluation which we haue in Iesus Christ: but

rather to leade them to it: so as Gods mind was to doe men to vnderstande; that they were condemned, and that there was none other meane of reconciliation, but by the bloude of our Lorde Iesus Christ. But yet in the meane while men ceased not to kill brute beasts, and God said vnto them, your finnes shall bee forgiven you when you shall haue offered me a Calfe, a Lambe, or a Sheepe. It should seeme by this, that God ment to set the remission of finnes in the sacrificing of brute beastes. But hee did not so. That was done to leade the people after that grosse manner to the redempcion that was at the length purchas'd for vs by our Lord Iesus Christs owne person. In like case is it with the land of Chanaan. For first of all Gods will was to set forth the euerlasting heritage of saluation to the children of Abraham, in saying to Abraham, I am thy large reward. He promiseth not Abraham the lande as though he would haue him to stay himselfe there, but willed him to put his whole trust in him, and to raise vp himselfe about the worlde, & to looke for the heauenly life both for himselfe and for his offspring. Howbeit forasmuch as our Lord Iesus Christ was not yet come, not the veile of the temple was not as yet broken, I say it was meete that the Land of Chanaan should be as a pledge of it, because it was fully beighted him for an inheritance. Then let vs marke well, that whereas God saith, *that thou maist prosper in the land:* his intent is not that his people should set their mindes vpon this present life, but to guide them higher by that meane, namely to the hope of the immortalie which hee had promised them. Neuertheless our Lorde promiseth his blessing in such sort to his people, as they shall seele it euen in this worlde and haue some tast of it here, in waiting for the discouerie of the full inioyment thereof, at such time as they shall be taken out of the worlde. And euen at this day also wee must bethinke vs of this text of Saint Paul, that if we feare God, we shall haue the promises both of the life present and of the life to come. For God will make vs to feele his goodnesse in this worlde, to the ende to drawe vs vp higher, and to teach vs so to receiue his benefites heere, as wee may looke to haue our fill of them when we be come to his kingdom, where we shall haue the whole fulnesse of them.

Nowe let vs fall downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them better than we haue done, euen till they haue drawen vs to true repentance, and that wee acknowledging our wretchednesse more and more, may learne to striue against all the affections of our flesh, and against all our wicked and frowarde lustes, and moreouer to withstande the cursed presumptuousnes that is in vs which also would haue vs to doe that which we our selues best like of, so as nothing may stay vs from following the pure and simple worde of our God, assuring our selues y it is the true & perfitte rule wherunto we must submit our selues, and that we must not attempte to ad any thing to it, but sinple rest vpon that which is conteneid there, and goe forward

Leu. 16. 5. 6

Gen. 15. 6

1. Tim. 4. 8

more and more therein, vntill that hauing finished this earthly race, wee be come to the heauenly rest wherunto hee calleth vs. And let vs pray him to reach vs his hande in the meane

while, whensoever we seeke him and call vpon him in our neede. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Friday the nineteenth of Iuly. 1555.

*The xlv. Sermon, which is the first vpon the sixth Chapter.*

**T**Hese are the Commaundements, Ordinances and Lawes which the Lorde your God commaunded me to teach you: to the end that you should doe them in the Land whereinto you shall enter to possesse it.

2 That thou maist feare the Lord thy God, in keeping al his ordinances & commaundements which I commaund thee, all the dayes of thy life, both thou and thy children and thy childrens children, that thy dayes may be prolonged.

3 Hearken therefore O Israel and take heede that thou doe them, that it may goe well with thee, and that thou maist be mightilie multiplied in the land that floweth with milke and honnie, as the Lorde God of thy fathers hath sayde vnto thee.

4 Heare O Israel, the Lord our God is the onelic Lord.



E haue sene oft heretofore howe Moses spake to the people concerning y<sup>e</sup> contents of the lawe: yea and euen yester day we saw y<sup>e</sup> hee made mention ther

of: and here we see the like againe. And yet for all that, it is not a needeleffe repetition, considering howe soone men forget the thinges they haue learned of God, if they be nor put in mind of them: and wee knowe that we neede not any thing to turne vs away from them. For we be so giuen to vanitie, that nothing is harder to vs, than to holde our selues in obedience vnto God. As soone as any toy takes vs in the heade, it carrieth vs away, and wee minde no more what God had saide vnto vs, Againe forasmuch as he is very desirous to winne vs to him: he must bee faine to plucke vp y<sup>e</sup> false opinions by the roote, wherewith we be ouergrown aforehande. For when a grounde is busshie, it will aske much labour before it can be put to any vse: and euen so is it with vs. And that is the cause why Moses saith againe, *that these are the commaundements, statutes and ordinances which the Lorde committed to him, to giue them forth to the people, that they might be kept.* Nowe by these wordes hee giueth an inling, that Gods intent is to holde the people vnder his obedience. What meane yee wretched folke to goe a stray after that fashion? I giue you my Lawe: and hauing that doctrine ye cannot goe amisse: it is the way of saluation,

and therefore holde you to it. But yet for all this, men are fickle and flecting to and fro: and God reigneth them with a strong bitte: like as when a horse is harde to bee ruled, hee is faine to bee raigned backe more than once, and if hee fling out and will not suffer himselfe to be handled, the ryder is faine to reine him streyt againe & againe. After the same manner doeth God deale with his people. And thereby hee sheweth that mans minde is full of stubbornnesse, or elle of lightnesse, so as hee cannot rest vpon Gods worde, wherein notwithstanding lyeth our whole saluation and welfare. Sith it is so: let vs marke that in the person of the people of Israel, wee bee warned heere, that when God setteth his worde before vs, wee must not onely minde it for one day, but wee must exercise vs in it all the dayes of our life, and wee must alwayes haue this saying before our eyes, these are the Statutes, these are the Ordinances, these are the Commaundementes, so as it is not for vs to frame rules and Lawes wherewith to gouerne our life, forasmuch as that authoritie belongeth only to God.

Besides this wee bee also put in minde, that God hath shewed vs the right way. Therefore let vs followe it, and not stand questioning what wee haue ro doe. For there is no more cause of doubt when our Lorde hath once spoken. Wee must not any more alledge, I cannot tell whether it bee good, I wote not whether I neede to do more or no: but let vs be contented with that which God hath shewed vs. For hee will alwayes be a good schoolemaster vnto vs, if wee be not euill scholers vnto him. And for the same cause speaketh hee here againe of Commaundements Statutes and Ordinances, to the intent we should not think that God ment to teach vs by halues.

Psal. 19. 8.

Then is the perfection of wisdom contained in the Law: and there remaineth no more for vs to doe, but to obey it, so as we be not curious in coueting more than God hath shewed vs, or in sonde deuotions to draw vs one way or other, but perswade our selues that God hath not enuied those of whome hee tooke the charge, but hath taught them all that is for their benefite. Let vs behaue our selues according to his will, and apply all our wittes therevnto, and let his lawe suffice vs. Although all the worlde reiect vs, wee shall not passe for it, for wee haue our iudge. And therefore although the worlde wander away in vaine imaginations, and euerie man deuiceth what hee thinketh good: Let vs alwayes remember that wee must appeare

Rom. 2. 16.

before the iudgement seate of our God, so as it is hee to whome wee must make our account. But hee hath giuen vs his Lawe, and according therevnto will he iudge vs. And therefore let vs leaue al worldly imaginations, assuring our selues that they are al but vanity and leasing.

Rom. 2. 12.

Herevnto Moses addeth, that as concerning his office he had not brought them any thing of his owne deuising, but had set forth Gods Lawe faithfully according as hee had giuen him in charge. And this protestation is well to be marked. For wee must bethinke vs of the thing that hath bene treated of heretofore: namely that

Deut. 34. 10

Moses was the excellent Prophet that euer God raised vp: and yet notwithstanding he taketh no libertie here to teach what hee himselfe deemed good: for he knew himselfe to be a mortall man, and subiect to the Lawe as well as other men. That is the cause why hee protesteth that the things which hee bringeth are the same y<sup>e</sup> he receiued of God, so as hee deliuereth them as it were from hand to hand. Seeing y<sup>e</sup> Moses did so: who dareth say that it is lawfull for him to passe further? And yet we see what hath come to passe. For in the whole Popedom is there any hearkening what God saith, that they might put a difference betwixt it and the doctines of men? No: but they haue their holy mother y<sup>e</sup> Church as they terme it, they haue determinations and decrees of their owne, and they thinke it ynough to take couert vnder the name of the Church: and in the meane while they rob God of his authoritie to bestowe it vpon men, which are no better but dung. Therefore it is an intolerable traiterousnesse, that God should not bee suffered to be any more the Lawemaker that hee might guide his people, and holde them vnder his yoke: but that men should vsurpe such authoritie against him. And therefore we haue so much the more need to marke what is contained here: namely that although Moses was as an Angel of heauen, and had bene exalted aboue all men by God, and had bene fortie dayes and fortie nights with him vpon the mount without eating or drinking, to shewe that he was no more of the common aay of other men: yet notwithstanding when hee came from that heavenly glorie and as it were from the company of Angels: hee humbled himselfe still, and shewed that hee did not put forth aught of his owne, ne followe his

owne fancie in that behalfe, but was contented to harken what God said, and reported the same as a good seruant that had neither added any thing, nor falsified the commission that was giuen him. That is another thing which we had to marke againe vpon this text.

Nowe followeth an exhortation that the people should discharge themselves in doing the Lawe. As if hee should saie, that the giuing thereof was not to the ende that men should but onely confesse that all that is contained therein is good, iust and rightfull: but also that men should thereby shew whether they were obedient to God or no. And in that respect he saith, *to the ende that thou shouldst feare the Lord thy God, and keepe his commandements and statutes*. By this word *Feare* he doth vs to wit, that God in giuing forth his Law, meant to trie what we be, and whether we be willing to serue him or no. For although we coulde doe all his commandements in such sort as no fault coulde be found in vs to the worldward, if in the meane while the feare of God be not rooted in our hearts, to yeelde him such reuerence as to be willing to be his: all our life shall be but a fond pompe: for wee must not thinke that God is satisfied with outward apperances. Howmuch soeuer they be commended of men, they bee but smoke before him. Then if wee munde to keepe his Lawe dewly, and to haue our life acceptable vnto him: we must beginne at this point of yeelding him such reuerence, as to be desirous to be vnder his hande and gouernement, and to doe him homage as to our foueraine Lord, & to giue ouer our selues to him as to our maker, and to honour him as our father. If we be thus minded, it is the beginning of all the Lawe and of all righteousness. And that is the cause why it is sayde that the true wisdom is to feare God. And if we will know whether we haue profited in gods lawe or no: we must alwayes sitt & search our selues whether we haue such desire & zeale that God should be honored & glorified by vs. For if there be that feare in our hearts, y<sup>e</sup> fruits thereof wil shew themselves both in our feete and in our handes, y<sup>e</sup> is to say in al our members, according to y<sup>e</sup> rule which he hath set downe in publishing his law. And as for them that boast of the feare of God, & neuertheless behaue themselves lewdly in their conuersation: they belie they selues w<sup>th</sup> their own mouthes, & bewray y<sup>e</sup> they be shameles in bragging of the feare of God. Now then we see here a text which is well worthie to be marked: wherein Moses declareth, that to serue god well, first we must giue our hearts vnto him, so as it sufficeth not to haue all y<sup>e</sup> vertues y<sup>e</sup> can be imagined to outward shew, vnlesse a vertuous mind go before them: & secondly that the feare of God is no secret or ydle thing, but y<sup>e</sup> although it bee inclosed in mens hartes, yet neuertheless it must shew it selfe in their liues: for it is the heart that gouerneth both the hands and the feete and all that euer is besides. Therefore if wee feare God, we must leane to shew it by our deeds and by proofe, euen by framing our life according to his will.

Now he receypon we may gather, that God disalloweth all that euer men can doe, when they

Luke 6. 15.

Prou. 1. 7. &amp; 9. 10.



turne away from his worde. As for example, the Papiſtes are alwayes ſeruing of God (as they themſelves ſay): but in the meane ſeaſon what doe they? They take much paine, but they bee neuer a whit the forwarder, becauſe they haue nothing among them, but mens inuentions. Their ſeruing of God, is to bleebleable or to kneele downe before puppets or idols, to ſcudde from altar to altar, to cauſe Maſſes to be chaunted, to gadde on pilgrimage, to faſt ſuch a day in the honour of ſuch a ſaint, and to eate no fleſh vpon fridays and ſaturdayes. To bee ſhort, it is a gulfe of all baggage, couered with the name and title of Gods ſeruce. But ſhall ye find that euer God vttered one word or ſyllable concerning ſuch thinges? No. It was euery whit of it deuiled by men. Now let vs conſider by this texte, whether God accepteth ſuch ſeruce for good and lawfull. Nay contrariwiſe he ſaith, thou ſhalt feare the Lorde thy God, and keepe all his commaundements and ſtatutes. So then, when men turne from that way, and followe their owne imaginations and the inuentions of men: thereby they ſhewe ſufficiently that they haue no feare of God in them, for elſe they would offer him the ſacrifice which hee prefereth before all things: namely the ſacrifice of obedience, as is ſhewed in the fiſt booke of Samuel the fifteenth Chapter. In ſomuch that if a man herken not vnto Gods voice to ſubmit him ſelfe thereto, but contrariwiſe followeth the inuention of his owne braine, or the thinges that other men haue deuiled: ſurely it is an ydolatrie, and as badde as witchcraft, which God abhorreth. After that manner doth Gods ſpirit ſpeake of it, notwithstanding that mortall men doe deeme the cleane contrarie. Now then wee ſee howe Mooſes declareth here, that if wee feare God in good earnest, we will alſo doe him the honour to be ruled by his will, ſo as we will not take leaue at mens handes to doe what they thinke good, but ſtop all mens moutes when God ſpeaketh, and open our eares to hearken what hee ſaitheth, and receiue the fame.

But yet for all this, it is not ynough for euery of vs to imploye himſelfe in the ſeruing of God: we muſt alſo procure to the vttermoſt of our power, that he may be worſhipped of all men: yea and that his ſeruce may continue euen after our deceaſe, ſo as his honour may abide faſt ſetled when wee be deade and gone out of the worlde, & not be aboliſhed with our tranſitorie life. And that is the cauſe why Mooſes ſaith, *thy children, and they that iſſue of their race, ſhal continue in ſeruing God & in keeping his law*. Therefore let vs mark well, that here Mooſes not onely exhorteth euerie man to ſerue God by framing his owne life according to the Law that he hath giuen vs: but alſo willeth fathers to take paine in bringing vp their children, and to leaue ſuch ſeed after them (to neere as they can), as God may be honored in their oſpring, and his name be euer purely called vpon, that by that meane ſuch as deſcend of vs may be bleſſed, and his couenant (which containeth our ſaluation) indure for euer, & not periſh though we our ſelues be mortall. But wee

ſee that fathers are ſo farre of from diſcharging their duties in this behalfe: that they giue ſuch examples to their children, as they may ſeeme to haue conſpired to abolſh al feare of God, and all keeping of his Lawe. And therefore no maruell though God withdraw himſelfe from vs, and ſeeme to be minded to cut off the benefits which he hath beſtowed vpon vs. For are we worthy of ſo continuance of them towards vs, ſeeing wee be ſo negligent in cauſing his ſeruce to continue in perfect and vnappaired ſtate? But yet for al that, this muſt not be ſpoken to vs in vaine. Therefore let vs indeuour to reach ſuch as ſhal ſucceed vs, ſo as God may euer bee worſhipped, and knowne to be the father and Saviour of the whole worlde, and men giue themſelves whollie vnto him.

Immediately here vpon, Mooſes addeth that which he had ſaid afore: namely, to the end that *their dayes might be prolonged, and that God might make the people to proſper, according as he had promiſed to their fathers to giue them a Land that flowed with milke and honnie*. I haue declared alreadie heretofore, what Mooſes ment by this ſaying: that is to wit, that although God might at one worde haue compelled vs to ſerue him, yet notwithstanding he vſeth a more louing kinde of dealing towards vs: which is, that hee promiſeth vs rewarde for ſeruing of him: not that our workes deſerue aught, or that hee is any whit bounde vnto vs: but that his beneficiſing of vs after that ſort, is to the end that we ſhoulde be the better allured to ſerue him the more careſſly. For is it not too ſhamefull a thankleſneſſe, that when wee heare howe God bindeth himſelfe to vs after that manner, of his owne accorde, and vouchſafeth to ſet rewarde before vs, is it not (ſay I) too great a ſhame and vndankfulneſſe, if we giue not our ſelues wholly to his ſeruce? Wee bee his, and whatſoeuer we can doe, wee be beholden to him for it, as our Lord Ieſus Chriſt ſpeaketh thereof. *Howe ſay you, ſaith hee? tell mee, if a man haue a ſeruant, or rather a ſlaue whom he may put to toyle like an Ox or a horſe, and the ſame haue done him ſome ſeruce: will his maſter riſe from the table to ſerue him at his turne? No: for whatſoeuer a man doeth that is in bondage, hee oweth it to him that hath the ſuperioritie ouer him. So owe you all thinges to God (ſaith Chriſt), and God oweth you nothing. Yet notwithstanding God binding himſelfe of his owne free good will, promiſeth that if wee ſerue him we ſhalbe well recompens'd, and not loſe our labour. To what purpoſe doth hee ſo euen to breake our hearts, for (as I ſaide afore) wee be too churliſh if wee be not wholly inflamed to ſerue God, when wee ſee that he of his owne free goodneſſe vouchſafeth to becheight vs rewarde, whereof we be not worthy.*

And herewithall let vs marke alſo, that if God had couenanted a thouſande times with vs to rewarde our workes: yet could we ſo little ſay that hee owed vs any thing, as hee might rather curſe and abhorre vs. For which of vs performeth his Law as we ought to do? If wee doe one point, we faile in a hundred: and when we thinke

we do the things that God commandeth vs in his Law: we do but drag our legges, and there is alwayes much imperfection in vs, so as wee can neuer runne as were requisite. Therefore wee should be cursed and damned, if God listeth to iudge vs with rigour. Then is it not for men to vaunt themselves in this behalfe of the obtaining of any rewarde for desertes sake, or to boast of their workes. But rather they must vnderstand that all the promises which God hath giuen in his Law, import a condition, and therefore that they should not boote vs at all, because none of vs discharge his dutie, if God did not accept vs & beare with vs of his own mere goodnes. And hereby we see how mad the papists are to boast of their merites, so as it seemeth to them that they haue to bargain with God, and thereupon enter boldly into account with him through delishious alapeartnes, bearing themselves in hand that God is greedily bounde vnto them. And for what maner of dealings? They alleage their satisfactions, their workes, and their merites. And where shall a man finde these merites? O (say they) we haue done this and that: and therefore we neede not sticke to enter into account with God. But on the contrary parte, God requireth here that we shoulde serue him thoroughly in all respectes: which thing we can not do as we haue seene heeretofore, and as is declared in many other places. For lette all the worlde examine themselves, and see if euer there were anie one that performed the Lawe. Nay, so farre off is that to be found, that there is none which may protest that he hath done the hundredth parte of it. Therefore all must needs confesse themselves to bee accursed. Besides this, euen in that little portion which men can bring, howe small so euer it be, there is alwayes some default and blot: by reason whereof God might well refuse it and abhorre it. Nowe then let men continue confounded in their shame, and confesse themselves to be all faultie before God. And let vs note that this promise can not be performed, vlesse God beare with vs, and respecte not the great number of infirmitie and vices that are in vs, but bury them through his mercy. Our workes then are receiued at Gods hande, inasmuch as he respecteeth not what they be, but accepteth them as good and holy, through the power of the death and passion of our Lorde Iesus Christ. And although there be euer some blemish and blot in them, yea and that God could finde euen some filthinesse in them if it were not blotted out by the blood of Iesus Christ: yet doth he accept vs by that meane, and not otherwise. Wherefore let vs learne to glorie in Gods meere mercie, and not to boast of any dese ruings. And yet therewithall let vs not cease to steppe vpp with the better courage to serue him: when wee see that he vouchsafeth to drawe vs fo vnto him and to winne vs by such gentleness.

Verly Moses sheweth that all that euer God promised to his people for keeping of his Law, springeth from the same fountaine, rather than from any bond. And that is it which he meaneth by saying, *As God promised to sly Fathers.* As if

he should say, my friends, serue God and hee will be good maister vnto you: and thinke not that ye shall haue lost your time when yee shall haue kept his Law: for ye shall haue the large rewarde that is beighted you. But yet for all that, consider from whence the same commeth. The fountaine thereof (sayth he) is, that before yee were borne into the worlde, God promised your fathers to bring them into a lande that floweth with milke and honnie. Moses by bringing the people thus backe to the promise that had bene made to the Patriarkes, sheweth sufficiently that God promised nor any thing anewe, but onely that he performeth the thing that hee had promised afore. And why so? Was it for that hee, was bounde to them, which were not yet borne into the worlde? No: but because hee loved their fathers as is saide heretofore. It is true that heere Moses sheweth that the people should be partakers of that promise, so they kept Gods Lawe. But what for that? Yet behoued it them to come backe still to this point, that men are viterly, vndone if they set themselves against God, and that if they alleage any worthines, they shall abide still in their condemnation, and finde themselves all accursed. Therefore they must haue none other refuge but to Gods mercy, & they must vnderstand that when they haue enforced themselves neuer so much to liue according to Gods Law: yet shall God owe them nothing at all, neuertheless hee will not faile to performe his promise to them euen of his owne mere and free bestowed goodnesse. And so yee see how this text is to be vnderstood. Nowe forasmuch as here is mention made of the Land that was promised to the Iewes: let vs marke that we nowadays ought to bee much more prouoked to serue God, seeing hee hath dedicated the whole earth to himselfe, & will haue his name to bee called vpon euery where. For the bloodshed of our Lord Iesus Christ, hath sanctified the whole world which was then in vncleanness. For we knowe there were noe lands but this, which God reserved to himselfe, and wherein he would reigne til the coming of his sonne. But when our Lord Iesus Christ was once come: then got hee the possession of the whole worlde, so as his kingdom was extended from the one side thereof to the other, specially at the publishing of the Gospel. Seeing it is so, let vs marke that we nowadays are so much the more straitly bounde to serue God, because hee hath sanctified the whole earth by the precious bloude of his sonne, that wee might dwell in it and liue vnder his reigne, and beware that we addict our selues vnto him, as well as we would that hee should haue vs in his protection and safekeeping.

Howbeit forasmuch as men are alwayes so ticklish, that (as I haue saide already) they cannot bee bridled ynough to restrain them: Moses confirmeth the whole doctrine that hee had vttered heere, saying, *Harken therefore O Israel, the Lorde sly God is one God.* Hee had saide afore, *Harken:* he had saide, *take heeds:* hee had saide that it behoued them to keepe the law: but heere hee confirmeth the whole matter

Deut. 4. 37.

John 4. 21.

Psal. 1. 8.  
Mar. 28. 19.  
Colo. 1. 6.

Ro. 7. 14. 18.

Psal. 32. 1. 2.

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much

much better, by setting downe expressly that the God of Israel is the one God. And hereby his meaning is to exclude all the Gods which the world forged to it selfe, and to shew that it is not lawfull for vs to conceiue any thing in our owne imagination, whereof wee haue not warrant in Gods woord. Therefore whereas the God of Israel is called the one God, it is all one as if Moses should compare the God that had set fourth his lawe, (who had also manifested himselfe before to his seruant Abraham, and to the Patriarkes,) with all those whom the worlde weened to be Gods, and should set him against them all. For in deede God had bene called vpon in all ages, and that name was common to the heathē. But what for that? The Heathen wandered at rouers, so as euerie man said I worship God. And yet in the meane while, what was it they did? nothing but dreames and fantasies: for when men take vpon them to worship God without knowing him: no doubt but they worship idols. The Turkes at this day doe say they worship the God that made heauen and earth: but yet is it but an idoll which they worship. And how so? They name him the maker of heauen and earth, and they haue none images. That is true: but yet for all that, they haue but an idoll in stead of God, because they admit not our Lorde Iesus Christ, who is y<sup>e</sup> liuely image of God his father. And we knowe how S. Iohn saith that he which denieth the sonne, denieth the father too. Therefore they haue not God, but an idoll. As much is to be said of the Iewes. The Iewes boast of their hauing of the lawe, and of their worshipping of the God of Abraham, Isaac and Iacob. But what for that? They be but backsliders and haue renounced Gods lawe, for as much as they haue reiected Iesus Christ who is the soule of the law. It is he in whom God the father intendeth to manifest himselfe vnto vs: It is he, whom he will haue to be worshipped. And in that respect he saith, Kisse the sonne whom I send vnto you. And againe, he that honoureth not the sonne, honoreth not the father that sent him. Let vs marke wel then, that here Moses meant to compare the God which vetered himself by his word, with all the Gods that are honored through the whole world, and to shew that in them all there is nothing but mockerie and leasing. And why? For wee can neuer worship God aright, vnlesse we first knowe him. And we must alwayes haue an eye to this saying of Iesus Christ which hee spake to the woman of Samaria, yee knowe not what ye worshipspe. Iesus Christes vsing of such speech, is as much as if he should speake at all the worshippings which y<sup>e</sup> world had set vp in those dayes. There was not that nation which boasted not themselves to serue God: but Iesus Christ reiecteth quite and cleane the things which me rooke to be good and holy. Ye knowe not what ye worship saith he. Hereby he sheweth that it is expedient for vs to be told of it. We must not goe to it at all aduenture, but we must bee sure not themselves to serue God: but Iesus Christ reiecteth quite and cleane the things which me rooke to be good and holy. Ye knowe not what ye worship saith he. Hereby he sheweth that it is expedient for vs to be told of it. We must not goe to it at all aduenture, but we must bee sure

der from whence this knowledge cometh. Groweth it in our owne garden as they say: May wee get it by our owne trauell or policie? Is it lawfull for euerie man to imagine what he listeth, and to say, I knowe God? No no: but God must bee faine to vtter himselfe, and to come vnto vs. And so the onely meane to knowe God aright, is to be taught by his woorde. And that is the cause why he saith, *The Lord thy God*. For this people had receiued the lawe: and beside, the couenant had bin made with their fathers: God had schooled out that stocke from the rest of the world. Iustly therefore doeth Moses here bring back the people to the knowledge of God, to the ende they should restraine themselves from all the superstitions of the heathen, and haue nothing at all to doe with the vnbeleeuers, but know that in as much as God had manifested himselfe so familiarly vnto them: they had the certaine and infallible trueth.

Now although this was spoken in the time of the lawe: yet doeth it agree better full to vs. For although God gaue the Iewes sufficient warning that they should not haue to doe with the defilings and idolatries of the heathē: yet haue wee a much larger light nowe adayes, since the coming of our Lorde Iesus Christ. Hee is the liuely image of God his father (as I haue sayde alreadie,) and we may well agree to this saying in the first of Saint Iohn, That no man euer saw God, but the sonne who hath alwayes bene in the bosome of the father hath reuealed him vnto vs. The fathers of olde time had a knowledge as I said, but that knowledge is esteemed as none at all, in comparison of the knowledge which we haue now adayes by the Gospell. God shewed himselfe more plainly vnto vs by the shining forth of the day sunne of righteousness. And for the same cause the Prophet Esay treating of the redemption that was to be performed in the person of the sonne of God, saith expressly: Behold, this is he: beholde, this is our God. The Prophet crieth out, this is he, this is our God. He contenteth not himselfe to say, behold our God: but he speaketh as if the thing were present, and as though God had appeared vnto him. How so? And was not God in y<sup>e</sup> minds of his people? Yes: for he said, I will dwell among you. And againe, This is my rest, Sion is y<sup>e</sup> place where I will dwell. And afterward he protesteth that he will neuer depart thence, and that the people is his temple and a royall Priesthood. Why then doeth the Prophet Esay say, Behold, behold our God: this is he, this is he: when our Lorde Iesus Christ was to come into the world? Euen because God reuealed himselfe to vs in greater perfection. Now then we be the lesse to be excused, if we run gadding nowe adayes without holding of our selues to the pure trueth, so as euerie of vs turneth away after his own dotages, to say, it seemeth so to mee, this I thinke I good. Let vs assure our selues that all this is nothing worth, but we must repaire to the certaintie that is brought vs by our Lord Iesus Christ.

Neuertheless, so farre off is the worlde from knowing this, that it should seeme they be all

Col. 1. 15. &  
Hebr. 1. 3.  
1. Ioh. 2. 23.

Rom. 10. 4  
Col. 2. 17.

Pfal. 2. 12.  
1. Ioh. 5. 23.

1. Ioh. 4. 21.

Col. 1. 15.  
Hebr. 1. 3.

Iohn 1. 18.

Matt. 4. 2.

Esa. 25. 9.

Exod. 25. 8.

Pfal. 31. 13.

14.

hent to spyte God, and haue conspired to turne their backs vpon him, and to shake off all subiection, that they may haue libertie to continue in their disorders, and to scape in the meane while vnspied with their lewdnesse. The Iewes are vnexcusable, according as wee see howe the Prophetes vpbroyde them with their willfull forsaking of God, so as they coulde not excuse themselues by saying y they had not heard any thing, as the poore Paynims might doe: for God protesteth that he spake not in vaine. And now adayes when God speaketh to vs with open mouth, and wee haue him perfectly discovered vnto vs by the Gospell, is it not too great a lewdnesse that men should tunne astray after that fashio? Were there euer any superstitions more grosse and more outrageous, than are to bee seene nowe adayes in the Popedonie? It is true that the Iewes medled with the superstitions of the Heathen, and tooke much filth and vncleannesse of them: but if all bee well searched, it will be founde that the Papists haue farre exceeded them. For Gods word is as it were, at this day buried among them. When they treat of fayth, they fetch the points of it from mens inuentions: and the holy scripture is in as much reuerence among them as if it were dead, and that all things went to hauocke. Loe at what poynt they bee. And if a man speake to them of Gods seruice, (as I sayde) they bee busie about their owne inuentions. Yea verily, myne intent is good say they: and so they beare themselues in hand, that God will suffer himselfe to be dandled lyke a little babe, and will neuer come to examine any whit of the doctrine of Poperie. Againe if they speake of fayth: exhort they men to resort to Gods free promises? No, but they challenge all to themselues. When they take in hand to treat of the office of Iesus Christ, they ouerthrowe the vertue of his death and passion, as much as they can. When they treat of their saluation: then step forth their owne freewill, their merites, and their satisfactions. But contrariwise we should resort to the mere grace of the holy Ghost, acknowledging our selues to bee in bondage to sinne, vntill God deliuer vs from it through his mercie. And thereupon it cometh that the holy Scripture calleth the forguiness of sinnes our righteousnesse. That is the point which wee must resort vnto, to know that when we haue done amisse, wee can bring none other amendes or payment for it, than such as wee borrowe of the death and passion of our Lorde Iesus Christ. But there is nota word of all this in Poperie. When God is to be prayed vnto, they make their vagaries to their HCESAUNES and SHEESAINES: & in the meane while Iesus Christ is not knowne to bee as he is, neither is let alone with the office that is giuen him by God his father: but they depose him, lyke a sorte of theemes and traytours that seeke nothing else but to burie him againe, and to make hauocke of all the glorie that was giuen him by God his Father. After the same sort deale they also in all other things. Wee see how the Sacra-

mentes are defiled to the vttermost. In stead of the Supper of our Lorde Iesus Christ, they haue set vp that same hellish abomination of the Masse, wherein they say that Iesus Christ is sacrificed, as though he had done nothing already, nor were appointed to be the onely & everlasting Priest by God his father. Wee see then that the Papists haue so dalyed with Gods word wherein he hath reuealed himselfe: as it should seeme that they meane of set purpose to wpe away the knowledge that is in the Gospell. And therefore wee haue so much the more neede to marke well this saying, *That the Lord is God, yea euen the onely one God.*

Nowe then, as oft as this word *God* commeth to our minde, let vs assure our selues that it serueth to cut off all toyes that may come in our heades, and all inuentions of men, and all other things whereof we haue not warrant in the holy scriptures. For God will haue vs to consider him in such wise, as wee snarle not our selues in the imaginations and errors of idolatrie. And of a truth, we cannot haue the true God, except wee haue him alone: that is to say, without adding any companion vnto him. For as soone as we fall to bringing in of vndergoddes, we forsake the liuing God. And why? Bicause his will is to bee alone, as he auoweth in another place by his Prophet Esay saying, I am the liuing God (saith the Lord) and I will not giue my glory to any other. Againe we haue seene heretofore how he called himselfe a iealous God. And why was that, but to withdraw vs from all corruptions, as S. Paule affirmeth in the second to the Corinthians? For as soone as we be turned aside from the simplicitie of Gods word, it is all one as if a wife should hearken to a bawde that came to whisper hir in the eare. By and by we be corrupted, and so wee commit foule whoredome against God, when we falllie the faith that we haue plighted him in Baptisme. We cast away his law, and stain all religion, when wee swarue neuer so little from the pure Religion. Wherefore let vs beare well in minde, that as oft as this word *God* commeth to our remembrance, God must be all alone. And if wee accompanie him with any creatures: he forsaketh vs as backsliders, and as folk vnworthy to haue any thing to doe with him, bicause wee vouchsafed not to yeelde him his deserved honour: that is to wit, to take him for our [Onely] Lord, but haue vnhalloved that name by imparting the same to creatures, or rather to our owne dreames.

And herewithall let vs marke, that it is not ynough for vs to referre to the liuing God the tytle of *the onely God*: but all that euer belongeth vnto him must also abide vnminished and vnappaired. As howe? His meaning is not alonely to be called the onely God: but also to be acknowledged to be almightie, and to be our father and Sauiour, which hath all authoritie ouer vs to gouerne vs, in whom wee ought to put our whole trust, and whom wee ought to call vpon. Those are the chiefe things which wee ought to minde when mention is made of the honoring of the onely one God. Truth it is that the Papists will

well

Es. 42. 19. 20  
& 65. 10. 11.  
Esa. 55. 11.

1. Cor. 3. 18

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Ro. 7. 17. 18

Rom. 3. 23.  
23. 24.

Heb. 7. 24

Es. 42. 7.

1. Cor. 11. 2.

well ynough say, that S. Michael and S. William are not their Gods: but yet for all that they worship them, yea euen the stockes of them. Although they hope to scape by this shift, that the images are not the Saintes themselues whome they pray vnto, but onely remembrances set vp there to represent them: yet is it exprefselly against Gods forbidding. And againe, we see that they cannot by any meanes discern the difference how God will bee worshipped, when they intrangle themselues after that maner with their idols of stone and timber, whereby they surmise themselues to represent their Saintes. True it is y<sup>e</sup> they countenance the matter with the termes of *Doulia* & *Latria*, which they themselues vnderstand not, saying that they serue their puppets and yelde reuerence vnto God: for that is the thing which they meane by those wordes. But surely God is much beholden to them, in y<sup>e</sup> they shew that they doe but honour him, and in the meane season serue their idols. Againe, is it not a holy thing to pray vnto God? Yes: for it is y<sup>e</sup> very seruice that he requireth, as it is saide in the sixth Psalmc. So then, we see that the world doth dally too shamelessly with God, in corrupting his seruice so lewdly, yea and that it is too detestable a thing, that men should runne astray so, after so cleare and open reuelation or discouerie of things, as is contained in the Gospell. And therefore it behooueth vs so much the more to stand to this doctrine, knowing that our Lorde will haue vs tyed wholly to himselfe alone, so as there may be an intiuolable vnion betwixt him & vs. Which thing will come to passe, if wee holde our selues simply within the boundes and listes of his word, so as we giue no entrance to mens

inuentions, nor suffer our mindes to wander at rourers, but hearken to the things y<sup>e</sup> are contayned in the holy scripture, & not only say amen to them readily with our mouthes, but also settle our faith thoroughly vpon the things that are proceeded out of the mouth of our God.

Now let vs kneele downe in y<sup>e</sup> presence of our good God, with acknowledgement of our faultes, praying him to make vs feeble them better than wee haue doone, so as wee may knowe more and more wherein wee bee bounde vnto him, and not thinke to discharge our selues thereof lightly, but bend our selues wholly to him and to his seruice, not hauing any other intent or desire than to keepe his holy Lawe. And seeing wee bee yet verie farre off from it, so that straine wee our selues neuer so much, wee stop in the middes of our waye: let vs flee for succour to the forgiveness of our finnes, praying him to vouchsafe to receiue vs to mercie, and to beare with vs in such sort, as he neuer cease to guide vs with his holy spirat, though wee deserue to bee vterly shaken off at his hand. And therewithall it may please him so to open our eyes, that wee beholding the brightnesse of our Lorde Iesus Christ, may bee wholly rauished therat, to renounce these worldly things and our fleshly affections, which carrie vs awaye: so as wee may haue none other desire than to humble our selues vnder him, to the ende that being striken downe in our selues, wee may bee lifted vp at his hand by his wordes, wayting till it please him to transfigure vs after his owne image at the latter daye. That it maye please him to graunt this grace not onely to vs but also, &c.

## On Saturday the xx. of Iuly. 1555.

*The xlvj Sermon which is the second vpon the sixth Chapter.*

4 Hearken O Israel & c.

5 Therefore thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy strength.

6 And these wordes which I commaund thee this day, shall be in thy heart.

7 Thou shalt rehearse them to thy children, and talke of them when thou art at home in thy house, and as thou walkest by the way, and when thou liest down, and when thou risest vp.

8 And thou shalt binde them as a signe vpon thy handes, and they shall bee as frontlets written betwene thine eyes.

7 Also thou shalt write them vpon the entries of thy house, and vpon thy gates.



Beganne yesterday to tell you wherefore Moses auoweth that *There is but onely one God*: that is to wit, because me can neuer giue themselues to the seruing of the true God, vlesse they discern him from all things imagined by the world, For euerie man forgeth gods at his owne pleasure,

and the verie fountaine and wellspring of all superstition and idolatrie, is that men cannot bee contented with the liuing God, but giue heade to their owne fancies, and therupon builde a great sort of fables to beguile themselues. Therefore it is requisit before all other things, to know which is the true God, that wee may holde our selues wholly vnto him, and worship him simply

without adding any thing at all to his word. For as soone as any thing is mingled thereunto, by and by it is corrupted. And here is expresse mention made of the God of Israel, because God must needs haue manifested himselfe, or else wee could neuer haue known him. For where are the wings wherewith we should flie to so infinite a height, as to comprehend the Maiestie of God? But when it pleaseth him to reucale himselfe to vs by his word: it is as though he came downe to acquaint himselfe with vs: and then doe wee knowe him. And this certaintie of being fully resolved that we worship not a new forged god, or a god that is brought in by men, but the same God to whom all praise is due: is the verie foundation of all Religion. Herewithall let vs beare in minde, that he will be worshipped all alone, not onely by referring to himselfe the name of God: but also by hauing all that is his, that is to wit, all that belongeth to his Maiestie, and as ye woulde say to his office. I speake after this manner, to expresse the better, that God hath not respect onely to his being. His will is not that men should onely call him the eueralasting, or confesse him to be the maker of the world: but that they should also knowe him to be almighty, and that it is he to whom the government of vs belongeth, it is he in whom is all vertue, wisdom, goodnesse, and righteoufnesse, it is he to whom we must runne for succour, it is he in whom we must put all our trust, it is he to whom we owe all glorie. Yee see then how Moses, in shewing that there is but onely one God, meaneth that men should commit themselues vnto him, knowing that they be in his hand, that they be maintained by his onely power, that it is he at whose hand they must looke for saluation and all welfare, and finally that it is he in whom they haue their life, mouing and being: and therefore that it is he whom we must honour, as well with prayer and supplications, as also by praise and thanngiung.

And now to shewe his meaning the better, Moses addeth, *Thou shalt loue the Lorde thy God with all thy heart, with all thy soule, and with all thy strength.* In these wordes wee see the thing that hath bin touched alreadie: that is to wit, that Gods intent is to hold vs wholly to himselfe, and to possesse vs in such fort, as wee setue him not by halues, ne wander in the meane while to and fro. Then like as God of his gracious goodnesse giueth himselfe to vs: so doeth it behouue vs to be altogether his possession and inheritance. That is the summe of the things contained in these wordes of Moses, where he speaketh of the louing of G O D with all our heart, with all our soule, and with all our strength. As if he should say, There is no meane way in this case, deceiue not your selues by imagining to serue God by parcellmeale, and by making any restraint from him: for he will keepe his owne right throughout in all points. What is to be done then? You must giue your hearts wholly vnto him, so as ye referre not any peece of it to idoles. For that were a corrupting and a bastarding of his seruice: eyther he must haue all whole, or else he

will haue none at all, accordingly as we see how he renounceth the people in Ezechiel, for mingling of superstitions with his Lawe. Goe your wayes (saith he) and serue your owne idoles: I will no more of you. He giueth them leaue and casteth them vp to Satan, telling them that hee liketh not any of all the things which they doe: for he will not be matched with idoles. What an outrage and blasphemie is that? Thus then wee see now the meaning of Moses.

Now as concerning these words, *Soule, Minde, and Strength*: the Iewes did misundersand them. Their saying is, that *Thou shalt loue God with all thy soule*, is as much to say as thou shalt not spare thy life for the loue of thy God, but thou shalt set so much store by his glorie, that in comparison thereof thou shalt not esteeme thine owne lyfe, so as if neede require that thou shouldst die to shewe the loue which thou bearest vnto God: thou shouldst doe it. Againe *Thou shalt loue thy God with all thy minde or Heart*, betokeneth with them but as it were a comparison, so as a man should preferre G O D above all other things. And finally, *Thou shalt loue God with all thy strength*, importeth among them, that thou must loue him with all thy substance and with all thy goods, so as if the case required that thou shouldst bee impouerished, thou shouldst rather giue ouer thy worldly goods, than forsake thy God. But this exposition is too strait laced, and attaineth not to the verie meaning of Moses. For proofe whereof there needeth nowe no long discourse. For what better expounder of the Lawe is there to be found, than our Lorde Iesus Christ, by whose spirit it was giuen? For it was at his hand and by his authoritie, that Moses receiued the Lawe which wee holde of him. So then, we must fetch the exposition thereof at his mouth, and we must receiue it without gain-saying. And for the same cause doe the three Euangelists S. Matthew, in the 22. S. Mark in y 12. and S. Luke in the 10. set downe this louing of God to be the whole summe of the well keeping of the lawe. True it is that he addeth, *Thou shalt loue thy neighbour as thy selfe.* Howbeit, in answering he saith, thou shalt loue thy God with all thy heart, with all thy soule, with all thy minde, and with all thy strength. Our Lord Iesus Christ addeth there one word more: not to make a new sense, but to assure vs the better of the same thing that Moses meant by the wordes *Soule and Heart*. So then he setteth downe *Soule, Heart, and Minde*, as if he should say, The man that intendeth to keepe Gods Lawe well, must yeeld himselfe wholly and throughly to the obeying and louing of God. Nowe wee see that in our soules, first there is the power of thinking, when we conceiue things to iudge and discern of them. That is the first power of the soule: namely that vpon the insight of things, we enter into deliberation and iudgement, and conclude one way or other. Gods will then is to retrain all these thoughtes to himselfe. Againe there is the soule, which is not onely the life, but also the meane betwixt the thoughtes and the heart. For the Heart betokeneth the affections, desires, & will.

It is one thing to think a thing, & another thing to desire it, and to let a hartie affection vpon it. Ye see then that the heart is matched with the thoughtes, to shewe that we must loue our God with all our mind. And there is the Soule, which is as it were betwene both: as if it were sayd, that whether wee debate and take counsell of our owne affaires we must alwayes begin at the loue of God, and referre all things thereunto: or whether wee couet one thing or other in seeking our own profite, Gods loue must alwayes gouerne vs, so as al our desires be as it were restrained and bridled vnder it. Ye see then that the whole soule with all the powers thereof ought to bee thoroughly possessed with the loue towards God. And the word *strength* serueth to shewe yet better, that God admitteth not any exception, neither may wee reply in this behalfe, and say, is my doing of this or that an impeaching of any part of my loue towards God? No no, if thou doe neuer so litle a thing, & that al thy thoughts tend not to the louing of God, so as the loue of God doe guide thee: all is marred, and there is nothing but sinne in thee & in all thy whole soule. For hast thou any strength or power there, which is not giuen thee from aboue? No. Therefore must thou reknowledge it, vnto God of whome thou holdest it. Now then, seeing that our Lord Iesus Christ hath expounded vs this text, wee neede not to make long discourse of it, as I sayd afore, but onely to holde vs to the authoritie of him which is the very Lawgiuer.

Now remaineth the practising of this doctrine, that is to say, to knowe how wee should put it in effect and execution. And let vs marke first of all, how this onely one text sheweth vs sufficiently, that Gods Law passeth al our abilities, so as it is not possible for vs to fulfill it, & to discharge our selues of it, or of the hundreth part of it, as long as wee liue here beneath. For why? doe we knowe God thoroughly as we ought to doe? No no. wee come farre short of it. Then is it impossible for vs to loue him with all our strength and with all our affectiones: for knowledge goeth before loue. If our knowing of God bee but in part, so as wee be wrapped as yet in much darkness: our louing of God must also be weake lyke-wise. Moreover wee see what the fondnesse of our minde is: for in stead of seeking heauenly things, wee looke alwayes downward. And if wee be desirous but so much as to lift vp our head: wee must be faine to strue and to goe to it by maine force, and yet wee returne still to our owne nature. How fickle are our desires? and how fight they one against another? So as men are tossed and turmoyled without ende or measure, and haue no rest at all, but are tormented with vnquietnesse, of ambition on the one side, and of couetousnesse on the other. Again they would faine liue at ease and in pleasure, and they would faine be had in honor and estimation. Finally they be combered with fleshly lustes and such other lyke things. Hereby then it appeareth enough and too much, that wee come farre short of louing God with all our heart, and of giuing our selues wholly ouer vnto

him, as wee be commaunded here. And loe let vs marke, that the righteousnesse of the Law respecteth not what men can doe, but what they ought to doe. We be bound to loue our GOD with all our heart, with all our minde, and with all our soule. Although we haue no such perfection in vs as to come any thing neere it, yet notwithstanding wee be bound vnto it. If any man say, How loe why should God require more of vs than we be able to performe? we must consider from whence the mischief springeth: namely euen from our owne fault. The original sin that is in vs is the cause thereof, so as we take it by byrth. And is it meet y because we be naughty and frowarde, therefore God should be best of his seruice and lose his right? No. If a man haue played the vnthrift and wasted away both his owne goods and other mens: shall his creditor bee bound to bring him his obligation and to say, take thee here thy bond, thou owest me nothing? The creditor will at leastwise keepe still his obligation, and although the vnthrift haue not wherewith to pay: yet ought he to doe homage to his creditor, and to stand bound vnto him still, and not to deny him his dette. Now God deserueth well to bee much more priuiledged than mortall men. Wherefore let vs consider that we owe him a hundred thousand fold more than al the debts of gold and siluer in the world. So then, Gods righteousnesse is an inuioleable thing, so that the order of nature ought rather to be abolished. Now then if men be lewde and froward, doth it follow therefore, that they should pluck the sonne out of the skie, or make the earth to bee confounded? True it is that there happen many confusions by reason of our sinnes, in so much that our Lorde sendeth both rajne, and thunder, hayles, and tempestes, and such other like things: but yet for all that, the order of nature continueth vnappayred after such turmoyling. Therefore wee must vnderstande, that although wee be lewde, and there is nothing but vnrighteousnesse and naughtinesse in vs: Yet must Gods iustice and righte continue perfecte and vnappayred as in respecte of the commaundementes: and we must needs stoope to them, and suffer our selues to bee condemned for not discharging our duties. Doe we then heare this summe of the Law, *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy minde, and with all thy strength?* Let it make vs conclude that we be all damned and accursed before God, and that there is none other shifte for vs, but to flee to his mercie: and that we bee not condemned for any one sinne, or for two or three: but y God findeth vs guilty in al pointes & al respects. And for proote therof, let vs examine wel y best works that we can haue done in all our life: and there will be stil some fancie or other to turn vs away, so as we shal not goe on so freely towards God, but y there wil be some temptatio mingled therewith, or som toy to pluck vs back, & the diuel shal haue endeuered to coole vs. And when it fareth so w vs, it is a plaine corruption to infect y thing y should be good and commendable in our works.

Ye see then that wee take not any deliberation, any counsell, or any desire in our whole life, but the curse of God is with vs and vpon our heads. Were this well printed in our heartes: all glorying to the worldward should bee beaten downe in vs, and there would be no more so much meriting, wherewith the Papists are so bewitched, that (to their owne seeming) they may enter in to account before GOD. Alas, they shoulde then see that they be far off from their account. Howbeit forasmuch as the Diuell hath blinded them with such pride: let vs on our side make our commoditie of this text.

And sith wee heare that God requireth that we should loue him perfectly with all our heart, with all our minde, and with all our soule: let vs be of opinion that hee condemneth vs vnto vntill hee haue acquit vs of his owne infinite goodnesse. But yet for all this, we must plucke vp our hearts and quicken vp our spirites, sith wee see that our Lorde prouoketh vs after that fashion. For what maketh vs so cold and negligent? It is our bearing of our selues in hande that wee bee discharged. The cause therefore why men doe flatter themselves, is for y they take themselves to be perfect, when they haue brought some petite trifles vnto God. When we bee at that point, let vs be thinke vs how it is said here, Thou shalt loue God with all thy heart. If it happen that we be not very disordered in our life, but that wee haue praised vnto God at our vprising in y morning, wee haue done no man wrong all the day long, we haue not played the whore masters, nor the drunkardes, wee haue nor hurt any of our neighbors, we haue not spyfied any euil, we haue not blasphemed God, but wee haue occupied our selues about some good matters, inso-much as wee haue inducoured to doe good to such as were in necessitie, and laboured to apply our selues to the things that God commandeth, and haue done them some seruice which had neede thereof: when night commeth, we thinke our selues to be litle Angels, and that God hath no more to demaund of vs. That is the cause that cooleth vs, and why we serue not GOD so earnestly as were requisite. For wee beare our selues in hand, that wee be perfect, and we be contented with our selues, and we need nothing else to content vs withall, for we be too much inclined to like well of our selues. But behold here is wherewith to waken vs frō such follie, namely, Thou shalt loue y Lorde thy God. And after what manner? after our owne measure? No no: but w al our heart, w al our soule, & with al our strength. And therefore let vs looke that wee searche well our thoughtes: and in examining of our liues, let vs consider what a number of vaine and fonde fancies haue passed vs. And if it be alleaged, yea but I yielded not to them: very well, diddest thou not conceiue any such thought? Will nor thy God possesse thy whole soule? Shal y diuel beare rule ouer thy thoughtes, & God in y meane while haue nothing to doe w the? And seeing he hath giuen thee those thoughtes, if thou fall to mingling of the w any corruptio, whence proceedeth y, but frō y affection of our mindes? Therefore if

wee were well fraughted aforehand with the loue of God, should not all the powers of our soules be brought vnder his obedience? Yes. So then, our forging of so many fond imaginations, our letting of our desires and delightes loose to followe this and that, and our forgetting of God in the meane while, or rather our excluding of him from bearing any sway at all in vs, doth prouue sufficiently that the true loue of God is not receiued into our soules. Alas, doth it not appeare that we be yet farre off from discharging the hundreth part of our ducie?

Besides this fore sayd condēning of our selues, wee must also quicken vp our selues, and say, what doest thou wretched creature? doest thou gue thy selfe to doe well sith god exhortheth thee so earnestly? In the meanwhile thou seest y thou hast much adoe euen to begin. Thus ye see how wee ought to beare this text in minde, that it may inflame vs with the loue of God, seeing we be yet so farre off from the perfection which hee requireth and commaundeth. Againe let vs marke well, that our Lordes vppening of all the abilities of our soule here, is to make vs looke better to the good turnes that he hath done vs, to yeelde him homage for the same, and to apply them to his honor. For what a thing is it that wee haue the gift of consulting, the choyce of discerning betwene good and euill, and the abilitie to conceiue things so as we can say we will doe this or that? Lo here an excellent gift wherewith wee be indued. Now then seeing wee haue will to choose, so as wee can say, go to, I finde this to be good: and againe, seeing wee haue a soule which beareth Gods image printed in it, and seeing we haue so many goodly vertues, wherethrough wee excell all other creatures: ought not the consideration thereof to prouoke vs the more to serue God, and to honour him with those so precious giftes which hee hath put in vs? Yes: and therefore let vs learne, that whē our thoughtes are set vpon vaine and wicked things, and when our desires runne at rouers and rebell against God: we vnhallooe so holly a treasure, as wee deserue well to be vtterly cast vp at Gods hand, because of our vnthakfulnesse. Now then whereas Moses speaketh here of the thoughts and the will: and our Lord Iesus Christ addeth one word more, that is to wit, minde, Soule, and will: let vs vnderstand that hereby we be warned, that if we submit not our selues wholly vnto God, it happeneth for want of considering the good things that hee hath bestowed vpon vs. For if wee feele him liberall, as hee sheweth himselfe towards vs: surely it will drawe vs wholly vnto him. So then let vs consider, that Gods making of vs so excellent as to haue his image printed in vs, was notto any other end, thā y we should do him homage for them, & by that meane be y more moued to loue him, & to keepe our selues well from desling so precious gifts, as reason, will, discretion, & all y rest of the powers of our soules which he hath guē vs. Thus ye see in effect what we haue to remember vpon this place.

But yet herewithall wee must marke also the thing that I haue tolde you heretofore: that is



to wit, that God will not be serued by constraint, but of free loue. He could say, Thou shalt honour thy God, thou shalt obey thy God, thou shalt feare thy G O D: and so hee doeth in other textes, and it is good reason that it should be so: but he speaketh exprefly of loue. And why? To shewe that if our seruing of him bee by constraint, so as wee goe to it against our wils: though wee honor him neuer so much, and doe all that is possible to glorify his name: yet if the same proceede not of loue, so as our heart yeeld vnto him freely and without gaine saying: hee vtterly disalloweth it, and such seruice is not acceptable vnto him, for he loueth him that giueth with a free will and pure affection, as sayth Saint Paul treating of Almesdeedes. Seeing then that God loueth him which giueth with a chearefull courage: thereby hee sheweth that if a man should spend all his goods, yet should it not boote him at all as to Godward, vnlesse hee haue a delight in well doing. And why? Because God hath commaunded it, and wee ought about all things to desire that hee be glorified, that his righteousnesse be obeyed, that hee be exalted at our handes, that hee reigne ouer vs, and that we be his people in very deede. Ye see then that the chiefe ioy which wee should haue to incline vs to doe well, is a hartie and free affection. And that is the cause why the worde *Loue* was playnely set downe in this text.

Notwithstanding, God will not haue vs to loue him as our fellowe: but hee will haue vs to loue him, honor him, and serue him as our God. And therefore let vs marke well, that if wee will obserue Gods lawe as we ought to doe: we must not consider him alonely in the degree of a maister, thereby to yeelde him reuerence: but we must also set before vs the title of father, and assure our selues that Gods intent is to win vs to him by gentlenesse, that our heart may bee as it were tyed vnto him, according to this saying of his by his prophet, If I be your maister, where is my feare? and if I be your father, where is my loue? In deede he setteth downe honor in that place, to betoken that a seruant ought to feare his maister: but yet immediatly after hee setteth downe the worde Loue also, of purpose to shewe what honour the childe yeeldeth to his father.

And therefore let vs remember, that the first point of seruing God aright, is to bee led vnto him, yea and to be led thither vpo knowledge of this worde Sauour, so as we couet about all things to be so knit vnto him, as all our ioy, contentation and rest bee there, that by that meane we may no more be giuen to the things that are contrarie to his righteousnesse. And that is the cause why wee say, that we must first know Gods grace and goodnesse, before we can serue him. For as for such as serue God for feare of being damned, not knowing that hee will be their sauiour: what doe they? They seeme to inforce themselues greatly forward: but in deede they drawe cleane backe. Though they breake both their armes and their legges, yet are they neuer the forwarder. And for that cause is it

sayde in the hundred and thirtieth psalme, Because the Lord hath bin mercifull, and men haue found him gentle and gracious: therefore is hee feared and dreaded. In deede the world thinketh to serue G O D well enough, without knowing him, and wee see that the Papistes doe this and that vpon such opinion. But what for that? In the meane while they haue no trust in God, they neuer knewe his will nor his louing kindenesse: and therefore are they alwayes in terror and vnquietnesse.

True it is that they yeelde some outward seruice vnto God: but all that cuer they doe is not worth a pin, insomuch that God reiectes euen their keeping of the Lawe: for wee must be led by loue and by a franke and free goodwill, as I sayd afore. And how may that be done? Euen by knowing God to be our father and Sauiour, as I alledged out of the text of malachie, and as is yet better expressed in this verse of the psalme, that wee must first know Gods mercy, and rest thereupon, or else wee can neuer feare him, and come neere him to serue him. That is the true & plaine meaning of this text, and so must wee apply it.

Moses hauing spoken after that fashion, addeth now, that the Lawe must bee so deare vnto vs, as to take it for our chiefe treasure. And forasmuch as wee be too much subiect to the seeking of the corruptible things of this world, and forget God out of hand, and withdrawe our selues too farre from him: hee sayth, *that men must haue Gods lawe continually in their sight, and make as it were a Headroll thereof,* as if a woman were attyred after the auncient maner, with borders on her head, bracelets on her armes: or as if a man should make borders of the about his house, or ingrauers vpon the doores of his house, so as Gods glorie might be euery where. And whereas hee speaketh heere of frontlets and bracelets, and of painting and ingrauing of Gods lawe vpon doore postes: it is to shewe that whereas men giue themselues to vaine glory in decking and attyring of themselues, and the same turneth them away from God: they must make all their deckings of Gods Lawe: that must bee their Jewels. Like as if a man or a woman haue a costly Jewell vpon their finger, and take pleasure therein: in steade thereof they should haue Gods Lawe continually before their eyes, so as a man should no sooner looke vpon himselfe, no though it were but vpon his nayles, but it should come to his minde to thinke, Thou hast a maker who fashioned thee, and whose will it is that thou shouldst serue him by yeelding thy selfe wholly to his obedience. Although thou bee a sillie vnprofitable creature: yet will thy God be glorified in thee. Thus yee see howe we must make all our deckings of Gods Lawe. Again, in stead of the beautifying of houses, with things of goodly shewe and furniture, to the ende it may be saide, this is the house of some man of estimation: the Lawe of God must be written vpon it. Now wee see what the meaning of Moses was.

But by the way we haue here to bewaile  $\text{f}$  cor-

Psal. 130. 7.  
& 131. 24.

Deut. 13.

1. Cor. 9. 7.

Mal. 1. 6.

ruption of mankinde . For it is manifest , that euen of the holyest thinges in the world , men take occasion to mocke God , and to marre all , and to turne them to a contrary ende . As how ? This saying , *Hearken O Israell , the Lorde thy God is one onely God* , is a notable saying , and worthe to be had in remembrance aboue all others . For it serueth to magnify the liuing GOD , that hee might bee discerned from the idols that haue bin forged , to the ende that our religion might be certeine and infallible . Then is it as excellent a lesſon , as a man shall reade any : and yet what haue the Iewes which were Gods people fared the better for it ? They haue turned it into a charme and forcerie , imagining y<sup>e</sup> speaking of those words would make a coniuration , lyke to the *Agnus Dei* in poperie , and to such other geugawes as the papists hang about their necks , in the which *Agnus Dei* they write y<sup>e</sup> beginning of Saint Iohns Gospell and I wote nor what els , wherewith they beare themselves in hand that they can coniure both God and the diuill . As much haue the Iewes done with this lesſon : inſomuch that they haue abused euen the very letters of it . There is one letter (say they) which importeth foure , betokening that God is Lorde of the fowre partes of the worlde . They haue taken otherſome according to their numbers and ciphers , to signify things which they haue deuised of their owne brayne . And in the meane while they had no reuerence to God , but would that hee should haue no more power nor authoritie ouer them . And that doe they shewe full well , not ortely by their despising , shunning , & reiecting of Iesus Christ , who ought to haue reigned ouer them : but also by their crucifying of him in despite of God , and by their turning away from the saluation that had bin promised them . And euen as much haue they done with this text . For they haue turned to pride and ambition the thing that is sayd here , as wee see how our Lord Iesus Christ in the Gospell vpbraideth the Scribes and Pharises with their large gardes , inſomuch that if the common people had any narrow garde of wryting , wherein the commaundements were set downe , these great Rabbies ( to the intent to become holier than other men , ) had gardes of an handbreth vpon their garments , wherein Gods lawe was written in great letters , that it might be seene a great way off . O , those were holy persons , for they had Gods lawe written in great letters , whereas the common people had it in small . They knew the lawe much better , and therefore was God much magnified in them . Nay , contrariwise , such vaine bragging was a flatte mocking of God : but yet it was the fashion of all men , as I haue declared already . And by this which befell the Iewes , let vs take vnderstanding and instruction , that the same must serue vs to behold that we bee so froward , that whereas God laboreth to drawe vs familiarly vnto him , we despise it , and in stead of profiting our selues by the doctrine that is set before vs , wee turne it vnto laughter , wee vnhalowe it lyke Churchrobbers , and wee turne quite and cleane

Matt. 23.5.

contrarie to his meaning , so as it had bin better for vs neuer to haue heard one worde of his mouth . Thus yee see what wee haue to marke .

But now herewithall we must come to the meaning of Moses , which I haue touched shortly already . Remember these wordes sayth hee . And howe : *By talking and conferring of them in thy house , and as thou goest abroad* . Here wee see well how our Lordes meaning was not to be honored with gardes of garments and such other thinges , but to haue his lawe printed in his peoples heartes , and to haue it kept alwayes fresh in remembrance . Therefore let vs consider , that whereas wee haue so much needeleſſe talke our Lord will haue his people exercised in talking and conferring vpon his lawe , whether it be in resting , or in iourneying , or when they be at home in their howſes . If wee minded this warning well , surely it would be a bridle to reine vs backe and to withdrawe vs from the vnprofitable talke whereunto wee bee so much giuen . For wee can spend , I say not some forenoone , but the whole day continually in light talke : but if wee speake but two or three wordes of God , by and by wee bee wearie and it greueth vs . Yet notwithstanding , this talking of him is not the chiefe poynt . For wee must come to this saying of the psalme , I beleue , and therefore will I speake . For oftentimes and most commonly , they that haue Gods lawe in their mouth and at their tongues end , haue it not at all in their heart and affection . Therefore wee must speake of Gods lawe , much more with our heartes than with our mouthes . But yee must we talke of it also , to edify our neighbors , that the father may teach his children and the maister his seruantes , to serue God . That is the cause why our Lord commaundeth men to talk of his Lawe : not to discharge themselves lightly of it , as though the whole matter lay in speaking of it : but to quicken vp and correct our vnlustineſſe , so as euery man help forward his neighbor , and drawe him with him , and the fathers and maisters in the meane while be careful to teach their children and seruantes , as I sayd afore . That is Moseses simple meaning when he speaketh here of talking either at home or abroad : namely that mens talke must alwayes be of Gods Lawe .

Psal. 16.10

Afterward here inſueth , *show shall muse vpon it in thy heart* . Herein wee see how our Lord rebuketh vs , and sheweth vs how fickle headed wee bee , inſomuch that if wee be not helde fast by diuers meanes , wee forget God his lawe out of hand . For what is the cause that he setteth as it were frontlets here before our eyes ? Wherefore is it that hee will haue vs to weare as it were Tablets , Ringes , and Bracelets : but for that whereas we bee wont to grace chiefly at such thinges , and to make a shewing of them , he will haue his own law to be set in them ? Now the excellentest part of man is his face and his eyes : and our Lorde wil haue his lawe to be there . Againe he will haue it vpon our handes : and we cannot doe any thing , but our handes must needs goe foremost still in it . Now our Lordes will is that

wee

wc should not be able to stirre one finger, but we should be put in minde of his law by it. Hereby he sheweth vs (as I sayde afore) that if we haue not good store of bridles, we shall play the loose coltes: and if the lawe be not brought to our minde, and the remembrance thereof refreshed by many means: we wil soone haue forgotten it. Wee neede no more but to close our eye, and the things that wee had learned and which had bin tolde vs and retold vs afore, are streightways out of our thought. Let vs vnderstand therefore that our Lord blameth and condemneth vs in this text, for being so customably carried too and fro, and that hee must bee fayne to quicken vs vp, and to giue vs so many helps, if hee will enioy vs and haue vs to obeye hym. That is one thing which wee haue to marke vpon this text.

Besides this let vs marke also, that our Lord could not better haue rauced the vanities wherunto men and women are giuen in all their pretie toys and trifles, in atyring and decking themselves with gardes, imbroyderies, and borders and such other lyke things: God (I say) could not haue scorned such vanities better, thā by telling vs that in the meane while wee forget the chieftest poynt of all, which is the minding of his lawe which wee forget easily, to occupy our selues about vaine and vnprofitable things. And this is spoken chiefly to women, because they giue the selues ouer curiously to these nice attires and deckings. For if they considered that they should apply themselves to the minding of Gods lawe, they would not be so much occupied in decking or rather in disguising of themselves: but they would rather consider which is the true decking of faithfull women: that is to wit, to feare God, to liue honestly, mildly, chafely, and soberly, to gouerne well

their householdes, and to occupy themselves in bringing vp of their children. This is a beautifull attyre, and such a one as is precious in Gods sight, as Saint Peter termeth it. So then let vs marke, that whereas the worldlings doe decke and disguise themselves, and make so many deuises to please and allure one another: we must beware that wee take the true decking which wil make vs acceptable before God: that is to wit, that wee beare his Lawe in minde, and can glory that wee haue a God which guideth and gouerneth vs accordingly as it hath pleased him to receiue vs for his people, and to giue vs his word to rule our lues by.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faulces, praying him to make vs so to seele them, as we may learn to mislike the more and more, and to flee for refuge to his mercie, being vtterly voyde of all trust in any strength of our owne: And yet notwithstanding that wee may not leaue to enforce our selues, so as we may be the more giuen to his seruice, knowing that wee be not yet come to perfection by a great way, no nor yet to the midde way thereof: and therefore that these warnings which hee giueth vs may inflame vs more and more to yeelde him praye al our life long, by acknowledging the benefites which hee hath bestowed vpon vs, and the nobilitie and worthinelle which hee hath giuen vs about all creatures, that we may learne thereby to withdrawe our selues from all the vaine and transitorie things of this world, and to seeke the spirituall and heauenly things, to the intent that being knit vnto our God, wee may not onely withstand all worldly temptations, but also drawe our neighbors from the same by our example. That it may please him to graūt this grace not only to vs but also to al. &c.

## On Wednesday the xxiiij. of Iuly. 1555.

*The xlvij. Sermon, which is the third vpon the sixth Chapter.*

10 And when the Lord thy God shal haue brought thee into the land, which he sware to thy fathers Abraham, Isaac, and Iacob, to giue thee great and goodly Cities which thou buildedst not:

11 And houses full of all maner of goods which thou filledst not: and welles which thou diggedst not: and vineyardes and Oliuegardens which thou plantedst not: and thou shalt haue eaten and filled thy selfe:

12 Then beware, least peradventure thou forget the Lord which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lorde thy G O D, and serue him, and swaere by his name.



He haue seene how it was Gods wil that his law should alwayes bee before his peoples eyes, and that the remembraunce thereof should bee renewed by all meanes. For this cause hee

commaunded them to set gardes vpon their garments, and to wryte the sentences of the Lawe therein, and to weare them in stead of bracelets, and other ornaments, and to haue the in their cappes and in the rest of their apparell, and to ingraue them vpon the postes of their houses.

houses. All this reheatfall tended to this end, that because men are too forgetfull of G O D S Lawe, they must haue certein helpes and meanes to put them in minde thereof: and specially that whereas the children of this worlde are curious in decking themselves, and in making themselves braue to the eye, and giue themselves to pompe when they bee rich: in stead thereof G O D woulde that his faithfull ones should decke them selues with holinesse of lyfe. For it is not enough for them to beare skroules of the lawe aboute them vnlesse all of it be referred to the right end.

Now we must also cal to minde what hath bin toucht. d. aforesayd: namely that if we were as wel inclined to thinke vpon God and vpon the doctrine which hee setteth forth vnto vs, as were requisite: we should not neede any other helpes. Therefore it is a token that wee bee full of vanities, and that our wittes wander too and fro, and that it is very harde for vs to settle our selues vpon God.

But yet notwithstanding wee shall bee neuer the more excused for all that. Secing then that wee be easily led away after our owne folles, and there are a great number of temptations in this world to beare our eyes withal, and to wipe Gods law out of our hearts and mindes: it standeth vs in hand to take the more payne in the thing that is commaunded vs here, namely that wee make a continual exercise of returning vnto God, so as it be our whole studie, and that whereas wee see the vnbeleuers carryed away in their owne follies, wee seeke vnto God, to settle our selues vpon him, and to referre all our thoughtes and desires vnto him, so that euen in making miith wee haue him before our eyes, and in our remembrance, to the end he may be glorified in the things that wee take pleasure in.

And now Moses addeth, *that when the people shall bee come into the land that was promised them, & inioy the goods that are there:* (for we know it was a fruitful & fat land:) they must beware that they forget not him to whom they were beholden for all things, but rather honor and serue him, and shewe themselves to holde all things of him who is their God. Now at the first sight it might seeme superfluous to warn the people that they should not forget the Lord their God, after they had possessed the land that was giuen them to inherite. For is it possible: y a people which hath bin guided by the hand of God, and seene so many miracles, should turne away, yea and bee so blinded, as to bee vnmindefull of him to whom they were so much bound? That were against nature. But what? The vnthankfulnesse of men is so great, that notwithstanding all the benefites which they haue receiued at Gods hand, yet they cease not to defie him, or at leastwise to shew that they haue no further care of y things that were tolde them. True it is that here Moses speaketh to the people of Israell. But yet in that people hee setteth vs forth a looking glasse,

wherein to shewe vs our frowardnesse in that we cannot finde in our heartes to doe homage to God for all his benefites, but that all that euer hee bestoweth vpon vs is lost, because it is misbestowed, vnlesse wee be exhorted and pricked forward to doe our duetic better. Therefore let vs not thinke that this doctrine was written for the lewes onely: but let vs rather vnderstand that it is directed vnto vs also.

Howbeit, first of all wee must make what Moses meant: and afterward the doctrine conteyned therein must bee applyed to the instruction of our selues. *When thou art come* (saith hee) *into the land which the Lord thy God promised to thy fathers Abraham, Isaac, and Iacob.* Moses speaketh exprefely of Gods promise, to the intent that the people might bee thoroughly perswaded, that their going into that land was not by haphazard, nor their winning of so many victories against their enemies was by good fortune (as they terme it) or by their owne strength and pollicie: but that it was wrought by Gods owne hand, and all came of his power. True it is that the wonders which were shewed at that time, were sufficient enough to haue made them beleue, so as they needed not to haue sought any further.

When the people sawe Gods scourges vpon the Egyptians, was it not a sure recorde of the diuine and heauenly power which shewed it selfe there? Again, whereas they passed the red sea, whereas they were guided with a cloud by day and with a fire by night, whereas they were fed with manna from heauen, and whereas they sawe the cloud vpon the tabernacle which was a token of Gods presence & maiestic: should they not haue concluded that God bare rule ouer them and shewed himselfe to be their guide? yes: and yet for all that, Moses beholding the hardheartednesse of the people, thought it not enough to tell them of the things which were seene at that time, but also alledged the promise that had bene made fowre hundred yeres afore.

Behold (sayth hee,) the Lorde thy G O D will bring thee into the land of Chanaan. If thou aske what prooffe thou hast that it is Gods hand: thou needest no long disputing of the matter, thou knowest what promise was made thereof. This heritage the was assigned vnto you aforehand by the free goodnesse of your God, euen before you were borne. If God had giuen this land simply to the people of Israell without promising of it before: it had bin somewhat the darkefomer.

But seeing that G O D made an agreement and as it were a solemne leagie with Abraham, saying, this is the signe that I enter into couenant with thee and with thine ofspring this day, namely that thou shalt inherite this land: howbeit, that shall not bee presently, but thou thy selfe must liue and dye there as a stranger, and also they that come of thee and their ofspring lykewise, must bee sojourners in a straunge lande, and

bee there vexed and grieved with continual tyrannie: neuertheless they shall returne thence at the end of foure hundred yeeres, and then will I performe my promise: Doth it not appeare by these sayings, that God wrought in that behalfe? Should any further prooffe be sought thereof? may not euen blinde folkes feele it with their hands? We see then for what purpose Moses alledgeth here y<sup>e</sup> promise y<sup>e</sup> had bin made to Abraham, Isaac, & Iacob: yea and Gods rehearsing of his promise againe, was a larger prooffe thereof, so as the thing became the better known and of more authoritie. In dede the people are also put in minde therewithall, that this inheritance befall them not by their owne policie, nor for any worthynesse that was in themselves, nor was conquered by their own power or strength, but was giuen them freely of God, so as it becometh them to acknowledge that they had receiued it, and that their possessing of it was not as though they had obtained it by their owne power. The Lord (sayth hee) promised you this land. At what time? when none of them was yet borne or bred. Then could they not haue earned or deserued aught. And therefore it behoued them to acknowledge that Gods onely free gift was the cause of it, and that they obeyed not any thing but through his freebestowed mercie, because it pleased him so to doe. For men will neuer sufficiently perceiue themselves bound vnto God, vntill they bee vtterly bereft of all their merites and that it bee shewed them that they haue not any thing of their owne to bring, but that it is God which doth all, not of duetie, but of good will. Men must bee fully perswaded of that, or else they will neuer duely perceiue themselves to be bound vnto God.

And whereas Moses speaketh afterward of the great and goodly Cities, of howses full of gooddes, of vineyardes, oluegardens, and of all other commodities: it is to make the people to vnderstand the better, that God delt not nigardly with them, but had powred forth his treasures, to the intent that they should be the more prouoked to serue him. And that is another point well worthe to be marked. For so long as God dealeth with vs but after the ordinarie maner, wee will not perceiue that heis willing to be our father, because wee consider but the order of nature and stand nusing therupon. That then was the cause why God voutfaced to adde the full measure of all liberalitie, by handling his people as is shewed here, so as hee gaue them not a meane land, that was neither barrein nor abundant, of which sort some are to be found: but hee gaue them faire and strong cities, howses thoroughly furnished, and groundes thoroughly manured. Seeing it is so: the people ought to haue bin the more prouoked to acknowledge, that seeing God had shewed himselfe so bountifull, it became not them to fall a sleepe, but to know him to whom they were so greatly bound. And it is sayd expressly heere, *that the people should possess the things which they had not made, or gotten to themselves*. There is not any thing of thine owne labor, sayth hee. Diddelt

thou build the howses wherein thou dwellest or shalt dwell? (For hee speaketh here of the time to come.) When ye come into the land, yee shall finde fayre howses, and that of other mens building: ye shall finde all maner of houfholde stuffe and necessaries ready made: yee shall finde vineyardes and Oluegardens thoroughly planted: ye shall want nothing: yee shall finde welles ready digged: for that land had not water at will. We know what payne and distresse the holy fathers were driuen vnto, onely to haue water for themselves and their cattell, namely how they were driuen from place to place, yea and that not for any pretious things, but when they digged some poore pitte, their neighbors came and draue them from it. Not without cause therefore is here expresse mention made of pittes or welles, to shewe that the people should finde all commodities there, without the putting too of one finger to take any paynes for them.

And therefore hee addeeth, *take good heede that thou forget not the Lord thy God when thou art full*. This is the chiefe matter which we haue to wey. For Moses doth vs to vnderstand, that me are a kin to restie horses: if they be ouerpampered, they fall to kicking, and will not be handled nor ordered any more: and this similitude is set downe more expressly in the two and thirtieth chapter. But in this place hee sheweth playnly, that ouermuch ease is the cause of willfull stubbornesse: so that if God hath once pampered vs, wee forget him, and play the drunkardes so as we cannot order our selues in such wise in the inioying of the benefites which hee bestoweth vpon vs, as to yeelde him thanks for them and to serue him the more effectually, but contrariwise we deuoure them vp with such greedinesse and excesse, as our nature becometh vtterly brutish, and God hath no more authoritie ouer vs, but wee beare our selues in hand that wee could well enough forbear him. Yee see then that men become brutish through pleasures and abundance of wealth. And that is the thing which Moses hath noted here, in saying: *take good heede that thou forget not the Lord God when thou art full*.

Finally hee concludeth, that wee must *feare God, and honor him, and take him for our GOD*, which thing he betokeneth by this word *Sweare*. For whereas y<sup>e</sup> people are commanded to sweare by the name of God, as wee shall see more fully hereafter: it serueth to shewe how it was his wil that they should keepe the Religion that was giuen them by the lawe, and not mingle it with any idolatrie, so as they might throughly protest that they had not any moe Gods than that one which had shewed himselfe by his lawe and word. That is the effect of the matter which is contained here. In dede the land of Chanaan which had bin promised to the fathers of olde time, and giuen to the people of Israell by so many miracles, had more to be considered in it, than haue the countries wherein the faithfull dwell at this day. For wee bee not seded in

Gen. 22. 25.  
& 26. 19.  
20. 21. 22.  
32.

Deut. 32. 25

PG 44.4

them by the mightie and miraculous hand of God, as it shewed it selfe in those dayes . But yet for al that wee must come backe to this poynt, that none of vs commeth into this worlde by his owne power, and that our dwelling in it is the singular benefite of God . For there shoulde bee no earth at all, if God listid not to assigne it vnto men .

It is for our sakes that the seas & waters withhold themselves: or else they would ouerflowe and drowne the whole earth . And therefore although there were no more but the order of nature, it were a miracle great enough to shewe vs that God vouchsafeth to nourish vs here . We know what is sayd in another text which we shall see hereafter: that is to wit, that God did spread out his meetelins ouer all the nations of the world, so as hee deuided the countries and did set the boundes of them . Then let vs vnderstand, that wee cannot bee in any nooke or corner of the world, without Gods mainteyning of vs there, nor haue any place to dwell in, which is not giuen vs of his free fauour . And as the land of Chanaan was dedicated to the seruice of God at that time: so is the whole world consecrated therunto at this day . For it is sayde that our Lorde Iesus Christ is a king, and that hee hath enlarged his dominion from the one end of the worlde to the other . Wherefore let vs vnderstand, that our Lordes setting of vs here and his mainteyning of vs here, is to receiue such praye at our handes as hee deserueth .

Now it is certaine that wee must liue of our labor, and most men that not haue the world at will, but a number haue much a doe to get bread, and God will handle them very hardly: but yet howsoeuer they fare, one bit of bread is enough to make them beholden to the Lorde . Yea and although men labor for their liuing: yet must they be fully resoluod of this which we shall see hereafter, namely that it is not their labor that findeth them, but the blessing of God, whereby the children of Israell were fed in the wilderness . True it is that the falling of the Manna from heauen was a more manifest token . But yet howsoeuer the case stand, God hath left a continuall present, that by what meanes soeuer wee liue: it is hee that mainteyneth vs, and it is at his hand that wee receiue both sustenance and nourishment and all that euer wee haue . Yee see then that no man can exempt himselfe from seruing of his God, and from shewing by our deeds that we thinke our selues beholden vnto him, both for our life and for all things belonging therunto . Again the more bountifully and liberally that G O D dealeth with vs, the more ought wee to be prouoked to serue him . Therefore let euery of vs on his owne behalfe learne to beare Gods benefites well in minde . Let not the poore murmur though they wot not oftentimes which way to turne them: but let them assure themselves that G O D will so blesse the little which they haue, as it shall well enough suffice them to liue therewith . And as for

the richer sorte which haue more abundance; let them vnderstand that Gods shewing of himselfe so gracious towards them, is to the ende they shoulde the better knowe him and honor him .

For although the riche sorte may now and then alledge that they haue taken much payne in gathering the things which they possesse, or that they haue atteyned to them by some other meane, and that they haue them by succession from their fathers and auncesters: Yet will not God lose his right, for (as I sayd afore) it is his blessing that maketh men riche . Therefore they that possesse most must knowe that Gods being liberal to them after that fashion, is to the ende to binde them the streitlyer to him, and to allure them the more to serue and honour him as their father, yea and as a kinde-hearted father which desireth nothing but to giue his children their fill of all good things, so as they may not want any thing .

Thus haue wee heere a generall rule: which is, that after as G O D giueth vs ease and the commodries of this world, so must wee bee the more disposed to loue him: for that gentleness of his draweth vs vnto him . And when we haue so tasted of his goodnesse and found saouour in it: needes must there bee too great vnkindenesse and charlithnesse in vs, if wee bee not moued to loue him as we ought to doe . And that must be not only in our eating & drinking, but also in all things that concerne this present life . As for example, if G O D giue vs peace and quietnesse, while others are in trouble or at warres: if wee bee vnexed of plagues and diseases, while wee see a number of other folkes afflicted: let vs vnderstand that our Lord allureth vs gently vnto him, and would faine winne vs by such kindenesse, and therefore if wee vouchsafe not to come vnto him, wee shall pay right deare for the things that we shall haue receiued at his hand . True it is that God requieth not any payment at our handes: for we haue not any thing to giue him: but yet will he haue vs to bee thankfull towards him for our duties sake . If wee doe not so: it must bee layd to our charge, that being not his children, wee haue treacherously robbed him of his goods .

For what right haue wee to the inioying of them, but that hee is our father? And if wee honor him not, dare wee say wee bee of the number and company of his children? And that is the cause why Saint Paul is so hotte against such as returne not vnto G O D when hee spareth them . What meane yee you wretches (sayth hee?) know yee not that yee abuse the great treasures of Gods goodnesse? For his dealing so gently with you, is as an alluring of you to repentance . True it is that G O D doth sometimes chastise vs sharply, to waken vs and to make vs knowe our faultes, that wee may bee sorry for them: But yet for all that, if hee deale mildly with vs, it is as much to say as he woulde faine winne vs by friend-

friendly meanes, as hath bin said already. Nowe if this can beare no sway with vs, wee shew our felues to be too too leud, and y<sup>e</sup> wee despise Gods goodnesse, yea and that wee make but a skorne and mocke of it. And therefore must horrible vengeance hang ouer our heades, according as S. Paul threatneth in the foresaide place, to al such as abide hard harted and stubborne in their vices, when God beareth with them. And nowe let vs looke to our felues. For although euery mans state be not so wealchie as hee would wish: yet are wee handled v<sup>y</sup> gently in respect of others. What remaineth but that our Lord should enter into account with vs, if wee on our side haue no lust to serue him, and that the case and rest which hee giueth vs, be not applied to shewe that wee take him for our tather in deede, forasmuch as hee handleth vs as his children? If wee (say I) acknowledge not this: then shall not our vnthankfulnesse escape vn- punished.

Allo by the way let vs not forget howe Moses exhortheth heere the people of Israel to beware that they forget not the Lord when they were well fedde and grown full. But seeing that wee be inclined to such frowardnesse as well as they, let vs consider our owne disease, that wee may seeke remedie for it. For though there were no more but this one point: it were enough to occasion men to mislike of themselves, and to be ashamed. For wee bee as monsters against kinde: insomuch that whereas God offereth himselfe to vs, and reacheth vs his hande, so as if wee sawe him in his owne person, wee could haue no greater assurance of the fatherly loue that hee beareth vs, than that hee is so liberall that wee may haue our fill of his benefites: yet notwithstanding wee forget him euen when hee putteth vs in minde of him, not onely by speaking to vs, but also by shewing vs by experience that hee knitteth himselfe to vs, and hath a care of vs in watching ouer vs, not onely for the sauing of our soules, but also for the nourishing of our bodies, feeding vs like little babes, and as it were stretching out of his wings ouer vs, as a hen doeth ouer her chickens, as comparison is made in the holy Scripture. Seeing that God giueth vs such proofe of his goodnesse, and also knitteth himselfe vnto vs, of purpose to garber vs together and to take vs vp to himselfe: were it not a diuine madnesse to forget him, and to turne our backes vpon him, and to shut our eyes against him, yea and to conceiue so excessiue rage as to say, wee wil not thinke vpon him that seeketh vs, is not this a diuine madnesse? Yes: and yet is there not any of vs all, that can excuse himselfe to be vn- subiect to such naughtinesse. So then, this text ought of right to humble vs, and to make vs ashamed afore GOD, because wee see wee be so malicious and spitefull as not to regarde God when hee is neere vs, nor to wake and open our eyes that wee might see his goodnesse when it is shewed vnto vs, yea euen after so euident and easie a manner. That is the thing which wee haue to remember. True it is that wee

make common prouerbes of it, but in the meane while no man thinks vpon it. Wee say that nothing marreth men but ease: Wee say that ouermuch welth maketh men vnweldie: and yet in the meane while the same thing be- falleth vs, and none of vs findeth fault with him- selfe. And although God preuent vs and blame vs, and doe vs such shame as to make vs heare of it: yet will not wee thinke vpon it. Notwith- standing it is not written in vaine, *When thou hast thy fill of the benefites of thy God, beware that thou forget him not.* Wherefore let vs marke, that pro- peritie of it selfe ought to prouoke vs to resort vnto God, because it is all one as if he should reach out his hands and armes vnto vs. Like as when a father offereth his childe a thing and sayth to him, Come hither, and holdeth out his armes: so likewise Gods desire in bestowing his benefites vpon vs, is nothing else but to see vs quiet, as it were in his lap or vnder his wings. Nowe then, if wee haue an eye to the order of nature: prosperitie should draw vs to God, and make vs well minded to serue him: and yet notwith- standing, wee see how wee despise both GOD and nature and all kindenesse, and become woorse than wilde beastes. For whereas GOD allureth vs to him after that gentle manner: wee turne our backes vpon him, and in stead of coming to him, retyre from him: nay (which woorte is) wee kicke ag: inste him. For it is not inough for men to despise Gods goodnesse, and to stop their eyes, and to deuour al y<sup>e</sup> good things which they haue, without knowing who giueth them: but also they proceede so far as to rush against him, and to gnashing their teeth at him, and to spurning at him. If a man should liken vs to swine, wee woulde thinke hee did vs greate wrong. And yet are swine contented with rooting in the ground, to fill themselves with the Acornes that are fallen downe, and they be not so feare as to fall to rending downe of the tree, they leape not vp against it, they bite not the boughes, they haue their groines hanging alwaies downward. As for vs we play in deede the swine, because we haue alwaies our groines in the earth: insomuch that When we cram our felues neuer so full, there is none of vs which listeth vp his mind on highe to saye, it is Gods hande that giueth vs this thing: but either we impute al things to our owne policie, or we thinke that the game cometh of our felues, or wee imagine that it happeneth vs by some chaunce, and to be short wee neuer thinke of God. But besides this, wee fall to spurning of him, we caste out our furye and rage against him, we strike at him with our tusks, wee withstand him stubbornly to the vttermoste of our power, and we could finde in our hartes that his iustice were vtterly abolished. For wee treade it vnder foote, as much as in vs lyeth. We see then that wee be woorse than swine, and woorse than the vilest brute beastes that are, yea wee be euen vnkindly monsters.

But behold, our God calleth vs to him by this exhortation, wherein wee see the patientnesse which hee vseth towards vs. If a father had handleed his child as gently as could be, farre

about the common maner, and the child should thereupon growe proude and despise his father: woulde not the father beare him such displeasure, as to disdaime to open his mouth to him, to tell him of any thing bicaufe of his despising of him after that fashion? Yes. Then is it most certaine that wee be much lesse to bee borne with when it falleth out, that wee recist GOD who is more worth than all the fathers in the world, without comparison. So then, should he not haue iust cause to let vs alone as wee bee, when he seeth that wee haue no minde of him, and that euen his benefites are an occasion vnto vs to dispise him, so as wee turne them the cleane contrarie way fro the lawfull vse wher-vnto hee had ordained them? Might hee not iustly leaue vs in that state as cursed creatures and vnwoorthy that cuer hee should open his mouth to speake to vs? Yes: and yet for all that he commeth to seeke vs. Beholde (saith he) I knowe yee bee inclined to forget mee, when I haue fed you well and fat, and the more abundance that you haue, the more ye refuse to come to me, and therefore ye deserue to be shaken off, & that I should neuer remember you any more. Yet notwithstanding, my desire is not that you should perish, but that ye should returne vnto mee. What naughtinesse or lewdnesse so euer Iespie in you, I am contented to take you still for my children, I will preuent the vices whereto you bee giuen: therefore take heede, ye forget me not when you be at your ease. Seeing that our Lord beareth with vs after that fashion, ought it not to breake our hearts though they were harder than stone?

So then, first of all let vs mistrust prosperitie. In dede we couet it, & for the loue thereof wee shun the things that are hard and combersome. If we suffer hunger and thirst, it grieueth vs, & we neuer leaue storming vntill God haue provided for it: but yet for all y it would be more for our profit oftentimes, to indure hunger than to haue abundance. Howloeuere the case standeth, whensoeuer God bestoweth his benefites vpon vs, let vs haue prosperitie in suspitiõ, as I said afore. Not that it ought of it selfe so to deceiue vs & blindfold our eyes, as wee should not knowe God: but for that it behoueth vs to percieue our owne nature to be so sinfull and euill giuen, as we cannot profit our selues by any of the benefites which we receiue at Gods hand. Yea and we see howe euen Salomon was afraide to bee ouerriche, for feare of aduancing himselfe against God, least he should despise him and forsake him. See here howe Salomon who was indued with so excellent giftes of grace, did neuerthelesse see the frailtie of man to bee such, that when he had all y his heart could wish, yet he might forget himselfe, & be ouersotted as he should fall to renouncing of God by aduancing himselfe against him. Now then, let vs lue in feare and aw, and if God giue vs not such abundance as we would desire, but doe cutte our morsels very small: let vs vnderstande that the same is for our benefite, in that wee haue neede to bee dyeted, for feare least fatnesse stoppe our eyes, and so make

vs starke blinde. If wee thinke well vpon this, it will make vs to beare pouterie the more patiently. When wee want our pleasures and dellyghtes, when wee want our delicate morselles, and when wee want abundance to fill our selues withall: let vs knowe that our Lorde hath a regarde to holde vs in awe by that meane: for we shoulde bee in daunger of forgetting him, if we shoulde growe too fatte. And therefore when wee haue wealth at will, let vs bethinke vs thus why was it sayde to the people of Isracl, forget not thy GOD when thou hast thy fill? It was bicaufe men can not brooke their wealth, in so much that if they haue all that they haue neede of, yea and more too: they ouershoot themselves, they play the loose coltes, they arme themselves against GOD, and they haue no more care of him. Is the winde in that doore? Let vs learne to haue God alwayes before our eyes: so as if he deale graciously with vs and giue vs more than he doeth to other men, we may haue the skill to consider. See howe my God cometh to me, and to what intent but that I shoulde be as it were brooded vnder his wings, and lue obediently towards him, honouring him and referring my whole life to the glorifying of his holy name, so as it may bee as a bond whereby to binde mee straylyer vnto him, than others on whom hee hath not bestowed the lyke benefites as he hath doone vpon mee? Thus ye see that both poore and riche ought to tend to Godward, eche one according to his degree.

Againe, the comparing of the people of Isracl with our selues, ought to quicken vs vp yet better, to stand vpon our garde. It is said, when the Lorde thy GOD shall haue giuen thee thy fill. And of what goods? Of wyne which thou shalt haue gathered of other mens labours, and of all other things to lue by which thou haste not earned: when thy God shall haue fedde thee so of his owne free goodnesse, see thou forget him not. If the people of Isracl myght forget GOD hauing had most apparant recordes of the fauour that was shewed vnto them: what will become of vs which are helde here vnder the common order of nature? For wee haue no myracles to spurre vs forth to Godwarde: wee haue not a lande of Chanaan as a speciall elected and chosyn dwelling place. And therefore wee myght easlyer forget GOD than that people coulde, if wee shoulde not remember this present lessoon earely and late. And for as much as wee see our owne coldnesse, let vs learne to marche the spirituall benefites as well which God hath bestowed vpon vs heerefore as which we looke for heereafter, with the things that pertaine to the maintenance of this transitorie lyfe. True it is that although wee thought vpon no more than the things that are giuen vs for this bodie: yet were wee sufficiently bounde to God, yea and a hundred folde more than wee coulde discharge our selues of. Notwithstanding, besides all this, our Lorde giueth vs cause ynough to serue him, in that he graunteth vs so many spirituall benefites that belong to the fauouring

Prou. 30. 9.

Phil. 1. 12.



uing of our soules, whereof wee haue a portion alreadie. For whereof comnieth sayth? whereof commeth it that wee bee grafted into the bodie of our Lorde Iesus Christ by being baptized in his name, and that wee bee taken into Gods houfholde to bee auowed for his children? Whereof come these things but of his giuing of the spirit of adoption vnto vs, to the intent wee should call vpon him as our father, bee assured of the heauenly heritage, stande in awe of him, and liue according to his woord? And is not this dooing of his a speciall gift? Yes, and yet besides this, there is a lyfe prepared for vs, whereof wee haue but onely a taste as yet. For wee haue receiued (as yee would say) some first frutes of it; but wee shall not haue the full fruition of it, vntill God haue taken vs quite and cleane away to himselfe: it is ynough for vs as nowe, that we followe after it aloofe. Now then sith wee see that besides y things which our Lord giueth vs for our bodys, and for this transitorie lyfe, he hath also giuen vs benefites farre nobler and precioufer, as which doe leade vs to his euerlasting kingdome; must it not needes be that wee bee too lewd, if wee bee not drawen vnto him? And if wee take occasion to forget him for all his drawing of vs vnto him after that sort: what horrible damnation deserue wee for such vnthankfulnesse? Yee see then in effect, that the thing which wee haue to remember vpon this place, is that euerie of vs must bethinke him of the great number of benefites which hee hath receiued at Gods hand, and which wee receyue sil day by day: and that the same must stirre vs vp to put our selues continually foreward in going towards him, and teache vs to doe him homage for all things and in all respects. For we desyre all his benefites, if the end whereunto we reserue them, be not the honoring and glorifying of him.

Againe as touching the goods of this worlde: let vs vnderstand that our Lord cannot deuse to do so little for vs, or to giue vs so slender a portion of them, but we shall bee exceedingly much beholden to him though he doe no more: but if we perceiue that he dealeth gently with vs, and that hee beareth with vs: that ought to quicken vs and to prouoke vs so muche the more to come vnto him. And therewithall let vs beware that our vnthankfulnesse leade vs not to forget him, seeing it is not for nought that hee warneth his people heere by the mouth of Moses, to beware that they forgat him not whē they came to the inioying of the benefites which hee would bestowe vpon them. For wee haue examples thereof euen among our selues. I pray you hath not GOD wrought after a wonderfull fashion heere in planting of his Gospell, and moreouer vttered his blessings in such sorte, as they that perceiue them not, must spite of their teeth knowe that hee hath shewed his mightye arme? neuertheless I shall not neede as nowe to blame mens vnthankfulnesse, it is too apparant and openly known. For haue not many beene ashamed, yea and are not many ashamed still, to bethinke themselves of the miserable

state out of which God hath deliuered them? Wee heare howe Moses sayeth heere, *Forgett mostly GOD which brought thee out of the lande of bondage or bondmen*. As if hee should say, when GOD shall haue graunted you the grace; to dwell quietly in the lande which he will giue you in possession: call to minde the state wherein yee haue beene, that yee maye acknowledge the good which GOD hath done you in deluering you from it. Heere then are two things done you to vnderstande: The one is, that the present benefites must prouoke ye to honour him that hath shewed himselfe so liberal towards you: [And the other is,] that the remembering of your former miseries, must alwayes humble you and holde you in awe, so as ye mount not vp in pryde to like well of your selues and to bee puffed vp, nor the prosperitie that is giuen ye make yec to forget what bondage yee haue beene in.

Now although this was spoken to the children of Israell, I pray you doeth it not fitly agree vnto vs? Ought not wee to consider well to whom wee bee beholden for this change, that God hath vouchsafed to giue his children (as ye would say) a quiet nest heere, so as they which were oppressed and ouerlayd with bondage and tyrannie, are nowe at full libertie, and inioy the things which they neuer hoped nor looked for? Seeing then that our Lord sheweth himselfe so gracious, are we on our side to bee excused, if wee feare him not? Though all the world might bee acquir, and all men scape Gods hande for misknowing him: yet deserue we to be condemned in that behalfe. But ought not the remembrance of all the miseries whereout wee bee scaped, to be so printed in our heartes as wee might liue continually in awe of our God? And although we haue prosperie as nowe, let it not puffe vs vp, nor minister occasion to vs to stand too much in our owne conceits. And generally, ought not all Citizens, Burgesies, yea and strangers of Geneua to bethinke themselves thus? It is not long agoe since wee were in suche bondage and tyrannie in this Citie, as there was no likelihood that euer we should haue scaped them. Nay rather wee seemed to haue beene as a people forlorne and past hope of recouerie: and yet hath our GOD looked mercifully vpon our miseries, and prouided remedy for them, and that after suche sorte as men would neuer haue thought, and as surmounted our desire. The Citizens and Burgesies that haue beene priuie to the calamities and miseries from the which GOD hath deliuered them, haue they not good cause to magnifie suche goodnesse and mercie? And as for the strangers whome God hath conueid hither as it were into his folde, ought they not to consider thus with themselves? Alas, wee were as in the gulfe of hell in the horrible desolation of the popedome, and God hath pyeied vs, insomuch that hee hath reached vs his hande to take vs thence and to bring vs hither into his Churche; that wee myght worship him with one common accord.

Now then let vs put this text in vre, seeing it was not written onely for the people of Israel, but also ought to serue vs now adayes more than euer it did. For seeing that the Gospell is preached vnto vs, should we looke for an Angel from heauen, to giue vs larger certaintie, when we see that God hath so ratified his doctrine alreadie for our instruction?

Now let vs kneele downe in the presence of our good God with acknowledgement of our

faultes, praying him to mortifie vs in all our affections and wicked lustes, and to renew vs so againe, that being gouerned by his holy Ghost, wee may desire nothing but to submit our selues vnto him, and to profite more and more in his doctrine, that wee may be settled in his feare and loue, euen vntill he haue rid vs of all imperfections and vices. And so let vs all say, Almightie God heauenly father, &c.

## On Monday the xxix. of Iuly. 1555.

*The xlviii. Sermon, which is the fourth vpon the sixth Chapter.*

13 Thou shalt feare, &c.

14 Yee shall not walke after other Gods, I meane the Gods of the Nations which are round about you:

15 (For the Lord thy God is a ieaalous God in the middes of thee:) for feare least the wrath of the Lorde thy God bee kindled against thee, and he roote thee out of the Land.



EE haue seene heretofore, that the wellspring of all mischiefe is the forgetting of our God after he hath once shewed him selfe to vs, and that wee haue once knowe his wil. And this is the warning that Moses gaue vnto the people, that when they had once their fill of Gods benefites, they shoulde not forget him to whom they were so greatly bounde. Pursuing still the same matter, he addeth, *Feare the Everlasting, your God*. Wherein he sheweth what it is to mynde God aright: namely that it is not a bare musing or speaking of him onely, but a yeelding of his due honour vnto him. For it is not possible that we should thinke vpon God and not be moued to honour him vnlesse wee make an idoll of him. For when Gods maiestie cometh to our remembrance, must it not needs touche vs to humble our selues vnder the same? Ought wee not to vnderstande that he hath created vs with condition to bee wholly at this deuotion, and to dedicate our selues to his seruice? Then let vs marke, that the remembering of God importeth the reuertencing of him. And so, To feare GOD, and not to forget him, are two groundes which are so knitte together as they cannot be put asunder. Again, vnto *Feare Moyses* addeth *Seruice*, that is to say, the worshipping of him. For the terme *Seruice* betokeneth a dewtiful submission and reuerence, when men humble themselves before GOD, and yeeld him the honour that is dew to him to serue him withall, as is sayde of it heere. Feare then goeth foremost: and from the same feare proceedeth the dewtiful submission that we yeeld vnto him. I tould you that it is all one as if wee shoulde protest, that wee hold our life and all our goods of him, and that hee is worthy to hold vs vnder

der his subiection, and that wee shoulde glorify him in all respectes, by referring all our workes to the honoring of him. Thirdly hee addeth that *men should sweare by the name of God*, which is a kinde of confessing of our fayth. For we haue seene heretofore, that suche as sweare (I meane as they ought to sweare) doe take their othe by the name of God, because that only hee is the sufficient witnesse of the truth, and will iudge all suche as turne his trueth into leazing. And so in this text Moses sheweth againe, that when wee haue worshipped GOD, we must also make a declaration of our fayth, so as men may perceiue vs to bee his people, and that hee rageth among vs, that wee bee free from all superstition and idolatrie, and that wee hold none other religion than that which the lying GOD hath giuen vs. That is the summe of the thinges contained heere.

1. Cor. 4. 5.  
Ierem. 5. 30.

Now, that wee may fare the better by this doctrine, wee muste vnderstande that GOD accepteth not any seruice at our handes, except that first and foremost we haue learned to feare him, that is to saye, to yeeld him suche reuerence, as to bee desirous to obey him, and to bee ruled by him, and to graunt him all superiouritie ouer vs. Then if men take neuer so much trauell in doing this and that, and in the meane while haue not the feare of GOD rooted in their hartes: all that euer they do is but vanitie and lost labour. And therefore let not our onely handes and feete bee applied to weldoing, neither let our induour bee so employed vpon outward workes, as the sayde roote shoulde not goe before: But let vs conceaue suche knowledge of GOD, as our whole seeking may bee to submit our selues vnto him, so as wee may saye, Seeing that GOD hath shadded vs, is it not reason that hee shoulde raigne

ouer vs? Seeing we be his creatures, shoulde wee not offer our selues to him with al humility, that he might inioy vs? Seeing we hold all our goods of him, is it not reason that wee shoulde doe him homage for them, and that our life shoulde bee dedicated vnto him? Seeing he hath done vs the honour to bee our father, ought we not to yeeld him childely obedience? This is the point which we must beginne at, if we will keepe Gods Lawe, to please him well all our life long. Herewithall let vs marke what was saide afore: namely that in thinking vpon God, wee must not imagine a deade thing, but we must see his glorious maiestie before our eyes, that wee may be touched with the foresaide feare of him.

Moreouer, when wee feare our God, let vs learne also to worshippinge him. For if a man boast that hee feareth God, and in the meane while despise all his commaundementes, so as hee regardeth not to doe him honour to whom hee knoweth himselfe to bee subiect: is it not too grosse hypocrisie? Then let vs marke that the feare of God bringeth with it a desirousnesse to serue him, and to direct our whole life according to his commaundementes, and specially to yeelde him the duectifull submission which hee requireth in our worshippinge of him. For the meane whereby hee will be separated from ydoles, is that whereas the heathen and vnbelievers worshippinge Gods inuented of their owne braine: wee must shewe our selues to haue none other than the liuing God. And why? For by our yeelding of that honour vnto him, we reiect all the fancies that haue bene deuised by men. And therefore with our fearing of the Lorde, let vs learne to shewe by our deedes, that our whole desire is to serue him.

Nowe this seruice is properly inward: that is to saie, the chiefe pointes thereof are, that wee put our whole trust in him, that we acknowledge all our good things to come of him, that wee call vpon him with the saide trust, and that wee yeelde him the praise of all things that hee bestoweth vpon vs. This consisteth not in bare Ceremoniousnesse, but it lyeth altogether in the heart. And like as wee must worshippinge God by acknowledging all our good things to come of him, and that it is his onely goodnesse wherunto wee be beholden, both for this present life and also for the hope of our saluation: so on the other parte, wee must make men priuie to this our spirituall seruice which wee yeelde vnto God, that they may commonly beare recorde thereof and bee edified by our example. And all this respecteth the swearing that Moses speaketh of heere, saying, *Thou shalt sweare by the name of thy God.*

It shoulde seeme at the first blith, that heere is no great reason in this case: for we be but too forward and readie of our selues to sweare, without any furtherance thereto at Gods hand. Why then doeth Moses take order that wee shoulde sweare by the name of GOD? By all likelyhoode he shoulde rather haue commaunded vs to abstaine from all othes, and haue

saide, Thou shalt not sweare in any wise at all. But (as I haue touched already) when othes be made lawfullye and according to Gods Lawe, wee shewe that it is hee whom wee worshippinge, and whose people wee couet to bee. Nowe let vs consider the right vse of othes. The right vse is, that if neede require that the truth must bee witnessell and warranted: then God must bee brought in as a pledge. As howe? Hee nameth himselfe the truth: and therefore in things vnknown to men, wee cannot haue a fitter witnessell than him. When a man sweareth faithfullie in a matter that is not known, saying that men would get the confession thereof at his hande: if hee take the name of God [ to witnessell ], it is to shewe that hee goeth to worke vnfeynedly: like as in a case of Iustice, if the Iudge beinge desirous to finde out the certaintie at a witnessell hande, doe cause him to \* lise vp his hande vnto GOD: such swearing is as it were a doing of homage to GOD, as though the partie shoulde say: I knowe that GOD is the truth, and the iudge of mens hartes, and I protest heere that I speake as in his presence, euen in truth, knowing well that I shall yeelde him an account of my saying.

This yee see that the true vse of othes and swearing, is to warrant and ratifie the truth when it is not known to men, in which kinde of case God must bee set as Iudge, and the deponent must protest that hee speaketh as before him, to the intent there may be no counterfetting at all. But yet is it not ment that it is Lawfull for vs to sweare [ in all cases ], though wee say the truth. For it may be that the matters are not of such weight and importance, that Gods name shoulde be auouched: and then were it an vnhalloving or desling of it. But if the matter deserue it and require it: then doeth God lende vs his name, as hath bene declared in the last chapter before. He vseth such courtlesse towardes vs, as hee is contented that wee shall borrow his name to the ende that the truth may be warranted by his recorde.

Thus wee see nowe, after what sort it is lawfull for vs to sweare: that is to wit, when there is such a case as deserueth it, and againe when wee cannot otherwise satisfie men, to shewe them that the thing which wee say is certaine and true, that they ought to stande to it. After that manner doth God giue vs leaue to sweare by his name.

Nowe seeing it is so that hee which sweareth doeth call God to witnessell, and also submitt himselfe to punishment if hee shall haue abused his holy and sacred name: is it not a doing of homage vnto God? For our swearing by him is because he hath soueraine Dominion ouer vs, because it longeth to him to search our hartes, because hee must be our iudge, and because wee must yeelde account of our whole life before him.

Pal. 31. 6.

\* That is the maner of taking an oth in somother countres like as our maner is to lay our had vpo a booke.

2. Chr. 6. 30.  
Iere. 17. 10.  
1. Cor. 4. 4. 5

Seeing it is so that all that euer belongeth to the one onely God, is contened in an othe: must it not needes follow that it is a cursed superstition, when we sweare by the name of an ydol? Yes: for the honour that is due to the onely one God, is conueyed away to the creature. All they therefore which sweare by any other than by the name of God, doe shewe themselues vnworthy to bee his people, yea and that it is not long of them that they bereeue him not of his due homage. Nowe wee see howe it was not for nought that Moses hath tolde vs here, that wee must sweare by the name of God. And indeede when the prophets intende to shewe that the right Religion shalbe set vp euery where, they say that all tongues shall sweare by the name of God. The heathen men likewise had the same opinion, that their swearing by their ydols was a token of their seruing of them. And that was comprehended vnder the worship which they yeelded vnto them. If they had not imagined that there was some diuine maiestie in an ydoll: they woulde neuer haue sworne by the name of it. True it is that afterwarde they disguised their othes, so as they sware likewise by their kinges and princes: but that flatterie was an vnhalloving of Gods name, and they themselues knewe full well that they were blameworthy in so doing. For in going about to flatter men, they vniustly snatched to their ydols y<sup>e</sup> honour which they pretended to be due to them. Seeing that the Infidels knewe that an oth is a kinde of worshipping, shoulde not they that haue bene rightly taught, haue a much more surer rule? Yes: and therefore let vs marke wel, that Moses in commanding men to sweare by none but by the name of God, sheweth that therein they doe him the honour of acknowledging him for onely Iudge, and attribute vnto him the office of seruing mens hats and thoughts, and of bewraying the things that are secret and hidden, & finally acknowledge him to be the certaine and vnfallible truth, and therefore that he is able to be sufficient witness thereof. That is the effect of that which he ment to say.

Nowe hereby wee see, that such as sweare by the names of creatures are ydolaters, & rob God of the protestations which hee will haue men to make vnto him, inasmuch as hee will haue none to be so honored but himselfe. It is a common thing among the Papiests to sweare by the virgin Mary and by the rest of the saints. True it is, that men haue not thought that to bee so great euill: but although there were no more but that, yet there appeareth to bee manifest ydolatrie in so doing. For why? They that sweare by the virgin Marie, doe set her in Gods seate, as though it belonged to her to iudge the worlde: and a man coulde not deuise to doe greater wrong to our Lorde Iesus Christ, than to attribute that thing vnto her which is giuen vnto him alone, yea and giuen vnto him in respect that hee is God manifested in the flesh. Againe, they attribute vnto her the searching and knowing of mens secret thoughts, which title the holie scripture referreth peculiarly vnto God. Then is it horrible

trecherie to sweare by the virgin Marie, or by any other creature. And would God this superstition were vtterly abolished among vs, that it might neuer be had in remembrance any more. But what? There are a number of wilfull folke, from whom that cursed custome cannot bee taken, and say what yee will to them, they continue doted in it, insomuch that if a man doe so point them to it with his finger, that as blinde as they bee they may see the meane howe to yeeld God his due honour: yet all is one with them, they will not in any wise bee made to beleue it. And why? Because the diuell hath bewitched them. Howsoever the case stande let vs note that all such as sweare by any other name than by the name of God, are ydolaters. And why? I tolde yee the reason before: namely because we cannot sweare by the name of God, but wee must confesse that he is our iudge, and that it is onely hee to whom it belongeth to knowe our secret thoughts, and to punish vs for falsifying his truth and for turning of it into a lye, whereas we should beare witness vnto it. And let vs marke that one kinde is put for all of that sort. By reason whereof wee bee commaunded, not onely to sweare by the name of God, but also to yeelde such confession of him before men, as we may shewe our selues to bee his people in deede, and that we woulde faine that hee shoulde reigne among vs, and that his name shoulde be glorified. And to let vs extend this lesson generally to the honoring of God, so that if the case concerne religion, wee giue not that thing to creatures, which our Lorde telleth vs is peculiar to himselfe. And therefore whensoever wee speake of the name of God, let vs yeeld him all that belongeth vnto him, let those things bee referred vnto him, and let vs not bereeue him of his honour, to giue it away by peeces and collappes to men and other creatures. This extendeth verie farre. Neuertheless it is ynough for vs to be admonished in faire wordes, that when Moses saith we must sweare by the name of God, it is as much as if he should say, my friends, like as yee worship the Lord, so must yee also maintaine his honour before men. Insomuch that if any man will compell you to transforme or change your religion, you shall not suffer it in any case whatsoever: but stande still in this vncorruptnes to say, we haue the one God who hath called vs to him, and both created and redeemed vs: and therefore it is good reason that wee shoulde bee his heritage, and continue wholly his. Thus yee see in effect what Moses meant to vtter in this text.

But heere wee see the frowardnesse that is in men, which is a thing greatly to be lamented. For an othe (as I saide) ought to be a recorde of y<sup>e</sup> honour which we yeeld vnto God: and wee see howe men cleane contrariwise will needes spite him in vsing of othes. First of all, when men sweare vnaduisedly, is it not a manifest despising of Gods name? It must be capt our when theris neither why nor wherefore. The talke shalbe but of mirth and laughter: and yet notwithstanding Gods name must bee mingled

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Esa. 65. 15.

1. Cor. 4. 5.

Psal. 31. 6.

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Deut. 4. 10.

with it. And is not that too great and too shamefull a skorning of him? Nay moreouer, a mannes patience is no sooner stir'd, so as he entrench into a litle cholere: but by and by gods name must answer for it. In so much that it is not enough for them to come out their rage against their neighbours, but they must also step vp against God, and shew themselues wode and starke mad. And they be no simple othes which they vse: but othes match'd with blasphemie, whereby y<sup>e</sup> maiestie of Gods name is as good as trampled vnder foote. Othes are referred to nothing lesse than to the end that I spake of, (that is to wit to the glorifying of God among vs) when they be applied to so deuillith outrages as the wilfull defying of God, and the skorning of his name, by tossing it too and fro like a tennisball, without yeelding any reuerence vnto it. And therefore let vs learne that it is too too detestable a vice when trifling othes are so rise among vs, and also that in our choleric passions of impatience Gods name shoulde be so rent and torne, and that men are not contented to haue sworne after some simple manner, but also take vp kindes of othes that are match'd with blasphemie, so as it appeareth that their intent is to make warre against God, and euen to spyte him when they cannot be reuenged of men. Thus yee see what wee haue to marke vpon this text. Therefore to bee short, let vs vnderstande that it is not ynough for vs, that the spirituall seruice which wee owe vnto God be yeelded vncorruptly vnto him: that is to wit, that wee put our trust in him, that wee call vpon him, and that wee offer him our soules and bodics in sacrifice: but wee must also thewe openly before men what religion wee holde of, and wee must make it known that wee be separated from all the defilements of the Infidels and vnbeleeuers. The thing which is expressly required heere, is that when othes are to be vfed, wee must vse them with such sobrietie as God may be glorified, and that whensoever wee sweare, wee must beate in minde that God is to be reuerenced as our iudge, and offer our selues in such wise before him, as hee suffer not any fallhood: to abide vnpunished, and as wee yeelde vnto him the office of seruicing euen our heartes. If wee deale so: then shall our othes be holie vnto him, and accepted as a part and portion of the seruice that he requireth and alloweth. And by that meanes wee shall abhorre and loth not onely the blasphemies whereby he is spyt out of measure: but also all sonde and trifling othes, that are made without cause or reason. Thus wee see in fewe words what wee haue to note, and howe this text is to bee put in vte.

Nowe Moses addeth immediarely, *Yee shall not followe any other Gods, the Gods of the heathen which dwell rounde about you.* When hee saith, yee shall not followe any other Gods: hee threateth vs that wee cannot mingle the true religion with any abuses, or with any thing deuifed by vnbeleeuers, but by and by all is mard, and God disauoweth it, as soone as wee swarue

one way or other from the plaine trueth, and from the rule that hee hath giuen vs. For it is not saide simply, yee shall not renounce your GOD: but they bee forbidden to followe any other Gods. So then let vs marke wel, that if wee intende to serue the liuing God, wee must holde our selues to him alone, and worshipe him with such vncorruptnesse, as all ydoles bee vtterly cast downe, and all superstitions cut off and cast behinde vs. And if this were well obserued, wee shoulde no more bee put to such paines, neither shoulde wee haue so manie bickerings as wee haue. For what causeth the troubles that are nowadayes in the world, and that there is such diuision betwene vs and the Papises? For both of vs confesse that there is but one God: that grounde is common to vs both, both of vs name him the maker of heauen and earth, and both of vs take Iesus Christ for our redeemer: and yet notwithstanding wee bee at so greate oddes, that the Turkes and the Iewes are not more deuifed from vs than the Papises are. Whereof commeth this? Not that the Papises doe vtterly renounce GOD: but because they will needes make a mingled and confus'd hotchpotch of all the Religions of the world. They haue raked together all abuses, all Sathans trumperie, and all the superstitions that euer haue bene: and that terme they the seruice of God. It is no part of their meaning to holde themselues to the purenesse of the holy scripture, and of the Lawe and the Gospell: but to the things which they haue deuifed of their owne braine. They will needes haue those things mingled with the pure seede: and that is such a corruption, as God is vtterly shaken by it. Although men thinke it not, or at leastwise confesse it not with their mouth: yet hath hee no more place where those things are. So then (as I saide afore), if this saying which forbiddeth vs to followe any other Gods were well obserued: wee might easily agree nowadayes with the Papises. For the controuersie heere concerneth not the onely name.

True it is that the Papises call not their Sainctes which they haue forged, their Gods: but yet they serue them and worshipe them as Gods. And therewithall they haue deuifed such lawes and ordinances as they thinke good: and yet the thing which they terme Gods seruice, is but vtter tollie of their owne inuention. Nowe it is a flatte following of the Gods of the Paynims; when men vse strange fashions in the seruing of God, and in steede of praying vnto him alone, doe call vpon the creatures, so as they cannot tell whom to choose when al comes to all. And therefore let vs beare wel in minde the meaning of Moses: which is, that to worship God aright, we must sticke simply to his word: wee must stop our eares against all things that are brought vs from elswhere: and we must not admit any thing but y<sup>e</sup> which we haue from God onely. Let vs then submit our selues wholly to the obeying of our god, & not receiue any thing which procedeth out of his mouth, And if we followe

followe not that rule, but giue care to all Satans trumperie, and to all manner of superstitions inuited by man: then haue straunge Gods their full scope among vs. Although wee giue them not the name of Gods: yet hath not our God the thing that belongeth vnto him for the seruing of him according to his onely will.

And Moses saith expressly, *namely the Gods of the nations that dwell rounde about you*. As if hee should say it wil not serue for excuse to alledge 10 contrarie examples, that such and such doe: none of all those things wil passe in account. But if we will needs shielde our selues with men: our Lorde will disallowe such shifts. That is the cause why Moses speaketh heere expressly of the nations that were rounde about them. And therefore let vs beare well in minde, that to haue the true and right religion, we must not inquire what men doe, but we must heare God speake, and agree to whatsoeuer hee saith to vs. And 20 although wee see the whole worlde againt vs: yet must wee not be abashed. For what are men in comparison of our God? Dare we make such comparison, that men should rather be heard than God, and that they should haue more authoritie than hee? But so wee doe when wee be not contented with Gods pure and simple word, but alledge mens doings and deuices to the contrarie. Wherefore let vs beare well in mind, that wee must not csteeme the true religion 30 by the wayes which wee see men walke: but although wee be hemmed in rounde about with ydolatrie, and see nothing but stumblingblockes about vs, and wee meeete with store of incoun- ters to tempt vs and to seduce vs: yet must wee not be moued therefore, but rest stedfastly vpon the things which our Lorde shall haue tolde vs. Haue wee Gods worde? Let that suffice vs: But let vs goe on: I see that the worlde doeth so, I see men behaue themselves after that manner, 40 I see great countries vse that fashion. Yea, but yet our Lorde doeth well deserue to be obeyed. Though men drawe all the cleane contrarie way: yet must they not beare such sway with vs as to make vs to checke against our God. Marke it for a speciall point, that wee must renounce all that euil men can say or doe, if wee intende to serue our God duely. And hereby wee see howe for the ignorant wretches are beguiled, which weene themselves to be armed with good de- 50 fence when they can say, O, it was not of mine owne deusing, it was the fashion of our aun- cters and forefathers, they doe so in France and Italy. But what doeth Moses say? Though all the worlde conspire in superstition, and thou seest neuer so many trades of life differing one from another: yet must thou not fleete, but stande fast neuertheless in the faith which thou holdest from Gods worde, and hast learned of him. Content thy selfe with that, and desie all men: passe not for the whole worlde, let it beare no sway at all with thee, when the case concerneth Gods trueth. Seeing it is so then, let vs assure our selues it is a miserable excuse to al- ledge the examples of men to ground our selues vppon, considering that our Lorde will haue vs

to receiue his worde in such wise, as all the worlde may not bee able to thrust vs from it. And therewithall let vs marke also, that forasmuch as the duell casteth temptations in our wayes: wee haue neede to bee armed and fenced. It is not without cause saide heere, Thou shalt not fol- lowe after the Gods of the Nations that are a- bout thee. For God regardeth the weakenesse of his people, and seeth that they should soone be turned away from the true and pure religion, if they were not restrained with this bridle. Take heede to thy selfe, for thou shalt be tempted, be- cause thou shalt bee beset on all sides with stum- blingblocks.

Nowe if this were spoken in old time to the Jewes: it pointeth also to vs at this day: for wee be not stronger than they were. Let vs not beare our selues in hande that there is such a strength and stoutnesse in vs, that we be able to hold our owne when wee once knowe Gods truth. For come the deuill once to imbrow vs with the false doctrine, and to draw vs to superstition: we bee caried away out of hand. Seeing then that we be so weake: let vs learne to fence our selues a- gainst corruptions, that wee maye beate backe temptations when they assaile vs. And we see in what plight wee be. For our Lorde holdeth vs heere as it were vnder his hande: whereas in the meane while if wee looke about vs, wee shall see the wretched world corrupted with all ab- hominations. We see how Gods seruice is vtterly defaced, and Idolatrye raineth euery where. Nowe then if wee depended vpon men, what would become of vs? But seeing it is so that wee might bee ouerwhelmed by such stumbling- blockes, let vs looke that wee arme our selues with that which is saide heere: that is to wit, that we may boldly walke on in the Religion which we hold by Gods worde, and laugh them all to skorne which swaue from it. Accordingly also as there are some which think, alas, shall be wiser than so many nations whom I see liue other- wise? Behold, the great kings, behold, the wis- est men of the world hold of that religion: and should I not stand too much in mine owne conceit, if I should not agree to it as well as they? The question is not heere, whether they or wee be the wiser: but whether God ought to beare all the sway and to be acknowledged to be onely wise, so as there is nothing but foolishnesse in vs, vntill wee haue learned to submit our selues to him. Therefore let vs be fully resolu'd of this, that we must not turne aside neither one way nor other, though they that dwell about vs doe hold strange religions: but we must stand fast ground- ed vppon Gods worde, and holde our selues contented with this, that he alloweth vs though the worlde mislike vs and condemne vs. For wee knowe that if wee followe Gods worde, wee shall 1. Cor. 4. 3. 4  
one day iudge them which do nowe condemne vs: & that it is a diuillish malapertnesse for them to behaue themselves so after their owne fancie and liking. Thus much concerning the point where Moses sheweth that the people must not follow the straunge Gods that were worshipped in all the countries about them. 1. Cor. 6. 3.

But this extendeth yet much further: namely that although the world flowe out into all naughtinesse; yet shall not we be excused, if we bee corrupted as all the rest bee. And why so? It is not for nought that our Lorde hath sanctified vs to himselfe. In these dayes wee see blasphemie, wee see murther, we see enuie, malice, and backbiting, we see whoredome, wantonnesse & such other things raigae almost euery where, and to haue their full scope: now if we should alledge this for an excuse to doe euill, it would not serue our turne. For although we were hedged in with thornes rounde about: yet ought we to walke in such sorte, as we might petist in the seruing of our God. Yea and euen when wee see nothing but naughtinesse euery where: let vs vnderstande that our Lord intendeth to hold vs in the freiter awe. And therefore wee must alwayes let this laying before our eyes: Take heede to thy selfe, and beware that thou be not corrupted, seeing thou canst not open thine eyes, but thou shalt meete with some euill thing or other to allare thee vnto naughtinesse. Thus yee see howe wee haue neede to lue fo much the more warly and carefully in these dayes, forasmuch as the diuell hath obtained to peruert the whole worlde. Therefore let vs marke well this saying, that wee must not followe the trumperie that is rounde about vs.

Nowe Moses addeth, *The Lorde that is in the middes of you, is iealous.* Beware therefore that his wrath kinde not, or that his countenance wax not angrie (for the hebrewe worde that he vseth in this place betokeneth the countenance, and by similitude and translation it betokeneth wrath or anger,) *least thou be rooted out of the lande which the Lorde thy God hath giuen thee.* In this text Moses ment to proue by particular, that if men abuse Gods goodnesse, in the ende they shall not be able to shunne or escape his hande. God (saith hee) is in the middes of you: and hee is iealous; and therefore beware of his wrath. When as he saith, God is in the middes of you: it is an vpbraiding of the Iewes with the grace that was giuen them, in that God had communicated himselfe so familiarly vnto them, And it serueth to make vs the more blameworthy, if wee serue him not in all purenesse. Wee knowe that the more benefites wee receiue at Gods hande, the more he bindeth vs vnto him. Now he dwelt in the middes of this people, and kept his residence there: it was ineete therefore that they should haue considered fo more aduisedly, that seing god came so neere to them, & had made the to seele his goodnes: they should not haue turned away from him, nor from the true religion, forasmuch as if they did so, they should bee the more to blame. As if it were saide, As touching the Paynims and Infidels, it is true that they shall at length yeeld account: they may well blindfolde their owne eyes as now by soothing themselves: but yett shall they bee driuen to knowe that God hath not surrendered nor giuen ouer his right. And whereas they abuse themselves in their false religion, and yett thinke not themselves to be beguiled (the time wil come that) they shall know

it to their cost. But yett shall they bee excusable in comparison of you. For they bee blinde wretches walking in darknes, our Lord is a stranger vnto them, and he hath not vouchsafed to draw them to him, nor to gather them as it were into his flocke. Yee see then that they bee as it were in vtter confusion. But it is not so with you: for a man may iustly cast you in yo teeth, that yee haue falsified the faith which yee gaue to your God. Yee ought to bee well acquainted with him because he sitteth in the middes of you, and he hath chose you for his people, and you also haue perceived him. For you haue his power which faileth you not: hee heareth you, and hee sheweth himselfe fauourable in all your requits. Seeing then that your God dwelleth among you: yee ought to vnderstand that there is not any other thing wherby you should be instructed than his law: and ye ought to know after what maner he will haue your liues ordered. Sith it is so, assure your selues that so much fo horribler vengeance will light vpon you, if yee step aside. Yee shall not passe the same way that the ignorant wretches and vnbeleeuers doe: but yee shall be punished a hundredfold more grieuously for your vnthankfulnessse, in that yee haue not offended God through ignorance, but through spitefull wilfulnessse, so as he could not hold you vnder his yoke nor wield you, though he gathered you into his flocke to be your shepheard and gouernour.

Although this were spoken a good while agoe to the Iewes: yett it concerneth vs likewise. For wee see how our Lord sitteth in the middes of vs. First we haue this promise concerning fo church, This is my resting place, here wil I dwell for euer. Besides this, experience teacheth vs, your Lorde not onely will dwell among vs: but also auoweth our soules and bodies to be his temple, & that we be members of our Lord Iesus Christ, in whom dwelleth the whole fullnesse of the godhead. Nowe then ought not euery man to dedicate himselfe to God, as though hee were his temple? And againe we know howe it is said, that God dwelleth in vs by his holy spirite. So then, God is not onely familiar with vs as he was with the people of olde time, whom he saide he would holde as it were in his lappe; but also he dwelleth in euery of vs. Seeing it is so: if we turne away to the superstitions of the heathen, if we will needes resemble the vnbeleeuers in desling our selues with them, and if wee will needes make a hotchpotch or mingleweale (as they terme it): thinke we that such vnthankfulnessse shall scape vnpunished, considering that our Lorde cometh so nigh vnto vs? No: and yett for all that, after we haue rushed against him, we runne gadding away from him like stray beastes. Thus yee see what we haue to remember vpon this saying, where Moses declareth that God resteth among the people of Israel.

And heere withall hee saith that *God is iealous and therefore we must beware that we kinde not his wrath.* Whereby he doth vs to vnderstande, that Gods dwelling among vs, is not to be despised at our hands. True it is that hee will bee louing vnto vs, and hee tellecth vs that hee will

Eph. 2.12.

Deut. 4.6. 5:32.

Luke. 12.47 48.

Psal. 131. 14  
1 Cor. 3. 16  
& 6 15. 19  
2 Cor. 6. 16  
Col. 2. 9.Exod. 25. 9.  
& 29. 45.  
Leuic. 26. 11  
12.

Esa. 43. 3.

bearc with our infirmities, and that he is alwayes pitifull. Although we deserue to sinke vnder his hande: yet will he alwayes shew mercie towards vs. But doth it followe therefore, that he will be scorned at our handes, and that wee may come pranking against him to despise him? No: but contrariwise, forasmuch as he sheweth himselfe gracious and louing towards vs, it ought to break & soften our hartes, to make vs submit our selues wholly vnto him, and at leastwise to applie our selues altogether to the seruing & honouring of him, when he pretueth vs through his free goodnesse. Then let vs mark well, that when our Lord is neere vnto vs, although it bee of purpose to make vs glad, and also to giue vs contentation and rest: yet notwithstanding hee ceaseth not to be zealous in the maintaining of his glorie, neither will he suffer it to be trampled vnder foote, without sending horrible vengeance for it. Doe we then know that our Lord dwelleth among vs? Let vs on our side beware that wee sanctifie our selues wholly vnto him, for feare least his wrath beekindled, that is say, least hee withdraw his goodnesse which he hath once shewed towards vs, and bereaue vs of it as we deserue, and therewithall powre out his wrath vpon vs, when hee seeth that hee cannot winne vs, nor any whit preuaile by shewing himselfe pitifull in bearing with vs with such louingkindnes and gentlenes as he doth. Ye see then after what fort we ought to vse y<sup>e</sup> goodnes and patientnesse of our Lorde. That is to wit, knowing that we may boldly itay

vpon him, not doubting but that he wilbe fauorable vnto vs, wee neuertheless must indeuour and inforce our selues to the vttermost of our power to serue and honour him. And forasmuch as we cannot do it of our selues: wee must pray him to hold vs in such obedience by his holy spirit, as our whole seeking may bee to shewe y<sup>e</sup> his comming so vnto vs is not in vaine, but that wee be truly knit vnto him, and that hee hath set such a holy and vniuolable bond betwene him and vs, that as he once gaue himselfe to vs to be our inheritance, so he also possesseth vs, and maketh vs to be thoroughly contented with him, and to proceede in such wise in profiting to his honor & glory, as our whole life may shewe that we desire nothing else but to bee reteined vnder his protection.

Nowe let vs kneele downe in the presence of our good God & acknowledgement of our faults, praying him to humble vs more & more by true repentance, so as we may not onely be sorie for our faults, but also amend them and submit our selues ductifullly vnto him, to the intent we may be more and more rid of all our naughtie lustes, and bee clothed againe with his righte outnesse, that by the shining of his image in vs, we may shew our selues to be his true children and that our desire is to be ruled by his holy spirit, euen vntill he haue made vs partakers of his heauenly glorie. That it may please him to grant this grace not onely to vs but also to all people, and Nations of the earth, &c.

## On Tewfday the xxx. of Iuly. 1555.

*The xlix. Sermon which is the fift vpon the sixth Chapter.*

15 For the Lord &c.

16 You shall not tempt the Lord your God as you tempted him in Massa.

17 Yee shall keepe the commaundements of the Lord your God diligently, and his testimonies and ordinances which he hath commaunded you.

18 Thou shalt doe the thing that is right and good in the sight of the Lord, that it may goe well with thee, and that thou maist go into this good land and possesse it according as the Lord hath sworne to thy fathers.

19 And that hee may beate backe thine enemies before thee, as the Lorde hath saide.



Wherein I sawe yesterday howe Moses shewed the people, that forasmuch as God vouchsafed to dwell among them, they also ought to lue in his feare. And wee likewise must thinke, that his approaching vnto vs after that sort, is not to be despised of vs, but rather to the intent that his goodnesse should prouoke vs to honour him the more. And there was a threatening added immediately, *For feare least that be bereft of the land which thy God hath now giuen thee.* Wherein Moses declared, that when we haue receiued any good already at Gods hand, we must not be proude of it, but rather yeelde him due honour for it, that

we may inioy it still: for after as he sheweth him selfe liberall to vs, so doth he binde vs vnto him. And therefore let vs marke, that when wee haue the possession of his benefites, it is not to the ende wee shoulde fall asleepe in them, but rather haue the greater care to serue and honour him. And herewithal let vs note, that vnder this terme of *y<sup>e</sup> lande of Canaan*, Moses comprehendeth generally all that belonged to the peoples clecction: for that lande was an outward testimony thereof. Therefore in effect hee ment to say, Beholde, God hath chosen thee to bee of his household and Church: wilt thou continue therein? Then must thou be careful to honour him, and walke after his guiding. Nowe to apply the same



fame to our vse, it is all one as if a man should say vnto vs, seeing that God hath promised to be our father and Saurior, let vs feare him, to y intent he may continue alwayes so. And this importeth y he wil haue a care of vs, during this mortal life of ours. And although we passe through many miseries, yet will he deliuer vs from them. Howbeit that his defending of vs in this world is not the chiefe benefite, nor the thing that we must stay vpon, but we must mount vp higher to y endlesse life. And so to be short, whensoever we think vpō the benefites that god hath giuen vs, let vs vnder stande that hee can well bereeue vs of them as soone as we abuse them, and pluck away our feathers y make vs so proude. For his bestowing of his benefites vpon vs, is not to the intent that we should despise him, & take occasion to stande in our owne conceits, & so be negligent and cal no more vpon him: but the blessings which we enioy tend to this end wee should daly and howrly haue y better regard of him, & lift vp our minds on high to yeeld him due thanks, and to glorifie him in our whole life. Now here vnto Moses addeeth, *Thou shalt not tempt the Lorde thy God, as you sepea him in Masa.* Hereby he meaneth y the people must not abuse gods patience. As if he should say, look wel to it my friends: although god deale gently with you, ye must not thank but your sins shal come to account, if you serue him not with all humility. If ye say, we be Gods friends, we neede not be afraid y he wil be angry with vs or work vs any displeasure, for we see how well he dealeth w vs: beware how ye daly go with him, for ye know what befell to your fathers in Masa. Therefore do no more so, but prevent the chastisements of your God, & before he arme himself against you, know him to be your iudge, and tary not till hee shewe forth the tokens of his wrath and vengeance by his deeds, but in y meane time while he vseth mildnes & gentlenes, consider y hee allureth you to repentance, & so let euery man be prouoked to amend his faults, that God may be honored by y mean. For if ye tempt him againe, he wil not bere it. He sharply punished your fathers in Masa: but you shal seele much greater & horrible punishment, if you go on stil. And let vs mark, that here he toucheth the story which is written more at length in the seuenteenth of Exodus. There it is saide that the people being in a drie place of the wilderness, did grudge and repine against Moses, because they had no drinke, crying out that they were betrayed, because there was no more water in the desert, so as it had bin better for them to haue taried still in Egypt, where were graues ynow to haue buried them in. God punished the people with the bytings of Serpents: but yet howsoeuer they feared hee had pity vpon them, and vsed mercie towards them, sending remedy conuenient for y same. And yet notwithstanding his will is to haue the name therof to continue stil, for a memorial to vpbraid the people with their vnthankfulness. It is his pleasure y it should remaine still, to the intent y the childre might know y their fathers were rebels: for y word *Masa* betokeneth as much as *reptation*. Now for y better vnderstanding of y things

that are saide here, we must consider what it is to tempt God: for that is done diuers wayes. But chiefly it is saide that we tempt God, when we be too importunate in requiring more than is lawfull for vs, and when we will needs haue further trial of his power and abilitie than pleaseth him, so as we fall to spoyting of him as if we would say, Go to we shal see now whether God be mightie or no: let him do what wee will haue him to doe. When we go to work with such outrage, & haue no modestie nor stay of our selues, so as we consider not what is lawfull for vs, but wil needs haue God to please vs without awe or measure: then do we tempt him. And why so? This word *Tempt* betokeneth properly to assay or trie. See nowe, God is willing to vtter his power, howbeit not at our pleasure: neither were it reason that he should be subiect vnto vs. True it is that he vseth this amiable kind of speech, that he wil doe the will of such as feare him. But this will is ment, not of an inordinate lust when men take leaue to craue whatsoever commeth in their minde: but of the desire that is subiect and conformable to Gods ordinance, so far forth as he giueth vs leaue. And by that meanes God is glorified. It is not ment y he wil do whatsoever commeth in our head: for that would oftentimes turne to our vndoing. As for example, whē he gaue the people flesh: it had bin much better for them to haue died for hunger, than to haue crammed & glutted themselves after that fashion vnstably in despite of God. But God performeth our wil, whē we be obediēt vnto him, & haue respect vnto goodnes in al our requests, according as S. Iohn exhorteth vs to attempt nothing further than pleaseth him. If we doe so, God will also please vs. But if wee come malaperly with a losie countenance, to say I wil trie whether God can do this or no: [we shal come short of our desires.] What? Is it a conuenient fashion of dealing, that we should step forth so to trie God, & that we wil needs haue him to giue vs proofe of his power by making himselfe subiect to vs: is it not a diuelish malapertnes that carieth vs so away? Yes So then, we se now what is signified by this word *Tempt*, namely a trying of God, as though we doubted of his power or abilitie, & a repining at him & a charging of him with infirmite when he doth not whatsoever we lust, so as we measure him by the things that we perceiue with our eyes. That is the temptraion which is forbidden here. And inleede our Lord Iesus Christ is a good & iustifull expounder of this text. For he alledged it to beat back Satan, as is written in the fourth of S. Matthew. Yea and y diuell himselfe taketh y holy scripture to tempt our Lorde withall, facing him with this text, It is written that God hath giuen his Angels charge over thee, to beare thee vp in their hands, & not to suffer thee to dash thy foote against a stone. Wel then, here vpon we may gather, y God hath committed vs to the keeping of his Angels, so as we shal be borne vp by them, & preferred from all euill that may incounter vs. Wee must assure our selues of that. But yet it is saide therewithall, that they shall keepe vs in all our wayes, that is to say, which we haue to go in. Now then, let vs

Psa. 145. 19.

Num. 21. 30.

1. Ioh. 3. 22.

Rom. 2. 4.

Exo. 7. 1. 7.

Matt. 4. 7.

Psal. 91. 11.

keepe on our wayes, that is to say, let vs looke about vs how God hath disposed our life, & let vs not attempt any thing rashly & vpon our owne head, but let euery of vs consider his own calling: & then we may be sure y<sup>e</sup> Gods hand shal alwayes be reached out ouer vs, and y<sup>e</sup> Angels of heauen shall trauele after vs: let vs not doubt of it. Neuertheles whatsoeuer come of it, let vs not passe the bounds & liſts y<sup>e</sup> he hath set vs, nor play the loce colts to say, I will goe trie this, or that: for y<sup>e</sup> were a tempting of God. Why so? For whosoever listeth not to take paines, but saith: is not God able ynough to maintain me? He trieth gods power too far. For why? God hath promised that his blessing shall be vpon y<sup>e</sup> handes of them that take paines. His will is y<sup>e</sup> lande should be tilled, and y<sup>e</sup> men should follow husbandrie, & other labors, euerie one according to his calling. And yet notwithstanding if they will needs refuse al this, & disdain to vse those ordinary meanes: is it not a tempting of him what hee can doe? It is all one as if I should step vp into y<sup>e</sup> pulpet, without vouchsafing to looke vpon any book, & fondly imagine to say thus in my self: tuth, whē I come thither, god will giue me ynough wherof to speak, & in the mean while I holde scoorne to reade, or to study beforehand what I shal speake, & come hither without minding how to apply y<sup>e</sup> holy scripture to y<sup>e</sup> edifying of y<sup>e</sup> people, by reason wherof I should play y<sup>e</sup> presumptuous foole, & God also would put me to shame for mine ouerboldnesse. In like case is it with al other things. So then we see in effect y<sup>e</sup> tempto God, is to be vnruely, and to omit the meanes which God giueth vs and setteth downe vnto vs, & to refuse to put the to their right vse, so as wee wil needs haue God serued after our owne fond liking, and make him as it were subiect vnto vs. And forasmuch as our Lord Iesus Christ alleged this same text against Satan: we see which is the true and naturall sense thereof.

Nowe then, whereas it is saide, *Thou shalt not tempt thy God*: it is al one as if Moses had said, my friends, beware ye play not mockholiday. When God is patient, and powreth not out his rigour vpon you at the first dash: thinke not that therefore ye shal scape scottfree, neither take occasion to fall asleepe & to flatter your selues for it: but lue in feare, and prevent the wrath which God hath not yet powred out vpon you, because hee spareth you. To be short, we be said to tempt god, when we abuse his benefites which we possesse, & which he hath put into our hands, & in y<sup>e</sup> meane while acknowledge not him to be the founder of them. For why? vnder pretence that God dealeth gently with vs, we beare our selues in hande that we may despise him. And that is a turning of his goodnes to the cleane contrary end that it ought to be appld. Doth not god apply himself to vs, of purpose to win vs, and to the end that we should haue his loue fo printed in our hearts, as we might be wholly knit vnto him and made one with him? But if euery of vs do contrarie: wise run at rouers, & deuour the goods y<sup>e</sup> he hath bestowed vpon vs: is it not a tempting of him? Yes. And aboute all things whereas it hath pleased him to impart vnto vs the doctrine of saluation: it is

to the intent wee should take him for our father, and Iesus Christ for our shepherd, and that wee should hearken to his voice. Againe he hath taken vs as it were into his house, to the intent we should be his very householdfolke, applying our selues more and more vnto him, and bee vtterly separated from y<sup>e</sup> vnbeleuers, by dedicating our whole life vnto him. But on the contrarie part, if we will needs be vnruely, & yet in the mean while vaunt our selues of hauing the Gospell, inso much y<sup>e</sup> we feede our selues with this vaine hope to say, O ho, seeing we haue Gods word, he cannot but loue vs, for it is his power to y<sup>e</sup> saluation of al that beleue: I say if men dale after this sort, & abuse the name of faith to make a shrowding sheete of it, to the end they may giue them selues the more boldly to all naughtines: it is a tempting of God. For inasmuch as hee vttereth not his power at y<sup>e</sup> first dash by thundering downe vpon them: hee seemeth to them to be as a little babe & a weakling, & so they play with him [at their pleasure]. Therefore let vs learne to feare God: & although we perceiue not that he hath drawn his sword, bent his bow, & made readie his arrowes againt vs: yet let vs not tary till y<sup>e</sup> fire of his vengeance be kindled vpon vs, but consider that the ientee thereof shall be executed vpon all y<sup>e</sup> despisers of his maiestie, though they feele nothing of it for a time. Thus ye see how we be forbidden to tempt the Lord in the time of prosperitie. To be short, let vs learne to feare God while he beareth with vs. For if we say with these mockers, what I pray you? Doth not God shew himselfe gracious & fauorable towards vs, in that hee doth vs so much good? It is all one as if we scorned his power and should say, yea, it is true y<sup>e</sup> men threaten vs with Gods punishments, but where be they? we perceiue no likelihood of them. When we speake after y<sup>e</sup> manner, it is a defying of him, as though we would say, Let vs tary a while & see what he can do. Yea, it is moreouer as good as a bereauing of him of his power, and a making of him to be an ydoll: and is not y<sup>e</sup> (in effect) a denying that he is the iudge of the world? Wherefore to y<sup>e</sup> intent we may not tempt God, let vs learne to lue humbly and warily. Although we be at our ease & rest, & although there be no shew or likelihood y<sup>e</sup> god wil send any aduertise or affliction vpon vs: let vs not measure his power by our perceiuaunce,

nor after y<sup>e</sup> which we see: but euē when his scourges seeme to be very far of from vs, let vs bee as much afraid of them, as if we felt the stripes of them already. Thus ye see in effect how we ought to put this text in practise.

Now whereas Moses addeth, *Asye temptid him in Masa*. It is all one as if he had said, seeing yee haue escaped for one brunt, come no more there. For whereas your God shewed himselfe mercifull at that time: his meaning was that yee should vnderstande, that hee listeth not to be tempted. Wherefore seeing he hath withdrawn his hande from you, let it not be an occasion to deceue you hereafter, that yee should take courage to tempt him any more: for when men prouoke him so often, it is not for them to looke for mercy and fauour at his hand.

Now we see to what purpose Moses alledged the temptation wherewith the Jewes tempt: d God in Mafa. And thereby we bee taught, that when wee haue done any fault, wee must bethinke vs of it, to the intent wee may doe no more so. And instead of taking occasion to grudge at GOD through impatience: we must humble our selues the more vnder his awe. When wee haue offended him after that sort, and obtained forgiveness: it is to the ende we should take the better heede all our lyfe after, and that the remembrance of our euil doing should abide printed in our hearts, vntill we haue shewed that Gods goodnes hath booted vs as well as his scourges and corrections. And therefore, to bee short, when God chastiseth vs, let vs beware that we receiue instruction by it: and when he forguieth vs, let vs looke that wee take such taste of his goodnesse, as may inflame our hartes and mindes to honour him the more. Whereas the vnbeleeuers doe mocke God when he spareth them, and make no reckning of it, but beare themselves in hand y they be discharged, if he punish them not out of hand: yee see that the faithfull must by all meanes stirre vp themselves to feare & honour God so much the more carefully and warily. When he chaisteth the vnbeleeuers, they fret and storme and grinde their teeth at him, and their rebelliousnes increaseth more and more, euen vntill it come to starke madnesse. Nowe then, whereas the vnbeleeuers are so fitwarde, y howsoeuer God deale with them they become still worse and worse: let vs thinke well vpon this, euen to returne into the right way, whether it bee that God lift vp his hand to chastise vs, or that he make delay & pitie our infirmities as not being willing to punish them at all: To this purpose is Mafa spoken of in this place. And so, to be short, when we haue committed any grieuous offense I meane publicly, so as there is any disorder among vs and God is offended: let vs bethinke our selues thus: Alas, seeing that God hath shewed himselfe a father for all our prouoking of him, and yet neuertheless receiued vs to mercie: let vs doe so no more. Seeing God hath pitied vs and reached vs his hand, euen when we deserued to haue bene destroyed, which thing he hath not suffered to come to passe: let vs beware & take heede that wee giue not too much scope to our lustes, so as they should make vs to slip from him, and to ouerthoote our selues so farre, as to run into the way of damnation. After this maner (say I) must the faithfull quicken vp themselves, bearing in minde that when they haue once ouertrot their selues, & forsaken the right way: they must call themselves homie againe to walk awfully euer after, and betake themselves into Gods hand, y he may guide them & not suffer the to be so ouerseene any more. Also we must doe the like particularly. When any man hath bin ouertreen for a tyme, and not haue dealt so warily as hee ought to haue doone, euen after hee knoweth Gods truth: let him bethinke himselfe thus: Alas, I haue bene vnthankfull to my God, and for as much as I haue started away from him, I am worthe to bee vtterly confounded: but yet

hath not he suffered that to come to passe. Now then what is to bee done on my part? It is not mee that I should forget the faultes which I haue committed, but that I should thinke vpon them, and beare the bitternesse of them still about mee in my heart. After that manner must euerie of vs deale, say I: not as distrusting God, or to prouoke our selues to any despayre: but to reyne out selues the shorter, and to holde our selues the more in awe. For as soone as a man doeth but list himselfe vp, by and by he ouerthooteh himselfe if God let him alone. That is the thing which wee haue to note in this text, where Moses sayeth that they must not tempt God, as they tempted him once afore in Mafa. And for the same cause and to the same purpose also is it spoken of in the Psalme, where it is said, To day if ye heare his voyce harden not your hartes as your fathers did in the wilderness. This is spoken expressely of the temptation that Moses toucht here. See how the Prophet warneth the people, yea and that desirously, as if he should say, very well, if ye bee so teachable as to hearken to your God, seeing he doeth now exhort you to come vnto him, refuse it not: for this benefite shal not last alwayes to them that make delay and are neuer moued to obey him, but driue of from day to day when he calleth them. And therefore, if ye heare his voyce (sayeth he) now when God calleth you. He vseth there a vehemencie as though he could not finde words fit to exhort the people and sufficiently to prick them forward. In that hee saith, Goe to my freindes, bee well aduisid that you harden not your hartes: he sheweth what is the cause of all mischeife, and why we profit no better by Gods teaching of vs. Namely that besides that wee be full of naughtinesse, and so sinfully by nature, that whereas our hartes ought to be suitined to receaue that which God sayeth, it may seeme that wee intende of set purpose to harden them against him: we doe moreover fall to it, mocking against him with a certaine spitefullnesse, as if we would say, what care I to obey God? Shall I bee bridled of my will like a beaist? Beware of that sayeth he: for ye knowe what happened to your Fathers. The Prophet casteth them in the teeth with the thinges that had bene done by their forefathers in olde time, to the intent they shoulde not boast of their descending from the holy Patriarkes. Beholde saith he, your forefathers were rebels: & how the haue you continued vnto this day? Is it not through Gods mercie? Yes: for ye shoulde haue perished vtterly. Again, seeing your God hath pitied you being Abraham his race: thinke not that he will haue ye to runne backe againe, so as ye should bee alwayes newe to begin. For when he hath boine with you a while, he must bee faine to make you pay your arrearages all at once. Thus yee see that the way for vs to put this sentence in practise, is to vnderstand that when God shall haue pardoned our faultes ofentimes, yee shall haue iust cause to punish vs the more grieuouly: if wee cease not to prouoke him still, but will needs bee the boulder to doe euill, vnder pretence

Psal. 95. 7. 8

that hee hath not vsed extremity towards vs. If God see that in vs: hee can well call vs to account for all the things that hee had pardoned before. For his pardoning of vs is with condition, that we should humble our selues, and consider all our life after, how much we be beholden vnto him. If an offender haue obtained fauour, and thereupon he fall to spying of him to whom he is beholdē for his life, within a day or twaine after: doeth he not deserue to haue his former lewdnesse brought to remembrance againe, and to be reckened withall fro point to point, and to haue his vnthankfulnes laid afore him, for his abusing of the fauour y had bin shewed him? Ycs: and thinke we that our Lord will haue lesse right than mortall men? Thinke we then that his shewing of fauour vnto vs, is to the intent to make vs bolder to doe euill? No, but rather his dooing of it is to the intent wee should ale our life after beare our offence in minde and be forie for it: accordingly also as wee fee howe the good king Ezechias speaketh of the bitterness of his heart, when he sayeth, that he will bee mindefull of the euill and of the offence that he had committed. Not but that he reioyced in Gods goodnesse, but that yet neuertheless hee would beare it in remembrance, to the intent he might not let himselfe slip any more, nor be any more surprisid by the wylinesse of Satan.

Esa 39. 15.

Now after that Moses hath spoken so, he addeth: *Ye shall diligently keepe the commandements, Statutes, and Lawes of your God which I set before you this day: that you may enter into the land which he promised to your fathers with an othe, and hee diuine out all your enemies before you.* Here we bee put in minde of the thing that hath bene told vs before: that is to wit, that whereas Moses vseth many wordes to expresse the Lawe, it is no superfluous speech, but serueth to induce folke the better, to profite in the doctrine that is giuē them. As if he should say, Giue good care: for behold, your God taketh paines with you. Like as a schoolemaister taketh paines to teach the children that are committed to his charge: so doth God apply himselfe to you, giuing you his Law orderly and distinctly, to the end ye should not be greatly combered to vnderstand what he saith concerning his will. Here therefore are his Statutes, Ordinances, & Iudgements. As if he should say, the doctrine is set forth vnto you in good order, so that if you can finde in your hearts to hearken to your God, and to receiue y which he shall say, you need not doubt but you shall be taught faithfully by his word, & haue knowledge of all things y are good and conuenient for you. The first thing then which Moses ment to expresse by these wordes *Iudgements, statutes, & Ordinances,* is y our Lord taketh paine to teach vs whatfoeuer is good for vs, and y he vseth such order, as we cannot say that his word is too high and confused for vs. And therewithall his intent is also to hold me wholly to the pure obedience of the lawe, and to the simplicitie therein contained, as if he should say: My friends, Gods meaning is, not onely y ye should be attentiuē in hearing what he saith to you, but also y your onely wisdome should be to obey him, & not to in-

uent any nouelties, so as ye should think to serue him after your owne fanisie, according to the common fashion of me, who haue alwayes some foolish desire to change Gods word. No, saith he. If ye can beare in minde the lessons of the Law, ye shall haue statutes, Iudgements and ordinances, so as ye shall not want any thing whereby ye may be taught in all perfection. This hath bin expounded already heretofore: and therefore I stande not long vpon it. Neuertheless the repeating of it here againe by the holy Ghost, is not without cause: and therefore I must needs put you briefly in remembrance thereof, as oft as those wordes are set downe.

Now Moses saith expressly, *That these Commandements, Ordinances and Lawes must be done & kept.* As if he should say, that God will not haue his word to fall to the ground, His setting forth of it, is to the end that we on our side should be attentiuē to hearken what he saith to vs. And so let vs marke well that it is not ynough for vs to allowe Gods worde in speche, by saying it is true: but we must also be diligent in keeping it all our life long. And for further prooffe of that which he had said, he addeth, *Thou shalt doe that which is right & good in the sight of God.* Hercin he sheweth vs, that we must not doe whatfoeuer seemeth good to our selues, nor followe our owne good intentes, as they terme them. And he will set out this matter yet better in another place, which we shall see hereafter. For there he will forbid men expressly to do the things y seeme right in their owne eyes: for whatfoeuer seemeth excellent vnto vs, shall be condemned for abominable at Gods hand, as is said in S. Luke. Therefore let vs take good heed y we ouerthoote not our selues in our conceites to say, How so? Why should not God allow this for good, seeing we do it to such a purpose? seeing we be desirous to obey him? Yea, but how will he be obeyed? Not y men should be Iudges & Vmpers of the things y they do, to say this is good, or y is euill: he referueth y authoritie to himselfe alone. Now then, will we order our life aright? Let vs not open our eyes to be wise in our owne conceites, for we see that y hath cost vs deare. Wee see (I say) y our father Adam saw too much, when he could not content himselfe with the measure y was giuen him. And therefore let vs not be too sharpe sighted to say, I finde y this is good, & therefore it must be done. Cursed be such wisdome: for it is a diuillish pride. Will we then be allowed of our God? Let vs take good heed to that which he speaketh: for whatfoeuer is right in his eyes, must needs be allowed in the end: & the things which we shall haue imagined to haue bene best, shall be condemned when wee bring them before him. For why? He seeth more clearly than wee doe: he knoweth things which wee knowe not. And therefore he misliketh all our imaginations, & will haue vs to followe the things which he vtereth with his mouth, simply without mingling any thing of our owne. For the verie sacrifice that he requirereth at our handes, is that we should serue him obediently, and therewithall learne to distrust al our owne strength, wit, and reason, and not to presume

Deut. 12. 8.

Luke. 16. 15.

1. Sam. 15.

2. 2. 3.

presume vpon any thing that wee our selues haue inuented: (for all that euer our mindes can conceiue, is but follie, vanitie, and leasing:) but to bee well aduised that we doe the things which are good and right in the eyes of the Lord, that is to say, that we frame our whole life according to his commaundements.

But now let vs come to the promise. *Thou shalt goe into the land* [saith he] *which the Lord hath sworne to thy fathers, to possess it.* Here we see how Gods desirous to win the heartes of his people by gentlenesse, in setting the possession of the land of Chanaan before them, for a reward and inheritance. As if he should say, Truth it is that yee bee bounde to serue mee: but yet will I not haue yee to serue mee for nought: beholde, the recompence that is prepared for you, is that ye shall possess the land of Chanaan. But yet wee must alwayes marke with what condition. It was not y the people should lue there at restlike swine in a stie: but so as the land might bee as a pledge of the endlesse life, and that they might consider thus: God hath adopted vs to bee his heires: and therefore let vs mount vp hygher to the cuerlasting life. See heere how GOD telleth vs, that if wee serue him, hee will keepe touche with vs, so as wee shall possess the lande that hee hath promised vs. Nowe heere wee see first the thing that I haue touched already: that is to wit, that God stoopeth to mens rudenesse and infirmity, in promising them recompence though hee bee not bound thereto. Marke that for one poynt. But by the waye wee haue to marke also, that God bindeth not himselfe as though wee could deserue aught. For he saith not, I will giue you the land for the seruice you haue doone to mee, as a thing that you haue earned: but, you shall goe into the lande which I promised to your fathers. Heere are two things vttered couerly. The one is that God promised the lande of his owne meere goodnesse, and not as a due debt that had bene deserued at his hande. For the promise thereof had bine made before the people was borne: foure hundred and thyrty yeres before their departure out of Egypt, God had sayd vnto Abraham, this land shall be thine and thy feedes. Let vs note then that this people had not deserued aught at Gods hande, and that the reward which is mentioned heere, befell them not in respect of their workes. Marke that for a specially poynt. And God telleth vs also, that hee termeth the thing by the name of *Hyre*, [Recompence, & *Wages*.] which hee giueth vs onely of his owne free liberaltie, without being bounde thereto by any kind of meanes, and without any desert at all at our handes. And why? To the intent that men should bee prouoked to serue him, and not that they should become proude, or rather any thing vpon themselves which God should accept for payment or admit for any recompence. And this wee see euen in Abraham himselfe. For before hee had doone any thing at all God sayd vnto him, I am thine abundant recompence: Abraham, I haue giuen thee this land: I will bee thy God, and the God of thy

feede after thee: I will be thy defender. Yee see then that all the promises which are possible to bee wished, were giuen of God vnto Abraham before he had shewed any signe of faith or of the feare of God. But when he was willing to haue sacrificed his sonne Isaac: our Lorde sayd I will blesse my seruaunt Abraham, because hee hath feared mee, and seeing hee had not spared his owne sonne for the loue of me, I will multiple my blessinges vpon him. And that was saide afore. But God giueth so much the greater beautie to his goodnesse, of purpose to strengthen Abrahams heart, not that hee intended to exalt Abrahams desertes that hee might presume of himselfe: but to make him know, my God hath of his owne mere mercie giuen me the thing y he promised me, I had the promise of it long agoe, and now he sheweth that he accepteth my seruice, in asmuch as he performeth the promise that he made to me of his owne free goodnesse. Thus we see howe we ought to take the texts of holy scripture, where god behighteth vs recompence. We must not conclude therevpon that wee deserue aught, or that our workes are of any valew, or that God is any thing bounde vnto vs: but that he doth it to quicken vs up & to harden vs the better to serue him, in as much as our labours are not lost before him, but are made account of and redound to our benefit. Nowe then we see what is y meaning of these wordes where Moses sheweth the people that y Lande had bin promised to their forefathers by othe, before they whom he speaketh to were borne.

Now for a conclusion let vs come to this saying, *Thou shalt drive out all thine enemies before thee.* Herein Moses doth the people to wit, that no let can hinder them from possessing the land, so they serue their God: True it is that the land of Chanaan had people in it at that time to keepe possession of it, & we perceiue how y spies brought word y they were Gigantes, and such as would haue swallowed vp the people of God. It should seeme therefore to haue bin impossible for the to haue set foote within y land. But God to Id them y although his people were barred from al entrance to mans vnderstanding: yet would he open them the way by his infinite power, so they inclined to serue him. Now remaineth that wee apply this to our own vse. First of all let vs mark, that whensoever God calleth vs to his seruice, his promising of reward vnto vs, (not onely in this transitory life, but also in the kingdome of heaven) is not to puffe vs vp with selfe-weening, or to make vs to beleue that wee haue deserued aught: but onely to quicken vp our slothfulness: and because wee bee so lasie in seruing him, his intent is to spurre vs forward by that meanes. Therefore let vs take courage: and seeing wee loose not our labour in employing our selues in Gods seruice, let vs goe to it diligently and lustily. And whereas he behighteth vs reward: let vs assure our selues it is not because our workes deserue it, but because that he of his owne infinite goodnesse taketh them in good worth, and giueth that title vnto them. Let that see: ue for one poynt.

And let vs marke heerewithall, that whereas God calleth vs to his inheritance, although he doe it freely: yet is it with condition that wee behaue our selues as trew children towards him, and consider that hee calleth vs vnto holyneffe. And in deede the very ende why hee calleth vs to bee his people and of his flocke, is not that he will haue vs to be intangled and held backe still in this worlde: but to sanctifie our selues vnto him that wee may liue holily vnder his obedience, for as much as he hath washed and clesed vs by the blood of our Lorde Iesus Christe. And Gods calling of vs thereunto, is not for our workes sakes, but for his owne mercie. Now if vnder colour heereof, wee will needes stand facing with him: I haue told you already what will come of it. Therefore let vs haue regard to matche the thinges together which are inseparable: that is to wit, the free goodnesse of our God, and the condition thereunto annexed, which is that hee be serued and honored at our handes. And besides this, although wee see neuer so great lettes, which may seeme to barre vs from all entrance into the kingdome of heauen, and that wee be cast vp here for a pray vnto Satan, and we haue so many enemies that our life is as it were in hazarde euery minute of an houre: yet let vs not cease to hope, and to beleue that our Lorde will keepe vs safe and sure, if wee walke in his feare. Then let vs not passe for all the worlde. Although it seeme that all thinges should be turned vpsidowne: yet let not all the troubles and inobserances which wee see in the world, stoppe vs fro going through to the end: but let vs reason thus with our selues, who is he that hath taken vs into his keeping? Is it not our Gods? Is it not he which hath promised

vs the inheritance of the kingdome of heauen? Yes. Then is it his office to holde vs by strong hande. True it is that wee on our part are feeble: but yet his onely power will bee ynough to strengthen vs. True it is that we be inuironed with many enemies: but yet our God is a good shield, he wilbe an inuincible fortresse for vs, so wee put our trust in him. We haue his promise that hee will neuer sayle vs. Thus yee see that God hauing once begun the worke of our satisfaction, will goe through with it in suche sorte, as wee may glory that his calling of vs vnto him is not in vaine, nor to disappoint vs of our hope, wherein hee will haue vs to continue vnto the ende.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him that whereas heeretofore we haue abused his power and might too much, we may henceforth be more diligent in practising his iudgements and corrections, and so make our commodity of them, as the warnings which hee hath giuen vs may neuer out of our remembrance: and that as long as it shal please him to maintaine vs in prosperitie and quiet, we may be watchfull and stand vpon our garde, so as wee turne not from the right way, ne tary till he powre out his vengeance vpon vs, but endeavour to prevent it, as we bee warned to doe: and also that in alour lyfe we may continually so repent vs of our sinnes, as we may still trauell the better towardes him, vntill hee haue gathered vs fully to himselfe, to frame vs to the perfection of the righteousnesse whereunto wee tend as nowe. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the last of Iuly. 1555.

*The L. Sermon, which is the sixth vpon the sixth Chapter.*

20 When thy child asketh thee in time to come, saying: What are these testimonies, Ordinaunces, and lawes which the Lorde our God hath commaunded you?

21 Then shalt thou say to thy chyld, Wee were Pharaose bondfolke in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord wrought signes and miracles great and euill, vpon Egypt, and vpon Pharao and all his house before our eyes,

23 And brought vs out thence, to bring vs in [hither,] and to giue vs the land which he had sworne to our fathers.

24 And the Lorde commaunded vs to keepe all these ordinaunces, and to feare the Lorde our God, that wee might alwayes prosper and liue as wee doe this day.

25 And it shall bee counted vnto vs for righteousnesse, if wee keepe and doe all these commaundementes before the Lorde our God, as he hath commaunded vs.

Here



Ere wee haue two reasons to marke why Moses commaundeth, that such as were to come after that time, should be tolde why God gaue his Lawe to the Jewes, and why he woulde haue them gouerned after that maner. The one is, that it is good reason that Gods name should be magnified in all ages, and that wee shoulde in deuour to the vttermost of our power, that it decay not with vs, but continue still vnappayred, and flori in the reigne, euen after wee be dead. The other reason is, that hee intended to quicken vp the Jewes to serue God with the better courage, by putting them in minde of the deliuerance which God had wrought for them: for needes must they haue bin too vthankfull, if that had not prouoked them to serue God. Now then the intent of Moses, is that those to whom he had declared the Lawe, should not onely in deuour themselves to serue GOD during their owne liues: but also finde the meanes that their children and successors should followe them in the same trace. And this lesſon belongeth' to vs as well as to them. For we know that God calleth vs with the same condition, not onely that we our selues should serue and honor him to our liues end: but also that we should haue a care to cause them that come after vs to doe the lyke. Verily there are very few that discharge themselves in that behalfe: but yet are we bound vnto it, and there will be no excuse for vs, if wee doe not our in deuour. Therefore let every man haue an eye to himselfe, and let vs not thinke it enough to haue serued God so long as wee our selues liue: but [that we must also find y meanes] that his name may continue for euer, and that his trueth may [alwayes] be knownen, so as although wee be taken out of the world, yet they that come after vs being taught by our meanes, may linke in with vs into the same fayth, and so fashion themselves thereunto, as God may alwayes be glorified & honored vnto the worldes end. And specially they y haue children ought to thinke that it is they to whom this warning is giuen. True it is that euery one of vs is bound thereto for himselfe, yea and we must teach cuc the most strangers: so as the man needeth not to be my sonne, or my nephew, or my kinsman, whom I should in deuour to cause to serue God & to be of the same faith and religion that I am of: but yet they which haue children ought to consider that they shall yeelde account for it, if they doe not what they can to hold them in the feare of God, and to seee them so instructed and stablished in the pure doctrine, as they may continue in it, and as the knowledge of Gods trueth may still be conuicied our from hand to hand. Thus yee see what we haue to remember vpon this place where Moses sayth, *If thy childe aske hereafter what these commaundements, statutes, and ordinances meane.*

Now there is also a second poynnt: which is, that Moses intended to stirre vp the people to honor God and to obey him, because they had bin deliuered by his mighty hand. Therefore

it is all one as if hee should say, Bethinke your selues well of the good which your GOD hath done for you: for he hath shewed himselfe to be your redeemer: hee hath smitten the realme of Egypt, a people that did set greatly by themselves, yea and which was rich and wealthie, and where was nothing but all maner of pompe and glory to the worldward: and yet notwithstanding, your God hath loued you so dearly, that he hath not spared the Egyptians for your sakes, but hee hath smitten them with plagues, and powred out such vengeance vpon them, as is horrible to thinke of: Hee hath stretched out his strong arme to bring you to this land which hee promised to your fathers. Seeing then that God hath shewed himselfe so gracious and liberall towards you, and prevented you of purpose to be your father: is it not reason that you should giue your selues to him all your life long, and in deuour to serue him, and at leastwise shew that yee haue not forgotten his so great and inestimable benefites? Yes. And so wee see that forasmuch as the Jewes might be negligent in keeping Gods lawe: Moses renewed the remembrance thereof, and set their deliuerance before them, that they might be the better minded, and consider that they were bound, at leastwise to serue GOD in such wise, as they might acknowledge themselves to be the same people whom hee had once deliuered after a maruellous fashion, and with wonderful power. Like as at this day, if a man should speake to vs of the Christian religion and say, Beholde, our GOD hath vouchsafed to make vs partakers of the redemption which hee wrought in the person of his Sonne: and therefore it is good reason that wee shoulde be gathered heere together vnder his worde, to take him for our father and Sauour, because hee hath chosen vs to bee his people.

And whereas Moses declareth that the Jewes were deliuered out of Aegypt: hee meaneth to doe vs to witte, that God intended to shoule them out from all other nations, specially by assigning them the inheritance of the Lande which hee had promised to their fathers. Yee see then how they should haue sanctified themselves to the seruice of God, and haue held themselves in obedience to his law, because he suffered them not to be intermingled with y infidels, but made a seuerall nation of them alone by themselves. And hereupon we haue to note, y such as seeke counsell at Gods law, doe alwayes finde instruction, & our Lord procureth them ayde & help to bring the to the knowledge of the truth. It is sayd, *If thy sonne aske thee, what meane these statutes?* He presupposeth that the children are not so brutish, as at leastwise not to be willing & desirous to knowe why they vse such maner of seruing God. And wee see it is Gods ordinance, that the fathers should helpe their children. True it is that the fathers ought not to tary for that, but if they see their children to be despisers of God, or vnuly, and careless both of the saluation of their owne soules and of all Christianitie and fayth: they ought to correct

such vices. But the matter which wee treat of as now, is that if children bee willing to learne and to profite, God here assigneth them their fathers to be their teachers and schoolemasters, to shewe them why the lawe was giuen. Herin then wee see, that if wee haue any good will to knowe the trueth, our Lorde will not suffer vs to bee disappointed, but will finde the means that wee shall know whatsoeuer hee thinketh profitable for our saluation. And although hee appoynt not mortall creatures to teach vs: yet will hee worke in such wise by his owne power, as wee shall not bee destitute of knowledge. But our owne slothfulnesse is the cause that GOD shutteth the gate against vs, and that wee abide still in darknesse lyke blinde wretches. For what is hee that vouchsafeth, to seeke after the will of his GOD? Wee bee giuen to worldly thinges to our owne pleasures, to our owne vanities, and to all manner of worldly businesse: and in the meane while God is let alone, and his lawe is forgotten. And therefore it is not to bee wondered at, that hee hardeneth vs in such brutishnes, and that there is so grosse ignorance in the world, as fewe folke haue the true taste and fauor of the doctrine of saluation, but rather wee see that all men despise it, and are so farre off from hauing any affection and zeale to the knowing of it, that they doe rather thrust it from them when it is offered them, and when GOD seeketh them, they runne from him. Sith wee see such vnthankfulnesse euerywhere, is it any maruell that our Lorde reuealeth not his trueth as hee would doe, if men were well minded to wardes it? It is true that God taryeth not till wee come vnto him, but rather performeth that which hee sayth by his prophet Esay, namely that hee appeareth to them that aske not after him, and that hee is found of them that seeke him not, insonuch that hee sayth to them that are farre off from him, Lo, here I am. Yet notwithstanding, men must not vnder this color that God reacheth them his hand, and draweth them out of the dungeons of ignorance before they euer thought vpon him, men (I say) must not flatter and sode themselves in their carelesnesse: but rather wee must learne according to this text, that whereas wee bee ignorant of the trueth, wee must at leastwise doe our induer to get knowledge of it, and resort to such as wee thinke that God hath reuealed more vnto, than to our selues. If wee doe so, and with all humilitie seeke to knowe the thinges that are auailable to our saluation: God will shewe himselfe to vs, and giue vs such meanes and helpes as he knoweth to be expedient for vs. And although mortall men faile vs: yet will hee so supply our want by the power of his holy spirit, as wee shall not continue still in darknesse, if wee seeke y<sup>e</sup> light: for he will not shut y<sup>e</sup> dore against vs if we knock, & do our induer to enter. Thus ye see in effect what we haue to remember vpon y<sup>e</sup> text.

Furthermore it behoueth vs to marke, that here God stetheth not the end of his commandements, what is ment by them and to what vse he hath appoynted the. He doth not onely shew,

that the people were iustly bound to keepe the lawe that was giuen them, seeing that God had bought them so dearly. Here are two things. The one is that inasmuch as God hath giuen vs his worde, hee doth well deserue that wee should yeelde him obedience. Why so? Because wee his creatures, and hee hath voutsafed to gather vs together vnto him, to bee his people and to fight vnder his standard, and hath made vs to bee of his flocke and of his Church. Marke that for one poynt.

The other is, that wee should know to what end hee hath giuen vs his Sacraments, so as we haue the preceptes of his whole Lawe, which pertaine to the exercising of vs in his feare and in the hope of our saluation: and to what end he hath set such order among vs as wee now haue. Wee must knowe what is meant by all this. Neuerthelessse, this briefenesse will bee darkesome, if it be not declared better. When wee consider how God hath created & shaped vs, and moreover made vs after his owne image, and giuen vs witte and reason, and therewithall the hope of a better life, and finally hath voutsafed to take vs as his household folke: it sheweth vs that wee bee bound to submit our selues vnto him. For seeing hee is our maker: doe wee not owe him all obedience? Nay there is yet more: namely that in the person of our Lorde Iesus Christ his sonne, hee hath redeemed vs and made vs partakers of his Gospell, to the end that wee should bee guided by his hand. Now then, the first poynt is that when we haue knowledge, it must stirre vs vp to serue God, & to stick to the pure religion that is comprehended in his word. Howbeit this is not enough: but whē we be asked yet neerer, Wherefore y<sup>e</sup> promises of y<sup>e</sup> forgiveness of sins are giuen vs: [wee must answere,] Alas, it is because we be wretched sinners, & we should be continually in anguish and sorrowe of minde, if we knewe not that God is e<sup>t</sup>erred to be mercifull vnto vs of his owne meere grace. For hee cannot loue vs except wee be righteous: and wee shall neuer finde any holynesse in our lyfe, or perfection in our vertues: but it is through Gods mercie, which it pleaseth him to extend towards vs. And so now ye see whereunto the promises tend.

Againe, if it be demanded of vs why hee hath appoynted the order of prayer, as wel publique as priuate: it is for that euery of vs ought to inure himselfe to seeke all his succor at his hand. For wee haue not any good thing, wee be destitute both of wisedomme, strength, and rightrouinesse, wee bee worse than emptie, vntill our good God doe succor our needs: and the meane thereof, is to flee to him for refuge. To that end hath hee ordeined priuate prayer. And publique or common prayer is ordeined to the intent to assure vs the better, that hee will here the common accorde that is among vs, when wee bee come together as it were into one bodie: and therewithall wee make confession of our faith & exercise our charitie. By this meanes then we learne, why and to what end our Lorde hath set order in his Church, that is to say,

what

Esai. 65. 1.

Mat. 7. 7 &  
Luca. 11. 9. 10

Act. 20. 28.

Eph. 1. 9. 10

Ro. 3. 22.

Psal. 11. 5.

Rom. 3. 22.



Heb. 7. 19,  
Heb. 7. 5.

what he meant to betoken thereby, and to what purpose it is to be referred.

If a man aske vs what is meant by Baptisme, and wherefore it was ordained: it is to the intent wee should know, that euen from our mothers wombe wee bring nothing but all manner of vncleanesse with vs, and that wee be full of infection and filth before the Lord, so as wee must be faine to bee washed, or else hee will not vouchsafe to auowe vs for his . And wherewithall must wee be washed ? With the bloud of our Lord Iesus Christ. That then is the way to make vs cleane . For as long as wee liue in Adam and in our owne nature, wee can doe nothing but euill . Wee bee so marred, as there is nothing in vs but vtter rebelliousnesse against G O D . Therefore wee must enter as it were into death, and into the graue, to be renewed, and our Lord must bee faine to giue vs a new vnderstanding, and a new heart, and he must so shape vs new againe, as we may no more be the same we were before, but bee (as yee would say) cast in a newe mould, and bee made new creatures, as the scripture vseth to speake of it . Thus yee see how wee may learne what Baptisme is, what it betokeneth, and to what end it was ordeyned.

As touching the Lordes supper: if it bee inquired of vs why wee come together to receiue a bit of bread: and a draught of wine: it is in way of acknowledgement that our soules haue neede of foode, no lesse than our bodies, and that as there is such frailtie in this present lyfe, as it cannot continue without the helpes of meate and drinke, so must our soules also bee mainteined after lyke sorte, by reason of the infirmitie that is in them . Neuerthelesse our soules are not nourished with the corruptible meates of this world, but it is the sonne of God that is our foode . Wee then haue Iesus Christ, who is our lyfe, it is hee of whome wee haue sustenance and nourishment, forasmuch as hee was offered in sacrifice for vs, and the bloud that he did shed for our saluation is our drinke. Thus yee see how we nowadays may learne whereunto y<sup>e</sup> ordinañces do tēd which God hath established in his Church, and to what end they be to be referred.

In lyke case was it vnder the lawe . For God ordeyned not the ceremonies without further consideration of some reason in them . It is true that hee meant to separate his people from all the heathen and vnbelecuers of the earth: but yet in the meane while, the washings which they vsed were done, to shewe that they were full of naughtinesse as well as wee, and that it stood them in hand to seeke the meanes to bee made cleane . The sacrifices were a wittnesse that they were worthy to bee condemned to euerlasting death, and that there was none other shift for them, but to flie to the sacrifice whereby they should be reconciled to God . The Sanctuary betokened that no man but onely Iesus Christ might enter into Gods kingdome, nor come nye it: and that by his meanes all nations haue access thereto, and that all such as are vnworthe in respect of their owne persons, are brought in thither by that mediator. To be

shorte, all the ceremonies of the Lawe had some certeine vse, and serued to trayne the people to put their trust in the redeemer that was promised them . And that was the cause why Moses was commaunded to make all things according to the spirituall patterne which hee had seene on the mount . For Moses builded not the Tabernacle, otherwise than G O D had giuen him the patterne of it . And all was to shewe, that there was a conformable resemblance betweene the outward things, and the truth which was to be manifested in our Lord Iesus Christ . But in the text Moses speaketh but of the first, and that is the cause why I sayd, that it behoued vs to haue an eye to his meaning . For it was enough for him to say, go too my friends, you which haue seene the redemption that G O D hath wrought, you (say I) ought to consider how much you bee bound vnto him . Therefore make account of the doctrine of the Lawe, and frame your whole lyfe thereafter, that it may be as an acknowledgement of the deliuerance which you haue receiued at his hand. And when ye shall haue walked thereafter all the time of your lyfe: looke well to it that you reach your children also, so as Gods seruice may continue among you, and neuer decay nor bee abolished . That is the playne meaning of Moses.

Furthermore let vs vnderstand that wee must consider, that the Lawe was not inuented at the pleasure of men, neither was it founded by them: but God was the giuer thereof, who holdeth vs vnder his gouernement, and it is his truth which we followe, so as wee holde not any whit of things inuented by men . That is the thing whereon wee must rest, that we may not bee alwayes wauering and doubtfull . And hereby wee knowe how wretched the state of the papistes is: for they bee stubbornne and wilfull in their own imaginations. If a man aske the of who they hold their superstitiōs: they alledge their fathers, they alledge long antiquitie, they alledge y<sup>e</sup> common fashion of y<sup>e</sup> whole world: but in y<sup>e</sup> meane while they haue no certentie y<sup>e</sup> their doings please God, or y<sup>e</sup> he alloweth the, where as in very deed the thing y<sup>e</sup> God leadeth vs vnto is y<sup>e</sup> we should be sure that we haue not ne holie not any thing y<sup>e</sup> is brought vs at al aduantage: but y<sup>e</sup> the doctrine of our faith is y<sup>e</sup> pure truth. Seeing then that God commaundeth vs so to doe: let vs assure our selues y<sup>e</sup> to lue as becommeth vs, wee must haue this certentie y<sup>e</sup> wee be gouerned by Gods word, & that y<sup>e</sup> same is y<sup>e</sup> rule of our sayth, & that y<sup>e</sup> religion which wee sticke vnto is y<sup>e</sup> true religiō. Now therefore we may profite our selues by this text, sith we se y<sup>e</sup> meaning of Moses was, y<sup>e</sup> the people should know y<sup>e</sup> the Lawe was not deuised by men, but that God was the author of it. And euen at this day the Lawe must beare this sway with vs, y<sup>e</sup> wee must know to what purpose it was giue. Besides this, although there be nothing set down here concerning y<sup>e</sup> end wherunto Gods ordinañces doe tend: yet must we looke thereto. For all things are not spoken in one place: wee must take things in such order as God hath

Eph. 5. 26.  
27.  
1. John 1. 7.

Rom. 6. 4.

Eph. 4. 23.  
24.

John 6. 53.  
54, 55, 56.  
Matt. 26. 26.  
28.  
1. Cor. 11. 24

Deut. 4. 8.

Heb. 9. 10. &  
10. 3. & 11.  
12.

Heb. 9. 7. &  
10. 18.

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set them downe. In other places hee will teach vs what marke it behoueth the people to shoote at in keeping the lawe: but here the case concerneth the continuall seruing of God with reuerence, so as the people may knowe themselves to be wholly at his deuotion, and that therewithall he referueth to himselfe the authoritie of gouerning his people and of holding them in subiection. Those are the things which we haue to beare in minde.

Now let vs come to that which hee addeth in the conclusion: that is to wit, *That God hauing deliuered his people, and brought them into the land that hee had giuen them, appointed them all his commandements.* Hereby we see, that when God sheweth vs this grace, to gather vs into his Church, hee calleth vs not to be idle, but at the least to the ende we shoulde glorify him, as the thing whereof the whole Scripture speaketh. And these sayings, Behold, I haue purchased a people that shall sing my praise, Behold, I haue planted a vine and I wil be glorified thereby, and such other, are so often beateu into the peoples heads by the Prophets, as it ought to be a doctrine wellnough knowne among them. Nowe therefore Gods speaking after that maner, is to shewe that his intent in choosing that people, was to be honoured at their hands. And this belongeth much more to vs, forasmuch as God hath vttered a farre greater power in deliuering vs from the dungeons of hell in the person of his sonne. Let vs vnderstand then, that wee be baptized with this condition, to giue our selues wholly to our God: lyke as when Saint Paule treateth thereof, chiefly in the first to the Ephesians: he sayth that God hauing chosen vs before the creation of the world to be his children, hath also made vs partakers of the saluation that was purchased for vs by our Lord Iesus Christ, to the end that wee shoulde glorifie him which hath shewed himselfe so bountifull towards vs, and vsed such mercie. As often then as we remember Gods benefites, and specially his vntersing to call vs to the knowledge of his truth: Let vs ad this, namely that it is to the end that our life should be wholly dedicated to his honor and seruice, or else we doe what wee can to ouerthrowe Gods adoption, and wee labor to disannull it vterly: lyke as on the contrary part it is sayd that our calling is warranted by our walking in holynesse of life: for after that maner doth Saint Peter speake of it.

Finally Moses addeth, *It shall be imputed to thee for righteousnesse afore God, if thou keepe his commandements as hee hath appoynted thee.* In these wordes hee doth men to wit, that if they be desirous to be allowed of God, and that he should accept their seruice: they must not bring any of their owne inuentions, but be contented to doe simply whatsoeuer Gods worde affordeth, and whatsoeuer is contained there. That is the meaning of Moses. And whereas he sayth that the keeping of the commandements which God hath ordeyned, shall be imputed to men for righteousnesse before God: it is all one as if hee should say, my friendes, tell your children

that if they swaue from Gods word contained in his Lawe, and turne away after their owne fancies, to doe what seemeth good to themselves: God will reiect it euery whit, and it shall be but as dung before him. For why? Hee alloweth obedience about all things. He intendeth not to giue mee leaue to deuise and inuent newe Lawes: but hee will haue them to be contented with that pure rule [of his Law], in such sorte as hee hath giuen it. Therefore looke not that God should accept you, or allowe any of all your doings for righteoufnesse, vnlesse it be conformable to his doctrine. For although men would faime haue things to passe in account which they themselves like of: yet wil God crosse them out euery one. For why? Their traueling is in vaine, vnlesse they can say, Lord we haue followed the way wherein thou diddest set vs. For so sayeth he by his Prophet Esay. Who hath required these things at your hand, saith he? When the Hypocrites make their brags, and thinke themselves wel discharged in being willing to serue God after their owne faneie: there needeth no more but this answer to disproue all their doings, who required these things at your hands? As if he should say, let him that did set you a worke, pay you: for as for me I will none of you, I disclaime ye, ye haue nothing to doe with me, seeing ye haue not serued me obediently, which is the principal seruice I require. And that is the cause also why S. Paul speaking of mens inuentions, addeth no more but this, that they be mennes doctrines. True it is, that they shall haue some faire colour, and some likelihood of religion, yea and there will seeme to be in them a perfection of all holynesse: but what for that? Seeing they proceed from men, they be no better than flat mockery.

And it is purposely said, *Thy righteousnesse before God.* Why so? To the intent that menne should no more beguile themselves in their owne opinion, as they be wont to do by hardning their harts when other men sooth them, or by standing in their owne conceits. For then they beare themselves on hand, that God hath no more authoritie to condemne them, but that the fond opinion which they haue conceived, shall be as a blocke to cast in his way. To the intent therefore that men should not yeelde to their owne imaginations and to the things which they surmise to be good: Moses sayth here, my friendes, what shall yee winne, by deeming it to be righteoufnesse to doe as the heathen doe, and to intangle your selues in their superstitious? For though the world lyke well of you for so doing: yet must ye come [to an after-reckoning] before the heavenly Iudge: for men be not competent iudges to giue sentence of that matter. And therefore [to be short] yee had neede to looke about you: how God will accept your doings. And hee telleth you that he wil not be subiect to mens willes, nor be so pleyable as to say: shall this be accounted good? Then must I agree to it. No no, hee will continue alwayes lyke himselfe. Therefore holde ye to that which hee commaundeth: for his worde

Rom. 3. 20.  
21. & 4. 15.  
16. & Gal. 3.  
29. 22.

Esa. 12. 5. 6.  
& Psal. 107.  
14. 15. & 80.  
16.

Col. 1. 13. 14

Eph. 1. 5. 6.  
12.

1. Pet. 1. 10.

1. Sam. 15. 23

Esa. 1. 10

Col. 2. 12

James 1. 17.

Deut. 4. 6.

must

must bee your whole wisdom, while the world foadeth it selfe with it owne inventions . Thus yee see what is meant by these wordes where Moses sayth , it shall be counted to you for righteousnesse before God , if yee keepe the commaundementes which hee hath appoynted .

But yet by the way here might bee made a question . For it should seeme that God sendeth men to their owne deseiuings to bee iustified by them . And on the other side S . Paul a- uoucheth that wee bee iustified by faith : that is to say , that wee bee accepted for righteous before G O D , through his onely free goodnesse , forasmuch as hee accepteth vs in our Lorde Iesus Christ . For it is written that A- braham beleueed God , and it was reckoned to him for righteousnesse . But here Moses sayth , that the keeping of the Lawe is imputed for righteousnesse . It seemeth then that men are

able to purchase saluation by their owne workes , and so by that meanes are not indaungered vnto God . But wee haue two things to note here . The first is that whereas it is sayd that the keeping of the Lawe is righteousnesse before G O D , it is not meant thereby that men can become righteous by their owne workes : for then must they fulfill the lawe throughout in all poyntes . But now was there euer any creature found that discharged himselfe to God- ward ? No . Yee see then that wee bee all damned , and so bee quite bereft of the righteousnesse that was giuen by the Lawe . Wherefore let vs learne that the Lawe could well iustify vs before God , if wee could keepe it from poynt to poynt with- out any sayling . For it is written , hee that doth these things shall liue in them . If a man (say I ) could so order his lyfe , as hee might make his boast that hee had fully performed all that G O D hath commaunded him : hee should be righteous . And why ? For God which cannot

lye hath made vs a promise , that hee will accept our workes for righteousnesse , so wee sayle not in the performance of any poynt of his Law . But now is there not any man that dischargeh himselfe so much as of any one poynt . There- fore are we all transgressors of the Lawe , and consequently wee bee all accursed . And wee must not imagine that it deserueth to bee allowed , when wee haue done but some peece of that which G O D commaundeth . No : for hee that miseth in any one poynt , is guiltie before God , and there remaineth nothing for him but death and cursednesse . For it is written , that whoe soeuer performeth not all the things that are contained in this booke , shall be accursed . Now then let vs learne , that whereas the keeping of the Lawe might bee imputed to vs for righteousnesse , if it could bee found in vs : wee bee vtterly depriued and bereft thereof . And why ? For there is not that man which trans- gresseth not the Lawe in some poynt or other : nay , not onely in some one poynt , but in all poyntes throughout , when wee haue caste vp our account . For wee neuer serue G O D with all our heart , with all our soule , and with all our strength as hath bin sayd heretofore . And

even when wee doe any good workes to out- ward appearance , there is alwayes some cold- nesse , some slothfulnesse , or some one thing or other mingled with them , to hinder vs . And therefore the worke is still faultie . Thus wee cease not to breake Gods Lawe in all poyntes , so as wee must needs yeelde our selues guiltie , cōfessing that if God litted to iudge vs rigorously , hee should needes reiect vs . Now wee see that although the Lawe containe the true rule of righteousnesse : yet can it not make vs righteous , because of the weakenesse of our fleshe , as sayth Saint Paul in the seuenth to the Romans . It remaineth now to knowe , in what sense this is spoken : For it seemeth to be to no purpose , that God should promise to accept thē for righteous which keepe his lawe : and yet not- withstanding that all of vs should bee bereft thereof .

Howbeit wee must marke , that there is a re- fuge giuen vs which is to resort to the forgue- nesse of our sinnes , which is graunted vs in our Lorde Iesus Christ . Therefore when we haue acknowledged our selues to bee vtterly forlorne and damned in our owne nature , and thereupon repayre to our Lorde Iesus Christ , sewing to bee partakers of his righteousnesse , and to bee iusti- fied by vertue of the obedience which hee yeel- ded to God his father : then G O D not onely receiueh vs to mercy , and couereth vs with the perfection that is in our Lorde Iesus Christ , as with a cloake ; to the intent wee should obtaine saluation : but also taketh our workes in good woorth . And although wee performe not the Lawe , but come luytering aloofe after it , so as there is great store of vices in vs , where- with our workes are blemished : yet notwith- standing G O D accepteth them , and promi- seth that we shall not loose our labor , inasmuch that our workes shall be taken for righteous be- fore him . Albeit that they bee worthe to bee taken for sturke filth , because there is alwayes somewhat in them that God may condemne : yet this keeping of the Law which we performe ( vnperfect as it is ) shall not faile to bee taken for righteousnesse . The reason is , because Iesus Christ supplyeth our default . Then doth not our righteousnesse consist in the worthyneffe of our owne workes : but inasmuch as they bee sanctified in the name of Gods son , & forasmuch as we bee his members [ both they & ] we bee admit- ted for righteous , because of the obedience which hee yeeldd vnto God . And that obedience is communicated vnto vs , as if it were our owne . Thus yee see how the promises that are made vnto vs , doe assure vs that God will accept the thnges for righteousnesse , which we doe in- deuouring to serue him . For such promises are not vaine nor frutlesse , so our Lorde Iesus Christ bee our mediator , and performe that which wantech on our behalfe . For without that , all the lawe will serue vs to none other purpose but to condemne vs , as hath bin shewed afore .

Moreouer let vs make for the second point , that although the people had kept the Lawe of G O D : yet euen the very performance there-

Rom. 7. 14.

Rom. 7. 3. 4.

Iohn 1. 16.  
Eph. 1. 4.  
Rom. 1. 20.  
Eph. 2. 9. 10.

Rom. 3. 17.

Gen. 15. 6. &  
Rom. 4. 22.

Rom. 3. 10.

Leuit. 18. 5.  
Ezech. 10. 11.  
Rom. 10. 5.  
Gal. 3. 12.

Ro. 3. 10. 15.  
Gal. 3. 10.

James. 2. 10.

Deut. 27. 16

Hebr. 10. 3.

of was a record vnto them, that it stode them in hand to bee iustified by mercie and grace, and nor by their owne merites. For their sacrific-  
 ing was a kind of protesting that they were wor-  
 thie of death. There was neuer any beast slayne  
 vnder the lawe, but the same was an authenti-  
 call record that men deserued to bee damned  
 at Gods hand. And thereby it behoued the faith-  
 full to bee put in minde to resort vnto God, and  
 that with such humilitie, as they sought their  
 lyfe elsewhere than in themselves. In lyke case  
 was it with their washings, and with all the rest  
 of their ceremonies. The hauing of light in the  
 Temple, was to shew that men are starke blind  
 in themselves; and their hauing of the holy  
 Lampes, and the oyle that God had ordeined  
 for the same, and their anointinges, and such  
 other things ought to haue made the people to  
 consider thus with themselves: there is neyther  
 vnderstanding, grace, vertue, nor any thing else  
 in our wit, but wee must bee faine to borrow  
 all things of the redeemer that was promised to  
 our fathers, and of Gods spirit who is the foun-  
 taine and fulnesse of all good things. So then  
 the keeping of the lawe sent the people backe to  
 the grace of our Lord Iesus Christ, and serued  
 for nothing lesse than to hold them still to those  
 shadowes to put their trust in them. Lykewise  
 at this day, sith wee vnderstand well which is  
 the right keeping of Gods Lawe, wee see well e-  
 nough that it is not for vs to presume vpon  
 our owne deseruings, as these mad papistes  
 doe, who vphold that they become righteous by  
 keeping of the Lawe. They bee so caried away  
 with that opinion, that they think not any more  
 of Gods grace, neither doe they perceiue that  
 the Lawe was giuen to holde men conuicted, &  
 to driue them to come before their Iudge, as  
 wretched offenders to seue for grace. They  
 thinke not of that. Againe, they haue the terme  
*Merit* or *Desert*, which they vse like a drunken  
 man that can discern nothing because he is o-  
 uersotted and hath his eyes bleared: euen so  
 play these wretched vnbelievers. But we for our  
 part knowe that we haue to thanke our God for  
 his infinite goodnesse, in making vs to vnder-  
 stand that the true keeping of the lawe, is for  
 men to condemne themselves by it, and to take  
 knowledge that they haue nothing in them but

Eph. 4. 7.

utter stowardnesse, and that they must be faine  
 to resort vnto God, and to betake themselves  
 wholly to his mercie. And forasmuch as there is  
 none other meane but Iesus Christ: they must  
 get them thither, and know that God will be  
 neither father nor Sauour vnto them, but by  
 accepting them in the person of him in whome  
 hee auoweth all his delight to bee. Thus the  
 things which wee haue to remember vpon this  
 text, are, first that if we will haue God to allow  
 of our lyfe, wee must not doe what wee thinke  
 good of our selues, but simply follow that which  
 is commaunded vs in his Lawe. Howbeit foras-  
 much as it is promised vs, that wee shall bee ta-  
 ken for righteous before him, if wee keepe his  
 Lawe: and yet notwithstanding, all of vs are tras-  
 gressors of the law, so as our whole lyfe condēneth  
 vs, & there is none of vs but hee may iudge by  
 heartbitings of his owne conscience, that wee  
 bee full of sinnes and offences: we must flee to  
 the forementioned refuge which is, to beseech God  
 to iustify vs of his owne free mercie. And be-  
 sides this, when wee bee once grafted into the  
 body of our Lorde Iesus Christ, let vs nor doubt  
 but hee will make vs partakers of the fruite of  
 his death and passion, so that although our  
 workes be sinful, yet God will admit them: for  
 righteous. But yet, that proceedeth of his  
 free goodnesse, and not of any desert of  
 ours. Finally forasmuch as wee knowe that  
 the best workes which wee can doe, are worthe  
 to bee condemned: let vs looke well to it that  
 wee presume not of our selues, nor of our owne  
 vertues: but let vs go and submit our selues with  
 all humilitie to our God, praying him to worke  
 so in vs by his holy spirit, as hee make the death  
 and passion of his sonne auailable, whereby the  
 euerlasting saluation is purchased for vs.

And now let vs kneele downe in the presence  
 of our good God with acknowledgement of our  
 faultes, praying him to voutsafe to print his Law  
 in such wise in our heartes, as wee may bee able  
 to keepe it, not of our owne power and motion,  
 but by the guiding of his holy spirit: and that  
 therewithall it may please him to beare with vs  
 in our infirmities, vntill hee haue rid vs quite  
 & cleane of all our sinnes, & taken vs vp into the  
 euerlasting kingdome which hee hath promised  
 vs. And so let vs all say, Almighty God &c.

## On Thursday the first of August. 1555.

*The Lj Sermon which is the first vpon the seuenth Chapter.*

**W**hen the Lord thy God shal haue brought thee into the Land whither  
 thou goest to possesse it, and shall haue cast out manie Nations before  
 thee, namelic the Hethites, the Amorrhites, the Chana-  
 nites, the Pherezites, the Heuites, and the Iebusites, seuen Nations moe  
 in number and stronger than thy selfe:

2 And when the Lord thy God shal haue deliuered them before thee: thou shalt  
 smite them, and roote them out, and thou shalt make no couenant with them nor  
 shewe them any fauour.

3 Thou shalt not alye thy self with them by mariage, thou shalt not giue thy  
 daughter

daughter to their sonnes, nor take their daughter for thy sonne.

4 For shee would make thy sonne to go away from mee, to serue other Gods: and the Lordes wrath would kindle against you, and destroy thee suddenly.



I shoulde  
seeme at y  
first sight,  
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which is gi-  
uen here to  
y lewes was  
very strāge.  
For they be  
charged to  
dispatch all

their enemies, and to put them to death euerychone, yea euen the young children and all, without sparing any of them: and it is God that speaketh it. But we know that when he intendeth to exhort vs to mildnesse and mercy, hee alledgeth his own example. Ye shal reseebe your heavenly father (sayth our Lord Iesus Christ,) who causeth his day sunne to rise both vpon good and bad: and therefore doe good to such as are not worthy of it. Seeing that G O D hath not a better reason to perswade vs to shewe mercy, than by shewing vs what hee himselfe doth: it seemeth not in any wise conuenient, that he should prouoke vs vnto crueltie. For when hee sayth, ye shall kill all, yee shall leaue nothing, euen the young babes shall passe vnder the edge of the sworde: what is to be sayd to it, but that G O D had no pittie nor kindeheartednesse in that behalfe? But although it seeme so to vs: yet let vs learne to glorify him, knowing that the greatest rigor which is in him, is rightfull & faultlesse, yea eue although the reason thereof be not manifest vnto vs. And hereby let vs learne to beware, y we be not so bold as to iudge of God or of his doings after our own wit & imagination, For as soon as a thing seemeth good vnto vs, wee take it to bee so in deede: and on the contrary part, if wee fall to iudging of Gods ordinances at aduerture, & deeme them to bee euill because wee perceiuee not the reason of them: where is our obedience? Wherefore let vs learne to humble our selues in such wise, that if the thinges which God sayth doe not fitly agree with our vnderstanding: yet neuertheless wee receivee them with all submission and reuerēce, acknowledging that as there is nothing but all wisdome and righteousness in him, so it becommeth vs to yeelde to his good pleasure, and to confesse that whatsoeuer he ordaineth is the soueraine righteousness.

Againe, to the end that the thing which is set downe here may not seeme strange: wee must marke what maner of people they were of whom mention is made here. It is sayd, *Thou shalt destroy the people whom I will deliuer into thy hand.* Now if it be demanded whereof it came that God would haue none of them referred: Let vs haue an eye to that which had bin spoken foure hundred yeres afore: namely, *The wicked-*

nesse of the Amorrhites is not yet come to his full ripenesse. In the time of Abraham these people were so malicious and spitefull in vexing that holy patriarke, as they went euē to let him haue water. Not that hee refused about to borrow any out of their poudes and fountaines: but that they would not suffer him to inioy the wellles that hee himselfe had digged in the desert places. Hee did no wrong to any man, and yet they were so cruell, that they would not suffer him to drinke of the water which hee had gotten by his owne skill and trauell. He was hunted from place to place, and yet hee had not done any man wrong. Againe all the countrie was ful of the contempt of God, all was full of wickednesse, robbrie, whoredome, and all maner of vncleanesse. To bee short, God seemed to bee asleepe in that hee punished not those nations which were so giuen ouer to all vngodlyncie and outrage. And if they that grudge at this text had liued in those dayes: they would haue sayd, how now? God promiseth to doe iustice, and to take vengeance vpon all the despisers of his maiestie: but there appeareth no such thing. If hee rule the worlde, and that his prouidence bee aboue all: how is it that hee suffereth so long the wickednesse that is in this people? After that maner doe the wicked alwayes take occasion to repine at G O D, and to complaine of him, and to finde fault with his doings. For if hee bee patient, they say hee is carelesse to punish mens offences and finnes. And if hee vse rigor: they say hee exceedeth measure, and that there is no reason in his doings, and that the same hastinesse of his, bewrayeth well that there is no mercy nor pittie in him. Lo how the wicked folke doe blaspheme God euery way. But let vs on our side goe to worke with another maner of modestie.

And first of all wee must marke well this sentence, as I sayd afore. Beholde, God telleth vs that although the Amorrhites and their neighbours were giuen to all euill, and were past amendment, so as there was no more hope to bring them to anie good: yet notwithstanding hee bare with them and made as though hee sawe them not. Hee sawe that they despised him, and were giuen to all idolatric, and therewithall made no conscience to steale and rob and to commit all maner of wickednesse: and yet for all that, hee sayd hee would not destroy them, [but beare with them yet further.] How long? not for halfe a score yeres, or for twentie yeres, or for a whole hundred: but euen vntil foure hundred yeres were past & run out. Was not y a variance long enough? Now in the end of the terme, when G O D had shewed that not onely hee himselfe knew, but also it appeared openly by experience to the whole world, that those nations were utterly past hope of recovery, and grew woorse and woorse vnder pretence that God handled them not according to their

Gen. 15. 16.

Gē. 32. 5, 20

Ma. 5. 45.

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deserts: was it not meete that al length horrible vengeance should light vpon them? They had of all that long time heaped vpon the treasure of Gods wrath vpon their heades by abusing his patience: and therefore ought the rigor that he vsed against them, to seeme too excessive? Can wee say that hee was moued with ouersuddeine choler? Nay. Then let vs learne to restrain our selues in this case, and to keep our mouths shut, that wee vtter not a worde against GOD, but so bridle our mindes as we imagine not any thing of him but al iustice and vprightnes, confessing that whatsoeuer hee appoynteth to bee done, cannot bee but rightful, and that it becommeth vs to bee contented with his only will.

And let vs marke by the way, that when men take vpon them to repine against God, it is alwayes to their owne confusion. It is true y<sup>t</sup> at the first fight their cause may seeme very fauorable: for wee can so good skill to harpe vpon Gods mercie, that the rigor of his iustice is alwayes odious to vs. But yet for all that, when men haue pleaded their discourse to the full: is not God able to aunswere them in a word, as I haue declared already? What is y<sup>t</sup>? I wil haue these people vtterly rooted out: for they haue skorned mee. I had giuen the a good & fruitfull land to dwell in, & they haue deuoured my benefites without any acknowledging from whence they came. They haue spited me to the vttermost. I sent the some chastisements to correct them, but haue they amended for al that? I haue set lookingglasse of my wrath before them: but they stopped their eyes, they hardened their heartes more & more, & yet for all that, I haue bin contented to delay the punishment of the to the ende of foure hundred yeres. Behold, foure ages are come & gone: and ought they not to haue amended in so long time? Yes: but they be still at one stay. But yet must not this land bee alwayes infected with such filthinesse. I haue dedicated it to mine own seruice, I wil haue my name called vpon there, and iinted to plant my people there, that there may be a pure & holy religion: & should I leaue such rifferaffe among them? If there were none other reason but that ought not Gods seruice to be more deare than the liues of all the men in y<sup>e</sup> world: If we spare mans bloud, & say it is no small thing that a whole nation should bee so rooted out: I graunt that. But shall wee make so litte account of Gods honor, and of the religion whereby wee liue euerlastingly: shall we (say I) haue it in so small estimation, as to preferre mens liues before it? What a dealing were that? Do we not bewray that there is no loue of God in vs? Vnder color of gentlenesse and mercie, we would pluck God out of his seate, and that men should play mockeholyday with him, so as there should bee no more reuerence nor humilitie yielded to his seruice: & what a confusion were that? Therefore the way for vs to put this text in vre, is that when wee see that God is patient, and falleth not vpon the wicked at the first dash, nor powreth out his rigor vpon them to confound them: wee must not thinke that hee hath forgotten his dutie, and sitteth still in heauen:

but wee must rather consider that hee accomplisheth the saying which I alledged out of Genesis, namely that the wickednesse of the parties is not yet come to full ripenesse. Truly in our iudgement it were time that hee should worke, as soone as the wicked doe passe their boundes. For wee see how impatient wee be, and how wee breake out into heates when thinges goe amisse: in our owne opinion wee would thinke it good that GOD should thunder vpon them out of hand, and to our seeming he is ouerflow. Nay rather let vs looke vpon God, who taryeth patiently as hee hath done at all times, and is loth to execute his rigor, vntill hee haue shewed that the wicked are vtterly past amendment. True it is that sometime hee maketh no such tariance, for it is not for him to deale alwayes after one sort, neither is it for vs to bind him to any certeine Lawe, hee hath libertie to hasten his iudgements when it pleaseth him. But yet for all that, hee doth commonly delay them and put them off, and for the same cause is hee sayd to bee long suffering.

And wee must not thinke that GOD will not call them to account whome hee beareth withall: but after as hee winketh at them, so will hee dubble his vengeance vpon them, if they bee not touched with heartie repentance, when hee hath giuen them respite. But on the contrary part, when hee hath waited for the wicked a long time, if hee shewe greater rigor than wee thought hee would haue done, and punishe them with more extremite because they haue so dalyed with him, and despised his goodnesse, yea and euen turned it into an occasion of greater awelesinesse: I say if he be more wrathfull and sharpe than we thought he would haue bin: Let vs not thinke him to be too excessive, but let vs assure our selues hee hath iust reason so to doe, although hee make not vs priuie to it. Therefore when wee shall haue marked the examples that are in the holy scripture: wee will make this conclusion: That it is not to be wondered at though GOD vse the greater rigor towards those whome hee hath spared so long time together. For his goodnesse is too precious a iewell, to bee made a iestingstocke so of the wicked.

Furthermore let vs marke generally, that God will not be subiect to our surmisings, but he will haue vs to receiue his sayings and doings without scanning of them, and to take al thinges for good and rightfull which come of him, yea euen though our reason gainesay it. For we bee too sicke headed to iudge, and therewithall we be so foolish and rash, that to our owne seeming it is lawfull for vs to alledge our opinion, not onely to iudge of mens doings, but also to giue sentence vpon the determinations of our God, & vpon such execution of the as he doth ordinarily. But contrariwise it is shewed vs, both in this place & in all others: y<sup>t</sup> it is not for vs to aduaunce our selues so high, as to say whatsoeuer cometh at our tongues end: but we must receiue whatsoeuer cometh from God, wout any replying. Doth God then seeme cruell? Yet neuertheless let vs confesse

Num. 7. 4. 18.  
& Psa. 103.  
8.

confesse that he is righteous, and that he doeth not any thing but in perfect righteousness and equite. Besides this, let vs learne also to obey him in all pointes, by doinge the things that he commaundeth vs, euen though they goe against our stomackes. Sometimes men may (to their seeming) haue honest excuse, not to do the thing that is commaunded them. But what for that? It will not discharge them before God; for GOD will be wise for vs, and good reason it is that he should be so. For what a thing were it if men might alledge, Yea Lord, but what will become of such a thing? Such an inconuenience myght followe of it. If wee fall to scanning after that fashion: is it not as much as if wee should say that God was misadvised, and foresawe not all, & that wee haue a deeper and better settled forecast than his is? And were not that too too diuinish a blasphemie? Yes. And therefore let vs marke, that to rule our life aright, we must not enter into so many countersayings and disputations: but wee must vnderstand that our wisdom is to obey God simply. When Saul spared the king who he had ouercome, and the Cartel that was fallen into his handes: it seemed to him that he had colour good ynough to doe it. For his intent was to haue led the king in triumph, and that had bin as a spectacle to shewe Gods goodnesse towards his people. In deede so was it to Saules weening. And as for the Cartell, he refused them to haue made sacrifice withall: and that was a goodly thing to make men vnderstande, that God had giuen so noble and wonderfull a victorie to his people. All this went well then. Yea, if a man might haue beleued Saul in his owne imagination. But yet in the meane while he is reproued at Gods hand, and both he and his mercie bee condemned together, and the king is faine to be slaine by another before his face. For he himself was not worthe to be Gods minister, he was bereft of that office, and Samuell was put in his roome. And after ward it was tolde him, that the kingdom which he possessed should not descend to his children and posteritie, but should be conueyed vnto a stranger. Wee would thinke this geere very strange, but that it is shewed vs that Saul was ouer arrogant in taking vpon him to be wiser than he had leaue to bee: and in that as soone as a foolish toy tooke him in the head, he followed that rather than the commaundement of God. And was not that a taking vpon him to be wiser than God? And was not that a cursed pride? Yes: and therefore the condemnation which Samuel pronounced vpon him was iust. For it is meete that God should be glorified, and that wee should confesse that there is nothing to be amended in him, but that all mouthes ought to be opened, and to say: Lord, wisdom, iustice, equite, and vertue, are not to be sought for elsewhere than in thee. And therefore let vs practise this doctrin in such wise, as we be not more mercifull than God will haue vs to be, or than the rule which he hath giuen vs will beare. For there are that would faine vse mercy in mingling white and blacke together, and in making a hutchpotch of all things, vnder

pretence that wicked persons should goe quite and skorfec. And what remaineth more, but that the righteous and good men should be condemned? And that is the cause why Salomon sayth, that he which quitteth the offender when hee sees him gilty, is as much to blame before God, as he that oppresseth the innocent. For our Lord hath ordaine, not onely that good cases should be maintained: but also that euill dealings should be corrected when they be found. And for the same purpose hath he put his sword into the handes of princes, Magistrates, and all other officers of Iustice, to the intent that leauidnesse should not bee mayntained in the worlde. Then is there no replying against this. And yet notwithstanding yee shall haue some that will complayne of men as bludfuckers, and as soone as any mention is made of the execution of Iustice, it is no better [with them] but crueler. Let such folke get them to God, and goe pleade against him, to see if they can get the vpper hand. And it is not onely the gallowes clappers that say so, I meane those whose fautes and crymes are manifest: but these Tauerhaunters or Alehou-knights which counterfeit the preachers. O they haue great skill to alledge gentleness and mercie: and it seemeth to them that I doe no more spare bloud than they do the wyne, which they guffel and quaffe vp without measure or reason. But such blasphemies or raylings doe touche God, and not men. For I heare what is spoken. Let those mastiffe dogs bark and gnarre as much as they list: yet is this doctrine which proceeded out of Gods mouth, sufficient to make them ashamed.

And herewithall let vs marke, that the mercy which God commaundeth, is to haue pitie of such as are going to destruction. Let that serue for one point. So as if it lay in vs, wee should be mindfull how to draw them out of the ditch. And when wee see them vterly wilfull, so as there is no hope nor meane to bring them backe againe: wee must be sory for them, for as much as we see they bee wretched damned creatures. Marke that for another poynt. Again, let vs beare with such as fall to repentance. But when wee see folkes hardharted and desperate, so as they haue conspired to fight against God to the vttermost: what mercie were it to mayncayne that? Lo heere another blasphemie, which is when men wilneedes be more pitifull than God. He is the welpring of all goodnesse, and hee sayth that we be euil, and that although we haue the greatest shew of goodnesse that is possible to be had: yet is it but a spark of the great and infinite perfection that is in him. But now, behold, there are newe Diuines which wil needes haue men to be mercifull. And how? Although a man be wicked, and the world seeth that he is full of venim against God, and ceaseth not to do euil, but the more he is borne withall the more he is full inflamed with malice: Yet [say they] why should hee not bee borne withall still? Let them aske that of God, and hee will tell them that there is no place for his mercie, but where

Prou. 17. 1 5

Rom. 1 3. 4.  
Et 1 Pet. 2. 1 4

1. Sam. 15. 21  
22.

Mat. 7. 11

60

Ezec 18. 21.  
Act 11. 18.  
2. Tim. 1. 25

there is repentance. True it is, that it is in him to giue repentance. But howloeuer the worlde goe, when his will is to vtter his goodnesse towards any man, he toucheth his heart that he may returne vnto him. Now then, shall we looke vpon such as are fully bent to blaspHEME God to the vttermost, and yet in the meane while talke to them of mercie still? Ought we not rather to spit in the faces of such villaines, which mocke God and his word to the full? Yes: and therefore let vs beare simply in minde, that wee must followe the things which God commaundeth, and that it is not for vs to alledge any thing at all in that behalfe.

Deut. 32. 35.  
Rom. 12. 19.  
Heb. 10. 30.

And on the other side let vs marke also, that God meant not to resigne his vengeance vnto men, & to giue them leaue to hurt their enemies when they shall haue offended them. Then if we do the worst we can to me when they haue grieved vs or done vs any wrong, vnder colour that God hath told vs that he would haue the vngodly rooted out: it is a taking of a false couert from the word of God. Therefore let vs note that wee must not be led with any affection, neither must we passe whether any wrong or hinderance haue bin wrought vs or no: for as long as mens minds run vpon their priuate griefes, they shall neuer serue God: but wee must haue this consideration with vs, of doing that which God commaundeth vs, without being moued by any fleshly moode. Marke that for a speciall point.

Deut. 12. 8.  
32.

Againe, let vs not deale further than God biddeth vs, but let vs bee faithfull executers of his words, & not stir one finger further than he saith, do thus or thus. To be short, he y giueth his enemy but a fillup, is gilty of murder before god. But he that putteth a wicked mā to death, not being led thereto by any wicked affliction, but because his office requireth it is iust and allowed of God, and his excecuing of such punishment is a sacrifice vnto him. According as wee see that Moses speaketh thereof, specially when the idolatrie that the people had committed was to bee punished, in which case he saith, Sanctifie your hands vnto y Lord. And how? What maner of holines was it wherof Moses spake there? It was y they should kill all the idolaters that had defiled them selues, & put the corrupters of y true religion to death, And whom commanded he to doe it? Euen y Leuites, euen those which ought to haue bin y mirrors of al pitie & louingkindnes. Euen the Priests whō God had dedicated to himselfe were neuertheless appointed to be the executers of y rigor. And vpon whom? Euen vpon their owne kinsfolke, and they might not beare with them. Seeing then that wee see this: let vs learne that such as do Iustice, (condicionally that they intermingle not their owne affectiones and reuenges, but in deuour to serue God & to execute the charge that is committed vnto them,) do sanctifie their hands in so doing, and the rigor which they vse is comendable. That is to say, if they haue compassion vpon y poore creatures that perish: then y rigor of theirs being so qualified, is an acceptable sacrifice vnto God. And on the contrarie part, if we doe but stirre one finger vpon displea-

Exod. 32. 29

sure for any wrong that is done vnto vs, yea or be but protoked to grunt at them y shall haue misused vs: by and by it is murthre before God. And so let vs learne, not to seeke fond excuses to reuenge our selues, vnder pretyce y God hath told vs that the wicked must be destroyed and rooted out: but let vs haue a good and well stayed zeale, so as we ouerhoot not our selues to say that me may step forth to do this or y on their own heads, but y they must tarie til God haue giue sentence, and then execute the same, as wee see is said of it in this text. Thus wee see in effect what we haue to remember, concerning the rooting out of those whō God knowing to be past amendment, would not suffer to welter any longer in their own dung, because he had borne with them ynough and too much alreadye.

And it is said expressly, *God hath deliuered them into thy hand so put them to death.* This is a watchword which he giueth to his people, to the intent they should the willinglier obey this commaundement. As if he should say, he that will giue you the victorie, willethe you to deale so. And is it not reason [then that ye should do it?] Yes, for howe should wee vse Gods giftes, but according to his will? So then, Moses confirmeth the doctrine that he setteth forth to the people: as if he should say, Looke about thee, thou must not dispose after thine owne pleasure, of them whō thou shalt ouercome. For if thou spare them vnder colour y thou hast subdued them, and that they be in thy hand, & that y hast conquered them: it wil cost thee right deare. For commeth the victorie of thy selfe? No: but it is thy God which hath deliuered them into thy hand. And for prooffe thereof, these nations are stronger and mightier than thou, yea and mo in number. How then could you discomfit them, if your God ouermaistred them not, & were not your Caprain, & fought not for you? If the victorie were not giuen you from heauen: how could you obtaine it? Nowe then, come not heere to make your vauntes, and to say, wee may now dispose of the victorie as wee list our selues. For it commeth of God, and therefore hee must beare all the sway, and you must vse such humilitie, as he may bee obeyed, and honoured for the thing which you knowe to come of him. Thus wee see now the intent of Moses.

And hereby we be warned, that in all things which GOD putteth into our handes, wee must beware that wee take not too great libertie, to vse his benefites at our owne pleasure. For it is good reason that hee shoulde alwayes haue so much credite with vs, as to shewe vs the lawfull vse of his benefites. As howe? Let vs take y comonest example of eating and drinking. When God hath giuen a man abundance of worldly goods, hee must not forget him to whom he is beholdē for them. For if he say, this is mine, I will doe with it as I list: it is a defrauding of God of the right that hee reseruethe to himselfe. It is true that wee may well terme the things ours which he hath giuen vs: howbeit, that is with condition that they must alwaies remaine at his deuotion, and wee vse them soberly and modestly as I haue saide afore, so as hee

may



may still be acknowledged to bee the Lord and maister of them.

Nowe were this well obserued, wee woulde not vnhallowe Gods beneficites after such sort as wee see most men doe. For there is no questioning whether GOD haue permitted or forbidden such a thing : but as soone as men haue power ouer it, by and by they thinke it is lawfull to doe with it what they list. And who shall let vs, say they? If thou finde none vpon earth to set himselfe against thee and to let thee: GOD can well ynough skill to call thee to account for thy itarcknesse, in that thou submittest not thy selfe vnto him, nor referrest to him the things that he hath giuen thee, to say that he shall alwayes ouerrule thee. So then let vs mark well this doctrine, namely that for as much as GOD sheweth himselfe liberrall towardes vs, and bestoweth his beneficites vpon vs: wee beeyed and bound with so much the straiter bond, to doe him homage for the things that he hath put into our handes, that is to say, to vse them accordingly as his word will beare. That is another point.

Now Moses addeth immediatly, *Thou shalt not make any Alliance with them. Thou shalt not give them thy Children in marriage. For if thou give thy some in marriage to a daughter of the enemye, or to any of thyne enemies: shee will turne away his hart and diuice him to superstition and idolatrie: & then will the wrath of thy God be kindled vpon thee, and thou shalt bee rooted out.* Heere our Lorde addeth another commaundement, which is that the Amorthytes should not haue any league or alliance with his people. Hee had saide afore, Thou shalt destroy all. And why? Because hee had tolde them howeit was his wil (as I saide afore) that that Land should be reserved to himselfe. And surely we see what befell his people, when they began negligent in executing this commaundement. For notwithstanding any thing that GOD had spoken to them, yet they forbore to conquer the Land which hee had promised them. This is ynough (quoth they), let vs holde our selues quiet, and let vs not spend our life in warre, And soby that meanes they left a great number of that people alue. But what came of it? They became as thorns in their sides, yea and as prickes in their eyes. Now then the reward which the Isralites had for not dooing the thing which God had commaunded them: was, that by leauing those idolatrous people alue, and by intermingling themselves with che, they felt them to bee as thornes to prickte them and to prickte out their eyes. For the enemies of God did bring the wretched Jewes into such captiuitie, that they were overlodged with the yoke of bondage, and there was no man that succoured them, vntill they had languished long time therein. And it is good reason that GOD should pay vs in such coyne, when wee will needes bee more louing and friendly than hee. Wee see what was sayde to Achab concerning Benhadad King of Syria, that bycause hee had not punished the partie whome GOD had commaunded to bee punished, hee should re-

ceyue the punishment vpon his owne head. Thou wouldest not punish him (sayth the Prophet,) and therefore must thou answer for him in his stead, and bee his borrowe. And in deede, it is not for nought that men doe commonly vse this prouerbe, Saue a theeft from the gallowes, and hee will helpe to hang thee. This prouerbe serueth not onely to condemne the vnthankefulnesse of such as haue receyued good at mens hands: but also to verifye the iust punishment of GOD: that is to wit, that if a man haue saued an offender by some wicked practises either for fauour, or for fond pittie, or for vaine-glorie, and so hindered iustice: hee himselfe must answer in his stead, and the partie that was saued from the gibbet, must helpe to leade him thither from whence himselfe was discharged. And when it falleth out so: wee must vnderstande that it is of Gods working. So then yee see howe GOD hath fitted by effect, that it was no small offence, that the Lande which hee had dedicated to his owne seruiue shoulde be still defiled with such abominations, and that Idolaters should bee mingled with the people which ought to haue bin holy.

Howbeit although the doctrine that hath bene set downe alicadye, might suffice: yee notwithstanding here GOD sheweth moreouer, that his commaunding that those Nations shoulde not bee referred nor suffered to lue, was not for naught. Why so? For if they lue with you (sayeth hee) you may acquaint your selues with them, and if yee make any allyaunce with them, beholde it is a plague, beholde it is a contagious disease that will come vpon you and your offspring, so as ye shall be corrupted and growe out of kind: and in the ende that will cause you to bee rooted out, and GODS vengeance which lay vpon that people will light vpon you, bycause ye haue not executed his iudgement as hee commaunded you. That in effect is the thing that is conteyned heere. And wee haue a good lesson to gather vpon this text: that is to wit, not to haue to doe with the wicked sorte, and with the despysers of God, according to this saying of Saynt Paulus, *2. Cor. 6. 14.* that wee must not drawe the yoke with the vnbeleueers. For hee vseth the similitude of Oxen cuppled together. The yoke holdeth them so together, that looke which way the one draweth, the other must needes followe. In like case is it with men: They that fall into familiarite with the wicked, Doe cupple themselves with them, so as they bee led out of the way and marr'd by them, inso much that whereas they were as little Godes beefore, nowe they become starke Diuelles. Therefore let vs beware wee mingle not our selues with the despysers of GOD and with the wicked, vnlesse wee intende to become lyke them. Yet notwithstanding there are some to bee seene which are so fine bradded, that they will make God a Iyer.

For they beare me in hand that they may haunt the company of wicked men, & yet keepe themselves found from all corruption. Yea, but it is a token that they doe ill knowe themselves, when they beare themselves in hand that they be far other than God hath reported them to bee. Behold, God warneth vs of our frailtie, and telleth vs that if wee keepe companie with the wicked, they shall rather drawe vs to euill, than we shall bring them backe to good: and therefore it be-  
houth vs to keepe vs out of their companie. And if we thinke the contrarie: what wil come of it? In the ende wee shall finde that all our weening was but fondnesse and follie: and therefore let vs rather learne to obey God.

But heere it might be demaunded whether it be not lawfull for the faithfull to haue any companie with the wicked. I told yee already that we must not goe beyond the bondes that God hath set. God giueth vs leaue to endeavour as much as is possible for vs, to bring them backe againe which are out of y way of saluatio. For as for the thinges that were spoken concerning the Amorrhites and the people that were their neighbours: they take not place so rigorously now-dayes, as though God gaue vs the sworde in our hand, to slea all that were against vs: but euery of vs must haue an eye to his owne state, and to the chardge which God hath committed vn-  
to him. Magistrates are armed with the sworde, to punish those whom God bringeth to their handes, and to put this doctrine in vre. Let vs looke among vs what the holy Scripture telleth vs: namely that wee should bee fayne to get vs out of the world, if wee should not in any wise bee conuerfant with the wicked. For why? The whole earth is full of them, and therefore we must nedes dwell with them. But after what maner? In such sort as we haue neither acquaintaunce nor familiaritie with them. For those  
are the yokes that cupple vs together. When men fall to eating and drinking with the wicked, and creepe into acquaintaunce with them, and become friendes to them: it is not possible but that they must be corrupted, and God offended with it. That is a thing which we haue to marke concerning this text. Neuertheless, if we be in companie with the wicked: let it be for necessities sake, and so soberly as they may not bee able to infect vs with their naughtines, nor by any means turne vs aside from the right way, or frō the feare of God and honest behauiour of lyfe. Lo how farre forth we may be conuerfant with the wicked. But to intangle our selues with them, and to haue familiar acquaintaunce with them, is a manifest tēpting of God. And if we say there is such strength & stedfastnes in vs as they can not winne vs: wee deceiue our selues. Verily as who should say that God knoweth vs not better than wee our selues doe. Is it not a diuclish ouerweening when wee goe to worke after that fashion? And specially when wee fall to contracting of mariages with them, is it not as it were a plunging of our selues into naughtinesse? If a man see a dispiser of God which hath a daughter like hir father, and hee goes and matcheth

himselfe with hir: is it not as good as an vtter renouncing of God? I goe and giue my daughter: and to whome? To a wicked man, to a naughtipacke that hath not one sparke of honestie in him, whose life is wholly out of order. I make the silly shepe a pray, and cast it into the wolues throte: and what a crueltie is that? Is it not all one, as if I sacrificed my daughter vnto Moloch? Yes: for he draweth hir away from obedience to God, to put hir into the hand of the deuill, and to turne hir vnto all naughtinesse. Againe, if a man match his sonne with a yong woman that is euill conditioned and an idolatresse, in whome hee seeth no religion nor vertue: is it not as good as if he should goe poison his sonne? True it is that the wife (to mennes seeming) hath not authoritie ouer her husband: But yet it is a deadly plague for a man to be matched with a wicked wife. For surely one woman of naughty behauiour, shall rather mar ten men, than ten good husbands shall win one Jewe woman that is set vpon wickednesse. And that doth experience shewe. The wife shall sooner marre hir husband by hir allurements and temptations I wor not how: than the husband shall reclaime his wyfe, and bring hir backe againe to good. And therefore let vs not thinke it straunge, that God should tell the Jewes heere, that if they giue their sonnes and daughters to the Amorrhites, Hethites, Chananites, Heuites, Iebusites, and such like people: they should by and by be turned away to idolatry.

And heereunto he addeth a threat, *That they shall be rooted out*: and that is according to that which I haue sayde already. For it doth them to vnderstand, that God will be continually among them. In deede it was a woord of singularity, that God would dwell among them: for they might call vpon him at their neede, and when they were distressed they might feele that he was at hande with them, and therefore that they needed not to feare their enemies. But yet for all that, it behoued them to know, that God being so neere vnto them, would not suffer himselfe to be despised. And therefore let vs beare away this lesson, that now specially seeing God hath vouchsafed to giue vs his word, wherby he assureth vs that he will be neere at hand to vs, yea and that he will haue vs to bee his temples to dwell in by his holy spirit: let vs learne I say, to giue our selues in such wise vnto him, that whereas there are finnes and infirmitie in vs, (as in deede there are mo than is requisite) it may please him to correct them, and rid vs of them from day to day. And forasmuch as hee hath taken vs vnder his protectiō, yea and made his dwelling place among vs: let vs bee stirred vp by meanes thereof, to lue in so much the greater awe, seeing he is become so neighbourly and familiar vnto vs.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faulces, praying him to make vs so to feele the, as wee may learne to mislike of our selues for them, and as this cruised ouerweening may no more beare sway in vs to make vs lue after our

Rom. 13. 4.  
& 1. Pet. 2. 14

1. Cor. 5. 10.

Exod. 23. 8.  
& 29. 45.

Mat. 1. 23. 8.  
1. Cor. 3. 16.

owne liking, but that we may forsake our owne fleshly reason and wisdom, and couet nothing but to please him in all pointes and all respects: and that seeing he hath vouchsafed to shoule vs out from the wicked, and to deliuer vs from their corruptions, wee may learne to sanctifie our selues wholly vnto him, and to profite more

and more in his feare, to the end that his glorie may shine forth in vs, & we be more & more confirmed in his free adoption, wherethrough hee hath chosen vs to be his childre & heires for our Lord Iesus Christs sake. That it may please him to grant this grace, not onely to vs but also to all people and Nations of the earth, &c.

## On Friday the second day of August. 1555.

*The Lij. Sermon which is the seconde vpon the seuenth Chapter.*

5 But thus shall yee doe vnto them. You shall beate downe their altars, and breake their pillours: yee shall heawe downe their groues, and burne their Images with fire.

6 For thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee to be his peculiar people aboue al the nations of the earth.

7 The Lord hath not set his loue vpon you, nor chosen you bycause ye were moe in number than all other nations, seeing you be the least of all nations.

8 But for the loue which the Lord beareth you, to keepe the othe which hee sware to your fathers, the Lord hath brought you forth with a strong hand, and deliuered you from the house of bondage, euen from the hand of Pharao King of Egypt.



Esterday wee sawe howe God forbad his people to aly themselves in any wise with the Infidels, and specially with y people that dwelt in the lande of Chanaan. Forasmuch as it was

Exod. 25.8. & 29.45.  
said that God had chosen that lande to the intent that his name should be worshipped there: it was his will to haue it purged from all the filthinesse and infections, which had reigned there too long time afore. And after hee hath spoken of the folke, he addeth also that he will haue all y tokens and markes of ydolatrie that were in the countrie put quite away. For like as it behoued the Iewes to worship God purely, without intermedling any of the superstitions of the heathen: so did it also behoue them to keepe the order in such wise as God had set it downe, and to put away all things that were contrarie to the true religion and seruice of God, so as there might be no mingling nor corruption. Wee see now in effect, that the doctrine which is contained here, is that forasmuch as God had giuen his people the land of Chanaan: hee would haue it cleare from all abominations, and his seruice to be so set vp, as all the ceremonies of the heathen and vnbelecuers might be taken away, and nothing be mingled with it besides his owne Lawe. And y is the cause why hee speaketh expressly of *Altars and Groues*. For as wee see that men haue no end nor measure in deuising of fashions to serue God withall: there was not that Groue but they made some deuotion in it. And like as men builded Abbeyes, Pryories, and Chappels in the Popedome: so went the world among the paynims, and the Iewes followed the same trade, as

we see. But that was not for want of warning; for God had prouided sufficiently for them, that they might not set their minds vpon such paltry. But what? Hereby it appeareth howe harde it is to holde men in the pure simplicitie of Gods seruice. Neuertheless, howsoeuer men fare, it is tolde vs here, that such as will serue God vncorruptly, must abstaine from the things that are deuised and forged by ydolaters, and stick to the pure doctrin which God hath ordeined, and not adde any thing to it of their owne, or which they find here & there, or which y world hath foolishly brought in: All those things must bee laide down, if we will serue God purely. But yet let vs mark y there were two reasons why God commanded the Iewes to break downe the heathen mens altars, & to destroy their ydols. The one was to the ende that his people should not be prouoked and tempted to wickednes & superstition by looking vpon them: for we be so fraile, y we be caried away as soone as we spie any mark of superstition. I said euen now that it is a harde thing to hold men fast in pure obedience to god as in respect of his seruice. Why so? For their eares doe alwayes itch to heare some newe doctrine: & although none be brought them from elswhere, yet their minds are so rouing, y they cuer couet some newe thing or other. Now then if wee haue any occasion to tempt vs vnto euill, or to any corruption of Gods seruice: wee be ouertaken by and by. God therefore perceiuing that his people might bee inclined to ydolatrie, and that they would yeelde to it out of hand as soone as they spied any occasion: willed them to wipe away all such things. Beware (saith hee) that yee suffer not anye of the markes of the ydola-

ydolatries that haue reigned hitherto there : for if any of them come in your sight, ye shalbe as it were ratiſhed, and ye will be following of them. So then, ſuffer not any thing that may make you to ſtumble, or that may comber you, ſo as the way ſhould not be leuell before you. Haue you none other ſignes than thoſe which I haue appointed you, and let them ſerue to confirme you in my worde. Let the things which I haue taught you bee as a burning Lampe to giue you light : and if yee haue neede of helpes, let the Sacraments and Ceremonies contained in my Lawe ſuffice you : but take heede to your ſelues that yee haue no ſtumbling blocke. For though ye haue nothing to hinder your going on in the right way : yet may yee euen of your owne nature turne aſide from it : and what will ye then doe, if any occaſion of euill be offered you? That is one point.

Another is, That Gods will was to haue that Lande as it were dedicated to himſelfe, and y his people ſhould ſhew how much they abhorred ydols, by ſuffering none of the things to remaine which the heathen men had kept before. God then ment to trie the zeale of the Iewes, when he commaunded them to make cleane riddance of the ydols: and by that meanes he intended to inure them to abhorre ydols, and all things that belonged to them: ſo as they might ſhewe not onely that they purpoſed to worſhip the onely one God, but alſo that they could not abide his glorie to bee any whit abated. Nowe we ſee the two reaſons that God had an eye vnto in this place. And nowe muſt we apply them to our owne benefite. For although ſome woulde reſtraine this to the Iewes, as though it belonged not to vs in theſe dayes : yet was it not Gods intent to ſpeake for any one time onely. And in deede, (as hath bene declared in the fiſth chapter,) let vs looke into our owne hartes, and euery man examine himſelfe, whether hee finde himſelfe more ſtedfaſt and ſtrong to withſtande ydolatrie, than the Iewes and other Nations were. For ſurely that curſed ſeede is ſo rooted in all men, as there is none of vs all but hee may keepe a ſchoole of ſuperſtition, without hauing any ſchoolemaſter to teach him. Wee be ſo forward, that although no bodie ſeduc vs, yet we rather tende ſtill to ſome corruption, than holde our ſelues in the pureneſſe of gods ſeruiſe. What is to be done then, ſeeing that ydolatrie is ſo rooted in our nature? If occaſions be offered to drawe vs away, is it not like as when nettes are ſpred before birds? And wee bee ſo vnconſtant, that we tumble into them immediatly. And therefore as for them that thinke themſelues to haue ſuch conſtance & ſtrength, that although they haue images, Chappells, and ſuch other things, yet they ſhall not hurt them at all: they tempt God, and experience ſhewes it to bee ſo. Therefore there is no better way, than to know our infirmities, and vpon the knowledge thereof, to vie the remedie that God hath giuen vs. If a man perceiue himſelfe to haue a weake head, ſo as he is not able to beare three glaſſes of wine but he ſhall be ouertaken : if hee drinke without

diſcretion, is he not as badde as a ſwine? Doeth he not tempt God? Ought he not to thinke vpon the default that is in him, and to prevent it? Yes. Nowe it is certaine that in this behalfe we haue ſo weake braines, that we ſhal by and by be made dronke with ſuperſtition, yea and as good as bewitched with ſuperſtition, ſo as there wilbe no diſcretion in vs, but wee ſhall goe on ſtill to ſecke further occaſions and meanes of it: and is not that a manifeſt ſpiting of God? It is a point therefore which ought to bee well marked, that G O D knowing the weakeneſſe which is in vs, is not willing that wee ſhoulde haue images, altars, and ſuch other things to ſeduc vs, but that all ſuch things ſhoulde bee wyped out from among vs, to the intent there may not bee any thing to hinder vs from giuing our ſelues ſimplic vnto God.

But nowe let vs come to the ſeconde reaſon.  
 20 It is not ynough for the faithfull to reſtaine from all ydolatrie; but they muſt alſo ſhewe that they abhorre and hate all things that are againſt Gods ſeruiſe : And to the vttermoſt of their power they muſt endeavour to haue them all wyped away, ſo as the remembrance of them may be rooted out, that they may neuer bee ſpoken of any more. For elſe what zeale haue we to the honour of God, when we ſee ydols ſet vp in ſteed of him, and looke vpon things that ſerue to corrupt and deſace the true and pure religion?  
 30 If wee doe but laugh at them, and take them as ſmall trifles, or as childrens gancies : is it not a token that we eſteem the honour of our God no more than a thing of nothing? For if our deſire to haue God glorified, were as earneſt as it ought to be : ſurely it would wound our hearts to ſee ydols ſo ſet vp in his place, and to ſee men beare him of his maieſtie to attribute the ſame to deade creatures, and that ſo precious and holy a thing as religion is, ſhould be ſo marred, corrupted & turned vpside down. When theſe marks come before our eyes, ſurely if we haue any one droppe of good zeale, it muſt needs vex vs and grieue vs : and wee muſt to the vttermoſt of our power deſace all thoſe ſignes and marks of ydolatrie, and cauſe Gods honour to be maintained vnappayred. And in deede, when hee requireth that wee ſhoulde make confeſſion of our faith vnto him: this alſo is comprehended therein. For  
 40 as the mouth ought to vtter what is in our hart, Rom. 10. 10. that is to wit, that wee haue but the onely one God which hath redeemed vs : if wee yeeld him ſuch record with our mouth: our outward doings muſt alſo be anſwerable thereunto, ſo as both ſeete and handes tend that way. [If we were at that point,] wee woulde nor wittingly and willingly ſuffer any ſuperſtitions, if it lay in vs to abolish them. But yet there is a thing in it, which is that Moſes commaundeth the people expreſly, to doe it when they bee come into the Lande which God had appointed the to inioy for their inheritance. For if we be in a ſtraunge Countrey where wee haue no authoritie: it is not in our power to put downe ydols, neither doeth this commaundement ſtretch thereunto. It is true that in paſſing through places where ydolatrie

is vsed, we must sigh and mourne, and thinke our eyes to bee as it were defiled with the sight of such wickednesse contrary to the honour of god, so as it must grieue vs and vex vs at the heart that we bee druen to see such sights. And forasmuch as our hands be tyed, and we haue not any souerantie or authoritie in the place or Countrie where such superstitions reigne: we haue no more to doe, but to pray God to put to his mightie hande, and to destroye it euery whit: and in the meane while to holde our selues quiet. But if we haue authoritie: then behold, Gods voyce crieth out, vp vp, such abominations must not reigne any longer. When yee bee come to the Countrie which your God giueth you to possesse: then let all such geere bee put downe.

Nowe then, out of this text wee must drawe a rule: which is that according as God giueth abilitie, wee must indeuour to haue all ydolatrie and all the tokens thereof vtterly abolished both publickely and priuately. As howe? When a Countrie is at libertie, and our Lorde hath planned his word there: such as beare sway and haue authority, must find y<sup>e</sup> means that all such things as haue corrupted the true religion, may be abolished & brought to nought. If they doe it not: it is a negligence which God condemneth. And if a man will put downe ydolatrie: it is not ynough to saye, no man shall worshippe ydolles any more: but all things which imbedded the purenesse of the Religion, must bee quite and cleane wyped away. As for example, if men should keepe still the Altars that were in the time of the diuclish Masse: what a thing were it? Wherof serued they, but to committe abominable trecherie against God, so as there shoulde remaine neither faith nor feare towards him, so long as such abomination indured? The Altars serued to sing their Masses on. By meanes whereof the death and passion of our Lorde Iesus Christ was vtterly defaced, in spite of the redemption that he had wrought. In somuch that if it bee admitted that Iesus Christ was sacrificed dayly: it is all one as to reiect the benefite that was purchased vs by his death and passion.

Nowe then if the Altars were suffered to stande still: were it not a retyning still of some memoriall of the leawdnesse which ought to mislike vs? Yes: for otherwise what were our zeale? When wee call to remembrance that wee haue hearde Masse in times past, and had cast our selues into that dungcon: wee ought to bee sorie and to craue pardon for it, and to bee abashed at the blindnesse wherinto wee were false, wherethrough wee became so beastlie, as to goe seeke our saluation by renouncing the redemption that was purchased for vs long agoe by our Lorde Iesus Christ, and to make our selues partakers of so diuclish a thing: If we ought to bee afraid in our selues to thinke of it. And if the Altars shoulde haue stode still, had it not benee as it were a spiting of God to play mockeholiday with him after that fashion, that whereas wee had shrinke away

Heb. 9. 26.

from Christianitie, wee bee neuer a whit sorie for it, nor grieued at all to see the badges thereof? And in verie dede the lewes were cast in the teeth with their retyning still of those things, as who shoulde say they weleered still in their owne filthinesse. And if a leawde woman that had giuen her bodie to dishonour for a time, shoulde afterwarde reioyce to see still the markes of her whooredome: were it not a signe that shee repented not at all? Yes: and euen that is the cause why this exception is purposely added, that when the kinges went about to serue God, and had beaten downe the ydolles, yet they helde still some relikes of thgm, and this blemish sticketh expressly vpon them, that God mislyked them: as if hee shoulde saye; they were not worthy to bee allowed without exception, but bee druen to beare this marke of reproch always in their faces, that they had not throughly clenfed the lande from the former superstitions, when they left the groues standing still. If a man say, why, and was that so euill a thing? Are not trees the creatures of God? Yes: but when men shall haue misused them and put them to such heathenish vncleannes as to spyte God with them: then must they bee wyped quite and cleane away. Men must not take ouer much libertie in that case: for our nature is too much giuen to euill of it selfe, (as I saide afore) without anye intycing of it thereunto. Thus yee see howe wee ought generally to induour to abolishe all superstitions, and all things that may serue thereto.

And likewise particularly, let euerie man looke well to his owne house, that hee retaine not any thing which may couer any wickednesse, or which is not fully agreeable and conformable to the simplicities of Gods worde. For as manie as dispence with themselues in that case, shall seele it turne to their ruine in their ende. Wee see howe it befell to Gedeon who was chosen of God, and by whom so many noble deedes were done. Onely because he made an Ephod and caused a certaine deuotion to be set vp: there ensued great destruction after his death. And after the same manner wee see howe a great number doe keepe still their chapels. If they haue any Castle or great houle, there must bee a chappell for a memoriall of their aunceters, in remembrance that there was such a thing, and such an antiquitie. They then which will needes haue some remnant after that fashion for vaine glorie, must seele at length that they haue couered a fire, which shall consume themselves and their children, as the dede of Gedeon was the cause of the vndoing and destruction of his Image, as I saide afore. And therefore let vs beare in minde, that wheresoeuer G O D giueth vs power, wee must so hate all the markes of superstition, as wee must doe what wee can to wype them out: y<sup>e</sup> they may no more be had in remembrance. And let vs alwayes thinke vs of the two reasons which I alledged before. Now for cōfirmation hereof, Moyses addeth thus

1. Kin. 15. 1. 4. and 22. 44. & 2. King. 3. 3. & 14. 4.

Iudg. 8. 27.

the people of the Iewes are holy, and that they ought to dedicate themselves wholly vnto God: euen because they had bene chosen (saith he) to bee a peculiar people in the whole worlde. Whereas he saith that the Iewes are a holy people: hee meaneth that they ought to be separated from the Heathē and Infidels. For if wee take example at those to whom God hath not granted such grace as hee hath done to vs: is it not as good as a trusting of the priuledge vnder foote which hee hath giuen vs? Beholde, God sheweth vs his will, and hee vouchsafeth to haue his worde preached vnto vs: and is that to no purpose? is it for nought? Whereas God commeth downe vnto vs, and communicateth himselfe so familiarly vnto vs: doeth that honour which he doth vs, and that grace which hee vouchsafeth to vs towards vs, serue to no vs: nor profite? Surely it ought at leastwise to sanctifie vs vnto him, that is to say, to make vs redy to say, Alas Lord, we were miserable creatures, and thou vouchsafest to retain vs to thy selfe: therefore behold, we be here, gouerne thou vs, and let vs be thy flocke. But nowe if we tall to desling of our selues with the superstitions of the heathen: is it not a renouncing of the priuledge that God had giuen vs? Is it not a forsaking of the couenant whereby hee had knit and vnited himselfe vnto vs? Yes. That then is the cause why Moses addeth heere, that the Iewes are a holy people. As if hee should say, Looke to your selues, for God hath shouldered you out from all Nations, and hee hath called you, euen by shewing you that you shall bee his heritage, accordingly also as he hath giuen himselfe to you. Nowe then if yee goe and take example at these blinde wretches, so as ye alledge, Our neighbours doe so and so: what a thing is that? Your neighbours are straungers to God, they be as wilde beasts, God hath not vouchsafed to behold them with pitie and mercy, to deliuer them from the brutish ignorance wherein they be. To be short, yee haue them as mirrors of Gods wrath and rigour. Al they that perish do shewe you what you were, and what you shoulde be stil, if god had not reached you his hand. Now therefore acknowledge that benefite, and take no more example at those whom God hath forsaken, and to whom he hath not granted the like fauour as he hath done to you. Thus much concerning the Iewes. Now remaineth that we apply this doctrine to our owne vs.

What is it that maketh vs a holy people to our God? Euen his worde. For it is saide, you be cleane because of the worde which I haue preached vnto you. Ye see then that the mean whereby God sanctifieth vs to himselfe, that is to say, draweth vs out of the common perdition of all the children of A dam, and taketh vs to be of his owne household: is his vttering of his will vnto vs. And so to be short, it is (as ye woulde saye) a solenne consecration or hallowing of a people by God, when hee vouchsafeth to haue his worde preached vnto them. Wee neede not goe seeke the gewawes of poperie to make a dedication or hallowing: for the meane whereby God dedicateth his temples, is by sending his

ministers to preach his doctrine faithfully: and it is also the meane whereby we be hallowed vnto him. Nowe he hath granted vs this grace: Wee see howe the wretched Papistes are gone astray, and runne gadding ouer the fields without keeping of any way. They hop, they trippē, they stumble, and all to their owne ruine. They haue no light, but are as blinde wretches in the mids of darkenesse: and in the meane while, behold, the Lord our God maketh his daysonne of righteousnes to shine vpon vs, for Iesus Christ sheweth himselfe to bee our redeemer. Sith it is so: what ought we to doe? Ought we not at leastwise to consider, to what end and purpose Gods worde is preached vnto vs, and euery of vs to gather vnder his hande to say, Lord, rule thou vs? Yes: but what? There are verie fewe which thinke vpon that. For we would be more afraid to defile our selues with the filthnesse of papistrie than we bee, if this doctrine were well printed in vs, that seing God hath separated vs from them, if wee intermedle our selues with them newagainē, it is all one as if wee mingled heauen and earth together, of purpose to turne the whole order of nature vpside downe, & to make a hotchpotch of all things, that there might bee a horrible confusion. For surely there ought to bee a greater difference betweene Gods children and the vnbeleeuers, than there is distance betweene heauen and earth.

True it is that we must be faine to be mingled together one with another as long as we liue in this worlde: but yet is it no faide for nought, that Gods children are citizens of heauen and pilgrims in the worlde. Although they bee conuerfant here beneath: yet must they not be tyed to it, but they must goe on still as in a strange cuntry, knowing that their abidingplace is a boue, and that God hath chosen the with condition that they should goe thither. Therefore when such as haue known Gods truth, doe fall to mingling themselves with ydolaters, and will not be separated from them: it is all one as if they went about to peruert the whole order of nature. But this doctrine hath more neede to bee thoroughly well minded, than to bee preached with long speech. The thing then which Moses ment by these wordes, is this: Yee be a people that is hallowed to the Lorde: that is to say, Although we were of Adams cursed race, although we came of wretched Infidels: yet notwithstanding our Lorde hath vouchsafed to draw vs to him, and to choose vs to be of his household: and therefore it is good reason that wee shoulde be separated from the rest. Hath hee done so, by making vs partakers of the doctrine of his Gospel? Then his wil is to haue vs dedicated to himselfe, and that wee shoulde bee his temples. So then let vs looke well to it, that wee continue in this state, and that we doe not wilfully disanull Gods adopting of vs, nor consent to any thing that may put vs out of his house. For when wee forsake Gods Gospell through falshood, wee doe what wee can to cut our selues off from the bodie of Iesus Christ, and to disherite our selues of the heavenly kingdom,

and

Eph. 1. 12.

Iohn 15. 3.

Mal. 4. 2.

2. Cor. 5. 6.

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and to banishe our felues from It , when wee make no conscience nor remorse of intermingling our felues with ydolaters and with their desings . What iouer hee is that giueth himselfe the bridle to goe to the superstitions of the Papistes , and to communicate with them : it is al one as if he canceled the deede of the inheritance which God hath giuen him . And y<sup>e</sup> deede is not written in paper nor in parchment , but it is sealed by God in our hartes , and is his will that scales and markes therof shoul I also bee in our bodies . Then [ in so doing ] we blot out the writing wherby God adopted vs for his children & heeres , and ( as I said ) we banish our felues out of his kingdom , and cut off our felues from the body of our Lorde Iesus Christ . For if we be members of Gods son , we must not goe & do homage to ydols , nor defile our bodies ( which are y<sup>e</sup> temples of the holy ghoist ) with such filthines & abomination . But as oft as we com to heare Gods word , we must thinke thus with our felues : Behold , my God hath made me holy , that is to say , he hath separated me from such as are ouerwhelmed in their owne vnclannes : and shall I now worke him spite : What a condemnation wil it be to me , y<sup>e</sup> my God hath so hallowed me , and I on the other side doe vnhalowe and defile my selfe with all leawdnes , reiecting y<sup>e</sup> priuledge that he hath giuen me ? Is it not a making of war against him , when I will needs after that sort disappoint the good , which hee had offered me of his owne infinite mercy ? Yes .

And Moses addeth expressly yet further , *That it was to the intent that this people should be separated from all the rest of the world .* If God graunted his grace commonly & without exception to al people , to haue his worde preached euerywhere : yet ought we to be sanctified vnto him , because he taketh vs out of the corruption of Adam , and from the ruine wherin al of vs are by nature . But when as he chooseth one Nation , and lyeth himselfe to y<sup>e</sup> same , and in the meane while letteth all y<sup>e</sup> rest goe : it serueth to giue the greater beauty to his goodnes : like as no wad ayes , our hauing of y<sup>e</sup> pure doctrine of y<sup>e</sup> Gospell , is as a corde wherby God draweth vs to him , and wherby he vouchsafeth to be made one w<sup>th</sup> vs , as I said afore . The worlde seeth how he letteth the wretched papists run at rouers , so as their eys be stopped & they see not one whit , nay rather they turne quite & cleane away from the way of saluation . We see it . And what is to be done , but y<sup>e</sup> inasmuch as god setteth such beauty vpon his mercy : such comparison shoul make vs the willing to serue him , & to lue the more warily , for feare of turning away from him , seeing he hath vouchsafed to prefer vs before others , though wee haue not deserved it ? But what ? So faire are we vnable to profite our felues by such goodnes of God y<sup>e</sup> we rather make it an occasion to take leaue & libertie to do euill . For wh<sup>e</sup> we haue y<sup>e</sup> examples of the vnbeleuers before our eyes : we thinke we may do the same things that they do . But that is far of from thinking vpon that which Moses saith here , Your god ( saith he ) hath sanctified you aboue al other nations of y<sup>e</sup> earth . As if he should say , Who be you ?

For ye be no better than other Nations : and yet neuer theles , your god hath vouchsafed to sanctifie you . Now therefore , be you the more careful to bridle your felues , & to keepe you vnclified , and meddle no more with the wretched vnbeleuers y<sup>e</sup> are wholly giuen ouer to their owne vnclannes , because your God neuer drew them vnto him . Thus yee see why Moses compareth here y<sup>e</sup> Jewes expressly with y<sup>e</sup> heathen . Likewise in these days , forasmuch as God hath preferred vs before y<sup>e</sup> wretched papists , we must beware y<sup>e</sup> we walke the more circumspectly vnder his obedience , assuring our felues y<sup>e</sup> he wil not haue such a benefite despised , as is his vouchsafing to take vs into his house , and to communicate himselfe so familiarly vnto vs as he doth . But yet to expresse this grace y<sup>e</sup> better , Moses addeth *that this people was chosen .* As if he should say , indeede it is an inestimable dignitie and noblenesse for you to be chosen to be the people of God , so as no Nation of the earth can boast themselves to haue bene exalted to such degree of honor : but yet beware that you be not proud of it . For your sanctifying at Gods hand , came not of your owne purchase , but of Gods choosing of you : it came of him . Therefore let the praise thereof be yeilded vnto him : & assure your felues ye be the more beholden to him , in that he hath shewed such mercy towards you . Wee see then y<sup>e</sup> the word *choose* which Moses setteth down here , serueth to magnifie Gods grace y<sup>e</sup> was spoken of before , to y<sup>e</sup> intent y<sup>e</sup> the people should be the more prouoked , & ( as it were ) raiued to serue God . And for the same purpose he setteth down a long discourse , *Wherefore it is* ( saith he ) *that your God hath loued you , & knit himselfe to you ?* For this manner of speeche , ( namely y<sup>e</sup> God knitte himselfe to men ) importeth very much . And why doeth he so , saith he ? What hath moued him therto ? Was it for your owne sakes ? Or did you put your felues forward vnto it ? Was it because ye were a greater nation than any other ? Was it in respect of y<sup>e</sup> , that God was moued to choose you rather th<sup>n</sup> any of the others ? Had you deserved it on your part ? No no : but *it was* ( saith he ) *because hee loued you .* Nowe this worde *Loue* importeth here , first that God respected not any thing in men why hee shoul choose them , but that his owne free loue sufficed him in that behalfe . Hee loued you , that is to say , seeke not any cause or worthinesse in your felues : hee contented that our Lorde hath chosen you of his owne free goodnesse before al others , though ye were no better th<sup>n</sup> they . Now we see all Moses meaning .

And although this matter cannot be discoursed throughout : yet must we note y<sup>e</sup> Moses spake here of Gods election , to the intent y<sup>e</sup> the people shoul be y<sup>e</sup> more humbled , and y<sup>e</sup> the same humbling of them shoul ingender an affection and zeale to serue God according as he was known to th<sup>e</sup> . Therefore when there is any talke of the grace y<sup>e</sup> God hath shewed vs in enlightning vs , & it is told vs that he hath adopted vs to be his children & of his Church : wee must needs match this with it , y<sup>e</sup> our hauing of al these things is not by our owne purchase , nor for putting of

our felues fourth by any verue or good minde y was in vs: but through Gods feeling of vs at such time as we turned our backs vpon him. Now by this meanes we be humbled, & we haue need of it. For as soon as men haue any incling of any good nelle y is in them felues: they iue wel of it & stand gasing at their owne fethers like Peacocks: but in the meane while they consider not, that they rob and bereaue God of the praise that is due to him. Therefore whensoever there is any speaking of Gods grace, it is requisite for vs to be put in mind of this matter, to y end we may not imagin our felues to haue deserued aught on our owne fide, or that God respected any good disposition that was in vs: but assure our felues that nothing but his free loue moued him to doe it. When we be so humbled: then must we needs be spoyled of our owne reason, or else become starke beasts, if wee take not corage to serue God and to dedicate our felues wholly vnto him, to say, How hap peneth it that whereas we were cursed and damned creatures, our God hath sought vs out, yea euen from the dungeons of death, & hath opened vs the gate of the kingdom of heaue, calling and drawing vs dayly thither: & yet in the mean while we be ithful in seruing him? And specially sita we see y whereas the moit part of the world goeth to destruction, and the wretched Infidels are so blinded that they be let alone in the darknesse of their ignorance, God in the mean while watcheth early and late ouer vs: what ought we to do, when hee vseth such special loue towards vs? Ye see then that this humility must leade vs to a care and warenes to serue God, and to gather our felues wholly vnder his wings, acknowledging y the more we be bounde vnto him, the more we must shew by our deeds that we impure all to his mere goodnes, and are willing to yeeld him the praise thereof as he deserueth. Thus yee see wherunto the things are to be referred which Moses speaketh heree.

Eier. 31. 28.

And herewithall let vs marke, that whereas it is said, *that the people [of Israel] were not the greatest of other Nations:* vnder one kinde, he comprehended all the rest. As if he should say, there was neither dignitie nor worthinesse in you, why God shoulde choofe you rather than any other Nation. For it must be vtterly rooted out of our hearts, to imagine that God findeth any thing in vs, which may moue him to loue vs. For vntill such time as men bee quite rid of selfeweening, they shall neuer be able to glorifie God as they ought to do. And although wee be late it not with open mouth, that there is some defect or excellencie in vs: yet notwithstanding we fall asleepe in such selfe soothing, as we imagine that there is still some value in our felues. And therefore it behoueth vs to enter purposely into our consciences, and to cleanse them in such wise as wee leaue not any one drop of pride & presumption there: to y intent that whic we haue thoroughly serched and sited all that is in vs of our nature, wee may know there is not any thing that may purchase vs grace and fauor at Gods hand, nor that can be acceptable vnto him, but that wee be naked and vnpurueyed of all goodnes and glorie, and final-

ly that we haue nothing in vs but vtter filth and vncleannesse. When examination is made after y maner: then shall men bee disposed to receiue Gods grace, and to glorifie him for it when they shall haue receiued it. Then let vs learne to vnderstand wel, that the searching of all that euer is in vs to the hard bottome, (so as we foster not any imagination of selfe worthinesse, but perceiue that God findeth vs vtterly vnhappy and accursed, so as we might be vtterly forlorne and damned, and wee haue not any thing of our own but such as prouoketh Gods wrath and vengeance against vs:) commeth of the grace that god hath granted vnto vs. When we be come to y point: then must we come also to the loue that Moses speakes of here.

Rom. 3. 22.

And to the intent to shewe the better, that the said loue is freely bestowed: he sheweth out of what fountaine it springeth. Euen of this (saith he), *that it is Gods will to performe the othe which he made to thy fathers.* And hereafter he wil say, that their fathers also were chosen freely. But let it suffice vs that in this place God putteth the people in minde of the covenant that was made with Abraham, before the people, to whom he speaketh, were borne. Hereby he sheweth that the cause of our election, came not of our owne deseruing. For what is it that wee did before we were borne? If it bee faide that God foresawe what manner a ones we would be: yet did none of all that moue God to choofe this people: for they were so hardhearted & stubborn a people, as hee could neuer weald them. What manner of ones did they shew themselves to be at their going out of Egypt? Howe did they acknowledge Gods grace in y deliuerance that he had wrought for them? The scripture yeeldeth vs record good ynough of it. And yet notwithstanding God ceased not to take them full for his people. Wherein he ment to shew vs, that his vttering of his goodnes towards vs, is not in any respect of our deseruings. And indeede, the holy ghost was not so ill minded, as to haue concealed such a thing from vs, but that if our Lord had foreseene any goodnes in vs, and y the same had caused him to choofe vs: hee woulde surely haue told vs of it. But what? As for such as bable that God chose vs according to his foreknowledge, & that he knew we should haue some good disposition in vs: they shew themselves to be worse thā beastes, so far smuch as they consider not that all men are alike, sauing that God putteth his grace more into one than into another, and y we must not imagine that we haue some thing i wote not what of our own. Who is he (saith S. Paul) which putteth the difference, to make these excellenter than other men? It commeth not of our felues: then must we needs haue that making of God. And so it is not for nought, that Moses telleth y people, y the onely caute why they were chosen was for y God loued them, which loue made him to vtter y same loue, eue before such time as they to whō he spak, were born or bred, so as he sware aforehand to their fathers, y he would take them for his people. Seeing it is so then, let vs know y when we be beaten downe in our felues, we must

1. Cor. 4. 7.



consider that the wellspring and fountaine of our saluation, is the infinite goodnesse of our God, & that he ment not to regard our deserts, but to vse his owne free goodnes as we call it, that is to say, not to sell any thing vnto vs. Neuerthelesse it was his will to loue vs. And wherefore? Because it pleased him. Nowe let men goe and furnishe I wote not what causes in this case, for they shall confound all by it: but let vs take hold of the onely good wil of God, in y<sup>e</sup> it pleased him to choos<sup>e</sup> 10 vs and to leaue others.

And now let vs kneele downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feele them more and more, and to induour dayly to know them, that we may be sory for them and amend them: and that therewithall we may haue an eye to the covenant which he hath made with vs, to y<sup>e</sup> end

to answere to his call, that we wander not heere and there like straye beasts, but that seeing he is willing to hold vs vnder his obedience, and to gather vs into his flock, wee may be satisfied vnto him by meanes of his word, which benefite it maye please him to make to preuaile in such wise in vs, as it may bee a furtherance to his glory, and wee be brought more & more to forsake the lusts of our flesh and of the worlde, & to offer our selues vnto him in sacrifice both aliuē and dead: Aluē, that the power of his holy spirit may vtter it selfe in vs [by making vs] to followe his commaundements cheerefully: and dead, that we may be ready to goe out of this world, whensoever it shall please him to call vs hence. That it may please him to grant this grace, not onely to vs but also to all people and Nations of the earth, &c.

## On Saturday the third of August. 1555.

*The Liiij. Sermon, which is the third vpon the seuenth Chapter.*

### 7. & 8. The Lord &c.

9 Knowe yee therefore that the Lord thy God is the God, [euen] the faithfull God which keepeth couenant and mercie with a thousand generations, to such as loue him and keepe his commaundements.

10 And yeeldeih payment vnto such as hate him before his face, to make them perishe. And hee will not forflowe to recompence him that hateth him [euen] to his face,



E saw yesterday, that the cause why Moses saith here expressly, that God chose one certain people, & made not that grace common to all the world: was to humble those to whom god vttered himselfe, to the ende they should knowe that it besell them not for their desertes, nor through their owne purchase: but through the onely goodnesse of God. And that is the cause also why Dauid speaking of this people, saith, the sonne of Abraham Gods welbeloued, the seede of Iacob his chosen. Those two wordes are matched together, to shew that that people was shouled out from all other Nations, not for any worthinesse that was in them: but by reason of free election, and to expresse Gods goodnesse and loue towards vs the better: and therefore doeth he send vs wholly thither. Truth it is that in this place he speaketh of the generall election of the whole people, in that God had adopted them. And that is well worth the marking. For in calling Abraham, God extended the promise of saluation vnto his whole linage. Hee said vnto Abraham, I wilbe the God of thy linage after thee. Heere then is a generall election (as they terme it) of the whole people, inasmuch as God separated them from the rest of the world, telling them that hee rooke them for his inheritance and Church, And in very deede, the signe

of circumcision was as a scale, to warrant al the offspring of that race, that God was their sauour: and so, that was such a grace as was common to all the children of Abraham. Howbeit, there is another second election or choosing, which is (as ye would say) streiter: namely, that out of y<sup>e</sup> same linage god chooseth whom he thinks good. And herein there is no contrariety. For we must consider y<sup>e</sup> degrees which the holy scripture setteth downe, when it speaketh of all mankind. It sheweth y<sup>e</sup> they be alienated or estranged from God, and consequently from the hope of saluation: by meanes wherof all men euen from y<sup>e</sup> greatest to the least are damned. Now God draweth out of them whom he listeth. And to the intēt his grace should be y<sup>e</sup> better knowne, hee chose one linage. And whose linage? Euen the linage of one man in whom there was no hope of illue. For when God said to Abraham, I wilbe y<sup>e</sup> God of thy seede after thee: how many children & childrens children had he? He had not one, neither sonne nor daughter. He liued a long tme after ere hee begate Isaac. He was old and drooping, and his wife was barren, so as there was no more hope of illue. And for y<sup>e</sup> same cause, whē the prophet Elyā intēded to vprайд the Israclites w<sup>th</sup> their vthankfulness, & with their pride & lustines which they we in, by reason y<sup>e</sup> they were growen to so great a multitude: & contrariwise with their vnbelicfe when they were fewe in number: Looke backe

Psal. 105. 6.

Deut. 4. 20.

Gen. 17. 7. 10

Gen. 13. 3.

Esa. 51. 1. 2.

(saith he) to y stone which you were hewen out of, look back to your wel head. What people had Abraham? He was all alone. And was your mother Sara fruitfull? Nay contrariwise God was faine to giue her a child by myracle which these neuer looked for, insomuch that it seemed incredible to her when she was told it. Seeing it is so: assure your selues (saith y prophet) yee haue no cause to make any bragg, forasmuch as God hath shouled you out after that fashon. And for the same cause also doth Moses say in this text, If a man compare your state with the state of other Nations, he shall finde y the other Nations are multiplied by y order of nature: but your father Abraham was all alone by himself, yea and an old man & drooping, & readie to creepe into his graue. Ye see then y god chose a people which was not, of purpose to magnifie his free fauor & to make it the more manifest. Verily he accomplished y thing which S. Paul speaks of in treating of the same Abraham y is to wit, God chose the things which were not, & called them forth to giue them their being. S. Paul telleth vs y we haue (as ye would say) a luely picture in y person of Abraham, to shew vs howe it is y God maketh vs any thing, and exalthe vs to honor. For (saith he) what was Abraham? A poore creature halfe dead. Was his Image in any state? Did it flourish at that time? No, but it was more likely that he should neuer haue had any issue at all. Then let vs learn y god guideth the things which are not, and bringeth them forth to giue them being; and so y hope of the faithfull concerning their saluation, lieth not in themselves, but they look for it at Gods hand. As touching our selues, truly we be nothing: but God vttereth his power to giue vs being. And so ye see, y through his goodnes we begin to hope for life euerlastingly in his kingdom. Thus then y first degree of election, is y God chose the lineage of Abraham, notwithstanding y it was forlorne as well as all the rest of the world. And hauing done so, he stayed not with that grace: but forasmuch as a great nuber were estranged & as it were cut off fro y line of Abraham: he pulled backe also whom it pleased him.

Rom. 9. 6-7. And that is the cause why S. Paul saith, that all they which come of Abraham according to the flesh, are not reckened for his lawfull children, I mean to Godward, in respect of y spiritual inheritance y was promised to the true lineage. And for y same cause S. Paul alledgeth y saying y is written in the 25. of Genesis, namely that the elder shall serue the yonger, accordingly also as it is said by y prophet Malachie, Iacob & Esaw were both of them the children of Abraham: & what is the cause why Iacob was receiued, and Esaw refused so a god disheried him, and vouchsafed not to establish any Church in his offspring, but that as many as came of the line were mingled with the heathen, and belonged nor at all to the body of Christ? Whereof came this? To whom that a man impute it? It is to be vnderstood, that (as saith S. Paul) God had giuen sentence of them before they were borne. For Iacob and Esaw were twines, and their Mother Rebecca bare them both at one birth: and at that

Rom. 4. 17.

Rom. 9. 6-7.

Rom. 9. 12. &amp; Gen. 25. 23. &amp; Malach. 1. 2.

time what could the one deserue more than the other? God refused the elder to whom belonged the honor of first borne, yea, by order of nature: but God shewed that his grace was about nature. So then, Iacob was chosen, and Esaw refused. To whom shall a man impute al this? Brought they any strength and vertue of their owne (as saith the prophet Micheas) for the which God esteemed the one more than the other? Should the Iewes (which came of Iacob) set vp their bristles against God, to saye that they were nobler than other men? No, but they ought to yeeld the honor to Gods free fauour, acknowledging that to be y onely cause of their saluation, and y they haue not any thing of their owne wherefore they should be preferred before other men. Heerein we see that God hauing chosen a people in general, doeth notwithstanding reserve libertie to himselfe, to choose out of that people whomsoever he listeth, & to refuse y rest. And so as I haue declared already, there is one election which god maketh generally: and another [particularly] of those whom he vouchsafeth to take for his children & heires. Nowe then, it is of Gods free election, y we haue his word purely preached vnto vs, and y we haue his gospel & Sacraments. And euen therein we haue cause to confesse y he hath shewed himselfe liberal vnto vs. For by what title is y gospel giuen to vs, rather thā to such as make greater account of themselves than we doe, and which are not inferior to vs as in respect of the world? Why doth God leaue great kingdoms & principalities, and nations of renowne: & choose a litle nooke, & a smal number of people, to say that his worde shall be preached there? When it raineth vspon vs, and al y rest of the world abideth still in drought: is it not to be concluded that God hath liberty to doe good to whom hee listeth? And is it not his only loue, wherto we be behelden for it? Yes. So then, when the Gospel is preached in a place, and it hath the warrant of God giueh men saluation: (as when we haue baptisme & the Lords holy supper ministred vncorruptly) we may say it is an election that God maketh. But yet for all y, in the meane time hee reteineth to himselfe whom he thinketh good, to the end that men shold not trust to the outward signes without faith & obedience, knowing that although we haue bin chosen to be of the bodie of the Church, yet if we make not our profite of that election, God can weynough cut vs off againe, & reserve a smal number to himselfe. And although there be some great multitude of vs which contes al v one mouth y God hath chose vs: yet can we not therefore say y he auoweth vs for his childre, except we liue in purenes of faith, & haue ratified y couenit which god hath made with vs. And so let vs vnderstand y Gods liberality sheweth it selfe after all sorts to vs, and y therefore wee haue the iuster cause to loue him: more and more, & to yeeld him all praise. For haue we his word? It is a free gift aforehand, whereby he hath bound vs vnto him. Haue we his sacraments? They be the badges of his fatherly election: we haue not deserued any of all these things. But aboue all, when it pleaseth him to imprint the

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Eph. 1. 9.

Rom. 6. 4.

Col. 2. 12.

Eph. 1. 13.

ccc.

certainetic of his promises in our hearts by his holy spirit: then is it a speciall adoption, then doeth hee shewe vs that wee bee of the little number whome hee hath reseeded to himselfe. And so (as I sayde afore,) wee see that in all respectes wee must keepe our mouths shut from bragging of any thing: and on the other side haue it open to magnifie Gods goodnesse which he vttereth towards vs.

Nowe herevpon Moses addeth, *That God will keepe covenants to a thousand generations of them that loue him: yea through his mercie,* saith he. For as much as he treateth of the generall election: therefore he exhorteth the people to bethinke themselves aduisedly. Note ye (saith he) that for as much as God hath promised your father Abraham to be the God of his seede after him: he wil not faile you. But yet for all that, looke ye walk warily, for the covenant is made with condition, that ye must be found and haue a right meaning heart. Therefore thinke not but that your God can driue you out of his house and out of his Church, if he finde you vnworthie of the benefit which he hath offered vnto you. With y meaning doeth Moses speake, when he putteth here a difference betweene them that loue him and keepe his commandements, and them that hate him. Now by these wordes we be taught, y when God offereth vs his word, it is already an allying of himselfe to vs, & a giuing of vs a record of our saluation: but yet doth it not follow y we may therefore be carelesse. Nay rather we must be quickened vp to embrace y promises which he sendeth vs, so as we may rest wholly vpon them, and be steadfastly settled in them all our life long. That is a thing wherevpon it behoueth vs to think. True it is that God layeth open his heart vnto vs whē his word is preached vnto vs: there we be put in minde of his loue, and also haue full assurance of our saluation. But yet must y word enter in vnto our heart, & preuaile with vs: which thing is not done but through faith. And so let vs vnderstand y Gods electiō is as it were defecated by vs, vnlesse we be cōstant & continue steadfastly in it to y end.

But yet Moses noteth here againe, that this Cōuenant which God maketh with them y beleue him and obey him, is of his owne *Mercie*, least we should imagine that God respecteth our desertings, as we see that men are commonly giuen to think: in so much y if they meeete but with a syllable which seemeth to tell them y they may deserue I wote not what: they be puffed vp with pride, and beleue wonders of themselves. That is the cause why Moses saith expressly, y God wil performe his cōuenant & mercie. And he sheweth wherē in this cōuenant consisteth. It is not y wee on our side do bring any thing why he should loue vs: but y he is mercifull vnto vs, as we see is said in the hundred & third Psalmie. True it is y euen there God requireth that wee should feare him, & indeuour to keepe his commandements. But yet howsoeuer the world go, he sheweth vs alwayes that the thing which wee must vnderstand of him, is that he vlieth piue in handling vs gently through his grace, and not according to our deserting. Therefore let vs beare this say-

ing well in minde and weigh it thoroughly, where Moses telleth vs that the cōuenant which God maketh with vs, lieth wholly in his goodnes and no where else: and that it is not for vs to puffed vp our selues with foolish presumption, as though we were worthe of such a benefite, or as though God did but recompence vs: but that wee must alwayes looke vp to his goodnesse, so as when wee come vnto him, wee do nothing else but say, Alas Lord, we be iure that thou receiuest vs to mercie as wretched creatures, and therefore vouchsafe to haue regard of our miseries, by sheding out thy mercie vpon vs. That is the thing whereof we be put in minde in this text.

Nowe furthermore Moses sheweth howe we may keepe Gods commandements: y is to wit, by hauing y things which haue bin treated of heretofore. And they be maner of speeches which import so profitable doctrine, y it is good to renew y remembrance of them, whē the text offereth occasion therof. Moses therefore meent to do vs to vnderstand, that to abstaine frō doing of euill, & to keepe the things contained in the law to outward show, is not all y we haue to doe. As for example, if a mā haue not blasphemed the name of God, if he haue not led a disordered lyfe, if he haue not bin an adulterer, a theefe, a quarreller, or a periured person, but haue lued honestly: all this will not suffice him. For why? Such seruice may be by constraint, so as the partie shall not obey of his owne free will, nor delight in submitting himselfe to Gods righteousnesse, to frame his life thereafter. That is the cause why Moses beginneth here with Loue. As if he should say, that y beginning of good obedience to Godward, and obliuing according to his Law: is to determine w our selues to delight in nothing more, thā to yeld our selues to him with al obedientnes, & to make that our whole pleasure, accordingly as wee see how David protesteth, that Gods Law was more sweete and pleasant vnto him than honnie: and not only that he did let more store by it, than by gold & siluer: but also that he embraced it w such loue, as he gaue not himselfe to the pleasures of the world, nor was carried away with wicked affections to doe euill: but gaue himselfe wholly to well doing, and to walke according to Gods wil. So then, to offer willing sacrifices vnto God, let vs remember what is said in this text, and what hath bin treated of already heretofore: namely that before there is any speech of the keeping of Gods commandements, Loue is set downe in the first place, because wee haue neede to giue our selues first vnto GOD, and to haue our hearts (as ye would say) fast tyed and knit vnto him, ere we can indeuour to behaue our selues according to his lawe and righteousnesse.

But nowe let vs returne to the matter that was touched before. Moses sayeth *That GOD will keepe Cōuenant, yea euen with a thousand generations of them that loue him.* As if hee should say, When God hath once planted his word: hee continueth that grace, not onely till the decease of those to whome he speaketh, but also to their children and their offspring. Nowe then let vs looke about vs, and wheras wee

Rom. 10. 7.

Psal. 103. 13  
24.

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Deut. 5. 10.  
& 6. 5.

Psal. 19. 11.

perceiue Gods grace in that he hath vouchsafed to referre vnto vs his word which was in maner abolished, and will haue the same now preached vnto vs: if wee (I say) perceiue his goodnesse in that behalfe: let vs also hope that hee will continue the same towardes our children which hee hath begonne towardes vs, if wee serue him by dooing the things that hee commaundeth vs. Ye see then that the goodnesse which God sheweth vs in his word, must not make vs slouthfull and carelesse: but rather bee as a spur to pricke vs forward vnto him, that his holy covenant bee not broken on our part: and through our default.

Furthermore whereas he sayeth, *Knowe thou that thy God is God, yea and a strong God*: thereby he meant to separate the liuing God from all the idols which the world hath forged in a lages. And it is a text well worth the noting. For wee shall neuer serue God with all our heart, neither shall wee be able to trust in him and to rest vpon him, vnlesse we be sure that he is almighty, and that he onely is God. No doubt but the vnbelieuers may well beare themselves in hand for a tyme that their religion is good, and the worlde seeth how willfull they be in that behalfe: but yet all is but stubbornnesse whatsoeuer they make of it. And therefore it behoueth vs to be fully resolved and perswaded of this, that wee must not haue a flying faith, so as our hoping to be saued is but an aduerture. For we must alwayes beare in minde, how S. Paule saith that we must know whom wee beleue, and that God is a faithfull keeper of that which wee haue committed vnto him. Then if we know not that our God is one, and that he is alone, and that he is the verie true God: we shall be alwayes wauering and our faith shall haue no stedinesse. That is the cause why Moses saith expressly, Know thou that thy God is the God. As if he should say, Consider in what state the wretched heathen men and such as giue ouer themselves to superstition are. It is true that they wil talk ynough of God: howbeit, y<sup>e</sup> is but roungly, they knowe not who he is. But it is not so with you. For seeing that your God hath taught you, and discovered himself to you: he hath certified you of his wil, and shewed you that ye need not doubt but your religion is such as you ought to sticke to. Now then, swaue neither one way nor other, neither halt ye, but go on right forth, seeing you be sure of your religion. Marke that for one point.

Howbeit, for as much as wee see men giuen to follow their own fantasies, which notwithstanding doe but tend to their owne destruction: we must remember by this text of Moses, that vntill such time as we be sure that the God whō we worship is the true God: wee shall euer bee intangled in some one thing or other. And albeit that we doe our indeour to serue him, at leastwise to our seeming: yet is it nothing, it is but faining, and that hope or trust is but a besorting of our selues. Wel may we haue some opinion: but as for to haue a setled faith, so as we may glorie that our saluation is laide vp in God, and that he will keepe it safely because he hath taken vs to himselfe: it is vn-

possible that we should haue any such certaintie, vnlesse wee can say with Saint Paule, I knowe whom I haue beleued, and he will be a faithfull keeper of that which I haue committed vnto him. So then, let vs put such difference betweene the liuing God, and all the idols which men haue forged of their owne braine: as he may be knowe alone aboute all others. And that we may loe doe, let vs learne to deuise nothing of our owne head. For as soone as wee father any thing vpon God which is not in his owne word: it is all one as if wee did set vp an idoll: for by that meane we disguise him. Therefore wee must loe sticke to the liuing God, to the ende we may bee his people, and hearken quietly to so much of his will as he sheweth vs by his worde: as it may suffice vs to haue so much knowledge of him as he hath reuealed by his word, without seeking any further. For as for those that are so bolde as to take leaue to say, I weene this is good, and why should not God take this or that in good worth? and in the meane while haue no warrant of the holy scripture: I say they forsake the liuing GOD, and turne away after idoles. For what else are the imaginations of men, but verie idoles to detace the true Maiestie of the onely God? Thus much concerning this place.

Moreouer Moses termeth God *Faithfull*, to shewe that like as afore, he attributed strength vnto him, (for the Hebrew word that he vseth commeth therof:) so must we also haue his truth before our eyes and in our remembrance, to the end to leane vnto him & to referre our selues wholly vnto him, knowing that Gods strength serueth not to abate vs, but that whensoeuer it is spoken of, it is matched immediatly with mercy, to the intent we should be drawn vnto him, and come to him with a cheerefull courage. Then is it not without cause that Moses hath set down Gods truth here, of purpose to hold the people in obedience to him. And heereby wee be taught, not to preace into Gods priuities, and to dispute of things that are too high for vs, yea and vtterly vncomprehensible: but rather that wee must rest vpon his word and truth, which he hath reuealed vnto vs. True it is that we must bee fully perswaded of this point, that GOD chose vs in his euerlasting purpose, not because wee were worthe of it, but because it pleased him so to doe: and that there is none other cause therof but onely his good pleasure, as the holy Scripture sheweth vs. And so let vs vnderstande, that although wee haue Gods worde: yet will God haue pitie on whome hee will haue pitie, according to Saint Pauls alledging of the same text, to shewe that albeit the multitude of people to whome the Gospell is preached be neuer so great, yet God referueth whome he listeth to himselfe, and it is meete he should so doe, and yet notwithstanding we haue cause to glorie him howsoeuer things goe, without attempting in any wise to grudge at it. But haue we knowe that? Would we be assured of our saluation? We must refo. t not only to Gods grace, but also chiefly to y<sup>e</sup> promises wherby he vttereth his loue towardes vs, as is said alreadie.

Ro. 5. 10. 18.  
Eph. 1. 7.

Yee see then that the cause why Moses doth in this place attribute the title of *Faithfull* vnto God, is to the end that when folke will be sure of their saluation, they should not enter into foolish imaginations, but looke vnto Gods woord which is before their eyes, whercupon they may be bold to rest. So then let it content vs that our Lorde allureth vs to him, and that the death & passion of our Lord Iesus Christ together with his righteousnesse is set afoore vs, so as wee know that by that meanes we may be reconciled vnto God, to the end y<sup>e</sup> our sins be not imputed vnto vs, but that we may be acceptable vnto him. Seeing that this is set down vnto vs: let vs take hold of Gods faithfullnesse which Moses speaks of here, and let vs not thinke that God offereth vs such a benefite to deceiue vs, but that he doth it to the end that we should glorifie him in the middes of our miseries, and that although wee bee sicke fraile creatures: yet we may say that the life of Iesus Christ belongeth vnto vs, and that wee be already lifted vp to sit with him in the kingdome of heauen. Thus yee see what we haue to beare in mind concerning the woord *Faithfull*.

Eph. 3. 6.

Now for a conclusion Moses addeth a threat, saying: *that God also will require like for like to suche as hate him, yea euen to their faces, & that he wil not foreflowe*. In this place there is some darksomnesse in the wordes of Moses: for hee interchaungeth the number. God (saith hee) will yeild recompence to such as hate him to his face, or before his face. Then doth he shift the number, & it seemeth that whereas he sayth they hate him to his face, he ment to say that wee spyte God or hate God to his face when wee fall out into disorder and are so rebellious, as it should seeme that we would run against him, and desie him to be at open warre with him. But for as much as that woord is repeted twice, and in the end it appeareth that Moses spake of the faces of the transgressors: no doubt but it is a chaunging of the number, as the holy Scripture is commonly wont to doe. Therefore the very meaning of it, is that God will require them to their faces, by making the hatred to turne backe vpon themselves. Other some take it as though it were spoken of their lifetime, that God will not only punish the wicked and the despisers of his Lawe, after this present life: but also execute his vengeance vpon them aforehande to the sight of mens eyes, so as we shal be prouoked to feare him, by y<sup>e</sup> sight of y<sup>e</sup> punishments which he wil fore execute vpon the disobedient. Other some take it that God will require it to his face, as though it were sayd y<sup>e</sup> whereas he spareth the wicked in this world, it is to the end to ouerthrowe them and destroy them vterly afterward, according as it is sayde by the prophet, that God pampereth those whom he punisheth not out of hand, like as men doe fette an Ox or a swine when they intend to kill him. And the prophet vseth that similitude, to the intent wee should not enuy the wicked, when we see them prosper. For is an Ox or a Swine to bee ennyed, which is fatted but to the slaughter? and which shall haue his throte cut when he is once fatted? Now then, God hand-

Ier. 12. 3.

Ieth the wicked and the despisers of his maiestie after such a sort, as he may seeme to loue them: but it is to hasten them the sooner to their destruction. And truly this is a good and profitable lesson: but as touching the present place, if wee read all the wordes of Moses throughout, there is no darkenesse at all in them. For why? he addeth, *God wil not foreflowe to require them that hate him, euery man in his face*. And so Moses ment in effect to shewe, that men may be past shame in rebelling against God: but yet in the end they shal find that they haue too rough an aduersarie: and therefore God must be faine to pull them by the beardes to make them y<sup>e</sup> more ashamed. It is true y<sup>e</sup> as now they vtter great brags, and it shold seeme that they would make God ashamed, and put him to the foyle: but he can well skill to ouermatch them in such wise, as they shal be faine to receiue their payment in their owne persons, yea and euen in their faces, according as it is sayd in the fifteteenth psalme, I wil reprove thee to thy face. And in that place God pleadeth expressly against hypocrites. How now, sayth hee? Becommeth it thee to take my name in thy mouth? Thou boastest thy selfe to bee myne: and thou wilt needs play the preacher, and desile my holy law with thy stinking mouth. Now when thou doest me such iniurie as to take vpon thee to be a prophet, and to speake in my name, and in the meane while doest match and accompany thy selfe with whoremongers, quarelers, and raylers: what will come of it in the end? When I haue borne with thee a while, I will reprove thee to thy teeth, saith he. Hee vseth ther the word *Face* as he doth here in this text: but it is a common speeche in our language, to say that it is spoken to a mans teeth, face or heade. That then is the naturall sense of Moses.

Psal. 50. 16.

ex. 21.

And heere we be warned to humble our selues before God, and to stoop in such wise as we prouoke him not to wrath through our hardnesse & shamelesnesse, so as he should shewe himselfe to be our aduersarie, to require vs to our face, that is to say in our owne persons, by being driuen to come before him to bee punished according to our desertes. Then let vs not harden our hearts against our God, but let vs learne to cast downe our eyes when he speaketh vnto vs. It is true indeed that wee ought to lift vp our heades when wee heare the promises of his goodnesse, so as saith mult make vs to stie aboue the cloudes. But yet doth not this let vs that wee should not still bee ashamed in our selues, and haue an eye to our owne wretchednesse, and learne to bee sorry for it, and thereupon labour to liue in the feare of God, & bowing downe our neckes continually to receiue his yoke, and to beare it patiently. Thus yee see what we haue to marke as in respect of this word face, where it is sayd y<sup>e</sup> God wil recompence them all to their faces, which doe hate him.

But heere by the way a man might make a question, concerning this saying of Moses, that God wil not foreflowe to pay them to their faces, which hate him. For it is commonly scene

that the wicked doe spend all their daies and all their whole life in prosperitie, so as it shoulde seeme that God is willing to please them in all things, in so much that it is sayd of them in the psalme, that they goe on in continuall prosperitie vnto their death, and pine nor away as the children of God doe. Howe then is it saide that  
 Num. 14. 18. God wil not forsowe, seeing hee is long suffering: And men may see it with their eyes, though it were not toulde them in wordes. These  
 Psal. 103. 8. two things agree very well. For although God winke at things for a tyme, and punish not the wicked out of hand: when all is welreckened, the respite that hee giueth them will not bee so long, but that it shall euer bee true, that suddain destruction shall ouerwhelme them. And for prooffe thereof, when the wicked say, Peace,  
 1. Theff. 5. 3. all is safe: then shall the suddaine storme fall vpon their heades. When they thinke themselves to haue made a composition with death: then shall they bee ouertaken as a woman that falleth in labour of child ere shee bee aware, because shee mistrusted not that the houre or instant of hir trauell had bin so neere at hand. Eue after the same maner doth God ouerwhelme all such as shall haue abused his patience, when he hath borne with them for a tyme. Now then although God shew not himselfe a iudge to them so soone as we would: yet doeth he not faile to destroy them without foreslowing. Therefore let vs haue an eye to the shortnesse of our life, least we fall asleepe: and let vs vnderstand, that although God make not hast after our opinion: yet notwithstanding hee foresloweth not, because he forgetteth not the offences which he winketh at, and which hee punisheth not out of hand. Let that serue for one point.

And let vs mark further, that God hath not indented with vs so as we may say he ought to let vs alone vnpunished vntill death. For although hee execute not his iudgements all after one rate: yet doth he often punish the wicked euen heere, and shewe vs examples before our eyes, to teach vs to stande in awe of him, as the prophēt speaketh of it. Seeing then that God will alwayes shew himselfe to be our Iudge, both during this mortal life, & after our death: Let vs not delay our returning vnto him from day to day, but let euery man quicken vp himselfe, & walke carefully, forasmuch as if any man fall asleepe, if he wil be wel wakened againe, he must be faine to see this saying of Moses before his face, That God will pay them all home which do hate him. Truly y<sup>e</sup> wickedest creatures that be will not say they hate God: but yet it is so in dede. And for prooffe therof, all such as are desirous to haue li-

berty to liue naughtily, to giue themselves to all iniquitie, could find in their heartes that there were no God in heauen to iudge them. To bee short, if we loue God, wee take pleasure in goodnesse. But we cannot loue him without his Iustice: for they be things which cannot goe afunder. Therefore let vs conclude, that as long as wee doe euill wee hate God. And why? For inasmuch as we bee loth there should bee any order or gouernment in the world: wee would not that he should be acknowledged with his righteousness and goodnes. Now then, when the wicked doe giue themselves the brydle to despise God and to transgresse his commaundements: they coulde finde in their heartes to haue him plucked out of heauen if it were possible. Wherefore let vs marke well, that God doeth not without cause auow, that al such as breake his commaundements are his deadly enemies, inasmuch as they be against his Iustice, without the which he cannot be God. And therefore let vs beare in minde the thing that hath bene declared already, namely that if wee purpose to obey God, we must honour him in such sorte, as we may like well of his Iustice and mislike of euil dealing: & that although we fall into it through infirmitie, yet we may pray God to lift vs out againe, and so to holde vs vp by his power, as our whole seeking may be to submit our selues vnto him, and to forsake all our owne affections and euill lustes in such wise, as we may bee reformed according to his righteousness, and consequently obey his holy Law.

Now let vs cast our selues downe in y<sup>e</sup> presence of our good God with acknowledgement of our faultes, praying him so to beare with vs in the, as he vse not y<sup>e</sup> rigor towards vs which we haue deserued: but y<sup>e</sup> of his infinite goodnes he reache vs his hand, & print his word after such sort in our hearts, as it may take roote there, and wee neuer swaue any way from it, nor he suffer such blessing to become vnprouitable through our fault & vnthankfulness: but that we may make it auailable, by receiuing the promises of our saluation, to continue stedfastly in them vnto the end, and by shewing our selues willing to bring to passe y<sup>e</sup> God may be honored & serued, not only as long as we liue, but also after our de cease, so as they y<sup>e</sup> come after vs may continue in exalting & magnifying his glorie, that he may be worshipped on all hands with one comon accord, vntill he haue rid vs quite and cleane from all the vanities and corruptions of this world, & made vs partakers of the glorious immortality which wee possess: not as yet but by hope. That it may please him to graunt this grace, not onely to vs but also, &c.

## On Wednesday the vij. of August. 1555.

*The Liij. Sermon which is the fourth vpon the seventh Chapter.*

11 Therefore keepe the commaundements, and Ordinances, and Lawes which I  
 com-

command thee this day to doe them.

12 And it will come to passe, that because yee haue heard these Lawes and kept them and done them, the Lord thy God wil also performe the couenant and mercie vnto thee, which he sware to thy Fathers.

13 And he will loue thee, and blesse thee, and multiply thee: & he wil blesse the fruite of thy wombe, and the fruite of thy land: thy corne and thy wine, and thine oyle, and the increase of thy kine and the flocks of thy sheepe, in the Lande which he sware to thy Fathers to giue thee.

14 Thou shalt bee blessed aboute all nations, and there shall not bee either male or female barren among you, or among thy Cattell.

15 The Lord will take from thee all diseases, and all the euill plagues of Egypt which thou hast knowen. Hee will not lay them vpon thee, but vpon all those that hate thee.



E see here againe the thing that hath bin treated of already heretofore: namely that God indueoth to draw vs to him by gentleness. It were enough for him to shew vs his will: howbeit for as much as our nature draweth the cleane contrary way, he setteth his promises afore vs to win vs withall, & to prouoke vs to serue him the better. Therefore whensoever God promiseth to blesse vs, & to mak vs to prosper so we serue him: thereby we be put in minde of y singular goodnesse & loue which he beareth towardes vs. For is he bound to doe it? Nay, ought not euery of vs to streine our selues, (yea eue about our power,) to serue him? Are we not bounde thereto by nature? Yes: and therefore let vs marke well, that whereas God vouchsafeth to tel vs that if we serue him he will be fauorable and mercifull vnto vs: his fo doing proceedeth of his own mere freegoodnesse. And if that moue vs not: the worlde may see what our vnthankfulnesse is. But yet by the way let vs marke well, y his promises should stand vs in no stead, if our Lord supplied not our defaults, I mean euen whē we be burt minded to serue him, for else should we come farre short of y perfection y is required of vs. All his promises then should nothing boote vs, if he did not beare with vs: and so is he faine to vse double grace towardes vs. Howbeit to y intent y things may be the better vnderstood: let vs see first of all how it may agree, y God should blesse vs of his owne freegoodnesse, & make vs to prosper: & yet notwithstanding march it with this condition, y we serue & honor him. For at the first sight there seemeth to be some disagreement in it. If God loue vs without respect of our desertings: there ought to be no issues nor conditions in the matter.

But he putteth them to it, as we see in this text: yea & all the whole scripture is full of the same doctrine, namely that God recompenceth euery man as they shall haue serued him. How can it the be, that God should both haue respect of our life: & also loue vs of his owne free mercy? Let vs marke well the wordes that Moses vseth here. For he sayth that God will performe his couenant and mercy according as he hath promised, if he be

honored and serued. In saying that God will performe his couenant and mercie, he sheweth vs well that we must not begin at our owne seruice, as though we would bring any thing vnto God to moue him to loue vs: For whereupon is his couenant grounded? Euen vpon his mercie. Now the let vs see what his mercie is, & where-to it ought to be referred. First of all, it is his choosing of vs. Although wee be vtterly froward, & delerue to be shaken off at his hand: yet doth he take vs into his fauor. This is it already a great and inestimable mercie, that although God find vs lost and damned creatures: yet he vouchsafeth to take vs for his people, aduaucing vs to such dignitie as to be of his household and Church. Now when he hath so begun, he must be faine to hold our still: that is to say, he must be faine to like well of vs continually by reason of the same free fauor which he beareth vs, and all for our Lorde Iesus Christs sake. So then, God maintaineth his mercy towardes vs, by cause he pirieth our wretchednesse and miserie. And although we be not wortie to be receiued: yet doeth he accept vs. And wherefore? Because he loueth vs in the person of his only son. But there is yet more: that is to wit y he vseth mercy towardes vs, in bearing with our imperfections, and by that meanes accepteth our seruice, so that although it be faultie and haue always some blemish in it: yet notwithstanding he admitteth it of his owne goodnesse. Now we see what the couenant importeth, which Moses speaketh of here: namely that first and foremost God receiueth vs to mercie, euen without finding any thing but vter cursednesse in vs. And secondly, that he continueth his fauor towardes vs for loue of his only son, notwithstanding y he might find iust cause in vs, to shake vs off and to hate vs. And thirdly, that he accepteth our workes & taketh them for good, so as although they be (as ye would say) but halfe done, and haue alwayes some faulte mingled with them: yet notwithstanding he ceaseth not to admit them as if they were righteous and found, and all by vertue of the said couenant, as I haide afore. Now then we see it is no inconuenience, y God should blesse vs and make vs to prosper when wee haue serued him: and yet notwithstanding that his louing of

Mat. 19. 29.  
& Rom. 1. 6.  
& Apo. 14.  
13.

Eph. 1. 6.

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vs

vs should bee, not for any woorthinesse or desertes of ours: but for his owne free goodnesse sake, without any other reason that wee can alledge, than that he hath chosen vs and made vs partakers of the righteousnesse that is in our Lord Iesus Christ, that thereby all our sicknesses may be couered and hidden.

But as soone as the ignoraunt fort doe heare of the woord Condition, they beare themselves in hand that God maketh some payment, & that when he sheweth vs any fauour, he doth it in recompence of our desertes. And by that meanes the wretched Papists doe blind themselves with vain presumption, & quite ouerthrow themselves by perking vp after that fashion against God, & therefore they must at length be cast downe in their ouerboines. For wherunto do they leane? Beholde (say they,) God telleth vs that he will blesse vs if we serue him: therefore it followeth that all the promises which he maketh are conditionall. Yea, but they haue ill studied the holy scripture, when they cannot discern betweene the promises as they be set downe in the Lawe, and the things that God addeth to the to supply our default. For if wee take the promises so rawely: that is to wit, that God will blesse none but them that serue him: wee shall all of vs be shut out from hope. For which of vs serueth God with all his heart and with all his soule as God hath expressly commaunded vs? Nay contrariwise we drag backward, and by nature wee be deadly enemies vnto him, because all y<sup>e</sup> thoughts and affections that are in vs doe fight against his will. Then are wee so farre off from being able to serue him as wee should doe, that wee make war against him, and cease not to prouoke his wrath against vs. Nay veyly, euen when God hath reformed vs by his holy spirit, so as he hath giuen vs some good disposition: wherethrough wee be inclined to serue him, and to be short, wee shew that his spirit reigneth in vs by subduing of our vices and of the wicked lustes which are in vs by nature: yet come we stil far short of the marke which wee should tend vnto. It is true that wee will trauell thitherward, as all the faithfull doe, whose chiefe regard and principall desire is to serue God: but yet doe they finde themselves so sore combered as maketh them to thudder at it. When they bee about to stirre one finger forward, the rest of their body drawes backward. It is much if they can but trayne themselves: that is to say, if they can get forward a litle & coldely. And therefore they be driuen to sigh & grone, and to condemne themselves, beseeching God to vouchsafe to hearken them better, and to take away all the lets that are in themselves. For he that is perfectest, condemnerh himselfe most: in so much that the true perfection that is in me during this mortall lyfe, is to knowe the euill that is in vs and how wretched we be.

On the contrary part, as for those that make themselves idols, bearing themselves in hand that they bee come already to the highest toppe of perfection: they burst themselves with pride, and doe but through a secret filthinesse within, whereby they bewray that they knowe not yet

what it is to loue God and to serue him. For otherwise they should neuer bee so blinded with mad selfetrust, as to beate themselves in hand that they bee throughly righteous. Seeing then that although we in deuet neuer so much to serue God, we shall go limping and dragge our legges after vs: let vs bee sure that God shall neuer bee in daunger or det to any of vs, but rather wee shall be condemned in all our workes. We may well alledge, I was willing, and I did mine in deuet: but that is not all that wee haue to doe. For the will shall alwayes be found very weak, so as if wee haue one good affection, there shall be a dosen euil ones for it. And so by that meanes al of vs should be disappointed of the hope that God giueth vs by his promises, if they should be taken so rawely & according to the naked letter where it is sayd: If yee serue mee, I will doe yee good. But nowe let men streine themselves as much as they list: when they come to their audit there will bee so many abatements, as will shewe that all Gods promites can stand them in no stead. And therefore they must come to y<sup>e</sup> second remedie, which is that God supplieeth our defaultes: and that although all our workes deserue naught elsie but condemnation, yet notwithstanding God accepteth them and taketh them for good, of his owne fatherly goodnesse: and not of any dutie that hee is bounde vnto. Then let vs not bee so blinde as the wretched papistes, who when they heare that God addeth any condition to his promises, doe by & by step vp with their ergoes, and fall to defcantiing of their owne free will and deseruings. But contrariwise, let vs assure our selves that when God speaketh to vs in such order of speach as is shewed vs here, although hee come to vs with gentleness: yet doth it nothing auaile vs, vntill he vse his owne meere mercie to saue vs through-out, not for any desert of ours, but because it pleaseth him so to doe. Marke y<sup>e</sup> for a special poynt.

And therewithall let vs marke also, that if the good which God doth to men in the things that concerne this transitory lyfe, doe proceede of his mercie: much more reason is it that the im mortall heritage cannot be gotten by our owne strength, but that God must be fauine to giue it vs of his owne meere liberalitie or free gift. And wherof speaketh Moses in this place? He sayth, *God will blesse thy Castell, God will blesse thy Corne, Wine, and Oyle.* All these are transitory things: and how is it that God prospereth vs in them? By his mercie, saith he. And he sheweth expressly that Gods couenant proceedeth not from any other spring, nor hath any other roote than that, no not euen in cases concerning this flightfull lyfe and these transitory things. Now if in promising to prosper vs in our Castell, in our Landes, & in the bread which we eate, God haue not an eye to any worthinesse of ours, but onely vouchsafeth to shew himselfe a liberrall & kindehearted father towards vs: what will hee doe in cases concerning the making of vs partakers of the heavenly glory? I beseech you, can wee alledge any desertes in that behalfe? No: for then should Oxen & kine be of more estimation w<sup>h</sup> him than



than mens soules . Therefore let vs marke well the things that I haue touched : namely that wee may well vnderstand aforehand howe greatly God loueth vs , by his promising of reward & reeompence for our workes . For he doth it not of any dutie , but to win vs by gentleness and louingnesse . Yet notwithstanding let vs vnderstand moreover , y the same shall neuer boote vs a whit , vnlesse our Lord proceede yet further in shewing himselfe liberall towards vs : namely y after he hath receiued vs to mercie , eue vs which were vtterly lost & damned , he doe also loue vs for our Lord Iesus Christes sake , and thereupon beare with all the imperfections y are in vs without intending to impute the to vs , so as our workes may please him , although they deserue it not . For that is verified euen in these base things beneath . When we take our repast of the bread wherewith we be sustained : wee must acknowledge that the same commeth of y meere goodnesse of our God . And likewise when we haue done our indeuour to serue him , [wee must acknowledge] that he is not any whit beholden vnto vs for it , but ( which more is ) that the good affection which we haue , is giuen vs of him , and yet that all this is nothing , because there is some fault in it . Therefore it must needs be , that Gods receiuing of vs into fauor , is not for that he oweth vs any thing , but for that he loueth vs . Now seeing that God will haue his mercie knowe in these corruptible things : what will hee haue done in the euertlasting saluation of our soules ?

But here might a question be moued , that seeing God respecteth not our merites when he doth vs good : why vseth he this manner of speech which we reade here in Moses ? There are two reasons . The one is , that he intendeth to make vs feele his grace y better , by drawing vs to graunt that none of al y things which he beighteth vs could take effect , if our workes should be respected , & therefore that he must be faine to bury all our finnes , & to accept vs of his owne freegoodnesse . This would be somewhat with y darkness , if it should not be layd forth more at length . His saying ( in effect ) , is that whereas God telleth vs , that if we serue him , he will blesse vs and prosper vs : his intent is that euery of vs should examine himselfe , and consider at what point wee be with him . And when we once know y in stead of seruing him , we doe prouoke him against vs & greene him , as though wee had conspired to doe vs of wilfull malice : & when we once knowe that we bee so greatly in his daunger euen by nature : then will all vaine selfestruff bee beaten downe in vs , & we will haue none other minde , than to resort to y mercie that is promised vs , and to flee thither for refuge , so as we shall be quite & cleane bereft of y sonde opiniõ which we had conceiued of our owne workes , & not thinke the any more to be meritorious . Thus ye see what we haue to note for the first reason .

The second is y forasmuch as God hath pitied vs , he beareth with our workes , & intendeth not to sift them with rigor , but admitteth the for good & acceptable , though there be many infirmities & vices in the . But yet for al y , wee must vnderstand y he will not so beare w our infirmi-

ties , y we should take leaue to abuse his mercie : for then should we deale too lewdly . And yet neuertheless it appeareth by experience , y as soone as men heare y God forgueth the their finnes , & saueh them of his owne goodnesse , they difference y themselves , & take leaue to doe euil : & vnder colour y they bee freed fro y bondage and cursednesse wherin they were by nature , they ouer shoot the felucies into all disorder . But God wil not be so mocked , he wil not haue the goodnesse which he vseth towards vs , to be made an occasiõ of sinning . For our Lord Iesus Christ is come to destroy y kingdom of Satan , as it is shewed vs . So then , although God wil haue vs to impute al y good which he doth vs , vnto his free mercie : yet doth he put this condition to it , y he will haue vs to serue him . Although the inheritance which is promised vs depend not vpon our owne workes : yet will hee haue vs to be his children to it , seeing he sheweth himselfe to bee our father . Although it become vs not to looke for any thing in respect of all y seruice y wee doe him , forasmuch as we be well assured that they be not of such value as we can rest vpon the : yet notwithstanding inasmuch as God hath called vs to him into y way of saluatiõ : he wil not haue vs to fall kicking against him . His Church must not bee a Hogscote , but a temple dedicated to his honor . So then , seeing God hath adopted vs , wee must liue as his childre , so as wee may shew y he hath not called & inuited vs to y inheritance of y heauily life in vaine . For if we can finde no fauor in it , are we not worthe to be banished & shut out of it ? Yes . Again , if we go thitherward , ought we not to despise these transitory things , and to passe through this world as strangers , & not to be wedded to this earthly trash ? That the is the second reason why our Lord addeth y condition that he will be serued & honoured at our handes . And therefore let vs learne in fewe wordes , y when we haue done homage to our God for our euertlasting saluatiõ , & for all the tẽperall & transitory goodns y he bestoweth vpon vs in this world : it behoueth vs to vnderstand , y his adopting of vs to be his children , is to y intẽt to be honored by vs , & his calling of vs into his Church is to the end we should be as his household folke & not as wild beastes , seeing wee be of his flock . For he will haue such sheepe as shall hearken to his voyce . And y is the cause why it is sayd expressly in this text , *Ye shall keepe all the statutes , commandments & lawes which I set before you so doe them .* As if hee should say , among the other giftes of God , we haue his word which is an excellent treasure . And it is not giuen vs onely to y end we should but heare it & allow it in our wordes : but to the ende we should frame our liues thereafter . Seeing then y God vouchsafeth to teach vs , & stoopeth so lowe as to do y office of a scholemaster & teacher towards vs : are not we too vnthankful if we hearkẽ not vnto him ? And let vs marke wel , that wee bee none of his disciples , vnlesse wee obey his doctrine , and make it our acceptable to vs . For otherwise it is but as if we heard a song y delighted our eares , as is sayd of it in Ezechiel . And finally it is a goodly worshipping of God , for vs to say that he hath forgone well . Nay his will is that wee should

Rom. 1.4. &  
6. 1. 2. 5.

2. Cor. 5.

Eph. 1.6.

Iohn 10. 27.

Ezec. 33: 32

utter another melodie correspondēt to his voice which is, that we should shewe by our whole lyfe, that hee hath not taken paynes with vs in vaine, nor lost his time, in declaring his will vnto vs.

And now furthermore Moses addeth, *keepe them*: yea (sayth hee,) and *God will blesse you*: and afterward hee addeth againe, *that hee will loue vs*. Surely by these wordes it may be deemed at the first sight, y<sup>e</sup> God looketh whether men will do their duetie or not, ere hee loue them. But I haue tolde yee already how the promises of the Lawe doe serue first of all to bring men to right humilitie, that they may know themselves to be as they bee, and quite rid and discharge themselves of all self-trust. When that is done, then know they y<sup>e</sup> Gods calling of them is with condition, that they should serue him: and that if they inforce themselves so to doe, they please him, so that although their doings be vnperfect, yet will hee not faile to accept them, because hee imputeth not the vices vnto them wherewith they bee interlaced. And moreover we may gather vpon these wordes of Moses, that the seruice wherof hee speaketh here, goeth not before Gods blessing and the fauor that hee promiseth vs: for doe wee loue him before hee loued vs? We cannot make the holy Ghost a liar which speaketh by the mouth of Saint Iohn. It is not (sayth hee) for that we loued God first: but God vouchsafed to receiue vs into his fauor, at such time as we were his enemies. And all the scripture is full of this. Now then, seeing it is told vs here that God will loue his people, if they haue a care to keepe his commaundementes: let vs note that it is not meant, that men can preuent God and drawe him to them first of all: but that (as is declared vnto vs here) it is all one as if hee should say, I haue loued you freely, and I will loue you still, and yee shall feele my loue in such wise, as yee may inioy it and possesse it for euer. But yet for all that, let vs beware that wee deceiue not our selues, as they doe which confesse that God loueth vs of his owne free goodnesse, but yet we must secondly bee worthe of it. For wee must alwayes come backe againe to that which I haue touched already: namely that vnlesse God beare with vs, and shewre away all the spotted that are in our workes, the thing that is spoken of here, shall neuer bee accomplished in vs: but contrariwise it shall alwayes turne vs to some greater shame, to shewe vs, Go to, behold, your God hath abaced himselfe so much as to tell you that if yee serue him, hee will be fauorable and mercifull to you. For of whom is it long now, that you be vnhappy, that hee curseth you, that hee refuseth you, and that hee persecuteth you? cometh it not of your owne fault? yes: You your selues then, are to be blamed for this, that you be not beloved of your God. It should (say I) be layde to our reproche, if God pardoned not the faultes that are in our workes. So then let vs make that his loue is alwayes free in our workes, howbeit that hee will not be mocked, nor haue his goodnesse abused, nor abide that men should

take libertie to doe euill when they see him so gentle and freehearted towards them: but contrariwise will haue vs to bee answerable againe on our side, so as we giue not deafe eare to him when hee speaketh to vs; but that when hee hath bin so gracious to vs as to declare his will vnto vs, we also should shew that his so doing is not in vaine, & y<sup>e</sup> he is not disappointed of his purpose. But what? We see how stubborn men are for all that: and whatsoeuer God tel them or shew the, although they haue their eares beaten dayly w<sup>th</sup> such warnings, yet notwithstanding they continue stil lyke themselves in their wilfulnesse. Beholde, God promiseth to blesse vs, so we serue him. Now there is no man but hee woulde faine prosper. We could well finde in our heartes that God should stee all our necessitie; and that hee should giue vs meate and drinke: we could finde in our heartes to be cloathed at his cost. But in y<sup>e</sup> meane while, who is he that bethinketh himselfe thus: this is y<sup>e</sup> meane whereby I must inioy Gods blessing? Nay we drawe cleane backe, and it should seeme that our whole seeking is to be reape our selues therof, and to cut off God by y<sup>e</sup> way, or rather so to stoppe the entrie & issewes of his grace, as it may neuer come at vs. Behold, God will haue vs first of all to liue vprightly, faithfully & in his feare: & thereupon hee promiseth to blesse vs. On the contrary part, men giue themselves to filching, stealing, robbing, & crueltie, seeking by all means to pick out one anothers eyes. There is no mention of the feare of God: to be short, they would y<sup>e</sup> all might goe to hauocke. In so doing we renounce Gods blessing, so farre as in vs lyeth, and it seemeth to vs y<sup>e</sup> we cannot take a better way to prosper, than by seruing the duell. Wherin it appeareth in how cursed plight we be. And whence springeth it, but of that we giue no credit to Gods promises? For if we beleue God to be foothfast in good earnest: surely we would be rauished at this saying of his, *I will make you to prosper*. But forasmuch as our vanities doe carry vs headlong the contrary way: it maketh vs to imagin that we win more by doing euill, than by seruing God. Neuertheless this vnbeleefe of ours shall be righte deere paid for, specially when it is matched with such blasphemie, and wee doe our God so much wrong as not to beleue his word: & moreover, when as in stead of acknowledging him to be the Author of all goodnesse, and coming to drawe of the fullnesse of his grace, we doe nothing else but make our selues strangers to him. Seeing then that we fail to prouoking of him so by all meanes: what remaineth for vs, but to be bereft of his blessings, yea and that he, as though he were our enemy, pursue vs euen to the vttermost? But truly a man may still perceiue an incalimable goodnesse, in y<sup>e</sup> he ceaseth not to doe vs good, when hee is so prouoked by vs, & that wee cease not to kindle y<sup>e</sup> fire of his wrath: but yet in the end we shall finde that this doctrine was not in vaine. It is true that a man shall not alwayes perceiue the thing that Moses sayth here: that is to wirt, that God prospereth them that serue him. For yee that see y<sup>e</sup> such as are desirous to doe best, and employ the

felues in the trueth, are miserable folkes, afflicted diuers wayes at Gods hand, and haue not halfe their fill wherewith to susteine them. Again, they shall be tormētēd with discaises, or elle they shall haue many reproches & iniuries wrought them in this world, & (to be short) they shall be in continual languishing. On the contrarie part, ye shall see the wicked prosper: ye shall see them in credit and estimation: they shall cram themselves with all excesse: and they shall haue such abundance, as may make euen their heires to burst. These things are to be seene. Howbeit we must note, that when the good are so afflicted, it is first because they haue not yet serued God as they ought to doe. But why doth God scourge them, more than the wicked which rush out into all naughtinesse? it is because he intendeth to chastice the fatherly. To y end that their soules may be saued, he chastiseth them in their bodies. Again, in sending afflictions, Gods intent is not alwayes to punish men according to their misdeedes: but also to try their patience, and to withdraw them from the world, to the intent they should not be too much intangled in it: and his will is to humble them, that they may know themselves as they be, & be sorry for it. So then forasmuch as God hath many causes to afflict y faithful: he will not haue vs to make one egall rule of it, & to say that he punisheth them according to their misdeedes. But wherefore euer he doe it, let vs note that if God should vtterly destroy the he had iust cause so to doe, & hee should doe the no wrong. Neuertheless we must haue an eye to that which Sain Paul sayth in the eight to the Romans, and be contented with it, namely y all things turne to the welfare of them that loue God, so as they serue not to turne them aside, or to pluck them away from their saluation, but rather be as helpes to further it. Marke y for one poynt. And yet notwithstanding it is euidently seene, that Gods grace faileth the not in the afflictions and miseries which they indure. True it is that they finde themselves in paine, & the things are harde and grievous for them to beare: but yet there is alwayes somewhat to sweeten them, they haue still some comfort at Gods hand, which serueth to make them vnderstand y hee blesteth and prospereth them. If he should giue them no more but one bit of bread: yet haue they such an inward ioy, as they can better thanke God for it, than y wicked can doe [for great abundance,] who fret themselves inwardly, in somuch that although they labor to bring themselves a sleepe that they might not haue any remors of conscience to trouble them, & striue euen against nature, that they might be as it were senselesse: Yet doeth not God ler them so rest, that they can be so merry at the heart euen with their abundance, as the stille faithful ones are with their poertie, who holde themselves contented from mortowe to mortowe, waiting to be sed at Gods hand, & referring themselves wholly vnto him, & calling vpon him. And againe, although they haue not all that they would wisly et thinke they thus w themselves, well, yet doth not my God cease to watch ouer me, & therefore I betake me

to his prouidence, and rest my selfe vpon him. Thus yee see howe the faithfull cease not to be blessed of God, though the world see not Gods benefites so apparantly in them.

But let vs come now to the vnbeleuers. It is true that God sheddeth out his temporall benefites vpon them, so as they be healthie, & haue abundance of goods, and so forth: but yet shall all these things be turned into a curse to them. If a man demand whether the hauing of bodily health, & also wherewith to finde a mans selfe, be not the blessings of God: yes verily be they. But yet must we note that as in respecte of the faithlesse, & of the despisers of God, they turne to their harme, because they be foule & vnclen, & doe desire Gods benefites with their handling of them. Needs must it bee then that the order of nature is turned vpside downe in this behalfe. For inasmuch as the wicked & the vnbeleuers are full of filth & vnclenness: they can not touch any of Gods benefites, but they must needs betray them and marre them. And therefore all must needs turne to their condemnation. Againe, we see how the world goeth. Haue theeues (I meane such as are giue to deceite & fleecing) haue they gathered inach together? They haue tormented themselves all the tyme of their lyfe: & what ioy haue they had of them? God taketh vengeance on them: for they be inflamed w such greedinesse of them, as they be neuer in quiet: & besides y, they cannot doe good w their euil gotten goods. But in the end, do they once dye? Then goes all to hauock againe. For the worlde sees how the duell hath libertie to ouerthrowe, euen such as a man would haue thought to haue bin well grounded, & that they shold neuer haue decayed to the worldes end. A man would wonder to see how they be destroyed in y turning of a hand. Yea and morcouer, the goods which they haue raked together for their children, become as halters to hang them withall, so as they become miserable euen in the sight of the world, & men behold the signes of Gods wrath & vengeance in the, whereby it is well known that he neuer leaueh men vnpunished for the contēpt & wrong which they doe to his maiestie, in rushing forth into all disorder, in somuch y if hee punish not the fathers themselves, he layeth the execution of it vpon their children, how long euer he make delay. So then let vs marke that it is not without cause that God telleth vs hee will blese such as serue him, yea euen to the worldward. And that is y cause why Sain Paul saith, that the feare of God hath promisses, not onely of y euerlasting liue, but also of this earthly life: so as if we liue in the feare of God, wee shall not onely be sure of the inheritance which hee hath prepared for vs aboue: but also y euen as long as we liue in this world he will giude vs and keep vs vnder his protection, & not suffer vs to want any thing whereof hee knoweth vs to haue neede. Trueth it is that God wil alwayes be our karner, because he knoweth we be too much giuen to these earthly things, from the which he intendeth to pull vs away, to the ende we should haue the better skill to lift vp our heades to heauen,

and to seeke after the goods that are prepared for vs there. Therefore whē God reftreinet his benefites as we see he doth, that is to say, when he giueth vs them in smal & slender portion: it is to the intent we should not be hindered to keepe on our way stil in going right forth vnto him. Thus ye see what we haue to marke in this text. And therefore if we serue our God, let vs not dour but he wil bleſſe vs euen to the worldward, and make vs to prosper better than ſ̄ wicked, yea and although we see them puffed vp with pride, although we see the tryumph in pomp & brauery, & although we see the swimming in their pleasures: let vs tary patiently a litle while, & we shall find ſ̄ God dahed not w̄ vs, whē he promised his blessing to such as ar willing to serue & loue him.

And especially let vs marke well howe he telleth vs here expressly, *that he will bleſſe vs in our issue, and in the increase of your Cattell.* I pray you, if the fauor which God sheweth vs do extend euen to the brute beastes, so as the marke of his fatherly good will towards vs shall bee printed in them: what wil he doe to our ſclues & to our childrē, and to the things ſ̄ touch vs much neerer? For in deed me mult make this cōparion of our bodies with our ſoules. If God haue a care to feede theſe wretched carkeſſes heere: what wil hee doe for vs when we be reſtored into his glorie? If he haue a care of our mortall bodies: what wil he haue of our ſoules, which are fashioned after his owne image? But let vs returne to the preſent matter. If God vouchſafe to haue care of our cattell, as of our Oxen, our Affes, and our ſheepe for our ſakes: what care wil hee haue of our perſons? What care wil he haue of our children, which are heires of the promiſed ſaluation, and are adopted to belong to his cōuenant, ſeeing it pleaſeth him to chooſe and adopt vs to be his people? For hee doth not onely ſay, come vnto me: but alſo I will be the God of thy children after thee vnto a thouſand generations. But what we be worthe to be left deſtute of al Gods promiſes: and it were much to, if we could by that meane bee brought to right repentance. Let vs ſee if Gods bleſſing be to be found among vs nowadayes: as it is promiſed. In deed it is to bee marueled (as I haue declared already) that God is ſo patient towards vs. For are we woorthie to be maintained here one minute of an houre, conſidering the outrageous offences which we commit dayly againſt him? No: and yet notwithstanding, although he ſpare vs, although he tarie for vs, and although he ſcourge vs not as we haue deſerued: yet neuertheleſſe, we ſee how we doe partly languiſh. Some decay and conſume theſclues by litle & litle: ſome periſh vitely out of hands: & otherſome pine away as if they were almoſt dead of cold, as men terme it. And what is ſ̄ cauē hereof but our druing away of Gods grace & bleſſing? Again we need not to go to our Oxen, our horſes and our ſheepe to weet whether God w̄ draw his hand & grace frō vs or no: Let vs but looke vpō our children in what plight they be. Gods receiving of their fathers into his fauor, ought to bee as a looking glaſſe of his goodneſſe towards the:

but yet ought it to be much better knowē in the children, ſo as it might be ſayd, Lo here a bleſſed ſeede. For Gods vouchſafing to take ſ̄ fathers vnto him, was of purpoſe to vtter his mercie yet more in their childrē. But cōtrariwiſe, let a man looke vpon their children, & he ſhall be driuē to conclude, ſ̄ we be as good as baniſhed frō Gods bleſſing, & from al ſ̄ proſperitie which he promiſed to his people. And no maruel though it be ſo. for ſ̄ world ſeech wher at ſ̄ fathers are. Their intent is not to edify the in the feare of God: for it ſhould ſeeme that they be loth ſ̄ their childrē ſhould ſhame them by becomming honeſter n̄e than they. And to ſay ſ̄ truth, they bring the vp in all lewdneſſe: and is it not meete then ſ̄ God ſhould ſhew himſelf a iudge: Where are ſ̄ fathers nowadayes, ſ̄ make ſ̄ feare of God their mark to come at in teaching their children? In deed they be willing enough to haue their childrē aduanced to ſ̄ worldward, & to lay for the ſ̄ they may want no wealth, but in the meane while, as for to haue an eye vnto God, to ſay, I will dedicate my childrē vnto him, I will haue them ſo brought vp as he may be rightly honored by them: it is the furtheſt end of all their thought. Needes therefore muſt we be bereft of the benefites that are promiſed here, and baniſhed from them.

Furthermore, whenſoever it is told vs ſ̄ our Lord prouoketh vs to returne vnto him: let vs vnderſtād ſ̄ ſeeing he loued vs freely when we were yet his enemies: it muſt needs be ſ̄ he will much rather loue vs now ſ̄ he is reconciled vnto vs. Yea, but yet muſt ſ̄ be in reſpect of our Lorde Ieſus Chriſt, & for his ſake. We muſt not ſeeke any worthineſſe out of ſ̄ perſon of him ſ̄ is called Gods welbeloued ſon: for it is only he ſ̄ hath ſatiſfied ſ̄ painmet of all our detts, which thing it lay not in any creature to do. Yet notwithstanding let vs aſſure our ſclues ſ̄ it behoueth vs to indeuer to doe well, knowing ſ̄ God wil not haue vs to abuſe his mercie. For ſeeing he hath adopted vs to be his childrē: let vs yeeld him ſ̄ honor ſ̄ is due to our father. And beſides ſ̄, although our workes be vnperfect, and wee doe but offer him things which are not worth ſ̄ accepting at his hād: yet doth not he ceaſe to lyke v. cloſ vs in ſ̄ things ſ̄ we do to ſerue & honor him w̄ ill, & we ſhall not be diſappointed of ſ̄ benefis ſ̄ he hath promiſed vs. But yet muſt we impute all to his mercie, and we muſt lue in ſuch ſort in this world, as we may be out of doubt ſ̄ he wil haue regard to maintain vs euē in this preſent lyfe, & to giue vs whatſoever he knoweth to be meet for vs. Therefore let ſ̄ ſerue to make vs to finde ſuch taſt in his goodneſſe, as it may tolle vs on ſtil further & further, ſo as we may be able to goe through w̄ a cheereful heart, to the ſpiritual bleſſedneſſe that taryeth for vs aboue, wherof we haue but onely a taſte as now by faith and hope.

Nowe let vs kneele downe in the preſence of our good God with acknowledgement of our faults, praying him to make vs ſo to feele them, as we may learne to be ſory for them better than we haue bene, and to turne wholly vnto him, and to reforme our whole lyfe after ſuch a ſorte, as wee may ſeeke nothing but to giue

Rom. 5. 10

Heb. 7. 2. 4. and 8. 1.

1. Pet. 2. 3. 4

Deut. 5. 10.

ouer our selues all wholly vnto him, and to frame our selues to his holy will as he hath declared it

in his worde. And so let vs all say, Almighty God heauenly father, &c.

## On Munday the twelfth of August. 1555.

*The Lx. Sermon, which is the fift vpon the senenth Chapter.*

16 Thou shalt consume all the nations which the Lorde thy God giueth thee. Thine eye shall not pardon them: neither shalt thou serue their Gods: for that wilbe thy decay.

17 If thou say in thine hart, these nations are moe in number than I, how may I driue them out?

18 Be not afraide of them: but remember what the Lorde thy God did to Pharao, and to all the Egyptians,

19 That is to wit, the great tryals which thine eyes haue scene, and the signes and wonders, and the strong hand and stretched out arme, wherewith the Lorde thy God brought thee out. So will the Lord thy God doe to all the nations of whose face thou art afraid.

Matt. 5. 44.  
45.



Orasmuch as we bee exhorted to become lyke God in gentlenesse & mildnesse, and that he wil haue his children known thereby in this world: it should seeme y the thing which Moses sayth here, is not agreeable thereunto. For euen the heathen could well skill to say, that there is nothing wherein men resemble God more, thā in gentlenes and louingkindnes, when they giue themselves to doe good. But in this place heree is nothing but rigor. God will haue them to kill all without sparing of any thing: it seemeth then y there is some contrarietie in this matter. No: but (as I haue declared heretofore) although God execute his iudgements, and appoint men to be the doers thereof: Yet is that no let, but that we may in the meane while bee kindehearted in our selues, and haue pitie and compassion euen vpon them that perish. Nowe on the one side, if God mioyne a thing to be done: it must be done without gainesaying. And yet in the meane while we must followe the rule that is giuen vs generally: namely to loue our neighbors though they be not worthe of it, yea euen such as hate vs, and to incoeuor to doe them good, & to ouercome them by doing good for cull. But this will be the better vnderstoode, if wee take the matter by partes.

Deut. 6. 1. 2.

First we must cal to minde here what hath bin declared vpon the sixth chapter, that is to wit, that it is not for vs to measure Gods iudgements after our fancie, for we must needs graunt, that sometimes they bee as a bottomlesse pit: but yet for all that, they cease not to bee rightfull still. Then that we not alwayes see the reason of Gods doings: but yet must we lyke well of them without gainesaying. For it is good reason that all creatures should hope to him, and that he should not be bound to veld any account. And therefore when the thing that God commaundeth vs seemeth strange: let vs hold our mindes in awe and subiection, and yelde God so much honor,

as to confesse that he is righteous & iust though we perceiue it not. Let that serue for one point.

Againe when we see him vter such rigor towards others, as to vs may seeme excessive: therein let vs acknowledge his goodnesse and mercie towards vs: for hee might doe the lyke to vs. Or what or of whom is it long that we perish not, as well as they vpon whome God powreth out the extremitie of his rigor: It is certein that our finnes haue well deserved that as much should befall vs: but God beareth with vs of his infinite goodnesse. Therefore let vs sit and in awe, For though God vse goodnesse and patience towards vs as now: yet hath not he forgotten our faultes, except wee our selues doe beare them in minde. And therefore let vs vnderstand y God might iustly destroy vs, and thereupon let vs cal our selues home to him, and preuent the thing y is to be feared, y is to wit: least he should stretch forth his arme to consume vs. So then, the executions of Gods iudgements ought to be as warninges vnto vs, to enter into the knowledge of our finnes, y when we haue giuen God thanks for bearing with vs, wee may learne to returne home to him againe.

But yet notwithstanding, when we haue well considered all things: [wee shall finde that] it was not without cause that God commaunded his people to roote out all the folk that dwelt in the land of Chanaan. For he had already born with them a long time, as hath bin declared. Shall we thinke it strange, y after God had rayed foure hundred yeeres for men y were despisers of his maiestie, & giuen to all naughtinesse: he should in the end haue no more pitie vpon them, but will them to be vtrelly wiped out of the world? But such were all those nations. For although they were malicious and sroward already in the time of Abraham, and it was apparent that the land was infected with their filthinesse: yet did God auow, that their wickednesse was not yet come to the full growth. And therefore hee delayed his wrath, not for the space of halfe a

score yeeres only, but full foure hundred yeeres together. He let them alone in ease and rest and they waxed stil woofe and worse, and hardened more and more. It seemeth that Gods goodnesse gaue the more libertie to doe euill. Therefore it was high time for God to pur forth his mighty hand then or neuer to destroy them, seeing hee found them so farre past grace. And in deed, we can well skil to desire God to punish the wicked, and it greueth vs that he should beare with the, & if he make delay, we thinke hee is too patient. Againe, if hee vse rigor after his long tariance: the we cry out that he is too feaure, and we ask if he could not deale otherwise thā so. To be plain, there is no measure in vs. For if God satisfy not our desires, we fal to cōplaining, one while of his ouergreat gentleness, & another while of his ouergreat seueritie. And if he execute not such vengeance at y first dash as we would wishe, we thinke he is a sleape, & that hee dissembleth too much. And dayly we here such murmuringes as these: What meanes he by this? Why doth hee forbear so long? Againe on the other side, if God come with his power to punish men according to their deseruing: then, alas how comes it to passe y God (who reporteth himselfe to be so patient & pitifull,) doth now shewe himselfe so rigorous against vs? Yea, but we consider not that while our sinnes prouoke his wrath, & while we stack vp wood to kindle the fire of it, he allureth vs to repentance by gentleness. For he giueth vs leasure to return vnto him, to the end we should aske him forgiuenes. And if we doe not so, must he not then shew himselfe to be our iudge? In like taking were the people of whom Moses maketh mentiō here. For Gods intent was not to punish the wout iust cause: sentence was giue vpon the aforehand in y time of Abrahā. And now there are foure hundred yeeres runne out since: and is not y a terme long enough? did these nations amend of all that time? Nay, contrariwise they cesed not to giue theselues ouerto al naughtines, & because they were not corrected, they became the worse: & y more stubborne, & their malapernesse increased more & more. Now the God executeth y sentence which he had giuen vpon the foure hundred yeere before: for hee knoweth y they be past remedie. And therefore let vs learn to glorify him in his iudgements, & whereas we see y reason of the, let vs not cease to conclude wout disputing (yea euē when we perceiue not y reason of the) y he is iust & righteous, and y he weicht his workes in such balance, as there is no fault to bee found in them, and that if wee chance to checke against them, we shalbe confounded in our blasphemie. And so ye see what we haue to remember.

Againē, whē God listeth to execute his rigor: Ictnor vs allege his mercie to him. True it is y in resorting vnto him we must alwayes beseech him to voutsafe to receiue vs to mercie, & al our prayers must begin & end w this confession, y if God vsed not his goodnesse wee shoulde be vndone, & there would be no more hope of saluation for vs: & therefore it standeth vs in hand to flee for refuge to Gods mere mercie. But the

thing y I speake of as now, is y we must not reply against God when he listeth to deale rigorously w vs: for there is none of vs al, but he could finde in his heart to make God to stoop to his lure. Let vs beware of such presumptuousnesse, & rather doe him the honor to say y his iustice is vnblameable in all points & all respects. And forasmuch as it is so we haue to note, y whensoever God punisheth y wicked, it is not enough for vs to confesse y he doth it iustly: but also if he commaūd vs to execute his iudgements, we must doe it, & we must shut our eyes at all things. For as for him y will be more pitifull thā God: although he be cōmended of men, & that his doing haue some shewe of vertue: Yet doth he most leawdly blasphemie him which is y fountaine of all goodnesse. The man y pretendeth to be more mercifull than God: is worse than the diuell. For why? What are we? Let vs make comparision between God & vs. Behold, God will haue vs to execute rigor: & we will needes call him back to mercie: now is not that a spiring of him, as though wee would spit in his face if we could? Yes: for there is nothing more peculiar to him than his goodnesse. Let vs take away his goodnesse from him, & he is no longer God. Shal we imagine God to be but sonic dead thing? Nay, when we speake of God, we must vnderstand y al goodnesse is in him, & that we haue none at al in vs, but by smal peeces, such as it pleaseth him to bestowe vpon vs. Now then, if a man wil needes say, I wil vse mercie, when God forbiddeth him: what a presumptuousnesse is y? So then, let vs marke well in this text, that it is not enough for vs to confesse that God doth iustly punish whom he listeth, but also y if he list to giue vs the charge & cōmission to execute his iudgements, we must goe through w it wout skanning or gainesaying. And therefore in matters of Iustice, men must forbear their own opinions & wils, & not be so ouerweening, as to take leaue to do what they thinke good, or to turn aside one way or other: but haue a regard to followe the rule that our Lord giueth them, assuring themselves that the authoritie of Iustice is tyed to the thing which he sheweth, and that his putting of them in that cōmission, is to the intent they should repress & punish euil doers, and maintaine & defend good folke. Seeing it is so: it is meete y y vse therof should be therater.

Moreouer, as cōcerning these nations whom Moses speakech of: Let vs marke that besides the other crimes & enormities which they had cōmitted: there was also a contempt of God, which was vtterly intollerable. In deece, we will make no great reckoning of that: but yet doth GOD make reckoning of it, and hee passeth not what we haue imagined: for all our imaginations are corrupted. Whē God doth once set vp his iudgment seate: we may well pur forth our opinion, but y thing which God hath ordeyned must stand, & not be repealed. Now the let vs note, y whensoever Gods honor is lightly esteemed, then must rigor be vsed rather thā mercie in y behalf. And we must call to minde y example y is rehearsed in y first booke of kinges; namely of Achab who would needes shewe mercy to Benhadad king of Syria.

Rom. 2. 5.

Psal. 111. 7.

1. Kin. 20. 33

Syria.

Syria. And there is expressly this saying, that whē  
 Benhadad came to him to ſew for mercie, al that  
 euer he ſaid vnto him was no more but this, that  
 the kings of Iſrael were mercifull and kind heard.  
 And behold, that goodly vertue of clemencie  
 ouercame his heart: by meanes wherof wheras  
 God commaunded him to execute rigour, he  
 ſhewed mercie. But it happened vnto him as he  
 had deſerued. And why? For the Syrians had com-  
 mitted horrible blaſphemie againſt God & ſcorned  
 him, ſaying: He is y God of y mountains, but  
 if we come into y plain grounds, we ſhal haue vi-  
 ctorie, he can do nothing there. Thus were idols  
 ſet vp in Gods place. And therefore it was ſaide  
 to Achab, that the king of Syria ſhould bee van-  
 quiſhed & rooted out. Now it came to paſſe that  
 his aray was put to flight: but yet they founde a  
 ſhift by & by to make peace. And why? For this  
 goodly commendation liked Achabs eares well,  
 when they called him a mercifull Prince. By  
 meanes wherof he was dandled a ſleepe, ſo as he  
 made ſale of the blaſphemie y was committed  
 againſt God, as it is a common matter with vs  
 to bee pitifull in caſes wher God is offended. For  
 this cauſe a Prophet was ſent vnto him, bring-  
 ing his badge with him, that is to wit, that he  
 had bin wounded by the commendement of God:  
 and the firſt man, (who had refuſed to do it,) was  
 deuoured of a Lion out of hand. Yet notwithſtā-  
 ding the Prophet came to Achab wounded and  
 diſfigured and ſaid vnto him: I tooke a man to  
 keepe, and he that deliuered him to mee bad  
 mee I ſhould not let him goe vpon paine of my  
 life. Neuertheleſſe while I turned mee too & fro,  
 he ſcaped from me. And thou muſt anſwere him  
 vpon thy life, quoth Achab. Then anſwered the  
 Prophet vnto Achab: it is thy ſelfe that this touch-  
 eth. This meſſage is ſent to thee of God, to  
 ſhewe thee that for as much as thou haſt ſpared  
 the king of Syria, whom God had put into thy  
 hand to be reuenged of him for the outrage done  
 to his Maieſtie: thou muſt anſwere for him lyfe  
 for life, and thy people with thee. So then we ſee  
 that if Gods honor be impeached, it is not for vs  
 to let things ſlip, but we muſt vnderſtand that if  
 wee make light of ſuch a crime, God will ſurely  
 make the vengeance to light vpon our ſelues. To  
 be ſhort, let vs marke well, that if ſuch as haue  
 commiſſion to puniſh offenders doe it not: there  
 will bee no excuſe for them. For y which is writ-  
 ten will not be repealed for mens pleaſures: that  
 is to wit, that he which iuſtifieth or acquitteth y  
 guilty perſon, is as abhominable before God, as  
 he that condemneth the innocent. If a poore in-  
 nocent bee oppreſſed, men can ſkill to ſay, there  
 is no reaſon in it, and that the matter muſt come  
 to account before God. And here God addeth  
 the ſecond part, that is to wit, that if an offender  
 be quit, and iuſtice and equitie ſo turned vpiſide  
 downe: it muſt come to account as well as the  
 other. Yee ſee then howe it is a leſſon which all  
 thoſe ought to beare in minde, whom God hath  
 commaunded to puniſh mens offences: that they  
 muſt bee well ware to vſe one rule and one egall  
 meature. For if a man puniſh one offender and  
 pardon another, and thinke to goe halfe quit for

it before GOD: it is cleane contrarie. And for  
 prooſe thereof, let vs conſider the example that  
 is ſet downe in Hoſeas concerning king Iehu. <sup>Oſec. 1. 145</sup>  
 God commaunded him to deſtroy all Idolaters:  
 he did it partly but not altogether: for hee de-  
 ſtroyed thoſe whom he ſtoode in feare of, and he  
 did it for his owne vaine glory and ſuertie. God  
 did him the honour to make him king, & he con-  
 ſidered it not. But when he came once to y king-  
 dome, O he muſt maintaine himſelfe in it. And  
 what did he? He executed rigor ynough vpon  
 thoſe whom he liſted, and ſpecially vpon ſuch as  
 he wiſt might doe him harme: but when he had  
 ſo begun, he let the reſt go vn timerly, he cared  
 not what came of it, ſo he might reigne peace-  
 ably. Now at the firſt ſight a man might well ſay  
 it was a vertue wortheie of commendation, that  
 he puniſhed thoſe whom God had commaunded  
 him. Verily and ſo was it, if he had held on that  
 trade ſtill. But for as much as he deſtroyed one  
 ſort and ſpared another ſort: it is ſaid that God  
 will puniſh the manſlaughter that Iehu had com-  
 mitted. And how may that be? Is it manſlaugh-  
 ter to haue executed the comāndement of God?  
 Yea, after the maner that he went to worke. He  
 is ſaid to bee a manſleare, becauſe he had not an  
 eye to the thing that God commaunded him. For  
 he ſhould haue gone through as he began. But  
 he ſtayed in the middes of his way. For as for  
 thoſe whom he puniſhed, he puniſhed the in re-  
 ſpect of his owne peculiar profit. He had no re-  
 gard of Gods honour, for the Crowne of the king-  
 dome continued with him. Therefore is he iuſtly  
 accouſed for a manſleare and not a iudge. And  
 therefore let vs beware that we take not more li-  
 bertye than God giueth vs. For he can well ſkill  
 to moderate his own doings, though we take not  
 vpon vs to be more pitifull than he. And if wee  
 make our hand of his honor, we muſt pay deare-  
 ly for it when we come to our reckening before  
 him. But if this ſeeme ſtraunge vnto vs: let vs go  
 a litle by degree, & ſee if nature might not be a  
 ſchoole myſtrelle good enough for vs, if we were  
 nor blinded by our wicked afflictions. If a mā haue  
 children, he knoweth well ynough that it is his  
 ductie to teach them, and to chaſtiſe them whē  
 they doe amiſſe. For if he beare with his childrē,  
 and dare not touch them, but cokereth them,  
 and in the meane while: they bee of euill nature:  
 may it not be ſaide that he is worthe that his  
 children ſhould picke out his eyes, and pluck his  
 noſe from his face? And on the contrarie part, if  
 children were teachable & meeke of themſelues:  
 it were not meete that they ſhould be touched.  
 But when a father perceiues his children to be  
 curſt and vnuly: if he ſpare them then, men will  
 ſay that he marreth them, and that he ſendeth  
 them to the gallows, and that he is the cauſe of  
 their vndoing. Now let vs compare a father with  
 a iudge. Whereas a father ought to chaſtiſe his  
 children with rodde: a iudge hath an office that  
 paſſeth yet further. Therefore he muſt haue an  
 eye thereunto: and if he doe not, he is worthy to  
 haue his eyes put out with the miſchiete, as Mo-  
 ſes ſpeaketh here of theſe peo-ple, ſaying: They  
 ſhall be as thornes to prick thee on all ſides, and

Pro. 17. 15.

Matt. 5. 4.

to put out thine eyes: they shall be as waspes to sting thee in such sort as y<sup>e</sup> shalt not know which way to turne thee. Lo what reward y<sup>e</sup> Israelites had for their reichelesse in that they were not stout in putting the sentence in execution, which God had vttered with his own mouth. But howsoeuer the case stood with them: let vs learne full to be pitifull. For the rigour that is spoken of here, must not make vs to forget how God commandeth vs to loue euen our enemies, & them that persecute vs, and to endeavour to doe them good to the vttermost of our power, that we may bring them into the right way of saluation. Then must we needes haue that. Yea and euen when a Iudge vseth rigour, his heart must mourne and lament, to see a creature that is made after the image of God fo dealt withall: but yet must he go on full, and execute the office which G O D hath committed vnto him. These two things then are not vnmatchable: that is to wit, that gentleness should be vsed in the executing of Iustice, so as our wicked moode should not carie vs away, but that we should alwayes hold vs still to this point, of flouing euen those that shall haue done vs the worst they could. Thus ye see howe we ought to put this doctrine in vre. Gods intent is not to stirre vp his people to crueltye, his meaning is not to bereaue them vtterly of all compassion: and yet notwithstanding he will haue misdeedes to be punished.

And furthermore as touching the lande of Chanaan which hee had purposely appointed to his honour: hee woulde not haue it any longer so defyled with such infections. For the Nations that had dwelled therein before, had as it were defiled the land. Nowe Gods intent is to stablish his kingdome there, he will be worshipped vncorruptly there: and therefore all abominations must be rid away. For seeing that God will haue his righteousnesse put in vre through the whole world: whensoever he is known in any place, so as his truth is here preached, and he hath set his Church in some good order and state: men must looke well about them that no offences, or desylnges may raigne there. For wheresoever God is worshipped and serued: that place is as a temple dedicated to his Maiestie, and Gods temple must be kept holy as it ought to be. Then is it the greatest and intollerablest treacherie to Godward that can bee, when euill doings and crimes are fostered in his Church. Therefore it is not said without cause, *Thine eye shall not pardon any of all these Nations, they must be consumed vtterly.* And why? first the wickednesse that was among them was ouergreat, they were despisers of God, and therefore hee was faine to be reuenged of them in the end. Againe, he hath an eye to the benefit and welfare of his Church, so as he woulde not haue his children intangled with such as might draw them to euill, & consequently to their ruine and destruction. God then will haue his people rid of all stumbling blocks. Marke that for the second point. Morcouer for the third point, it was conuenient y<sup>e</sup> God should shewe himselfe a Iudge, to the intent that by beholding such vengeance, they might take war-

ning to thinke thus with themselues: seeing that God hath done vs the honour to punish such as haue offended vs, to giue vs example by them: let vs beware y<sup>e</sup> wee fall not into the same offences: for then shall we be dubble to blame. Thus ye see how Gods committing of his vengeance vnto his owne people, to punish such as had bin giuen ouer to all naughtinesse, ought to serue all folkes for an example.

10 After he hath said so, he addeth now, *Thou shalt not serue their Gods, for that would turne to thy decay.* 15.

Although this saying had bin set downe by Moses alreadye heretofore: yet is it not without cause y<sup>e</sup> he setteth it downe here againe. For we soone forget what God commandeth vs, if wee bee not quickened vp to put it in execution. We erie our dayly to haue iustice executed: but how do men discharge themselues therof? Let their eares be neuer so much beaten, it is to no purpose, they passe not much for it: but they be the more forgetfull from day to day. Therefore doeth Moses put them in minde of the things that he had told them before, to the intent that the people should in any wise refrain from seruing the idols of the heathen. And he addeth a threate, *It would turne to thy decay.* In deede the Hebrew word which he vseth is commonly taken for cordes or lines, but here by a similitude it is taken for snares or nets, and for ruine, decay, downfal, or stumbling. Then

30 if thou fall into idolattrie: it will be a deadly fall to thee, saith he. Keepe thee from that. Thus we see that when God punisheth y<sup>e</sup> wicked, we must alwayes learne at their cost, to lue in his feare. For our condemning of other folkes wil not iustifie our selues, if we follow them or become like them: but rather they shall be witnesses against vs to bereaue vs of al excuse. Therefore let vs thinke vpon that which is added here, that when God had commanded his people to destroy the idolaters: he addeth, beware ye meddle not w<sup>th</sup> their superstitions, for then shall ye be ouerthrowen out of hand. Yea & we see also that God did not beare with the people of Israel any long time after they had offended. For the heathen might yet haue some excuse, because they had not had any teaching: but the Israelites sinned wilfully, & their doeing was a manifest rebellion, because they had bin sufficiently warned thereof before, specially for as much as God had done them so great honor, as to put the sword into their hand, as if he should say, Thou shalt punish the misdoings of others. Seeing then y<sup>e</sup> God had so honored that people: was it not an increasing of their euill much more, when they happened to become like those whom they punished? Yes: for y<sup>e</sup> punishment which they had executed vpon others, serued to bereaue the of al colour of ignorance, and to dubble their owne fault. For after as God honoreth men: they ought to take y<sup>e</sup> more heede to lue in all pures before him. That is the cause the why those two things are matched together.

And hereupon wee may gather, that all such as haue the executing of Iustice, must lay away their owne fleshy passions, and looke that they be quite and cleare from all desire of reuenge, hatred and rancor. And thus must be regarded



of vs, not onely in punishing of euill doers, but also in the admonishments and warnings that wee giue. For if we be too sharpe, it is an ouer-shooting of our felues which proceedeth of our sinfulness, by reason whereof, although the correction which we minister be out of Gods word, yet is it already steined, and God alloweth it not. Sometimes wee think our felues to be excused, if wee tell a man the truth. Yea, but wee would not tell it him, if our oueruehement affliction draue vs not to it. For nowadaies vices are fostred among men, and euery man is content to beare with his neighbour in his euill doeing: but if there happen any variance or quarrell, then out fliech that which was concealed before. Therefore in rebuking men, it is not enough for vs that wee can alleage that we haue told them the truth: vnlesse we can also therewithall protest, that we were notled with desire of reuenge or otherwise. Let vs marke then, that if it be but in warnings by word of mouth, we must not be passionate nor desirous of reuenge, but simply do it of zeale to Godward. Now then it is much more reason that when a iudge holdeth the sword in his hand, and is to proceede further to the executing of iustice with rigour, hee should then lay aside all euill affections. That is the cause why God hath expressly shewed his people the end of the law which he had giuen them, to the intent they should be the better taught to walke in the pure religion, and not follow the superstitions which they should punish in the Heathen. That is the thing which we haue to note in effect.

Now Moses addeth immediatly, *If thou say in thine heart, Alas these Nations are more in number than I, & how is it possible that I should discomfite them? Remember what thy God did in the land of Egypt, how he handled Pharao & all his people, & what proofe of his power he gaue thee there. For euen so will hee doe so all the Nations whom thou art afraid of.* Heere Moses intendeth to hartenthe people, to the intent they should not be daunted with fearefulness. For the thing that doeth commonly hinder men in doing their dutie, is a certaine fearefulness which they conceiue. O (say they) this is hard to be done: and againe, if I doe it, I shall stirre vp many mens displeasure against mee, and such a harme may come to me by it. Thus in stead of walking as God commaundeth vs, we bowe with euery blast, and in the end turn quite away. Wee be but ouer bould and hardie in following our owne passions, and wee be so blinded with them, that although there be daunger in them, yet wee think not vpon it: and although it come to our mind, yet doe our affections so ouermaister vs, that we cease not to goe on still. Wee see that if a man be in a rage, although death be before his eyes, yet hee goeth through with it like a mad man, or like a beast that is caried away with furiousnesse. After that maner doe we deale. And that is the cause why I sayd that we be but too bold in executing our owne wicked and excessive moode. But if God commaund vs any thing: we make such nyfenesse at it, as is pitifull to see. And then come all these doubties in

our head: How is it possible that I should holde out, if I should followe my vocation faithfully? For beholde, there is such a blocke in my way, I shall haue such a man mine enemy, such a thing may befall mee, such a man will be against me. All these forecautes (say I) will come to our mind: And therefore let vs marke, that God doth not without cause say thus to his people heere, doe these things, not respecting thine owne power, and abilitie, but respecting and knowing my strength: for that is inuincible. If thou haue mee on thy side, feare not but I will make thee ouercome all thine incombraunces, and all the euill incounters that thou canst meete with. Thus yee see in effect what wee haue to mark vpon this text.

Howbeit forasmuch as the vice that is spoken of heere, is common among vs, and all of vs are (as yee would say) attained with it: wee haue so much the more neede to be earnest in putting this lesson in vre. Wee see that if men be against vs, by and by we ouerthoote our felues, and we cannot serue God. And how so? If I should doe all that God commaundeth me, all the world would hate mee: I shall be pointed at with mens fingers, I shall haue as many enemies as I haue neighbours about me. Heere vpon wee shrink in our hornes by and by, and we beare ourselues in hand that wee be excused before God. And this happeneth in maner continually. Yea verily, and forasmuch as the world is frowarde, we haue good cause to be afraid when we intend to lue in such vprightnesse and soundnesse as God commaundeth. Sith we see it is so, let vs returne to that which is said heere: namely that to obey G O D, we must not passe what wee out felues are, nor what our owne credite and power is: but we must arme our felues with this promise. It is God that commaundeth me to doe it, and hee seeth well ynough what daungers and distresses are in it, he will stand by me and reach me his mighty hand. It beoueth me to rest vpon that, and to conceiue a stedfast trust, to ouercome all things that may turne me away from the doing of my duty. That is the thing which we haue to remember vpon this lesson of Moses. And in deede how should we doe without that? For wee see how vices haue their full scope nowadaies, and he that intendeth to serue God purely, may wel say he is as a sheepe among wolues. But what for that? Wee haue a good Shepheard, who hath promised to defende vs. Let vs put our trust in him, and in the meane season walke on in the way that he hath shewed vs. Else, I beseech ye what would become of the poore Christians that are deteined among the enemies of y faith? If they should passe for the daungers wherein they be, how durst they open their mouthes to honour G O D? Should they not needes either giue themselves ouer to all euill, or else at leastwise be faine to strike sayle? Yes surely. But when they consider thus, Our God is the keeper of our soules, and seeing wee be vnder his protection, let vs wait till hee reache vs his hande at our neede: then at the conceiuing of such thoughtes, they take newe

courage & are inabled to ferue God, or at least-  
wife the faide fearefulnesse ouermaistreteth them  
nor. Truc it is that wee cannot but bee affraide,  
and feele our flesh continually shrinking away,  
when wee bee disposed to walke according to  
Gods ordinance, and wee shall conceiue many  
crossebytings: but yett must wee not foster such  
vice to foade our selues in it. I say we must come  
to that which Moses telleth vs here: *Thy God wil  
worke for thee.*

Above all other, they that are in authoritie  
must arme themselves with this promise, or else  
there will be neither constancie nor stoutnesse in  
them. For wee see what threatninges, and spi-  
tings are wrought euery where. Insomuch that  
when euen the greatest kings and princes are  
minded to doe right: there needeth but some  
Courtier to inuigle them, and hee shall so alter  
their minde as ( doe what they can ) they must  
needes yeeld to all naughtinesse. No doubt but  
that euen the greatest princes, (although they  
themselves intend no such thing) doe become  
starke naught for other mens pleasures, so as  
they be oftentimes inforced to say, I would faine  
doe the thing that I knowe to be good, but I dare  
not for displeasing of such as are about mee, by-  
cause they may thurme mee vp great troubles and  
vquietnesse, and therefore I must bee faine to  
yeeld to them. Againe there are a great num-  
ber of people that wil set themselves against me,  
if I should doe my dewy. Lo in what taking a  
prince shall diuers times bee. Insomuch that if  
hee perceiue some officers of his to haue com-  
mitted outrages, pillings, pollinges, and extor-  
tions, O [saith he] I shall lose all my seruantes  
heartes if I bee too rigorous: therefore must I lee  
such things slippe, and though my people bee  
oppressed by it, yett must not I make any coun-  
tenance y I see it. Yee see then that the greatest  
princes are the cause of all mischiefe by their  
inclining to the wooser part, when they thinke  
they cannot maintaine their state, but by fauor-  
ing wicked persons, and by laying the brydle in  
their necke. And how then shall they doe which  
haue not the like authoritie? Surely euery little  
blast of winde, and euery lease that falleth from  
a tree, must needes astonish them out of hand,  
so as for feare they shall alleage thus and thus: Al-  
las, I shall get such a mans displeasure, such an in-  
conuenience may befall mee for it: therefore  
I must doe such a thing or such a thing to saue  
my selfe: I see my life would be in danger, and  
I am but one man alone, I should bee made a  
pray for others. Yee see then howe these fore-  
castes are a cause of the ouerthrow of all right &  
Iustice, so as men keepe not one continual train,  
nor hold themselves at one good stay, but that  
as soone as they haue done any one good dee-  
de that is worthy of prayse, by and by they vndoe it  
again and marre all. Therefore it standeth vs  
so much the more in hande to beare this do-  
ctrine well printed in our mindes, y if we intend  
to ferue God, wee must not haue an eye to our  
owne power, but trust to him that setteth vs  
a worke. For he wil not suffer vs to be disappoin-  
ted, so we doe him the honour to call vpon him,

and to flie to him for refuge, not mistrusting but  
that his power is able enoughe to maintaine vs:  
Yea and although we haue none enemies to the  
worldward, yett must that be our foundation, that  
wee may keepe the right way all our life long.  
For let euery of vs looke into himselfe, and hee  
shall see that wee haue a common enemic of Sa-  
than, and wee see what wiles he hath to surprise  
vs: and what strength haue wee to withstande  
him? Againe the holy scripture telleth vs that  
wee must forsake our selues, mortifie all our af-  
fections and hold them in prison, and renounce  
all worldly things, if wee will come vnto God,  
& moreouer our life must shew y fruits thereof.  
Now we know our frailtie, we see infinite tem-  
ptations to inuigle vs, we knowe that the diuell  
is the prince that rameth in the aire about vs:  
and alas what can wee doe? This might at the  
first make vs abashed. But what? Wee must not  
heere haue an eye to our owne freewill as these  
blind wretches doe, which presume vpon their  
owne strength, and rest vpon their own abilities:  
but wee must say, O Lorde, performe thou the  
things which thou commaundest vs, and then  
commaund vs what thou wilt. Let vs goe and  
put our selues after that fashion into the hand of  
our God, and suffer him to rule vs by his holy  
spirite: and then wee neede not doubt but wee  
shal haue the vpperhand of al euils that incoun-  
ter vs, and that although wee be troubled neuer-  
sonmuch, yett in the end hee will giue vs a happie  
issewe, so as wee shall feele that our trusting in  
him hath not bene in vaine. To be short, wee see  
how profitable this doctrine is for vs. For it were  
impossible for vs to ouercome the least assault  
that wee could be put vnto, vnlesse God reached  
out his hand to succour vs at our neede. There-  
fore let vs call vpon him, and that not for once  
and away, but forasmuch as it is right hard for vs  
to hold out to the end, and to haue a continuall  
stedfastnesse, let vs pray God that when he hath  
once set vs in the good trade, he continue the  
same, and suffer not vs to turne head again with-  
in two or three dayes after, but that when wee  
haue walked rightly for a certaine time, we may  
goe forward more and more, and shewe that we  
haue walked vnder his guidance, and not bene  
foolish hardie to raunge abroad at aduenture,  
but that wee haue put our trust in him, and im-  
braced his promises, whereby he telleth vs that  
he will neuer faile such as are his, but that like as  
they submit themselves to him, so he also will vt-  
ter his power towards them, to maintaine them  
and defende them against all the temptations  
of Satan, and against all the wronges of the  
world.

Now let vs kneele downe in the presence  
of our good God with acknowledgement of our  
faulkes, praying him to make vs so to feele them  
as wee may learne to mistike of them, and giue  
our selues more and more to seue him: and that  
seeth wee bee so fore tempted with our owne wic-  
ked lustes, and so assailed by them euery minute  
of an houre, as wee be not able to ouermaister  
them: wee may take the armor which he giueth  
vs from heauen, that is to wit, the grace of his  
holie

Matr. 16. 24  
& Col. 3. 5

Eph. 2. 2. and  
6. 12

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holic spirite, wherewith to repulle all Sathans assaults, that by that meanes our selfe may bee glorified in vs, and his Kingdome aduanced more and more, so as his righteousnesse, goodnesse, and wisdom may shune forth euery-

where, and specially be so printed in our hearts, as we also may beare the badges of them in all our members. That it may please him to graunte this grace, not onely to vs, but also to all people and Nations of the earth, &c.

## On Tewfday the xiiij. of August. 1555.

*The Lviij. Sermon which is the sixth vpon the senenth Chapter.*

19 That is to wit &c.

20 And also the Lord thy God will send Waspes among them, vnill he haue destroyed the remnant of them, and those that shall haue hidden themselves from thy presence.

21 Thou shalt not be afraid before them. For the Lord thy God is in the midst of thee, a great and terrible God.

22 And the Lord thy God will cast downe those nations before thee, by little and little. Thou maist not rid them away out of hand, for feare least the beastes of the feelde doe multiply against thee.

23 But the Lorde thy God will giue thee them before thee, and astonish them with a great astonishment, vnill they be vtterly destroyed.

24 And he will giue thee their kinges into thy handes, and thou shalt wype out their name from vnder heauen. And none of them all shall be able to stand before thee, vnill thou haue rooted them out,



**V**E sawe yesterday what courage we ought to haue to doe our duty, and wherupon we ought to grounde our felices: namely vpon the promise which God maketh vs, that we shall be maintained by his hand and power. For if we haue an eye to our own power & ability, we shall haue no cause to conceiue anie trust: but if we be acquainted with Gods power, and haue his promise that he will ayde vs: then haue we no cause to bee afrayde. Then if we see anie daungers that may make vs afrayde, or: astonish vs: let vs learne to haue recourse to this lesson, that when soeuer God commandeth vs to do any thing, he will not faile vs at our neede, but rather we shall feele his presence in such wise as we ought to do him the honour to rest vpon him. And to the ende this doctrine might be the better knowne, Moses hath therewithall set downe the experience thereof which God had giuen the people of Israel at their going out of Egypt. *Thou hast seene the signes and wonders which God wrought: and he wil doe as much in this behalfe.* It ought to suffice vs y God bindeth himselfe to vs by his promise. Howbeit so far as he perceiueth our infirmities: he giueth vs this help more, of making vs to haue experience of y things that we knew before. Nowe if this auail vs not: we be not onely vnfaithfull, but also vnthankfull. For when god doth vs good, it is not for an houre or twaine: but hee will haue it to stande vs in steede all our life long, and to conclude boldly, that as he hath begun well, so will hee also continue. Then let vs beware that

we be not guiltie of so great vnthankfulnesse, as to haue thrust Gods benefites vnder foot, which ought to be so well knowne vnto vs. And that is to the end we may goe through with our course without stoppe: And because wee be as weake as is possible, or rather lasie and vnprofitable, when we shoulde do any good: let vs take corage as is giuen vs here euen by hauing recourse vnto God, praying him to holde out his hand continually to helpe vs: and therewithall let vs do what soeuer he commaundeth vs, and whatsoeuer we knowe to bee our duerie, not doubting but the end of it wil be good. Although the diuel praictise to turne al vplidedowne, and although men streine themselves and make neuer so greate assaults to further the same: yet will God get the vpper hande. And if hee succour vs, let vs not doubt but wee shall ouercome all the assaults which wee shall be driuen to endure.

And furthermore Moses addeth, *that God wil sende Waspes to destroy the rest of those Nations, and those that hid themselves out of the way.* As if he should say, that although the children of Israel were not able to destroy their enemies: yet woulde God prouide for it as one that hath all meanes in his hande. Thou shalt not neede (saith hee) to haue the sworde alwayes in thine hande: for God hath other men of warre, hee will arme the Waspes against them. Nowe surely this may seeme straunge at the first sight. For seeing that God intendeth to shewe his power against the enemies of his people: why doeth he not rather dart his thunder at the from heauen?

Why

Rom. 8. 18.  
29.

Why maketh hee not the earth to open and to swallowe them vp? Why worketh hee not after some other fashion than by sending of Hornets? Nay, heereby hee ment to shewe, first that hee hath all creatures in his hande, and can serue his turne with them as he listeth. And it is a great aduantage for vs to knowe, that if God bee on our side, there is not any thing, no not euen so much as a flie, but it shall make with vs and against our enemies. Likewise on the contrary parte, if wee haue provoked Gods wrath and hee bee minded to make vs feeble his vengeance: although the whole worlde had linked themselves together to helpe vs: yet notwithstanding, all things (yea euen to the verie flies) shall be armed to execute his wrath against vs. This therefore is a thing that ought to make vs afraide when wee liue not as wee ought to do: and contrariwise which ought to giue vs singular hope and comfort, so wee bee vnder the protection of our God. Marke it then for a speciall point, that whereas God auoweth that hee will sende Walpes: his meaning is to shewe that hee hath incomprehensible meanes in his hande, and that hee will cause all things to imploy themselves in his seruice, to destroye his enemies and to helpe his people. But yet hee sheweth his mightie power much better thereby, than if hee used myraclis: I meane in punishing the pride of such as trust in their owne strength, and swell like Toades, and beare themselves in hande that nothing can hurt them. The despisers of God do make themselves beleewe, that they can exempt themselves from all inconueniences, either by their pollicie, or by their power and cunning. Heerupon (for wee knowe that men are ready to burst for pride, vntill Gods spirite reigne in them:) God, to humble them and to make them meeke, subdueth them and ouermastereth them as they deserue.

True it is that God coulde confounde them at the first blowe, and make them to feele such a heauenly force, as were able to dant the whole worlde: but hee will not deale so with them. Howe then? Hee vndermines them by such meanes as they neuer thought of: and that is to scorne their sonde ouerweeing the more, which made them worse than mad, and wherewith they had bene besotted before. And that is the cause why hee sent flies and other vermin vpon Egypt, rather than raised his Angels to destroye the Egyptians. It is true that God wrought all manner of wayes to make them feele his power. Hee sent darkenesse, hee turned the waters into bloude, and in the ende an Angel came and slewe all the first borne of their houses. This was well done. But yet Gods meaning was to pull downe the pride of Egypt, by sending vermine to consume them. Lo what men of warre God chooseth to wage battell for him, when hee listeth to laugh mens Iostinesse to scorne, and to spite them that they may be ashamed of it. For by meanes thereof they come to knowe themselves, whereas erst they forgate themselves, and bare themselves in

hande that their owne power was wonderfull. And indeede when wee reade that Herod was so consumed of wormes: it ought to put vs in minde, that God sent him a punishment fitte for him, because hee had suffered men to call him a God. Hee was not contented with the degree of a mortall man: but hee woulde needs imagine that hee coulde transforme himselfe. Therefore it was meete that hee shoulde bee abaced beneath all men, and that the filthines of his bodie shoulde make him droppe in peeces, so as hee shoulde seeke to murder himselfe with his owne hand. Nowe then Gods handling of him after that fashion, is to humble him the better. And when wee reade this present text, let vs looke that wee liue in the feare of our God: and then wee may be sure of his helpe, so as wee may liue not onely among Walpes and Hornets and other such vermine, but also euen among Dragons and wilde beasts, according as it is saide in the fourefore and eleuenth Psalm, that when wee bee in Gods keeping, hee will maintaine our life in such sort, as the things whereof wee be most afraid, shall not bee able to annoy vs. But on the contrary part, if wee become his enemies and despise his maiestie: hee needeth not to make any great adoe in aiming of himselfe to confound vs. For flies will be able enough to execute his vengeance. Thus ye see what we haue to gather vpon this place.

Nowe againe Moses confirmeth the doctrine which wee haue heard: namely that the children of Israel shoulde not be afraid of their enemies. For God is among you (saith hee) yea euen the strong and terrible God. First hee setteth downe heere, that they shoulde not be afraid of their enemies: and afterwarde hee addeth the reason, For God (saith hee) is among you. And thirdly hee sheweth what manner a God the same is, to the intent that the people shoulde not doubt but hee is mightie ynough, and by comparing him to his creatures, resolute himselfes that it ought to suffice them, if they had him on their side. This is the summe of the things that are saide heere. Now it seemeth at the first sight that heere is some contrarie. For hee had saide afore, God will destroye all the enemies whom thou fearest: and heere hee forbiddeth them to bee afraid. Howe hang these two together? Whereas hee speaketh of feare, wee haue to note that when any danger is apparant and threateneth vs, wee feele the guize thereof, and wee must needs be afraid of it, and it cannot be otherwise.

Nowe then in saying that God will destroye all those whom his people were afraid of, Moses meaneth that although the enemies bee dreadfull of themselves, yet shall not God be hindered to destroye them. And againe, we haue to note also, that God hath alwayes borne with the fainthartednesse of those that are his. Indeede it was a fault in the people of Israel, that they were afraid of their enemies, for seeing they knewe themselves to be in the tuition of

Psal. 91. 13.

Act. 12. 23.

their

their God, they shoulde haue desired all things that might haue abashed them. Yet notwithstanding, God beareth still with that default. And although the people was vnworthy to bee succoured, because of the fearefulnesse that proceeded of the saide infirmite: yet did not God cease to holde them still by the hande. Neuertheless if God beare with vs, his meaning is not to feede: our vice, or to foalde vs in it, when wee haue not such stoutnesse and constancie as is requisite. It is true that God ceaseth not to haue mercie vpon vs for all that: but howeouer the worlde goes, yet is that fearefulnesse alwayes worthe to be condemned. For let vs see from what spring it issueth. If we had a perfite trust in our God: it would be put away all feare, and we might discerne all that euill is against vs, accordingly as Saint Paul saith, if God be on our side, who shall be against vs? And David saith, It a Million of men of warre had beseeged mee, yet would I not be affraide. Though I were in the darke of death, yet if I may see God my sheepehead, and he shew me his sheepehooke, I will rest my selfe vpon that and bee in quiet.

Therefore let vs marke well, that our Lorde sheweth himselfe pitifull, when it pleaseth him to succour vs in such infirmite. For hee needed to doe no more but say in one worde, prepare your selues to receiue my grace, and by and by thereupon we ought to embrace his promises and to rest vpon them, and to take all our contentation in them. But wee doe not so: and yet notwithstanding hee ceaseth not to beare with vs therein. Neuertheless, although hee vse such gentleness and patience towards vs: yet doth it not followe that therefore there is no fault in our fearefulnesse, neither ought we to conclude that wee may fall a sleepe in it: but rather we must quicke vp our selues to say: how nowe wretched creature? Thou distrustest thy God. Thou hast bene as greatly afflicted as might bee, and hee hath succoured thee. What meanest thou by reiecting his goodnesse after that manner? Thinkest thou that his benefites haue alwayes bene lost towards thee, that thou distrustest them through thine owne leauidnesse, in that thou doest not acknowledge them? For if wee acknowledged not Gods benefites as they deserve, surely we should be confirmed by the same I haue said already. Then is it not without cause if God addeth here, that his people should not be affraide of their enemies. True it is that he had saide, Thou shalt bee affraide of them: but there hee spake of the infirmite that he knewe to bee in his people, which was faultie: for hee condemneth it as it deserved. And there vpon hee addeth, Thou shalt not bee affraide of them. As if hee should say, true it is in deede your nature will alwayes bee fearefull: but yet yee must not bee affraide, yee must withstande such fearefulnesse. And when yee see the multitude of your enemies, it cannot bee but that yee must bee somewhat moued: but yet yee must haue the buckler of faith to repulse all such feare, and yee must thinke that seeing I haue promised to succour you: I will not faile you.

True it is that doe what wee can, wee shall neuer be so well hartened, but that there will be some misdouting as wee haue heretofore seene. For wee ought to holde our selues vnto Gods promises, and to assure our selues of his succour. Surely if we seeme neuer so stout, and there bee but one sparke of feare in vs, wee must vnderstande that the same is euill. Yet notwithstanding, so wee bee not ouerwhelmed with feare, nor quail not, but take courage, and after tossing too and fro, doe holde still our owne, and enter into the battell: our Lorde is contented with vs.

Nowe then, what is to bee done? When wee perceiue any danger, it cannot bee but wee must haue some feeling of it: for otherwise we should be as blockes, and not to bee affraide of anything, is no vertue. A drunkarde will runne vpon the swordes point, hee will leape out at a windowe, hee will be affraide of no thing: and why is that? Because he is out of his right wittes. Likewise a madde man will throwe himselfe into the fire or kill himselfe. Therefore we see that it is no vertue to bee without feeling of griefe. Neuertheless when wee feele the dangers, wee must resort to the remedie that God giueth vs.

True it is that our life hangeth as by a threed, and that there needeth not any thing to destroy vs. But yet howe weake fouer we be, our Lord hath promised to holde vs throwed vnder his wings: and therefore let vs runne vnto him. And seeing hee hath a care of our life, let vs trust thereto, and call vpon him as oft as wee see any danger like to inuse. And forasmuch as he hath promised neuer to shrinke away from vs: let vs approach boldly vnto him, and put our trust in him, and then shall wee be fenced wel ynough. For the name of God is an invincible fortress, the righteous will see thereto for refuge, and hee shall neuer perishe. To the intent therefore that wee may haue a stedfast assurance in the middes of danger, let vs learne to haue recourse immediately to our God, by receiuing the promises which hee giueth vs: and they wil be a sure and steadie leauiestock to rest vpon: and by that meanes alio God shalbe glorified in vs.

True it is that wee may feele some such conceit as shall abash vs: but yet that feare of ours which wee doe so conceiue, shalbe but as an exercise of our faith, and the ouercoming thereof shalbe the more commendable. Howbeit if wee finde any difficultie, so as we cannot resolute our selues at the first: then let vs assure our selues there is yet still some infirmite in vs, and wee yeelde not God his due honour, forasmuch as wee bee slowe to beleeue his promises, and strike not to them with a cheerefull courage. And therefore let vs blame our selues in that behalfe, yea and euen be some for it. Notwithstanding, wee must not quail though there be infirmite in vs: for God wil bring al to passe by his own power as shalbe declared yet more plainly hereafter. Thus ye see what we haue to remember vpon this text, where Moses saith yee must not in any

Rom 8. 29.  
Psal. 27. 3.

Psal. 20. 1. 8.  
and 33. 21.

wife

wife feare our enemies.

Now let vs come to the reason which hee ad-  
 deth: *Thy God* (saith he) *is in the mids of thee.* This  
 is the same promise that was giuen at the begin-  
 ning: for we must always cal to mind what hath  
 bin vtreated of heretofore, namely that God tel-  
 leth vs not of our own strength, when he willeth  
 vs to be well fenced with constancie, but calleth  
 vs back to himself. The end then which we must  
 alwayes begin at, is that we must not thinke our  
 selues to haue any power, nor be besotted w any  
 vaine opinion as we see men commonly be in e-  
 steeming and flattering themselves, in so much y  
 although they be lesse thā nothing, yet they al-  
 ways imagin this and y of themselves. And yet  
 notwithstanding, that imagination is nothing else  
 than an ouerweening. Also to incorage vs withal,  
 god vseth none other mean but only to say, haue  
 an eye to me. If it were in our owne selues to trust  
 in him: surely god would not reproch vs any whit  
 at all: for he is not loth y there should be any ver-  
 tue in vs. But when as hee saith, Haue an eye to  
 me: it is a token y we be destitute of all goodnes,  
 and that if we serch & sift our abilitie throughly  
 what it is, we cannot but be abashed at it. True  
 it is that mē may welynough flatter themselves  
 for a time; but yet in the end they shal find them  
 selues decieued in their own opinion. And as we  
 see here & haue seene heretofore, our lord shew-  
 eth vs y we shal neuer find firme ground to stand  
 vpon, vtill we be come vnto him. And that is y  
 cause why it is said, *Thy God is in the mids of thee.*  
 Surely it is an excellent promise, that God wilbe  
 in the mids of vs. And for y same cause aldo doth  
 hee call vs his temple: which thing was figured  
 in old time by the Sanctuarie. For it was Gods will  
 to haue it seated in the middes of all the people,  
 and hee kept his residence in such wise in it, as  
 men might perceiue his power to bee there. Nor  
 that hee was inclosed in that Arke or in the Ta-  
 bernacle: but it was his will that the people shold  
 haue a visibole warrant, that they might not dout  
 at all of him. For such is our rawnette, that al-  
 wayes to our seeming God turneth his backe to  
 vs, and thinketh not vpon vs, or else that hee is  
 too farre of from vs to succour vs with his hand.  
 Therefore it was Gods will that his Sanctuarie  
 should be in the mids of his people, as a warrant  
 of his presence and power. True it is that as now  
 we haue not that, but wee haue other helpes as  
 conuenient for vs. And first of all, the things  
 that were figured by those outwarde shadowes,  
 were truly, substantiāly, and throughly fulfilled  
 in all pointes, by the coming of our Lord Iesus  
 Christ. For seeing that the fulnesse of the God-  
 heade dwelleth in him, we must not doubt any  
 more but that we haue God with vs. And for the  
 same cause is hee called Emanuel, that is to say  
 God with vs. Nowe then if this promise were  
 made to the people of olde time, much more  
 ought we to assure our selues of it at this day, in  
 the person of our Lorde Iesus Christ. And the  
 cause also why hee tooke our fleshe and nature  
 vpon him, was to the ende it should be a holy  
 and indissoluble bonde of the vnion wherein it  
 behoueth vs to put the whole trust of our salua-

tion. And herewithall, we haue his promises, and  
 the seales of them in his Sacraments: so y when  
 we berinke vs of our baptime, thereby the son  
 of God doth witness vnto vs, that we were once  
 clothed with him as saith saint Paul. And when  
 wee receive the supper, he sheweth vs that hee is  
 our foode, and that the breade which wee eate,  
 doth not nourish vs better, than we be nourished  
 by his substance, in so much that we liue in him  
 and by him. Againe wee heare how he saith, that  
 wherefoeuer two or three be gathered together  
 in his name, hee wilbe in the middes of them. Se-  
 ing it is so: let vs not thinke that this was saide  
 alonely to the children of Israel: but let vs vnder-  
 stande that the vse thereof belongeth vnto  
 vs also at this day. According whereunto we see  
 howe the Church is called Gods resting place,  
 as is saide thereof in the Psalmes, and in the  
 eighth Chapter of Esay, where it is saide that  
 God will dwell in the middes of his holy Ci-  
 tie.

Let vs applye all these texts to our vse, and let  
 vs not doubt but God is with vs nowadayes, yea  
 and that hee will not onely dwell among vs [gene-  
 rally] as in his temple: but also abide in euery  
 one of vs feuerally. And that not onely to make  
 vs feele his power, and to vnderstande that wee  
 haue our life and mouing in him, as S. Paul saith  
 in the Actes: but also to make vs perceiue that  
 presence of his, which hee hath promised to all y  
 faithfull. Now then hee dwelleth in vs, when wee  
 feele that hee yeeldeth vs record of his adoption  
 by his holy spirit, so as we can call vpon him as  
 our father. And therein doth our lord Iesus Christ  
 shew that we be members of his bodie, and that  
 hee is so knit vnto vs, as hee keepeth not any thing  
 feuerally to himselfe, ne withholdeth any thing  
 from vs, but communicateth all his graces vnto  
 vs. Now then let vs mark: y no man can call him-  
 selfe a beleuer, vnles hee be thoroughly perswaded  
 y God is with him. And al of vs in general ought  
 to imbrace this promise, that God is in the mids  
 of vs: specially when wee haue the preaching of  
 his worde, and the order of calling vpon him in  
 common, itablihed among vs. If wee haue that  
 once: let vs not thinke that euer we shalbe disap-  
 pointed of the thing that is containede here: that  
 is to wit that God will dwell among vs, so as wee  
 shal neuer neede to make long iourneys to seeke  
 him, but we shall finde him still ready at hand to  
 succour vs, Mark that for one point. Neuertheless  
 it is true that this presence is not perceiued by our  
 mother wit: for it will seeme oftentimes that God  
 is very far of from vs, or that hee hath forgottē vs  
 and cast vs vp: but it is his will to try our faith &  
 patience by that meane. Howfoeuer the case  
 stand, if we worship him, & haue a care to cal vpon  
 him & to resort vnto him to rest vpon his good  
 nesse: it is a signe that hee is neere at hand to vs.  
 Then if wee haue a desirousnesse to resort vnto  
 him, and doe learne to moune in our aduer-  
 sities, beseeching him to haue pitie vpon vs: it is  
 a token that hee hath not giuen vs ouer, but that  
 hee holdeth vs vp with his mightie hand, so as we  
 doe rest vpon his power. Yee see then howe God  
 euen in hiding of himselfe away, catcheth not to

Gal. 3. 27.

Ioh. 6. 54. 55

Matt. 18. 20

Psal. 132. 14  
Esa. 8. 18.

Act. 17. 28.

Gal. 4. 6.  
Ioh. 17. 21. 22.  
1. Cor. 12. 27  
& Eph. 5. 30

1. Cor. 3. 16

Psal. 26. 11.  
Num. 3. 2. 17

Colos. 2. 17.

Matt. 1. 23.

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shewe himselfe neere at hand vnto vs, and that he dwelleth continually in vs . And nowe we see wherevpon wee ought to ground our selues to conceiue assured truit : that is to wit vpon this, that we haue God on our side . And that is a good token that we haue not any thing in our selues, but that it behoueth vs to be vtterly destitute of all truit and hope, vntill our Lord haue shewed himselfe vnto vs to helpe vs.

Nowe although this promise ought to suffice vs: yet notwithstanding, Moses addeth one point more, which is not superfluous: namely that *God is mightie and terrible*. Truly it should seeme at the first blush, that this is not spoken to any purpose. For the case concerneth the strengthening of the faithfull, so as they shoulde plucke vp a good heart, and not doubt but they shal discomfite all their foes: now then hereupon to call him a terrible God, should rather serue to feare them out of their wits. For although God mean not to put them in feare: yet doth his onely maiesity so amale vs, as we would faine hide vs from his presence if it were possible. Inasmuch then as he termeth himselfe terrible, it should seeme that insteead of giuing vs matter of comfort, he intended to driue vs away from him. But wee must marke that Gods terming of himselfe mightie and terrible, is to the ende to put vs out of doubt that hee is strong and mightie ynough to discomfite all our enemies. For we must alwayes come backe to this point, that his shewing of himselfe fauourable, mercifull and patient towards vs, is altogether of his owne proper nature: for we know he is our God & sauour. Forasmuch then as God is called our God: he wil haue vs to shewe our selues to be his people: that is to say, that his receiuing of vs is with condition, to gouerne vs with his goodnesse, as a shepheard that is careful for his flocke, so as his esteeming of vs as his children, is because he hath adopted vs of his own freegoodnes, and is willing to shew himselfe alwayes ratherlike towards vs, by bearing with vs in our infirmitues. So then, whereas he is termed here a terrible and nightie God, it is not in respect of his owne people: but in respect of the vnbeleuers and infidels. And that is the cause of the often repeating of this worde, *The euerslasting, thy God*. Moses speaketh of it here a lower or five times within a little space. Wherefore saith he so oft, *Thy God*? To the intent that the people should resort to their couenant. In deede it were not Lawfull to preace vnto him, vnlesse he called vs: but seeing that hee of his own good wil hath couenanted with vs to receiue vs to mercie, and hath tolde vs that he will take vs for his flocke & keep vs vnder his protection: we ought not to be afraide any more. Then let vs learne that wee cannot put any trust in God, vntill we knowe that he is willing to admit vs to him, and that he hath already chose vs to be his houtholde, and to be vnder his gouernment. When we haue once this promise that he will be our God: then may we well trust in him. For we haue taken holde of his courtesie, and that is to the intent we should knowe, that he will vse the same towards vs euen to the end. Howbeit when

we once knowe the goodnes that God vttereth vnto vs: we must also on the contrarie part consider his power against al our enemies. For why? we see we neede not any thing to feare vs or to make vs afraide. In deed if we heare of the promises of Gods goodnes, we feele some sweerenes in them: but yet if the duell stirre vp any trouble against vs, by and by we be dismayed. As long as it is preached vnto vs that our life is in Gods hand, and that we be safe when wee be vnder his protection: all is wel, we receiue that doctrine, and to our owne seeming, it hath taken good rooting in our hearts: But as soone as the lease is turned, or any daunger shew it selfe where are we then? But had we bin wel seled & confirmed in the thing that we heard: we should be safe ynough, and we would keepe on stil forward: but wee neuer thinke more vpon that, neither is there any meanes at all to comfort vs. Thus is it a signe that if there happen neuer so little daunger, we doubt of Gods power, & we doe him not y honor to say, he hath promised it, therefore will he performe it, for he is able. And for y same cause S. Paul speaking of Abrahams faith, saith that hee Rom. 4. 18 beleued euen against hope, knowing that hee which had made the promise, was also able to performe it. It seemeth to haue bin a smal matter to say that Abraham beleued that God was mightie. For who denyeth that? And therefore Abrahams faith is not so greatly to be commended in that respect: for there is no man but hee confesseth it. Yea, yea: but yet for al that, as smal a thing as it seemeth to be, it is a very rare and difficult thing: and that doth experience shewe. For (as I saide) if we meete with any crabbed incumberance, we thinke there is no God in heauen to succour vs any more: and al that euer can be alledged vnto vs, wilbe so colde, as wee shall find no reliefe in it. Therefore it is not without cause that Moses here magnifieth Gods mightie power, and saith that hee is terrible, to the ende that the people might thereby assure themselves and say, very well, it is true that we be nothing in comparison of our enemies, but what for that? What maner a one is God? Seeing he saith that he wilbe our captain, & that we shalbe vnder his protection: what can all the men in the world, or all creatures doe? Is there any thing that can withstande the power of God? Again, what is his maiesitie? If he list to shew it: they that nowadays are ouersotted in their owne pride, shall out of hand be put to vtter confusion. For if God make the mountaines and Rocks to melt, and the earth to wash away at his presence: what shal become of me with their frailete? Thus ye see to what purpose and ende we ought to applie this saying, *That God is mightie and terrible*. It serueth not to dismay vs: for we know y whensoever we resort vnto him, we be alwayes receiued to mercie, his throne is not dreadful to the beleuers, but it is the throne of grace and goodnes. Wherefore if we see that our enemies make vs afraid, & that (to our seeming) they be as Wolves to swallow vs vp, & we as sheep in comparison of them: very wel, let vs resort to our God. And what maner a one is he? O, wee must not onely conceiue

this worde God: but wee must also attribute him his qualities therewithall, namely that hee is mightie and terrible: and then let vs not be affraide. For all the rage that our enemies do cast and some out, is but a smoke, & God will make it to fade all away, as soone as it pleaseth him to shewe his maicstie: and we be sure hee will doe it, because he hath promised it. Therefore let vs so benefite our selues by this promise, that whensoever we be astonished, or in any doubt or griefe of minde, wee alwaies haue recourse thither and say, Our God is mightie. And why? Wherein will he viter his mightines? Alas, it is true that he might wel vter it in confounding & destroying vs: but he is patient, gentle, & meeke, and hee wil not haue vs to feele his force to our harme: but rather he wil haue vs to feele his passing fatherly goodnes. All his desire is to gather vs vnder his wings as a henne that broodeth her litle chickens. And it is a singular comfort vnto vs, when we know y he wil be so louing & fauourable towards vs, and yet neuertheless will bee knowne to be mightie and terrible in the ouerthrowing of our enemies, and in ouercomming all things that are against vs. Therefore let vs put our trust therein. But yet therewithall let vs beware that wee abuse not his promises. For if wee will haue him to shewe himselfe vnto vs: we must bee a quiet people to himwarde and abide vnder the couert of his wings, and not play the wilde beastes in running away from him. For the hypocrites will brag well ynough that they haue God on their side: but yet for al that, they shinke away from him, and let him alone. Now then let vs learne to goe in such wise to our God, as we may trust in him and repose our selues vpon him. And in so dooing, let vs beate in minde what he commandeth, and examine our faultes according to his worde: and then shall we finde by experience, that he meant not to beguile vs, when he told vs y he would be in the mids of vs mightie and terrible to discomfit all our enemies.

Now by the way Moses addeth an exception, saying: *that God will not destroy all the enemies of his people out of hande. And why? Least the beasts of the field (saith he) should see themselves against thee: But thou shalt weede them out by litle and litle. Thou shalt dispatche euen their kinges: and so bee shori, thou shalt not leaue anything at all of those nations.* Here Moses giueth the people a very necessary warning, in telling them after what manner they shoulde proceede. For otherwise they might haue taken some euill conceite at their comming into the lande of Chanaan: and if they had not rooted out their enemies immediatly all at once: they might haue imagined with themselves, what is become of Gods promises? It shoulde seeme that hee hath mocked vs. Therefore doeth Moses holde them in awe, saying: It is true that your God wil discomfit all your enemies, but yet shall not that be done so soone as you woulde wishe, howbeit assure your selues there is good reason that hee shoulde so deale with you, and therefore put no distrust in your God. For hee seeth that the lande woulde bee replenished with wilde beastes, and they

would be so many enemies to make warre vpon you. God then doeth this to your benefite, in that hee will not haue the whole land to bee vtterly ridde of all enemies. For if your enemies should be all destroyed immediatly vpon your comming into the lande: you could not replenish it againe vpon the sudden, to defende your selues from the wilde beastes. Nowe we haue to note here, first that God intended to correct the peoples ouergreat hast, by shewing them that they should hold themselves in peace and quiet, vntill God had put them in full possession of the whole lande. For it is the proper nature of faith to tary Gods leisure, as the Apostle affirmeth in the Epistle to the Hebrewes, alledging this text of Abacuc, that if God delay the performance of his promises, we must tary his leisure, and not be ouerhastie: for they shall come to passe time ynough, that is to say, they shall be performed in their due season. Then let vs marke that faith cannot bee in vs without patience, that is to witte, without tarying of Gods leyisure, till it please him to execute the thing that hee hath spoken and saide, and without assigning or setting of any terme as men commonly doe, who are so bolde as to take vpon them to make God subiect to their will. Let vs beware of such oueritatchesse, and let vs rather learne to bridle our selues, till God dispose of things accordingly as hee gae sentence of them afore by his owne mouth. And that accordeth with this saying of the Prophet Esay: Our power shall be in silence and rest. Then must we be stil and quiet, if we intend to do God y honor to trust in him, and to shew y we do: it vnfeadly, nedly. And here our Lorde had a regarde to bridle his people. Forasmuch (saith he) as mcs affections are ouerhastie & headie: let it not grieue you though your enemies bee not destroyed all out of hand. Let that serue for the first poynt.

And herewithall let vs marke also, that here God ment to shew the reason why he differeth and delayeth the performace of the things that he determineth, and bringeth them not to passe out of hand. Truly he is not bound to doe it. Should God giue vs an account of his doings? If he worke not after our liking, is hee bounde to tell vs why? Ought not wee rather to roopee to him, and to say, Yea Lord, we bee ignoraunt, yea and euen starke blinde, and it belongeth to thee onely to be wise? Forasmuch as there is nothing but follie and vanitie in vs: rule thou vs according to thy providence. It were meete that we shoulde deale after that fashion: but we see howe God yeeldeth to our rawnesse. For inasmuch as wee bee tiklish, and cannot finde in our hartes to bee contented with his pleasure, and to rest wholly vpon it: here he sheweth vs a reason for it. So then let vs mark wel y ineffimable goodnes of our God, in abasing himselfe so far, as to shewe vs the reason why he doth things, according as Moses telleth y people of Israel here. For he hath an eie to your benefite, least y wilde beasts shoulde deuour you: for they would multiply, & there be not folke ynough of you to manure y whole lande, but there would be diuers places which shoulde ly

Hebr. 10. 37. 38.

Abac. 2. 3. 4

Esa. 30. 15. :



vninhabited. Knowe ye therefore that whereas your God destroyeth not all your enemies out of hand, it is for your benefite, and it were not expedient for you that it should be otherwise. And so in effect Moses telleth the people heere, that Gods delaying to giue them full victorie, was to their benefit and welfare. Therefore let vs mark well, that if God make not such haist as we would haue him, he hath an eye to our welfare, so as he procureth the thing that is best for vs, though we perceiue it not at the first. True it is that we weene our selues to bee wise and well aduised: and thereupon wee take vpon vs to iudge that Gods ouer slowe, and wee would fayne thrust him forward itraite wayes by the shoulders to cause him to make more haste. But (as I said) that is bicause wee knowe not what is good for vs, but wee imagine that wee be beguiled euery turning of a hand. God therefore must bee wise for vs, and see more clearly than wee doe, and dispose things, not after our liking (for that were ynough to marre all:) but after as hee himselfe knowes to bee good. And in the meane while we must shut our eyes, and doe nothing but glorifie him in his prouidence: And if wee perceiue not at the first why he worketh after that fashion: well, let vs tarië patiently till he shew vs why he made delay and would not satisfie our desires. This doctrine cannot bee fully declared as nowe, but yet must wee make an abridgement of it to conclude withall. Likewise now adayes wee may happen to languish all our life long. Now if we should hasten God to deliuer vs: what a thing were it? We would fayne be in a paradise here aforehand: and that were the next way to rocke vs asleepe in the world. God therefore is fayne to wake vs by keeping vs occupied with store of troubles and vexations: and that makes vs to long continually for the heavenly lyfe. Wee forget this geeste at the first: but G O D maketh vs to perceiue howe frailte we be, by wayting with all patience and humilitie, to be gouerned by him as he thinketh good. Finally he sheweth how greatly it is for our benefite to be beaten with his roddes. And therefore doeth hee make vs to passe through many troubles, and to bee greatly vexed and tormented. And if there were none other enemies to withstand vs than such as are spoken of here: well, wee might hap to doe wel ynough with them, for they be men. But wee be dayly assaulted by the diuel and by sinne: and wee would fayne ouercome them at the first push, and obtaine victorie againt Satan, and againt all the temptations of the world. But what a thing were that? Our pride would be intollerable, wee would thinke our selues to bee Gods, wee would not passe to call any more vpon God, nor to sigh and mourne for our own weakenesse, wee shoulde not tell what it were to mislike of our selues, nor to vnderstand that there is none which hath all power in him but onely God. So then although God haue assured vs that we shall haue the vpper hand of all our enemies: yet shall

not y be performed at y first brunt. And why? Bicause it were not good for vs. True it is that wild beastes would not come and deuour vs: but wee haue pride and vainglorie, and wee bee sotted with selfweening. And that deuillish ouerlustinnesse would carie vs away, so as wee should fall asleepe in our vanities and delights, and that would bee worse to vs than all the wilde beastes in the worlde. And therefore let vs assure our selues, that Gods leisurely working, as it were by degrees and by lynce and by leuell: is to our benefite. For coulde he be letted to accomplish all his worke in one minute of an houre? No: but he listeth not to doe it so soone. And therefore let vs learne to keepe the spirituall rest or Sabbath as it is spoken of in the fifth Chapter, that is to say, to imprison our wit, reason and will, and all that euer wee haue besides, and to hold them in such awe, as none but onely God may haue the rule of vs, and dispose of all things at his will. And moreover, let vs go on when he leadeth vs the way. For that is no breaking of the Sabbath. To occupie our selues cuerie man in the charge that God calleth him vnto, and to doe our duties faithfully euery man in his vocation, according to the measure of grace that G O D hath giuen him, are the workes of God, and we must vnderstand that it is God which worketh them in vs. But yet for all that wee must not bee too hastie, as who shoulde say that God were at our commaundment, or that wee would haue him doe what wee list and when wee list: but all our wisdom must bee to submit our selues to his will. The thing then which wee haue to remember vpon this text that we may fare the better by it: is that we must learne to bee obedient to our God all the time of this our mortall and transitorie life, not doubting but that at length he will vanquish Satan and all that is againt vs, and turne euen those things to our benefite and saluation, which we thinke as now to be hurtful and harmful to vs.

Nowe let vs kneele downe in the presence of our good God, with acknowledgement of our faultes, praying him to make vs feele them better than wee haue doone, so as wee may be drawn to a right repentance, and learne more and more to distrust our selues and to settle our trust in him: and that when wee haue embraced his promises, wee may fare the better by them by applying our selues to his seruice, so as wee may not be vnprofitable in the world, but that as soone as his spirit dwelleth in vs, it may forthwith auail vs, and shewe by effect that he hath not adopted vs in vaine in our Lord Iesus Christ, so as wee may grow in the same knowledge more and more till he haue thoroughly accomplished it in vs, and that wee haue the full measure of it, wherof we haue but a very small portion as now. That it may please him to graunt this grace not onely to vs but also to all people and Nations of the earth, &c.

Deut. 5. 14.  
Esa. 58. 13.

1 Pet. 5. 8.

## On Wednesday the xiiij. of August. 1555.

*The Lviij. Sermon which is the seventh vpon the seventh Chapter.*

22.23.24 And the Lord &c.

25 Thou shalt burne the images of their Gods with fire. And neither couet ne take thou to thee the golde or siluer that is vpon them, for feare least it turne to thy decay. For such things are abomination to the Lord thy God.

26 Therefore thou shalt not bring anie abomination into thine house, least thou thy selfe become accursed as well as it. But thou shalt abhorre it and loath it vtterly: for it is a cursed thing.



Esterday I began to shew that we must be constant vnto the end in trusting vnto God, & in holding of our selues to his promises, though the thing that he speaketh be not performed out of hande, nor his determination put in execution by aud by: for he hath alwayes good reason to make delay thereof. True it is that wee perceiue it not, and that is because our eyesight extendeth not farre. We see euen among men, that such as haue liued long time, and haue had most experience of things, haue most stay of themselves, and are not so hasty to doe and attempt things, as younger folkes are, which cast no perils but runne all on head. A yong man hauing a whor braine, wil needs dispatch al things out of hand in one day. But he that hath some stay of himselfe by reason of much experience, will looke about him how to dispose his matters, and to doe his things in good order. Now there is no comparison betweene God and men. It is not to be faide that he is an olde expert artificer (as men terme it): for all things are euer present vnto him, and euer haue bin since the creation of the worlde: and againe, his will is the rule of all wisdome and right. Sith it is so, let vs forbear to be ouerhasty, and if it please him to let vs linger for a time, let vs beare it patiently. Moreover wee haue to note the thing that was declared yesterday in a word or twaine: that is to wit, that if GOD deliuer vs not from all troubles and vexations out of hande: it is thorough our fault. For as soone as one mischiefe is past, we procure another to come in the neck of it. This is not to be wited vpon God, nor vpon the state of the life wherein wee be. But we our selues are so fruitfull in bringing forth of euill, that although God purge vs of neuer so much, yet will the seede of it spring vp newe againe, and yeelde manifold increase by and by after. That (say I) proceedeth of our sinfulness. And therefore let vs marke well, that if God set vs not in quiet at the first dashe, but suffer vs to haue enemies to grieue vs and vex vs: it is because it is not for our benefite nor for our situation, that hee should maintaine vs in too great ease. And for prooffe thereof (as I faide) wee could well finde in our heartes to amend the euil in other folkes, but we thinke not

vpon it in our selues: and yet is that good which we ought to begin at. If we will be good iudges to condene other mens faultes: we must first looke to our owne: & we must not only bethinke vs of those which are known to vs: but wee must also passe yet further, to craue pardon of God for the faultes that are better known to him than to our selues. And besides that, let vs be well aduised, that we proceede soberly in that behalfe. For it may come to passe, that he which shall haue shewed some good zeale in chastising the faulte of his neighbour, shall not onely fall into the like fault himselfe: but also doe much worse. Seeing then that we be so inclined vnto euill, let vs vnderstand that it is good for vs that God should exercise vs after the maner that Moses speaks of here. For the wilde beasts neede not to come to worke vs displeasure, or to pick out our eyes: wee haue annoyances and deceits ynowe in our selues. Why then is it that our Lord suffereth vs to be so fore vexed & troubled outwardly by me: but because we haue as it were an host within vs, ranged in aray against God and his lawe: Therefore is hee faine to stoppe vs and to keepe vs occupied by other men: and that is to our benefite.

Furthermore, God is faine to leaue vs still in our infirmities, because: that if he should giue vs the full perfection, there is none of vs all but he would aduance himselfe too much and be too proud. It is certain that we haue victorie already against Satan, as it was purchased for vs in the person of our Lord Iesus Christ: but yet must we be faine to endure many encounters, and many rough assaules, yea and to be brought to so great perplexities, as we shal not wote which way to turne vs, but wee shall haue ouer much adoe to withstand our owne vices, and the great number of imperfections that are in vs. And why is that: Euen to humble vs. In deede we haue a promise that God will vanquish Satan, and thrust him downe as it were vnder our feete, as S. Paul speaketh of it in the sixteenth of the Romanes: But yet shall not that be done at the first day: to the intente wee may haue cause to praise God, in that wee see our selues so fraile, and yet hee giueth vs strength to holde on our way still continually. Yee see then that wee must keepe stil our way in walking through this worlde: for it is a journey as the Scripture

*Psal. 119. 130*

*Col. 2. 15;  
Heb. 2. 14*

*Rom. 16. 20*

*1. Cor. 5. 6*

termeth it. Nowe then, let vs fully determine with our selues to suffer it patiently, if God delay ro giue vs full victorie of our enemies, yea euen of our ghoſtly enemies, assuring our selues that he doeth it not without iust cause. But yet must wee bee fully perswaded of another point also, namely that although we linger a long time, and things be out of order as in respect of the world, and God enlighten vs not, but let vs alone in great distresse: yet he will giue vs the vpper hand in the ende. Wee must be fully resolved of that: for without such certaintie we could not haue any courage one minute of an houre, but wee should quaike out of hand, and it would seeme to vs that the duell should ouerwhelme vs. And specially when we were to fight against our own lustes, howe might wee get the vpper hand of them? And if wee finde our selues so combered to day: what shall wee finde to morrow? The mischiefe will increase continually: and the great number of our owne experiences do thew vs that wee neede none other thing to ouerthrowe vs. Then could wee not holde out, vnlesse wee were fully and thoroughly out of doubt that the promise of God should bee wholly accomplished vnto vs, and y<sup>e</sup> in the end our enemies shal not be able to stand before our faces. Therefore let vs fight boldly against Sathan, and againste all the lustes of our owne fleſhe: and we shall overcome them, so wee haue Iesus Christ for our Captaine. For we must be hopelesse as in respect of our selues, and not imagin that our owne strength can suffice: but wee must learne to call vpon him that is able to helpe vs at our neede. That is the thing which wee haue to beare in mind yea and euen in respecte of this present life. Let vs not doubt but that although we be faine to passe through many miseries, yet notwithstanding all shall tunc to our benefite and welfare in the end. Let vs beare this saying well in mind, so as wee may fate the better by it, yea euen in such sorte as wee yeeld not to murmur against God, though hee graunt not our desires at the first. And in so doing we shall haue inuincible consencie to keepe on our way still, though it seeme neuer so hard vnto vs. And although we see neuer so many perils: yet shall we haue such constancie, as to hold on still till wee be come to our wayes end. For why? Gods promising of vs to giue vs full victorie, is not to disappoint vs: he is faithfull in his sayings. Neuertheless, if it please him to make as though he regarded not things, wee must not take vpon vs to set him any terme, but let him dispose matters according to his owne infinite wisdom.

Yea and Moses sayeth that euen *Kings shall be deliuered into the people of Israels hands*. As if hee should say, that there is not any power or strength so great that ought to dismay vs. And this saying is not added without cause. For euery thing of no thing will deſte our eyes, and make vs to forget the mightinesse of Gods promises. For if we perceiue any greatnesse in men and that our enemies are of abilitie to trouble vs: we beare our selues on hand that all is mard, and by

and by wee haſte ſtraught at it. True it is that our presumptuousnesse blindeth vs ouermuch, so as we perceiue not the daungers when we be once minded to followe our owne foolish rashnesse. But when wee should obey God, and doe our dewty: the whisking of a ſtic ouerthwart our faces will turne vs away by and by. For this cause doth Moses say expressly, that wee must nor be dismayed for any greatnesse of the world. In so much that although our enemies shine as the Sunne, although they perke vp neuer so high, although they seeme to haue neuer so many meanes wherewith to ouerwhelme vs at the first brunt: yet must wee not be discouraged for all that. And why? Let vs consider what Gods hand is, and then will all things vanish away which we feare as in respect of the world, so as we shall see that it is but vanitie. For who is he that can withstand him that made all things and vpholdeth all things still by his power? Can our Lord as well bring all things to naught, as hee made the world of nothing? Yes: and whenſoeuer he listeth to doe it, it is enough for him to speake the woord, that is to say to vtter his will.

Now then, seeing that the creatures haue not any ſtate or being furtherforth than God voutſafeth to maintaine them, can they stop the bringing to paſſe of his good purpose? No: and therefore let vs learne to yeeld God ſo much honour, as to make none account of all worldly greatnesse, strength, and power, in comparison of him, and to knowe that hee can caſt them all downe when hee thinketh good. Loe what wee haue to marke. And thereby we may ſee what a happinesse it is to be able to reſt vpon God. For whē men ſtay vpon their own ſtrength, although they vaunt themſelues, flatter themſelues, and beſot themſelues neuer ſo much in their owne presumption: yet is it a wonder to ſee how they be toppled downe in the turning of a hand: and God allo laugheth their pride to ſeorne. But when we haue the ground of Gods promiſes to reſt vpon, which assure vs that wee can neuer quaike: then may we be bould to deſire the world and all the creatures therein. And although we be nothing of our ſelues: yet ſhall wee haue enough whercof to glory, and wee may well triumph aforehand, ſoſmuch God is on our ſide.

But what? Wee ſee that men are ſo wedded to themſelues, as they can nor by any meanes be rid of this duellish ouerweening wherewith they be as it were bewitched, but that they will euer be drawing of ſomewhat to themſelues, in ſomuch that it is vnpoſſible to plucke them backe vnto God, and to make them to ground and ſettle themſelues vpon him. But yet is not this doctrine written in vaine. And therefore let vs vnderſtand thereby, that if our Lorde doe ſend vs vexations, and wee linger in a number of torment in this world: it is to exerciſe vs withall. And why? To the ende that euery of vs ſhoulde examine himſelfe to amend his faultes, and nor ſticke ſo much at other mens faultes [as to forget our own,] but to thinke vpon our ſelues firſt, and conſider that wee haue neede to bee handled roughly, ſo as wee ſhall no ſooner haue eſca-

ped one trouble, but wee shall by and by meete with another, vntlesse wee turne againe to him that is able to defend vs. Therefore wee must shape our selues to it all our lyfe long, and behaue our selues after such a sorte, as wee haue our eyes continually fastened vpon our God, assuring our selues that his executing of his iudgements in our sight, is to the ende to holde vs in awe, and to make vs beware that wee intangle not our selues in our leawd lustes to abyde in them: for they bee tooo dangerous enemies. Let vs beware wee resemble not those whome wee see that GOD could not abyde, and let vs conlude therevpon, that the same matter concerneth vs, that is to wit, that wee must profite our selues by such instruction. Thus ye see in effect what wee haue to marke vpon this text of Moses.

Now he addeth immediatly, *That the Israelites must burne all the Images of their Gods in the fire, and not so much as comes the golde and siluer of them: for feare* (sayeth hee) *leaff thou beeft snared by it, or that it snare so thy decay.* For the Hebrewewoorde that Moses vseth heere, signifyeth sometymes to bee snared, and sometimes to stumble by meeting with some wicked job or stoppe. And he vsed a word deriued of the same Verbe heretofore when he said, Keepe thy selfe from their idoles, for that will be thy decay, or that will marre all: the which two sayings come both to one ende. And therefore yee see wee must not stande vpon termes, it is ynough for vs that wee knowe the true meaning of them. Heere GOD warneth his people, that if they cast any faspic or liking to the idoles of the heathen, or to the things that serued their superstitions: it will turne to their ouerthrowe like a nette or snare, so as they shall bee caught and snared in it, and to bee shorte, it will bee as a pit for them to fall headlong into. That is the effect of the matter which is tolde vs here. And nowe againe he addeth a seconde threat, *Euery whis of it* (saith he) *is accusid or interdited*: (as men commonly terme it,) or forbidden. Therefore beware: for thy GOD misliketh it, and hee cannot away with the things that haue beene so defiled with the seruise of Idols. Take heede therefore that thou leaue not any whis of it: beware that thou defyle not thy house with it. For if any of it come within thy doores, the vengeance and wrath of GOD will immediatly come in with it. That is the pith of the things which wee haue to marke heere. The matter in question, is that the people shoulde not commit idolatrie: but GOD addeth a further commaundement of greater rigour: which is, that they shoulde burne all that euer had serued about the idols, though there were no superstition in them. As howe? If the people shoulde haue taken to them selues the Golde, Siluer, Precious stones, or other Iewelles that were about the idoles: it had beene as a filthinesse that is lothsome in Gods sight. And if they shoulde haue alledged, wee doo it not for any deuotions sake, for wee knowe it was a heynous matter to haue abused Gods creatures after that fashiō:

but wee take them to our owne vse, yea and euen to serue GOD withall: [that allegation would not haue gone for payment:] For God on the contrarie part will haue them to bee all burned. And so wee see howe greatly he is displeasid with idolatrie, in that folke are so straitly forbidden heere to apply any of all the things to their owne vse, which shall haue bin defyled aforesometimes with superstition. And therevpon must wee also note, that the purenesse of Gods seruice is the thing that he is most chare of aboute all other things. Will wee then direct our lyfe after such a sorte as God may allowe of it? Let vs looke that wee honour him, yea and that wee honour him after such manner, as wee seeke not to haue some faire shew of vertue onely to the worldward: but to follow simply whatsoever God ordeineth. For we may seeme to be as Angels of Paradise, & yet in the meane while God shall esteeme vs as duels. Though we liue neuer so honestly & vnblamably among me: yet doth it not folow y therefore we be discharged before God. And why? For although I be not a thief in stealing away my neighbours gold and siluer: to what purpose shal that serue mee, if I rob God of his honour? Though I be no theefe to mee, yet am I a false traitor to God. If I speake no euill of any mortall man, & yet fal to blaspheming of the liuing God: what a dealing is y? Now then let vs mark, y the fautes which are committed against Gods Maiestie, are much grieuouser and heynouser than all the offences & wrongs that can be done against our neighbors. And it is a lesion which wee ought to marke well: for wee see that men make smal account of it now adayes. If any wrong bee doone to a man, the partie must bee condemned for it. But if Gods glorie be defaced, and himselfe spytted all the wayes that can bee: what for that? Men do but wring their mouthes aside at it, with who findes any fault with me for it? and in the meane while God hath no man to take his part, but there are ynow y will take part against him. If any blasphemie, any outrage, any lewdnes, or any wickednes be committed, wherein Gods word is openly troden vnder foote: no mā thinkes vpon that. But for the fauour of me, we wil not tucke to maintaine euen the euill: and as for the number of the zealous, it is very small. Hardly shall a man finde one among a hundred, y will put forth himselfe to maintaine Gods quarrell: & yet his doing of it shal bee but coldly neither. But y wicked shal alwaies finde champions ynow, to fight against God & his righte ouersesse. And yet for al y, we consider not y in so doing we iustle against God, & that is too hard a match for vs, so as we shalbe driuen to feele y he is so hard a stone y whose euer iustleth or rushest against him, doth but go about to bruse & breake himself in peeces: & finally if it fall, it will quash them all to fitters y set themselves against him. Then let vs mark that it is not ynough for vs to haue liued with our neighbors without doing any wrong or harme: for God maketh more account of his honor than he doth of all the things in the world. Therefore the offences that are committed against his Maiestie, are y heynouset of all other.

And why? There is not a more precious & deare thing than his seruice. And that doeth he shewe vs here, in that we see he will haue the parentesse of his seruice maintained, vndeiled of any superstition. And he can so illaway with idolaters, that he cannot abide y<sup>e</sup> things which had bin dedicated to idolatrie beforetimes, should bee suffered to remaine in the worlde, but will haue them rid away quite and cleane. And hereupon we may gather what vengeance is prepared for such as haue peruerced and corrupted the true seruice of God, and the pure Religion. Although they alledge neuer so fayre excuses, and pretend to haue doone it vpon good intent as they terme it: yet will not GOD receiue those things for payment. And why? For he will haue obedience about all things: & he knoweth which is the true rule of seruing him well and duely: he hath shewed vs it, & therefore we must holde vs to it. Otherwise wee may well protest that our intent is to serue GOD: howbeit our seruice is not doone to him but vnto idols, when we inuent what we our selues thinke good. As for example, whereas the Papises protest, that their meaning is to serue GOD with their Masse, & with all other their baggage and Ceremonies: it is true that they may well rest thereupon confidently: but in the meane while God disclaimeth and disliketh euery what of it: for it is the duell whom they serue in deed.

2. Sa. 15. 22.

Deut. 32. 17.

E. Cor. 10. 20

And why? For there is not any thing there, which is not manifestly found to be against Gods word and his trutheth. Therefore it is not ynough to pretend Gods name: (for we see that the worlde hath not ceased to abuse that fayre colour at all times): But we must holde vs to Gods commandement: for without that, there is nothing but vtter corruption.

And nowe let vs marke well the reason that Moses addeth: that is to wit that it shall bee as a snare to catche the people, or that it shall be their ouerthrowe. Here we haue to marke, first of all what our frailtie is. For although wee minde not to doe euill at the first dashe: yet will it amaze vs to see howe the deuil will haue intrapped vs out of hande, by his wiles which wee perceiued not. Most commonly, if a man bee tolde of his fault when hee hath doone a misse: hee thinketh not (to his owne seeming) that his doings are euill. And why? Bycause he perceiueh it not. Surely if we were well aduised, we should espy Sachans guiles a farre off: and it is a point of wisdom which Sainct Paule attributeth to the faithfull. You (sayth hee) doe knowe his wiles, so as yee can beware of them. Yea, but hee speakeh of such as suffer themselves to be gouerned by Gods spiritue, which giueth them good discretion and aduisednes: but as for vs, wee shut our eyes wilfully, and beare our selues on hande that it is enough for vs so wee knowe not the euill. But we be not competent Iudges in our owne case. And againe our owne affections blinde vs, and are as towles to keepe vs from seeing three fingers bredth before our noses. Yet notwithstanding we cease not to be hampered in Sachans snares, so as hee holdeth

2. Cor 2. 11.

vs as his pray, bycause wee bee not watchfull enough in taking good heede to our selues, accordingly as Moses sheweth vs heere, in telling the people that if they tooke to them the riches of the heathen, and the gold and filuer of their idoles: all would turne to their decay. And this is not saide without cause. For when we meete with the furtherances of idolatrie, for as much as wee bee giuen thereto alreadie by nature: it is a woonder to see howe soone wee bee snarled in it. For the Diuell sheweth vs not his snares at the first, vntill wee bee vsne into them. But GOD who foreseeh all things, warneth vs of them aheadhand, to the ende wee shoulde wake and keepe good watch, and not giue Satan any enteraunce to winne vs to him or to intrappe vs. So then let vs marke generally, that to keepe our selues from all offence against GOD, wee must prevent the occasions of euill. For he that casteth himselfe headlong into any hazard, tempteth GOD. Wee bee not so strong as to bee able to outstande euill, when wee fall to iusting against it. For wee see howe wee bee daunted at euerie shadowe of it: and what will become of vs when wee shall bee put to the pinche? Seeing then that men doo feele such frailtie in themselves: they ought not to seeke occasions. For if a man sling himselfe wilfully into the fyre, doeth hee not make open warre against God? Yes: and euen so doe wee, when we take occasions to doe euill. If a man yeeld to a thing y<sup>e</sup> seemeth not to be any great vice: at the first he perceiueh it not, howbeit he proceedeth from the lesse to the greater, and from euill to woofte, vntill at last he fall into the ditch. Men shall not perceiue at the first, that dauncing is a bait of whoredome, and a trickie of bawdry to marre all. Men perceiue not at the first, that wanton songs serue to impeach & corrupt good manners, as the scripture speaketh of them: and therefore they thinke not of it. Men perceiue not y<sup>e</sup> playing and gaming are dangerous, or rather mischieuous, yea and that they serue to destroy mens houses & to make hauocke of all: y<sup>e</sup> they be as a seede or roote whence all y<sup>e</sup> vngodlinesse groweth to spyte GOD withall: that they breede occasions of strife, debate, quarrels, swearing, and all manner of naughtinesse: that they bee a meane to impouersish such as otherwise might beare an honest porte and countenance: and to bee shorte, that they bee meanes to make Christians to become bruite beasts. Men perceiue not all these things, neither make they account to keepe themselves from them. But yet for all that, the diuell is the founder of them, who increaseth the mischiefe continually, and God also doeth giue him the bridle: bicause wee vouchsafe not to receiue the warning that hee giueth vs, wee bee worthy to perishe and to tumble into the pit to breake our neckes. Now then let vs marke, that to eschew the offences to Godward, that may lead vs to destruction, we must also shun the occasions of them a farre off. Mark that for one point.

1. Cor. 15. 33

And about all things, for as much as we haue

such a cursed inclination of nature, that idolatry is as it were rooted in vs, so as euery of vs is able to keepe a schoole of it, and to bee Doctors of it without any further teaching: therefore doeth it stand vs on hande to shun all furtherances thereof. Nowe then whereas some nowe adayes will needes rowe betwene two streames, and beare folke in hand that men may beare with the time, granting that men may well cut off the things that are vtterly intolerable and manifestly against God, but yet [auouching] that the things may well be borne with, which are eyther indifferent, or not vtterly euill. I say that they which speake after that fashion, doe shewe full well that they haue no right meaning in them, nor any desire that there should be any such reformation as were meete to be had. And yet notwithstanding, the worlde is full of such disguisers, which would faine haue a particularised fashion of seruing God, & a religion y<sup>e</sup> were neither sith nor flesh (as mc say,) but half of one sate & half of another, as is said in y<sup>e</sup> prouerb. But for our parte let vs vnderstand, y<sup>e</sup> in as much as we be giue to idolatry, it standeth vs on hand to flee the further from it, that we meeete not with any of the things that may leade vs to it. For if there bee any thing that may draw vs that way, by and by we be seduced, yea and we be infected with it inwardly, like a man that hath a secreete disease within him which he perceiueeth not, and yet is neuer the lesse but rather the more in daunger, because the mischief is vnspied. Euen so is it with vs: If wee retayne still the furtherances and occasions of idolatry and superstition, wee shalbe ouertaken vnwares by Sathans subtlety which we marked not. Thus ye see what wee haue to remember, considering the snares and trappes that draw vs to destruction, as Moses speaketh of them heere,

Nowe let vs come to the second threat which hee addeth. Hee sayeth, *It is an abomination [or lothsome thing] before God: and therefore that euery man must beware of the bringing in of such abomination for feare of being accused.* It should seeme heere that Gods rigour was too great, in forbidding the vse of gold and siluer. For are they not Gods good creatures, and such as may be put to good vse? And although some men haue abused the things which God did put into their hands: doth it follow that they haue the power to defile his creatures, and to corrupt and marre them? No: For we heare how Saint Paule saith, that all thinges are pure and cleane to such as haue cleane consciences before God: and there is no vnclannesse, but that which proceedeth of our selues. How is it then that hee forbiddeth folke to couet that gold or siluer? Let vs marke that this lawe is a parte of the ancient order whereto God ment to binde the Iewes: and I haue told you already that the ten verses haue one euerlasting rule, which God hath giuen to continue to the worldes end. If wee minde to haue a doctrine that shall please and like God, our life must be conformable to the law that is contined in the ten commaundementes: howbeit, this present commaundement serueth but

for an order: like as when Christen magistrates make lawes nowadays, are they against Gods word? No: but they doe it in way of government and ciuill order, that their people may be held the better in the feare of God and in the right religion. Now then this law whereby God forbad the coueting of golde and siluer, serueth but for a time. For God trained vp that people like little babes. And Saint Paule alleadgeth the same similitude, which may bee as a solution to the doubt that might be moued vpon this present place. When little children are vnder Tutors and gouernours, they bee held in the straiter awe, and they inioy not their goods and liberty at their own will, inso much that their state seemeth to bee a bondage, and yet notwithstanding they be free, yea and heires too, but they be not of age to haue the guiding and gouerning of themselves. Euen so the people of olde time were in straiter subiection vnder the lawe, than we bee nowadays [vnder the Gospell.] by reason whereof it is lawfull for vs to vse the things which we may put to a good vse. For otherwise the Papistes might sturue vs. They would fall to making of their coniuirings vpon Corne and wine: now if we might not be so bolde as to eate of the Corne that were so charmed, or to drinke of the wine that were so coniuired: if we might not touch any thing which they had defiled with their pelting trash: wee should be faine to sturue for hunger. But they haue not any power ouer the creatures of God, in so much that they continue pure of themselves, spite of all their abominations. Neuertheless it was Gods will to hold the people of old time in awe, after the manner of yong children as I said afore. But he hath giuen vs greater libertie at this day. And what maner of libertie? Not a licentious libertie to do what wee list: for S. Paule addeh that excepti-

on, that although we haue greater libertie nowe adayes than the Iewes had, yet must wee not therefore lay the bridle in our neckes: but wee must haue a speciall care to beaue our selues honestly, and to be constant in seruing GOD purely. For as I said, wee shall alwayes be weak, and may easily swaue aside to idolatry: and therefore wee must cut off all occasions thereof. And yet notwithstanding, wee may vse y<sup>e</sup> things that are good of themselves: yea, so wee doe it without giuing any cause of offence, and beware that wee wipe away all that may induce vs to euill and to the corrupting of Gods seruice. That is the thing which wee haue to remember vpon this place. For it behoueth vs to mark well the resemblance that is betwene vs and the Iewes, and the diuersitie that is betwene [the libertie of] the Lawe, and the libertie that God giueth vs now a dayes. But yet must wee moderate this libertie in such sort, as it turne not into loosenes to giue ouer our selues to euil, knowing that we bee but too much inclined thereunto, and wee should be yet much more prouoked vnto it, if we would needes haue furtherances and seeke occasions thereof. And in this respect was Achan stoned to death for stealing of the baggage that was about the puppets [of the Chananites.]

Gal. 4. 2.

Gal. 5. 13.

Iosua 7. 25.

Tit. 1. 5.

Matt. 5. 18.

nites]. Surely his intent was not to builde any altar with them: but hee was led to it by his co-uectiousnesse, [which made him beleue] that if he could sicke and conuey them away cleanly, hee should saue so much by it. But all the people were faine to be accused for it, vntill it was bewrayed. Lottes were cast: and when Iosua had made him to hold vp his hand to put him to his othe, saying, My sonne giue glory vnto God: immediately vpon his confessing of the crime where-  
 of he was accused, hee was stoned to death, only for stealing of certeine of the things that had bin forbidden. Yet had hee not robbed any person: hee might well haue sayd, who can complayne of me? But hee had done against Gods commaundement. Therefore let vs marke well, that whereas G O D dealeth more freely with vs now adayes, so as we may vse the things y we earnestly desired by y vnbeleuers, & which haue bin applied aforesometimes to superstition: we neuertheless must cast away all that cuer may draw vs vnto euill. For if wee should keepe still images & such other lyke things: it were the next way to pull to vs still some euill incontinencie, so as we might conceiue some hope of returning againe to the superstitions of the time past. And therefore let vs beware of all such things.

Now wher eas it is sayd, *Beware shouing not curfinesse into thy houses*: hereby we be put in minde y in stead of going forward and of profiting our selues we not onely go backe, but also worke our owne ouerthrow, when we vse vnlawfull meanes & such as displeaseth God. And y is a very notable rule. Trueth it is that the matter which Moses speaketh of here, is idolatrie, & he sayth y who-soeuer they be which take to the selues the golde & the siluer y hath serued to that purpose: they shal defile their houses & prouoke Gods wrath, and in stead of gathering treasure to their profit, they shall but take vp a fire to consume all y they haue in the end. That is Moseses meaning. But we both may and ought to gather a generall doctrine vpon this matter: namely that wher eas it is sayd, that it is a bringing in of curfinesse into our houses: it serueth to thewe vs y when men imagine to benefite themselves by it, they doe but prouoke Gods wrath against themselves & throw themselves headlong into destruction. As how? They that heape vp goods by hooke & by crooke, they that pull & poll, they y eat vp & deuoure, they that sicke al y comes in their way, they y vse craft and subtiltie to take other mens goods vnto them: doe beare their selues in hand y they worke wonders, & that they shall bulde them houses, and make immortall monuments not onely of wood & stone, but also of euerlasting renowne, so as their children shal haue whereof to triumph after their decease. But yet for all their gathering & heaping vp of goods, what do they? they doe but pile vp a stacke of wood and coale, whereunder lyeth Gods wrath as a fire hidden within it. In deede it shall not kinde at the first day: but in the end the flame will burst out, so as all shall be consumed anon after. Now if wee did marke this well, surely wee would not bring Gods curse into our houses as we doe, and as most men doe. What is to be done then?

First and foremost let vs marke, that all such as defile themselves with Churchtheft, cannot scape the punishment which Moses denounceth in this place. I say that all they bee Churchrobbers, which haue taken to them the goods of the Church, of which sort are the priettes, the Monkes, and the rest of the stinking rable of the popish clergie, who haue deuoured and still doe deuoure all that was dedicated vnto God. Now then, if we also doe the like: shall it not be y next way to bring Gods curse into our houses? Yes surely. Therefore let not vs offend in the same things which we haue condemned in the y lued amisse; but let vs keepe our selues from them. And if we intend to prosper: let vs assure our selues there is none other meanes thercof than the blessing of God. But we know that God hath not promised his blessing to any other, than such as trauell faithfully for their huing, & earne their bread with rightfull labor; which offer no man wrong, but content themselves with their meane state, so as if they be rich, they couet not more and more, or if they be poore, they be contented with their estate. To such folke hath God promised his blessing. Now if I doe otherwise, so as I beguile my neighbor, so as I deale crookedly, so as I labor to enrich my selfe by violence and robberie: what doe I then? should I looke for the blessing that God hath promised: Wee must not thinke to binde him, when we fall to spiting of him so wilfully: nor to haue his blessing light vpon vs, when we fall to straying out of the right way, shaking off his yoke & bridle fro our necke: but we must contrarywise looke y he should curse vs, & that his wrath shold light vpon vs, & not onely vpon our selues, but also vpon our childre. And so wee see what instructiō we ought to gather vpon this place. Namely y euery of vs ought to looke to himselfe, & y if we purpose to haue God to keepe vs through his fauor & goodnesse: our houses must not be defiled with robberie & deceit, neither must our hands be imbrued with stealing & sicthing: but to be short, we must be cleane from all spots. Yea & we must beware that we keepe y order which our Lord hath commaunded vs: *which is, y he which is desirous to be blessed in his owne person & in his household, must looke wel to it y god be serued & honored in his house, that there be no filthinesse lurking any where, y there be no whordoms, no swearing, nor no other disorder, y there be not any thing against God, nor any euil bolstered or borne out. If we doe so, then shall wee prosper better than wee doe: and although things fall not out as we would wishe to the worldward: yet will God graunt vs the grace to be contented with his only blessing, which wil satisfy vs more than if we had all y heapes of golde & siluer that were possible to be imagined. But on y contrary part, if a man haue not a care to keepe his house pure and cleane as a temple of God y thing y Moses speaketh here must needs be performed. y is to wit, Gods curse must come into it, accordingly as it is sayd in y prophet Zech. 5. 3. 4. Zach. 5. 3, 4. charie, that this same curfesse possessed al y houses of that time, because iniquitie reigned in the and departed*

Psal. 128.

Matt. 6. 33.

departed not from them. Will wee then haue God to shew out his blessing vpon vs? Let vs be sure that we cleanse both our selues & our houses from all filthinesse: and then will the curse depart from thence out of hand. But if wee cease not to prouoke Gods wrath by abusing his patience too long: hee will kindle a fire that shall neuer be quenched: and if wee fall still asleepe, hee will wake vs to our cost: and when we think our selues to be escaped, then shall wee be new to begin. And therefore let vs be circumspect to prevent the mischiefe, specially sith wee be warned, yea & warned by our God himself. Where-

in hee sheweth vs what a care he hath, both of our worldly welfare, and of our saluation.

Now let vs kneele downe in the presence of our good God w<sup>th</sup> acknowledgement of our faults, praying him to vouchsafe to make vs feeble the better than wee haue done, so as it may make vs to resort vnto him, & to be forie for our finnes, and to condemne them, & that we be not so froward as to spite him, & to harden our selues, but that we may haue a meeke & plyable heart, to receiue al his warninges & correçtiōs in such wise, as we may haue the skill to fare y<sup>e</sup> better by them. And so let vs say, Almighty God heavenly father, &c

## On Thursday the fifteenth of August. 1555.

*The Lviij Sermon which is the first vpon the eight Chapter.*

**K**eepe al the commaundementes which I haue commaunded you this day to do them: that yee may liue and encrease, and go in and possessē the land by right of inheritance, which the Lord swore to your fathers.

2 And be nundfull of al the way wherethrough the Lord thy GOD hath made thee to walk these fortie yeares in the wilderness: to the intent to afflict and try thee, that hee might knowe what is in thine hart, and see whether thou wouldst keepe his commaundementes or no.

3 Hee afflicted thee, and made thee to endure hunger, and fedde thee with Manna which neither thou, nor thy fathers knew, to make thee to know that man lyueth not onely by bread, but that man lyueth by all that euer commeth out of the mouth of the Lord.

4 Thy rayment hath not worne vpon thee, neyther hath thy foote bene swolne all these fortie yeares.



Ere againe Moses sheweth y<sup>e</sup> people, y<sup>e</sup> God gaue not his law in vain, but that his will is to haue it kept and that is the way for vs also to fare y<sup>e</sup> better at once and away: but hee repeteth them againe for a larger confirmation. *Looke (sayth he) that thou keepe the commaundementes which I inioyne thee: not to the end thou maist knowe them at thy fingers endes, or bee able to vtter them with thy mouth: that is not enough: But thou must put them in execution.* And to confirme this matter the better, hee addeth a promise, saying: *That thou maist liue, and increase, and go into the land which the Lord thy God did swear vnto thy Fathers.* This hath bene expounded already heretofore: and there remaineth no more to doe, but onely to renewe the remembrance thereof, according also as we see that y<sup>e</sup> was the intent of Moses, or rather of y<sup>e</sup> holy Ghost. Now the, our Lord alittreth vs to him by promises, of purpose to giue vs y<sup>e</sup> better courage to serue him: & he doth it of his own freegoodnesse, without being bound thereto. For he needed no more but to say the word: he hath authoritie to commaund vs what hee listeth, and it is our part to obey him. Why then doth he ad his promises, but to win vs by louingnesse lyke a father, who though he haue al fourraignie ouer his childe: doeth neuertheless vs gentlelenes in promising, to y<sup>e</sup>ntē his child thold serue him with the cherefuller heart? True it is that the child is bound therto aforehand by nature: but yet when hee seeth his father so vp-

Rom. 10. 17. meane doth faith come. But yet must we bring our handes and feete with vs also, to offer them obediently vnto God, & to inploy all the power that hee hath giuen vs in his seruice. Therefore let vs not come hither onely to haue our eares beaten with the thinges that are preached vnto vs: but let vs also apply them to our vse. Instruction must be matched with practise: or else we shall neuer knowe what hath bin shewed vs and taught vs. And so we see what we haue to beare in minde. Moreover let vs marke, that Moses thinketh it not enough to haue sayd these things



right towardes him, as to offer him more than  
 his duetie: it moueth him the more, if he be not  
 too too vnkind & lewdly disposed. Therefore  
 let vs learne that in this cald God stoopeth to  
 vs, as if he were a mortall man. Yet is not that  
 any derogation to his maiestie. but rather a re-  
 corde of his infinite goodnesse, in that he vseth  
 not his right with rigor, but forbeareth it and  
 applyeth himselfe after that fashion vnto vs, to  
 doe the things which hee knoweth to be meete  
 for our rudenesse. And therefore whensoever  
 wee heare that God promiseth to prosper vs, if  
 wee honor and serue him: Let vs vnderstand  
 his so dooing is of free goodnesse, to win vs the  
 better, & because he is loth to vse rigor towardes  
 vs as he might doe. But yet for all this, we must  
 not imagin that he is bound to yeelde vs any re-  
 compence or reward for our seruice. For it is not  
 for vs to enter into account in this behalfe, as  
 though wee could win any thing by it: but wee  
 must receiue whatsoever he offereth vs as of  
 his free gift, knowing our selues to bee so much  
 the more bound vnto him.

Moreouer let vs marke what hath bin tolde  
 vs heretofore: namely that the land which Mo-  
 ses promiseth here vnto the people, had bin pro-  
 mised already foure hundred yeeres afore, whe-  
 none of them all was yet borne: & therefore God  
 had not an eye to anie of their desertings. But  
 now he saith that they should ioy the promise  
 which God had made them of his owne mere  
 goodnesse. And so we haue to gather in effect,  
 that all y euer we receiue at Gods hand, spring-  
 geth out of none other fountaine than onely his  
 meere mercie, because he is good, because hee  
 hath pitie vpon vs, because he hath not any re-  
 spect to our worthinesse but onely to himselfe, &  
 because it pleaseth him to be so bountifull towardes  
 vs. Marke y for a speciall poynt. But yet for all y,  
 if we will inioy his benefites, if we will haue  
 them auailable to our saluatiō, & if we will haue  
 the continual possession of them: we on our side  
 must looke to answer to y grace y God sheweth  
 vs. And how shall we answer it? Verily not by  
 shrinking away fro him, nor by refusing y things  
 y he offereth vs to drawe vs to him: but by know-  
 ing the right & lawfull vse of the benefites which  
 he bestoweth vpo vs, so as we loue him & glory-  
 fy him for them, & euery of vs spend himselfe in  
 his seruice. Therefore whesoeuer our Lord shall  
 haue done vs any good: let vs vnderstand y the  
 same cometh not for aught on our behalf, but ra-  
 ther y we be so much y more beholdē vnto him.  
 And to y end we may possessē & inioy the same  
 benefites, & y they may profite vs to our soules  
 health: let vs be well aduised therewithall, y wee  
 be y more prouoked thereby to serue God, for-  
 asmuch as he sheweth himselfe so liberal towardes  
 vs. That is the thing in effect, which we haue to  
 gather vpon that text.

Now Moses addeth, *that the people must bethink  
 them of all the iourney whereby the Lord their God led  
 them.* This bethinking of themselves was very  
 needefull. And if we were wise & well aduised, we  
 would bethink vs better than we doe, of y things  
 which our Lorde sheweth vs throughout all our

lyfe. For both the aduersities & also the prosperi-  
 ties which he sendeth vs, are instructiōs which  
 we ought to marke well, & this present lyfe is as  
 a schoole wherein we ought to calt to minde that  
 lesseon both euening & morning. But what? Al-  
 though God doe the office of a good schoole-  
 maister, & neuer leaue teaching of vs: yet there  
 is none of vs that taketh heede of it, but y time  
 is lost, we be lyke children that are hardened or  
 become truecandes, so as doe y maister what he  
 can, the childe doth but laugh him to skorne, he  
 giues not his minde at all to learning, but his  
 wittes are wandering abroad, & either he gueth  
 himselfe to follie & lewdnesse, or else runnes loy-  
 tering vp & downe the streetes when hee should  
 haue his booke in his hād. At y same point are we:  
 For we haue y booke open before vs, & as long as we  
 bee in this world, God teacheth vs by all maner  
 of meanes to loue him & to feare him, and to put  
 our trust in him and to submit our selues to his  
 good will. If he send vs blessings, it is to this end  
 that wee should learne, to giue our selues wholly  
 ouer vnto him. If he afflict vs, it is to waken vs,  
 that we should liue in his feare. If he send vs any  
 neede, or hold vs in any distresse: it is as a quic-  
 kenng of vs vp to call vpon him, & to flee to him  
 for refuge. If he giue vs any taste of his fauor: it  
 is to the end we should be the better confirmed,  
 not onely that he will helpe vs during this mor-  
 tall lyfe, but also that hee will bring vs to the  
 kingdome of heauen: and thereof must wee be  
 fully resoluēd. Thus ye see how God neuer cea-  
 seth to rehearse our lesseon to vs: and yet doth  
 none of vs giue heede to it, but we wander away  
 in our owne imaginations, the pleasures of this  
 world doe cary vs away, and euery of vs is so  
 combered with these vanities, that wee haue no  
 leasure at all to thinke vpon our God, or vpon  
 the things that he sheweth vs.

Yet notwithstanding, it is not for naught that  
 Moses saith here, *Bethinke thee of the way where-  
 through the Lorde thy God hath led thee.* True it is  
 that the people of Israell had peculiar institu-  
 tions, so as a number of things befell them in  
 their traouling through the wildernesse, which  
 belong not vnto vs in these dayes: but yet was  
 that a figure of mans lyfe. The wildernesse (say  
 I) wherein the people were by the space of forty  
 yeeres, was as a mirour of this earthly  
 wayfaring of ours, wherethrough we must  
 passe vntill GOD take vs hence into his rest.  
 Lykewise the resting place of the land of Cha-  
 naan (accordingly as it is named in the foure-  
 score and fiftenth psalme) was as a warrant of  
 the endlesse lyfe that is prepared for vs, and  
 wherein wee shall no more bee tossed and tur-  
 moyled as we be in this world. Now seeing it  
 is so: Let vs note that as the Iewes were ex-  
 hortēd to remember the iourney wherein God  
 had led them through the wildernesse: so now  
 the chiefe poynt of our duetie is to consider that  
 inasmuch as God gouerneth vs, we liue through  
 his fatherly care, so as he guideth all our steppes  
 which we haue to goe or come. And it behoueth  
 vs to bethinke vs well of all the time of our lyfe,  
 & to consider throwly what we haue had experie-  
 nced

Gen. 13.14

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Psal. 95. 11.

rined

rience of in this world. True it is that we thinke oftentimes both vpon the good and vpon the euill which we haue receiued: but that is cleane contrary to the intent of our God. For our thinking vpon our aduersities is not to knowe them to be as rods whereof God beateth vs for our chastisement. No, it is but to frette and chafe against him, and to gather matter to grudge at, saying, what will become of this? Shall I alwayes be new to begin? I should feeme that God intendeth to confound me presently: for my affliction was great enough afore: and was it meeete that hee should increase it yet more? After y<sup>e</sup> maner doe we gather a summe of all the miseries which we haue felt from our childhode to our old age. Howbeit that is but to sharpe our selues against God, whereas we should rather thinke thus: Goe to, my God hath not ceased to chastise me euen from my childhode vward: and if I had returned vnto him, surely he would haue spared me: but he was faine to dubble his stripes, & to hold on still, because I haue alwayes waxed harder & harder, & rebelled against him: & ought not y<sup>e</sup> to haue sufficed me if I had not bin quite paste grace? But yet for all this, I hold on still mine accustomed trade: neuertheless he ceaseth not to waken me vp with afflictions. He is loth that I should welter in mine owne dung, and yet doe I continue still in my stubbornnesse: and what will come of it in the end? After this manner (say I) must we quicken vp our selues, & call to remembraunce the whole time of our lyfe, or else we shall neuer bethinke vs of the aduersities that we haue indured, but with murmuring & grudging against God. In lyke case is it with prosperitie. If God make vs to prosper, & afterward cast some affliction vpon vs: wee be the more greeued at it, insomuch y<sup>e</sup> in stead of saying with Iob, wee haue receiued good at the Lordes hand, & why should we not receiue euill also: (for when he doth vs good, he is not vnwilling to continue it, & his ceasing of it, is not for that he is become niggardly, or vnable to doe vs good any more: but because he knoweth it to be expedient for vs to be so exercised, that he may try our patience: & so ought we to thinke.) But what? we on the contrary part say thus: it comes to my minde that I was well at mine ease, and I had this & that. To be short, wee coule finde in our heartes to serue Satan, so wee might haue prosperitie, & we seeke to make our selues merry, bearing our selues on hand in y<sup>e</sup> meane while, that it is but lost labor to serue God. Thus wee see how men turne to the cleane contrary, both the prosperitie & the aduersitie y<sup>e</sup> God sendeth them. But when we should learne any thing, our remembraunce is very short: for if God haue afflicted vs for a time, we neuer thinke of it after. In deede as long as the crosse indureth, wee can skil to sigh & to play the hypocrites, & to pretend that if God would vnto safe to abate his rigor, we will become litte Angels: but as soone as he withdraweth his hand from vs, our nature falles by and by to his olde byasse, wee doe but shake our eares a litle, & we neuer thinke more vpon his corrections to doe our selues any good

Iob. 1. 10.

by them. If God send vs any prosperitie, we haue forgotten them out of hand. Insomuch that whe we haue once crammed our selues full, in stead of yeelding him thanks, we fal to kicking against him lyke ouerpampered iades, as shall be declared in the two & thirtieth chapter: ye see the that our wittes are very short in remembreing the way wherethrough God hath led vs. As touching goods, they serue vs not to stirre vs vp to loue our God, and to put our trust in him & to call vpon him. As touching aduersitie, it serueth not to humble vs, nor to make vs renounce y<sup>e</sup> world, nor to cause vs to bethinke vs of our finnes, that wee might be sory for them and craue forgiveness: but rather to the cleane contrarie. Now then seeing we be so faultie, wee haue the more neede to marke well this text, & the exhortation that Moses maketh to vs here, that we may remember the way whereby God leadeth vs. So then, let vs dayly haue an eye to y<sup>e</sup> things wherof we shal haue had experience during this transitory lyfe. How hath God dealt with mee euer since I was borne? I haue waded through ten hundred thousand miseries, & he hath deliuered me from them all: & ought not this to make me thinke him to be my father, and to put my selfe wholly into his protection? Again, I haue bin cumbered a number of wayes: and God hath alwayes had an eye to me, & brought me home againe to himselfe. How oftentimes haue I tempted him, casting my selfe vp to the spoyle, and running into the snares of Satan? And yet my God would not let me perish. Nowe ought not I to perceiue his goodnesse therein? Ought I not to betake my selfe to his keeping with the surer trust? Moreouer my God hath visited mee with a great force of afflictions: and should I still rebell against him? Shall I not bee tamed for all the stripes that I haue receiued at his rodde? Shall God haue lost his labor in chastising me? After this maner must we bethinke vs, both in our prosperitie and in aduersitie: and that not for once and away, but with such imprinting of it in our hearts, as we may haue it so inregistred there y<sup>e</sup> it may neuer be blotted out. That is the thing which wee haue to remember vpon this text of Moses.

Now hee speaketh expressly of the afflictions which the people had indured in the wilderness: as if hee should say that these afflictions heere are profitable for men, so they can vse them well, and referre them to their right end. It is not without cause that Moses vtereth this thing here: inasmuch as it seemeth at the first, that we canot thinke vpon our aduersities without griefe and grudging, so as they should prouoke vs to repine against God, and consequently to shrink away from him. For we know there is nothing more against our nature, than to bee poore, sicke, diseased, or afflicted with any miserie: they beethings which wee hate. And therefore when God smiteth vs, it seemeth to be the next way to withdraw vs from him. But Moses telleth vs, that if we were so wise and well disposed as wisely to apply to our vse the afflictions that God sendeth vs: thy should rather teach

Deut. 32. 15.

reach vs to returne home to him. *The Lorde thy God* (sayth he) *hath scourged thee*. And to what end? *To knowe what was in thy heart*, and whether thou wouldest keepe his commandements or no. Here Moses sheweth, first that Gods afflicting of vs is as an examination to trye what we bee, and how wee be minded. In deede, prosperitie also is a good triall to bewray what is in mens heartes. For if a man be any thing at ease, he ouershootes himselfe, and pleasures corrupt vs yea and vterly dull vs. If a man bee riche, whereas hee was taken to haue bin lowly and meeke, hee will bewray his pride and crueltie. If a man bee in authoritie, hee becommeth intolerable. And so yee see that GOD may try what is in vs and take experience of it, euen by making vs to prosper. But yet is pouertie set downe here of set purpose, because it is the meane whereby God tryeth whether wee bee subiect to him or no. And why? For patience (as men say) is a singular vertue: but how may it bee knowne that wee bee patient, but by aduersitie? Therefore when God sendeth vs aduersities that are hard and troublesome to vs: then doth hee as it were lay open our hartes. For if wee abide quietly vnder his hand, and suffer him to deale with vs according to his good will, so as wee prayse his name though he handle vs roughly: it is a token that wee loue him in deede, and that hypocrisie taketh no place at all in vs. And therefore it is not without cause, that Moses intending to shewe how God tryeth vs, and prouoeth vs, speaketh heere expressly of afflictions.

Now wee haue to gather vpon this text, that it is no wonder though God afflict vs diuersely wayes. And why so? For it is expedient for vs to bee sifted and to haue it knowne what is in vs: There is not a more needfull and profitable thing for vs: and that is done by afflictions. Therefore must wee submit our selues to them, and vnderstand that they neuer bee superfluous or more than needeth. Mark that for one point, Yea and vnto the same end must wee apply this saying of the Apostle, that it is the very meane whereby to try our obedience. For hee vseth the same word, and setteth downe Iesus Christ for an example. For although hee bee the mirror & patterne of all righteoulnesse, yet was hee faine to passe vnder Gods scourges. And why? Euen to the end that his obedience might be knowne, and that which is shewed vs in the person of our Lord Iesus Christ: good reason would that the same should bee accomplished in vs that are his members. Now is there any thing more requisite, than to knowe whether wee bee obedient to God or no? And that is not knowne but by aduersitie, when things fall out contrary to our desire, and God handleth vs in such sort as our flesh and nature striue against it. When we be in that case, if we can hold our selues in subiection to God, to say, in deede Lord this is hard for me to beare, it goeth against my stomacke, it is cleane contrary to my nature, but yet howsoeuer I fare I renounce mine owne will: I would faine haue health, but sith it pleaseth thee to haue me sicke, thy name be blessed for it: I could

finde in my heart to be rich, and to haue mine owne ease and pleasure, but thou wilt haue me to be poore & needy. I would be in honor & credit, & thou wilt haue me to lue in reproche and shame: and good reason it is O Lorde that wee should haue the humilitie to submit our selues to whatsoever it pleaseth thee to sende vs, and not that wee should followe our owne fwindge: when we be come to such a sacrifice of renouncing all our affections and all our owne will: then is our obedience rightly knowne. For what matter is it to say amen, when God followeth our desires, and handleth vs according to the lyking of our owne flesh? How is there any vertue in vs? And therefore let vs remember wel this text, where Moses telleth vs that Gods afflicting of vs, is to try what we be. For we might set a faire face vpon things, and pretend to loue and honor God: and yet notwithstanding all should be but counterfeiting and leasing. But when we bee handled roughly, and God sheweth himselfe as our enemy, so as wee bee prouoked to rebellion, and would faine striue against him if it were Lawfull: and yet notwithstanding wee continue still as Lambes, so as wee bowe downe our neckes vnder his yoke, and forsake all our owne affections to obey him: that (say I) is a due tryall of vs. And that is the cause why the holy scripture lykeneth aduersitie to a furnace. Lyke as golde and siluer are tryed by fire: so must God bee faine to try and examine vs by afflictions.

But here it might be demanded, whether God doe not knowe what we be without tryall? Let vs marke that it is not to bee surmised that God is ignorant of any thing: or that he needeth to try vs after the maner of men: but it is the common speach of the holy scripture, to attribute the things to God which are peculiar to men. For if it should speake to vs of his maiestie according to the worthinesse thereof, we should bee vterly rauished, and yet knowe neuer the more what were sayd to vs. God therefore to vtter himselfe, is faine to descend from his owne highnesse and to transfigure himselfe, to the end wee may knowe so much of him as is for our behoofe. To be short, let vs vnderstand that God knoweth what is in mens heartes, though he should let them alone as they bee. For it is sayd in the psalme, Shal not hee that made the heart knowe it? Yes: but yet for all that, it behoueth vs to be brought to the touchstone. Not that God hath any neede of it on his behalfe: but it is done for our owne sakes. Now then, whereas it is sayd in this text, that Gods will was to trye the people of Israel: let vs mark y the meaning thereof is, that God intended to shewe in deede, and to bewray in trueth what that people was of whom it was his will to haue open record and prooffe, to the end they might not vse any odde shifts to keepe their naughtinesse from discovering. Now then, Gods afflicting of vs is not for that hee hath any neede to sift vs narrowly: but because wee on our side haue neede to be so tryed. For wee see how men belecue wondrously wel of their own strength. So long as God letteth them alone in rest, they thinke there is

1. Pet. 4. 12.

1. Pet. 4. 12.

1. Pet. 2. 10.  
31. & 4. 13.1. Phel. 1. 23.  
& 5. 30.Gal. 3. 15.  
& 9. 9.

nothing but substantiall stoutnesse in them. But if God doe but picke them: by and by the venim commeth out, which was hidden within before. Such as made faire wether before, and were very skilfull in preaching of Gods goodnesse, and in teaching men how they ought to reit thereupon, fall to gnawing of their teeth when they themselves are afflicted, and can no more tell what patientnesse is, or how to glorify God. Therefore is God faine to draw vs forth into the light, For as long as he handleth vs gently, we dwell as it were in couert, and wee lye hidde in darknesse. But as soone as aduersitie commeth, we learne to perceiue what we be. Whereas afore, there seemed to be nothing but perfect obedientnesse in vs: then wee perceiue how our flesh is full of stubbornnesse, & we could finde in our heartes to withstand God. That then is the tryall which Moses speaketh of.

Therefore to be short, this text must be referred to our selues, and we must take heede to apply it well to our own benefite, and consider that we be vtterly ignorant, and that the loue of our selues doth so blinde vs, yea and quite stoppe our eyes, that we be befoted with sond follie, vntill God haue cleansed vs of it in deede, and shewed vs our own shame by open prooffe. Again it is a good tryall also when God voutsafereth to giue vs power to beare out afflictions patiently. For we haue cause to glorify him for his vpholding of vs by his hand: and we must alwayes beleeue y we could not indure any thing, vnlesse we were strengthened by the holy Ghost. Therefore when we haue overcome any temptation, and passed thorowe any aduersitie meekely: let vs assure our selues that God ayded vs. And so yee see it is a good tryall that commeth to vs by afflictions, & that it is the way for vs to gather instruction by this text, where it is sayd that Gods affliction of his people, was to the end to search what was in their hearts.

And here is expresse mention made of the heart. For it is not enough to haue a faire shewe to the worldward. Those whom God letteth alone in quiet and pleasure, may well haue many goodly vertues worthie of commendation: but in the meane while their heart is hidde and wrapped vp within, so as it is not known what they be vntill God discouer them. For prosperitie is as a cloke that hideth much vncleanesse. If a man delight in his riches, in his credit, in his quietnesse, or in his ease: men see not what hee is but rather doe stay vpon the outward appearance, which doth euen dim & dazle their eyes: but in the meane while they looke not vpon that which is within. And like as a faire garment may hide many fowle deformities: so doth prosperitie hide a man that he can not be known what he is. But if God afflict him, hee layeth him bare by and by, in somuch that if hee haue any vice in him, then it appeareth both to himselfe & to others, so as we be driue to humble our selues, whereas before we had nothing but vanitie in vs to deceiue our selues withall. And whereas wee stode too much in our own conceites: now we see there was no cause why we should doe so,

Thus yee see what Moses meant in saying y God intended to try what was in his peoples hearts, by afflictiong the after y fashion in the wilderness.

Now hereby we see yet better the thing that I haue touched afore: namely that afflictions are more than necessarie and profitable for vs. And therefore let vs learne to beate them more patiently than we haue bin wont to doe, seeing our Lord hath layd that condition vpon vs, & that they be furtherances of our saluation, and there is not any thing woorse and deadlier to men, than to be so blinded as not to know what is in themselves. Seeing that man is transitorie: wherein can hee glorie but onely in GOD, who is his power and strength? Now then if hee be so proude, as hee not onely despiseth him of whom hee holdeth all thinges, but also falleth to push with his hornes against his maiestie in despite of him: is there any thing more pernicious? No: and yet can not this be amended otherwise than by affliction. Ought we to take sicknesse in euill part, seeing that God doth thereby make vs to renounce our owne nature, to draw vs to himselfe? No: and therefore let vs learne to obey our God: and let vs bethinke vs of this lesson whensoever we be so sorrowfull in our afflictions: and when wee be tempted to grudge against God, let vs thinke thus: yea verily, but yet is this to our benefite. In deede it is hard and troublesome, but God playeth the phisition, and purgeth vs of our disease which else would be deadly, and is incurable by any other meanes. That (say I) is the thing which we haue to note, that we may fare well by the warning that Moses giueth vs heere.

Now hee addeth immediately, *that God had suffered his people to indure hunger and thirst, and had fed them with Manna which was a foode that they were not acquainted with, nor yet their fathers: and that his so dooing was to the end that they might knowe, that Man liueth not onely by bread, but by every worde that commeth out of the mouth of God, doth man liue.* Here Moses meant to giue a particular lesson: which is, that GOD teacheth his people to seeke their sustentance in him. And it is a very good lesson. Truly when we say that God giueth vs our dayly or ordinary bread, it seemeth at the first blasphemous to beebut a childlike thing. And footlyben men teach little children to pray vnto GOD, when they would haue their breakfastes. Yea and in very deede there are a sorte of ouerweening fooles, who neuertheless doe take themselves to be very wise, and are esteemed to be great doctors, which haue held opinion that it is not meete for Christians to pray to GOD for bodily sustentance, but that they must tend to a higher and more exquisite perfection. Yea, but in the meane while, is it not a tending to great perfection, when wee can pray GOD to be our fosterfather, and when we can know his goodnesse towards vs? Yes: and for prooffe thereof, wherein doth the beleefe or vnbeleefe of men shewe it selfe moste? Surely euen in the maintenance of this transitory lyfe. In deede that is not the chiefe poynt

of our faith. For we must looke vp to the euerlasting inheritance that is promised vs. But yet is the thing true which I say now: that is to wit, that our beleefe and also our vnbeleefe shew themselves more in that behalfe, than in any other. For if a man can trust in God that he will maintaine him in this mortall life: surely he will also hope for all the rest. And on the contrary part, when we wante foode, or haue not helpe at our own wishings by and by we be out of heart and vexed with vnquietnesse. And so our vnbeleefe bewrayes it selfe in the ouertcarefulness which we haue for this earthly life. Now therefore, let vs marke well that wee haue greatly profited, not onely for one day but also for all our life long, whē we haue once learned througely to commit our selues to Gods providence, to be fed by his hand, and to receiue sustenance by his grace. When we be come to that point, then are wee mounted very high, and thereby wee shall learne to trust in him for the heauenly life, and for all things belonging therunto. And so is Moyses meaning in this text: namely that the people should be througely persuaded, that God will nourish them, and that they should not trust either in bread or wine or in any other foode, but consider that it is Gods peculiar office to maintaine them by his power. Let that serue for one poynt.

And Moyses alledgeth the feeding of the people with Manna in the wilderness. The Lorde (saith hee) did let thee indure hunger, and sent thee Manna from heauen as a warrant to assure thee that hee will alwayes bee thy father. And although he make the earth to yeld thee fruite in bringing forth both corne and wine: and although thou haue both fleshe, & fish, & whitemeat to nourish thee withall: yet doth not thy God cease to maintaine thee by his power. Therefore thou must looke that way, and not haue thy minde tyed to the dead creatures, as though they gaue thee life, or as though thou receiuedst thy strength of them. Assure thy selfe it is thy God that nourisheth & susteineth thee. And truly the Manna continued not alway with the people of Israell. But if God worke a thing for a time: wee must profit our selues by it euer after, although the thing continue not still. If wee should remember the things that G O D sheweth vs, no longer than wee see them with our eyes: wee should bee too brutish. Therefore when wee haue once seene any instruction: wee must beare it in minde all the dayes of our life. In lyke case is it concerning the Manna. God fed his people with it by the space of fortie yeeres. Now must wee learne thereby to the woildes end, that wee be fed by the same power whereby that people was. In deed the meanes are farre other: (for wee nowadayes doe eate of the bread which the earth yeeldeth, and we haue other kindes of foode to suite vs withall:) but is that any derogation to the heauenly power? Is it not God that breatheth life into vs, so as wee be sustained by him? Yes: and therefore whensoever wee eate bread, let vs learne not to stay vpon that, but to cal to minde

that GOD nourished his people without bread, without wine, and without any other vitells. And to what end? Hee wrought not that miracle to haue it buried. Was it but onely to the end that ſome people of that time should be taught by it that God was their father? No no: but we must apply the same storie to our instruction in these dayes too: that is to wit, that although G O D send vs bread and wine, yet he ceaseth not to feede vs still for all that. So then let vs marke well, that the miracles which God hath wrought, neuertheless must serue for our instruction, although wee behold them not presently at this day. And specially whereas heere is mention made of the Manna: let it be an euerlasting present to vs, to teach vs that God hath a care of his creatures, and that we haue our sustenance and preferuation at his hand: so that although hee make the Sunne to shine, yet doth the light come from himselfe: and although hee giue strength to the earth, so as wee take sustenance and nourishment from out of the bowels of it, yet is it hee himselfe that worketh after that fashion. And let vs alwayes hold this for a rule, that our life with all the appurtenances thereof dependeth vpon the onely hand of G O D, and that wee must haue our whole recourse vnto him. That is the meaning of Moyses.

Howbeit to the end we may knowe it yet better, wee haue to marke first of all, that whereas hee saith *that man is nourished by euery word that cometh out of the mouth of God*: hee speaketh not but of this present life. There are which take it to bee spoken of the spiritual life of our soules. In deed it is a good doctrine of it selfe, yet we liue not onely in this life as Oxen and Asses, but yet we haue also a better and excellent life, inasmuch as God quickeneth our soules by his worde, and knitteth vs to himselfe so as hee vpholdeth vs by the power of his holy spirit, which is the fountaine of life. All this is true, and it behooueth vs to acknowledge it (so be, as I sayd afore). But yet as concerning the vnderstanding of this text, Moyses goeth no further but to shewe vs that we liue by euery word which proceedeth out of the mouth of God, that is to say, we liue by the blessing which G O D giueth vs. For the doctrine that hee treateth of heere, is not that our soules are quickened to saluation because wee bee taught by the holy scripture: Moyses meant not that thing: but rather hee sheweth vs that bread hath not any power of it selfe, forasmuch as it is but a dead thing. And can a senselesse creature haue power to giue vs mouing? No. Can a dead thing haue power to giue vs life? No surely, that can it not. How then can bread and wine which haue no life of themselves, bee able to giue life vnto men? How can they make vs to liue? It seemeth that we gather strength of bread. For whē a man is brought low with ouerlong fasting, & pinched w<sup>th</sup> hunger: whereas he was as good as half dead before, if he eate meate, by and by he is as it were renewed & set vp againe. In deed yet bread is ſome meane to refresh men, & God serueth his owne turn by it: but yet

for all that, shall wee tye our lyfe to bread and wine? No: but wee must consider that although God haue fed that order in nature: yet notwithstanding it serueth not to bereaue him of his prayse, nor to rob him of his right: but rather, his vttering of his power by his creatures, serueth to stewe that he hath them all in his hand, and can dispose of them after his own good pleasure. That is the thing which wee haue to remember concerning rhefe wordes, where Moses saith, *that man liueth by every word which proceedeth out of the mouth of God.* And in deede wee cannot haue a better expounder of this text, than our Lorde Iesus Christ: for hee applying this text to himselfe, sheweth that hee should bee sustained by trusting in God, although hee wanted bread. In deede I can not dispatch this matter at this present: but yet must wee beare somewhat of it away, to the end that the rest may be better set forth to morrowe. See then how our Lorde Iesus Christ expounded the wordes of Moses. He was tempted by Satan to turne stones into bread. And with what intent? Verily as though he could not haue liued without bread. But hee sheweth that although he wanted bread, yet hee should not faile to bee sustained by the power of GOD his father. For why? It is not by bread (saith hee) that man doth liue: that is to say, God is not bound by any necessitie to vsẽ bread, whẽ he will susteine vs. If an earthly father will susteine his children, hee must needs haue bread: and if hee haue none, he will weepe and say, alas my children, I can not but bee in great griefe of minde, to see you in this necessitie: if I coulde feede you with mine owne blood, I would doe it. So then, a father shall not alwayes haue wherewith to mainteine his children: but it is not so with God, for he is not bound to any necessitie. Now then, doth bread faile through the whole world? Is there such drought as the earth can yeelde no substance? Yet doth not God faile to bee almightie still, and to haue wherewith to mainteine those that are his. Thus yee see how Iesus Christ did beate backe the diuels temptation, by telling him that wee must not imagine Gods power to be shut vp within his creatures, but that we must learne to trust in him, not doubting but that he can finde meanes well enough to mainteine vs, yea euen though all things faile

vs. If he giue vs bread: let vs eate of it: for wee must not tempt him. But if all meane helps faile, let vs betake our selues to him that is almightie, and to his onely power, which shall alwayes haue his course, though there be no meane help at all. Yee see then how Moyses meaning is, that euen in respect of this transitorie lyfe, wee must not be so beastly as to hang our groynes vpon the bread and meate, as though our life lay hidden there. But when we haue wherewith to feede our selues, let vs lift our eyes vpward to acknowledge that it is God which hath set that order in nature. And againe, if wee haue little: let vs bee contented with it, and pray God to make it effectual, as though it were Manna frõ heauen, so as one morsel may feede vs and make vs as lustie, as if we had all the abundance of the world. And if we bee driuen to pouertie, let vs proceede yet further, and pray God to supply our want, and let vs put this sentence in practise, *that man liueth not onely by bread,* that is to say, he is not sustained alonely by these ordinary meanes: but although he were at vtter necessitie and wanted all things, yet would not God faile to succor him. And therefore let vs resort vnto him, and to the secreete power whereby we bee sustained, that wee may bee so maintained by the same, as we may liue in him, and by him, and all through his onely meere goodnesse.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to vouchsafe to pittie vs: & that seeing wee be so wretched creatures, that although he haue a care to bring vs backe againe to him, yet notwithstanding wee would faine striue against him: it may please him so to purge vs from all stubbornesse, as our whole seeking may bee to submit our selues to his wil: and that hee suffer vs not to bee giuen still to our owne wicked affections, and to the lustes of our flesh: but rather that hee correct them, yea and that in such sorte, as we may seeke to mount vpward, and to passe in such wise through this world, as wee may alwayes remember that it is but a way-faring, to the intent wee may keepe on still to the marke whereunto our Lord calleth vs. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

## On Fryday the xvj. of August. 1555.

*The Lxx. Sermon which is the second vpon the eight Chapter.*

3. 4 He afflicted thee &c,  
 5 Knowe thou therefore in thyne hart, that the Lord thy God nurtured thee as a man nurturẽth hys owne child,  
 6 Therefore keepe thou the commandementes of the Lord thy God, by walking in his wayes, and by fearing him.  
 7 For the Lord thy God bringeth thee into a good land, a land wherein are riuers of water, fountaines and springes which come out of the valleys and hilles.

8 A land of wheate, and barely, of Vines, figtrees, and Pougarnets: a lande wherein are Oliuetrees, Oyle, and honnie,

9 A lande wherein thou shalt eat bread without scarcetie, so as thou shalt not want any thing in it: a Lande whose stones are iron, and out of whose hills thou shalt digge brasle.



10 **Y**esterday wee sawe first of all, how the myracle that GOD wrought in feeding his people with Manna by the space of fortie yeeres togither in the wilderness, ought to serue for

11 cuer. And therewithall was shewed the ende thereof: that is to wit, that the Iewes ought to haue considered, that it is not the bread y<sup>e</sup> maintaineth a man, neither is the power of our life shut vp within it: but rather it is Gods breatheth liuenesse into vs, and which giueth the breade that nature whereby it is able to sustaine vs. And so wee see y<sup>e</sup> the matter here concerneth not the life of our soules, but that God sheweth vs howe this flightfull and transitorie life is maintayned by his onely power: so that, whether wee haue meate and drinke, or whether we suffer hunger, wee must alwayes haue recourse to Gods goodnesse, assuring our selues that he is our foster father, and that our life is in his hand, and that it is his office to preserue it in good plight. That is the summe of the things which wee haue to remember here. And ye haue seene also howe our Lord Iesus vsed the same text, as was declared in fewe wordes: but yet must we lay foorth the residue of the things: a little more at length.

12 Now then wee haue to marke, that if GOD giue vs abundance, our mnds must not be wedded to it: for can the bread quicken vs, seeing it is a dead thing? Although God vsen it as an instrument, it is not to deface his owne commendation, no more than when he giueth vs light by the Sunne. For we knowe that in the creation of the world, light was made before the Sunne was created. And why? To the intent we should not conuoy the honour of God vnto creatures. Therefore let vs so vse the light of the Sunne, as wee acknowledge therewithall, that there is but onely one God, to whom the glorie of that benefite ought to bee yeilded. And when wee haue bread to eat, it is not the bread that sustaineth vs, but it is God, who powreth out his goodnesse continually vpon vs. Although he apply those meanes to our vse: yet is it he himselfe that worketh, it is he that is the author of them. And in that respect is it that hee saith hee will breake the staffe of breade. True it is that hee threatheth to shut vp the heauen as if it were iron, and to make the earth to bee of brasle, so that when the earth crieth out to the heauen, the heauen shall not heare it. God then when he intendeth to send barrenesse vpon a land, vseth such meanes as he thinketh good: by reason whereof wee haue not wherewith to sustaine our selues: in so much that when the ground hath borne a harvest good and great yough, yet wil God we ynough diminish it and make it so moulder away, yea and when the corne is ca-

ried to the mill, it shall consume in the grinding: and when it is brought from the mill to the ouen, if it bee measured or weied againe, it shall not hold full weight and measure. Howbeit, we must come to this point, that the strength which bread hath, is not of y<sup>e</sup> bread it selfe, but of Gods breathing of this woord into it whereof Moses speaketh here: that is to wit, that when God will haue vs to bee nourished and susteyned by the bread, he vttereth his goodnesse towards vs, by making vs to feele his blessing which sheadeth it selfe into it after a secret fashio. Albeit that we behold it not with our eyesight, yet must wee be throughly perswaded of it by faith. Then let vs marke well, that when wee haue whereof to feede, we must not be so doubtfull as to think that the power is inclosed in the breade or in any other vittles or drinckes: but that therein God vttereth his goodnesse towards vs, and sheadeth it into vs, as we see the raine come from heauen which moisteneth y<sup>e</sup> earth and giueth it strength: On the other side if wee haue want: let vs vnderstand that God can sustaine vs by turning bread into Manna, that is to say: if all ordinarie meanes fayle vs, God will prouide for vs after another fashio, as wee see hee remedied the necessitie of his people, when they were in the wilderness. And for y<sup>e</sup> same cause did our Lord Iesus Christ answer Satan, it is written that man liueth not by bread only, but by euery word that cometh out of the mouth of God. For Satan tempted him to distrust, vnder colour that in the wilderness God sent him not the things that were expedient to lue withall. He had not any foode there, and yet in the meane while he was pinched, with hunger as a mortall man: for he youghsafed to become subiect to our passions or sufferinges. Now heere vpon, Satan taketh occasion to enter vpon him, saying: Seeing thou art the sonne of God, shouldst thou want any thing? Is it not reason that all creatures should serue thee? yes: for thou art the heire of the world. Thou hast no bread: and therefore thou must be faine to try the power of God, that these stones may be turned into bread, or else thou seest how thy God forsaketh thee, for if he had a care of thee, thou shouldst perceiue his blessing and fauour, so as thou shouldst haue heere wherewith to susteine thee. Now the seeing thou wantest such helpe, it is a signe that God hath no regard of thee. But Iesus Christ answereth herunto: it shall be sustained well enough though bread faile mee. And why? For the life of man dependeth not vpon these meanes. And surely God were of very small and weake force, if hee could not helpe a man but by breade: he should be no better than an earthly man. A rich man can doe welinough, if hee haue wherewith: but if he fall into pouerty, he must be faine to begge himselfe.

Leui. 26. 15.

Matt. 4. 4.

Matt. 4. 4.

Ezec. 4. 16.  
& 5. 16.  
Deut. 28. 13  
Osc. 2. 21. 22

himselfe. And so should it bee [by your saying,] with God. But although there were neuer a whit of bread in the world: yet hath he alwayes his word in his mouth, that is to wit, hee needes no more but to say the worde. Like as he created the worlde of nothing, by vttering his will that it pleased him to haue it so: and all things were made and are maintained still at this day in their state, by his onely commaundement: so can he maintaine those that are his, as he thinketh good. He needeth no more but to breath forth his secreete power: and all shall be as well satisfi'd, as if they had their fill of meate and drinke. According to this lesson, if God at any time withdrawe our foo'de and make vs to feele necessitie: let vs learne to waite vpon him, and to rest vpon his providence, praying him to supply our want: and wee shall finde that this is not written in vaine.

Nowe then wee see there is a dubble vse in this doctrine, and that wee must apply it as well to the time of abundance, as to the time of scarcitie. When wee haue great store of things, let not that stop our eyes to make vs trust too much to them: assuring our selues that our eating of the bread can not sustaine vs, except GOD giue it force. For if he once breake the staffe of it: there will bee no more leaning vnto it, it will rather bee but a griefto vs. For wee must alwayes marke this similitude, that as a weake man stayeth himselfe vpon a staffe: so GOD strengtheneth our powers agayne by bread and drinke. But if the staffe bee broken: to what purpose will it serue, but to breake his necke that shall trust vnto it? Then let vs learne to trust vnto GOD and to leane vnto him in our abundance, and to giue him thanks for vouchsafing to make his creatures to serue our turne after that fashion: and let vs beware that wee conuey not ouer his power and praye to any other thing. For what were to make an idoll of the bread. God hath ordain'd it to doe vs seruice, and hee hath put in subiection to vs: and shall wee notwithstanding goe and worshippinge it? If the bread [of it selfe] doe sustaine vs, hath it not the office of God, so as GOD must sit still like an idle and dead thing? Let vs beware that wee make not idols of the benefites which God bestoweth vpon vs: for that were an intolerable vnthankfulnessse. Thus much concerning abundance. And therefore let not riche men thinke they can forbear Gods helpe because they haue their garners well stuffed and stored: for if God doe but blowe vpon them, all vanisheth away. When they haue the morsels in their mouthes: they shall sticke faste in their throtes: and when they haue their bellies crammed neuer so full, yet shall they receiue no nourishment by it, except God giue it them by his secreet working. By this meanes shall all of vs lue in humilitie, and such as are well stored shall not cease to make this prayer without hypocricie: Giue vs this day our daily bread. For otherwise, were it not a mocking of God, if a man should thinke himselfe to be well ynough

prouided, because hee hath great store of come and wine, or because he hath money in his purse and rentes coming in, or because he perceyuethe himselfe to be thoroughly furnished and stored of all things? Howe shall he craue his daily bread at Gods hand, vnlesse he knoweth that the things which he hath are nothing, and that GOD must bee faigne to worke, yea and to continue his secreete operation alwayes? If that were not: a man might desye GOD and holde scorn of him, as in verie deede he might well ynough forbear him. But if wee bee fully resolved of this lesson in our heartes, that nothing sustayneth vs but onely GOD: it will put vs in minde to praye him, to continue his sustaining of vs to morrowe as well as he hath fedde vs to day, notwithstanding that we haue a whole yeeres prouision before hand. For wee must alwayes consider, that all that euer we haue without him, is nothing.

Againe, in time of pouertie, it is a great comfort vnto vs that wee may resort to our God, and beseeche him to haue pitie vpon vs, and [bee sure] that although there were no breade in the worlde, yet he will not fayle to sustaine vs by his power. Seeing then that wee haue this promise, it ought to bee an incouragement vnto vs to pray boldly, and to reioyce, and not to torment our selues out of measure, as they that thinke there is no God at all in heauen, when they see not the helpes wherewith they bee acquainted. And why is that? Because wee tye all Gods power to our eyesight and outward senses. Therefore let vs beware of such fondnesse, and let vs put this lesson in vte. And truly God sheweth vs the experience thereof euill still at this day. If wee had our eyes open: wee should perceiue that this is not written in vaine. For yee see that euen they which are best fed receiue no benefite by their meate, whereas in the meane while the children y are neither well fed nor well clad, are neuertheless both fat & lustie, & thrive well to see to. What eate they? For want of good sustenance, they eate things that may hurt them: & yet notwithstanding God maketh them to grow and increase, by turning the things into good iuice, which might ingender euill nourishment. Wee bee sure that wee see this. So then, let vs marke well that our Lord hath left still in the worlde some remnant of the thing that Moses witnesseth heere. And let vs marke moreouer, that the worde which is spoken of here, betokeneth y power or operation, like as when the Apostle sayeth in the first to the Hebrewes, that Christ hath the fulnesse of the whole Godhead in him, & that he beareth vp the whole world y his word: according wherunto also it is said in the Psalme, y the Heauens were created by y word, and y the same word shewed it selfe thence: so as God shewed by his stablishing of y order of nature, y it is he in who all things haue their being. Yee see then how he worketh towards vs, & that he needeth not to trauel with great labour and paines taking: it is enough if he do but say y word, y is to say if he do but vtter his good pleasure, for y performance will follow by & by therewithall.

Hebr. 1. 3.

Psal. 33. 6.



But by the way we haue here a resemblance to gather : That if our bodies be nourished and sustained by Gods word, that is to wit, by the secreete power which he breatheth into bread, wine, and allover vitells : much rather are our soules nourished by his doctrine that is dayly preached vnto vs. In deece, that is not the meaning of this text, as is shewed afore : but yet for all that, when God hath once taught vs what this temporal lyfe is, and shewed vs that it dependeth wholly vpon his power and grace: he will haue the same to conuey vs yet higher . For when we know that God sheweth himselfe a father to vs in giuing vs meate and drink: we must also passe on to the heauenly heritage. [Wee must consider] that his adopting of vs to be his children, is not to feede vs in this worlde like brute beastes : but to drawe vs to the euerlasting lyfe. And therefore when wee perceyue the operation and power of this secret word of God in the nourishing of our bodyes : wee must mount vp hygher, and consider that our soules are not fed neither with bread nor with wine, but y they haue a pricier soueraine foode, namely that God giueth them life by nourishing them to the saluation that is prepared for vs . Therefore when we haue fought our foode at Gods hand, and giuen him thanks for our meate and drink, staying our selues altogether vpon the truit of his goodnesse, in hope that hee will alwayes be our fosterfather, yea euen in the time of extreme death: let vs assure our selues that he will neuer faile vs any more, specially in respecte of our soules, for as much as that is the thing about all other, whereby hee intendeth to certifie vs that he taketh vs for his children . Thus yee see how we ought to put this text in vre.

And hereyithall let vs marke that it was meete that the people of Israel should acknowledge the benefite that is spoken of in the psalm where it is sayd that man was fed with Angels foode. For the prophet, to magnifie Gods grace the more in that hee had fed his people with Manna, saith that when they were a hungred, God sent the bread from heauen, so as mortall & earthly men did eate y bread of Angels. Nor that the Angels ate fed with Manna: (for they be spirits, which haue no neede of meate & drink:) but y the Prophet ment to shew that it was an excellent thing, and y whereas y earth yeeldeth foode vnto vs, the heauens were opened vnto them, & mortall men did after a sorte communicate with the inhabitants of heauen . This so great benefite and prerogative ought to be acknowledged of y Iewes : but yet the instruction that commeth of the things that God shewed at that time, ought to indure for euer. And therefore although we neuer saw the Manna : yet must we giue such credit to the things which God did at that time, as to apply the same to our owne instruction at this day . And that was the cause also why God willed a Cup to be filled with Manna, and to be kept in the Tabernacle with the Arke of his Couenant: that although the people [which were to come] saw not the wonders that had bin wrought in the wilderness, yet notwithstanding they might

haue a memoriall thereof, to put them alwayes in mind of it, that they might profit them selues by it. Then let vs vnderstand, that although God send vs not Manna from heauen nowadays : yet he wil not haue vs to doubt, but that he hath such a care to susteine vs, as we shall perceiue he doth not tell vs for ought in this text, that the word which proceedeth out of his mouth, is the thing wherby wee liue, and whence wee take all our sustenance.

Nowe Moses addeth immediately, *That their garments were not worne, nor the peoples feete swolne in the wilderness by the space of fortie yeeres .* And thereupon hee concludeth thus, *Knowe thou with thine heart,* for so is it word for word : but the meaning thereof is, Assure thy selfe in thine heart, that as a man nutureth his owne child, so hath God nutured thee. Now then like as God did feede that people with heauily foode, so did he cloth them myraculously: for otherwise their apparell would soone haue bin worne out. But God provided for it, y of al those fortie yeeres together they were shod & clad with the same tayment & shooes, which they brought with them out of Egypr. And it is a president which must assure vs, y although we be clothed with y wooll of Sheep, & haue linnen to weare: yet notwithstanding it is God y giueth vs continually wherwith to feed & cloth vs: & so long as he listeth to make y helpes auailable which he giueth vs, he will so blesse them as one Coate shall last vs our three coates, yea and a whole doozen shall nor do so much as one alone when God listeth to curse them. Likewise when he breatheth his blessing & fauor into bread, one ounce of it shall do more than a whole pounce otherwise: and when hee listeth to breake the staffe of bread, a pound shall not do so much seruice as halfe an ounce. This is the meaning of Moses in this text . And therefore let vs marke, that if God list to prosper vs, we must haue such contentatiō as we be not too eage and carefull for it as wee commonly be, bearing our selues on hande that the earth shoulde faile vs, if wee made not the better provision to haue all things aforehand . And what a thing is that ? It is true that we ought to thinke vpon our needs. But how ? First by calling vpon God, saying : Alas Lord, wee bee much poorer and wretchedder creatiues than any beaist in the world: for dogges, asses, and all other beastes are cored with their owne skinnes, and they be ynough for them: but if a man be naked, hee flaruth out of hand. So Lord, we be the poorest and miserablest of all other creatures . All beastes can find their foode in the fields: but as for vs, if we be not nourished, we decay by and by. God then doth well vouchsafe that we should haue a care to provide for our necessities. Howbeit, that is to the end we shold resort to him referring our selues to his fatherly goodnesse. Again, we must trauell according to the skill y he giueth vs, we must not spare our selues, we must followe y meanes that he appointeth vs, we must not be lasie and slothfull: for he wil not haue vs to be ydle, nor to be as blocks. But yet must this carefulnesse be bledid, y it vex vs not too much, & we must alwayes plucke vp

Eiebr. 12. 9.

Psal. 78. 25.

Matt. 6. 31.

Exod. 16. 33

a good heart to call vpon God, and commit our selues vnto him, assuring our selues that he will neuer faile vs. That is the care which God willeth vs to haue. Neuerthelſſe we muſt alſo put the thing in praſtice that is ſpoken here: that is to wit, that God will giue vs ſufficient to ſerue our turne, ſo as if we want cote or ſhoos, he will either prouide vs of them, or elſe make one paire of ſoles to doe vs more ſeruiſſe than a dooſen, when it pleaſeth him. And we may ſee this with our eyes. For they that are warmeſt clad, ſayle not for all that to bee as it were halfe dead thoro-  
we colde: and on the other ſide, whereas it ſeemeth that poore folke ſhould ſtarue and bee froſen with yce a hundred times [ere the yeere goe about:] God warmeſt them, yea and they bee ſo preferred, as though he kept them in a ſtooue, or as though ſome Phiſitiõ were alwaies at hand with them, miniſtring good remedies to them to ſaue them from the colde. After that  
maner doeth God worke. And that is the cauſe why that in the time of the Law, God commanded that all newe things ſhould be bleſſed to the ende that men ſhould thinke vpon him, & conſider this with themſelues: Goto, I haue a newe garment, and I muſt looke that I thanke him for it which gaue it mee. For ſeeing it pleaſeth my God to clothe mee thus, and to giue me this apparrell to vſe it as mine owne: it becommeth me to acknowledge that it is of his goodneſſe and  
mercie that I am ſo prouided for. Yee ſee then, that the intent why he cauſed all things to bee dedicated vnto him which men ſhould occupie: was that they ſhould acknowledge the giuer of them, and that if he bleſſed not the helps which he had giuen them, all was nothing and nought-  
worth. And as for now adayes, although wee haue not the like Ceremonie: yet muſt we hold ſtill the truth thereof.

Nowe for a conſclusion Moſes addeth, *Knowe thou in thy Heart, that as a father nurtured his owne child, ſo hath thy God nurtured thee.* In deepe the hebrew word that Moſes vſeth in this place, ſignifieth ſometimes to *Chaiſiſe*: and therefore it might be taken as if he ſayd thus: Know thou that the intent of thy God in all the afflictions which thou haſt indured, hath bene to correct thy faultes: that like as a man intending to reforme his child when he hath doone a miſſe, taketh the rod by and by in his hande: ſo likewiſe  
thy God hath chaiſted thee, not ſuffering thee to become an vnruly and forward child, but holding thee alwaies vnder awe. And this doctrine  
were very good: but the ſame word doth by a ſimilitude betoken likewiſe all inſtruction and good government. No doubt but the intent of Moſes in this place, was to make a generall con-  
cluſion of the matters that hee had treated of. For hee had ſpoken of Afflictions, and hee had ſpoken likewiſe of Gods benefites, and of his  
leading of the people, all the time y they were in the wildernesse. Now therefore, to all thoſe mat-  
ters he applieth this ſinall ſentence, ſaying: know thou that thy God hath nurtured thee after a gentle and louing faſhion, ſo as thou needeſt not  
ſo wander farre, or to make long vagaries to

know whether thy God hath bene with thee or no: he hath applyed himſelfe to thee as familiarly as may bee. Is not the inſtruction that hee hath giuen thee, ſo familiar as no man can ſhew himſelfe more familiar: That therefore is the meaning of Moſes.

And whereas he ſaith, *Know thou in thy heart*: It is to the ende that men ſhould bee the diligent in applying y things to their inſtruction, which God teacheth them. For it is pitie to ſee howe dull wee bee of our ſclues. Although God vter himſelfe familiarly vnto vs: yet doe not we ſee him a whit. And what is the cauſe thereof? A man that is diſlighted and hath fore eyes, diſcerneth not things well though they be layd afore him. Nowe, wee bee not onely diſlighted, but alſo ſtarke blinde in Gods worke. True it is that he muſt bee ſaine to inlighten vs: but yet muſt wee alſo doe our induour, and apply our mindes to iudge well of his workes, when it pleaſeth him to ſhewe them to vs. And ſo it is not a needleſſe ſpeech of Moſes, to ſay know thou in thy heart. As if he ſhould ſay, euerie man muſt enter into himſelfe, and induour earnestly to know the grace and goodneſſe of God. We muſt not ſlumber in that caſe, but euery of vs muſt do his diligence to the vttermoſt. To bee ſhort, theſe ſayings, Let men inforce themſelues, and let men ſtreine themſelues, are well worth the noting. For when God teacheth vs, by and by euery of vs muſt enter into his owne heart.

And now againe, whereas hee ſayth *that God ſaugh [or trained] his people, as a man doth his Children*: It is to cut off al occaſion of ſtaring holes, that men might not pretend any ignorance. For in as much as things are declared here according to our rudeneſſe: we cannot excuſe our ſelues by ſaying that our wit is too dul, and that we be vnable to mount ſo high: for this doctrine is giuen vs familiarly ynough. To the end therefore that no man might take occaſion of excuſe: Moſes ſayth at a word, what? hath not thy God taught thee after a commõ faſhion and as men doe? When a father intendeth to teach his child, will he do more than thy God hath doone to thee? Nowe ſith it is ſo: theſe things were not ſpoken for that time onely: but our Lorde woorketh after the ſame maner yet ſtill at this day, ſo as wee may perceiue the things that Moſes telleth them heere. In deepe Gods woorkes are likened to a bottomleſſe pit, and it is not lawfull for vs to bee ſo inquiſitiue of his doings, as to ſeek to know all the reaſons of them: for we be not able to conceiue them: and therefore (as we haue ſeene in Iob,) we muſt be contented to ſee the outleets of his workes. And this ſimilitude importeth much, where it is ſaide that wee ſee but the outleets, that is to ſay the outermoſt partes of Gods woorkes. As for to attaine to the middes of them, or to ſearch all that which lyeth hidden within: that is vterly vnpoſſible. And let vs beware of ruſhing ſo farre, for God would ſurely puniſh our raſhneſſe. But yet muſt wee looke vpon the outleets and liſtes or bondes of Gods woorkes, and take ſuch taſte of them as wee may learne ſo much of them as  
may

Eui. 2. 7. 10.  
14. E. 9. 23. &  
I. lum. 1. 5. 20

Rom. 11. 13.

Iob. 26. 14.

may bee for our welfare and saluation . If wee doe so : wee shall perceiue that God applyeth himselfe to our rudenesse, and that hee dealeth with vs after the manner of men, that teach little children, instructing vs in fuch wise as wee cannot say to him, yea, but I am not as an Angell of heauen to comprehend Gods doings. For (as I said) God vouchsafeth to stoop to vs: & to the intent wee should vnderstand his workes, he commeth familiar with vs. Of whom is it long then y<sup>e</sup> we profit: not by the instructions that he giueth vs? For wee cannot say but y<sup>e</sup> he manifesteth himselfe to vs so many ways, y<sup>e</sup> there is no more excuse for vs if we knowe him not. Verily euen by the order of nature, wee may knowe him generally, as by the seasons of the yeere, by the growing of frutes vpon the earth, and by the shining of the Sunne, the Moone, and y<sup>e</sup> starres. Euen by these things may we see that our Lord hath applied himselfe wholly vnto vs, and to the feeblenesse of our vnderstanding, and that he hath (as it were) transfigured himselfe, by taking vpon him the person of a man, to the end that we might knowe him. Again, when he scourgeth vs, doe wee not see that hee handleth vs as a father handleth his owne children? If he see a man wax ouerlustie and malapert: after hee hath borne a while with him, he taketh the rod in his hand. For on the one side he warneth vs by his word. And afterward if he smite vs with his hand, doth hee not vse the greater kindnesse towards vs, to the intent wee shoulde receiue his corrections to our benefite? Again, when he sendeth vs of his benefites, it is all one as if a father being desirous to winne his childe by gentlenesse, shoulde say vnto him, My Sonne, what wilt thou doe? Who shall maintaine thee when thou art gone away from mee? Here thou hast alwayes whereon to liue: thou seest howe I take paines for thee: get thee to a stranger, and see if hee will deale better with thee. Nowe then like as a father will speake after that manner to his childe: so doeth our Lorde shewe himselfe vnto vs, and hee matcheth his worde with his deed: that is to say, whereas he sendeth vs prosperitie and quietnesse, he telleth vs also that it is to allure vs to him, that his gentlenesse might winne vs to him, and make vs to returne familiarly vnto him, and to depart from our sinnes. Suth it is so: let vs learne that there will be no excuse for vs, if we take not instruction by al the order which God keepeth to teach vs withall in this worlde. For why? Hee beauehth himselfe like a mortal man towards vs, and worketh not after the manner of his owne incomprehensible maiestie, because it woulde confounde vs. Wee be too weake to mount so high: and therefore hee stoopeth vnto vs. Seeing that hee dealeth so friendly on his behalfe: Let not vs be so slouthfull, as not to enter into our owne harts, and to consider thinges accordingly, and to inforce our selues to beare Gods benefites well in minde, so as we take instruction by them as wee ought to do. Thus ye see what we haue to mark vpon that place.

Nowe Moses sheweth to what end he exhorted

the people to deeme well of Gods workes: namely to the end they might keepe al his commandementes, to walke in his wayes, and to feare him. *Keepe the commandemens of the Lord thy God* (saith he) *that thou maist walke in his wayes and feare him.* First wee haue to marke here, that Moses sendeth the people to the Lawe, as to the perfect and chief doctrine of our whole life. And it is a point well worthie to bee marked. For there vpon we haue to gather, that when God hath taught vs neuer so many ways, yet shall they neuer boote vs, vnlesse wee haue recourse vnto his worde. Beholde, the Infidels can well ynough search the secrets of nature, they can well not onely alledge reasons, but also say, this is done after this fashion. Yea and they haue deiced God to bee good, righteous, and wise, & wee see that the heathen Philosophers knewe Gods workes so farre, as they coulde talke of his maiestie. But what? It was all confusedly, and in the end they vanished away in their owne imaginations, so as they neuer attained to the point whereto they should haue come. Then let vs vnderstande that all is to no purpose, vnill wee haue Gods doctrine for all perfection. True it is that the things which we behold in the worlde, and all the instructions which God giueth vs thereby, are good and profitable helps; but yet for all that, the marke that we must shoote at is the doctrine [of his worde,] so as wee set all our wittes vpon that, to the end wee wander not out of the way. For if a man shoote, and haue no marke to shoote at: what doth hee else but lose all his shote? Euen fo is it with vs: we may well shoote, that is to say, we may take paine to know Gods workes: but what shall we gaine by it, if we haue not the saide marke to shoote at? It shalbe but lost labour. And this marke is not to be chosen at our owne descretion: but God must set vs vp our whyte: and that white is the Lawe, the Prophets, and the Gospell. And so ye see that that is the cause why Moses hauing spoken of y<sup>e</sup> wonders which the people had seene, & hauing told them that the same ought to serue to their instruction, and hauing exhorted the faithfull to profite wel in that schoole: sendeth them backe againe to the word. *Keepe the commandemens of the Lord thy God*, saith hee: and afterward he addeth *that thou maist walke in his wayes.*

Here we haue to note, that when soeuer wee swarue from Gods word, wee shal but wander, as hath beene shewed heretofore: and we may well goe vp and downe, but wee shal be neuer the further forward. Let men breake their shankes as much as they list, & yet shall they eiber goe back, or else find theselues all in one place still, vnlesse they know y<sup>e</sup> way which they ought to keepe. For let vs mark wel y<sup>e</sup> our own wayes are croked, and y<sup>e</sup> there is nothing but straying and wandering in vaine. And therefore God will haue vs to walke in his wayes, which are strait and leuell. In saying so, Moses setteth downe a cõparison of thinges cõtrarie. As if he should say, Wretched folk, ye thinke to further your selues when ye walke in your own wayes, by deuising euery man a fundry way at his owne pleasure. But what? Yee doe but martyr

Psal. 2. 7.

Rom. 1. 20.

Gen. 6. 12.  
Deut. 32. 4.  
Psal. 119. 158  
& 145. 17.

your

your felues in vaine: for God will haue men to walke in his wayes, that is to say, in the wayes that he sheweth them, and he will haue them to be followed. Therefore let vs learne to submitte our felues to Gods worde, knowing well that our life shall neuer be well ordered, except wee obey him. Yea and whereas hee saith the wayes of the Lord in the plural number, wee must apply it to that which hath bene saide heretofore: that is to wit, that God hath giuen vs fo full a doctrine, as wee cannot alledge that it is not ynough, or that more may be added to it. Let vs marke that our Lorde will not sayle vs in any thing. Therefore let vs not be wise in our own conceit, but let vs aske counsel of him. And if wee doubt that wee goe astray, or if wee be afraide of wandering vp and downe: let vs keepe his way, and wee can not goe amisse. For why? God hath not made one way onely: but he hath shewed vs all his wayes, that is to say, all that euer is requisite to make a man walke aright, so as wee can neuer goe amisse, if wee followe the direction that hee giveth afore vs. N we hee addeth herunto, *To the ende that we should feare the Lord*. Here in hee sheweth to what ende God gaue vs his Lawe. Why will hee haue men to keepe it? To doe him homage aboute all thinges. For wee knowe that hee receiueth neither harme nor benefite by vs. What can wee doe to him? Our seruing of him is not to aduantage him any whit: for hee hath no neede of any thing. A gaine what riches haue we to increase him withall? Why then hath hee giuen vs his lawe, but to the ende that wee should dedicate our whole life vnto him, and by keeping his commaundementes shewe our felues willing to bee subiect vnto him, and that hee hath all soueraine dominion ouer vs? That is the thing which is meant by the feare that Moses speaketh of heere. And let vs note that hee meaneth not a flauish fearefulness, that is to say, that men should submitte themselves to him as enforced: but that wee should stand in reuerend awe of him, not onely as of our master but also as of our father. The feare which G O D requireth, is matched with heartie loue: so as wee bee gladd and faine to serue him. And why? Because it is good reason that we should be his, and that hee shoulde haue the governing of vs, & that we should frame our lues according to his wil. And so yee see what is the chiefe point in the keeping of the Lawe.

Further more let vs mark, that it is not ynough for men to lue vprightly, so as they abstaine from all euill and vice, and deale in such sort as nothing but vertue can bee founde in them: For a man may well be chaste, and abstaine from all wrong, anoyance, deceit, blasphemie, and lewd talke: and yet shall all this be nothing worth, except hee referre all to the said end of offering vp of himselfe in sacrifice vnto God. Vertues therefore are not of estimation in themselves, so as it may be saide, O this is an excellent fellowe in vertue, he hath done this and that, he hath absteyned from all euill: but wee must goe on further to the vertue of all vertues, the fountaine and wellspring of all holinesse, rightcounesse,

and vpright dealing: namely that wee tendre to our God, seeking to honour and glorifie him, and to bee wholly his and vnder his gouernement. When wee bee at that point: then is our life well ordered. But wee may make the fairest shewe in the worlde, and yet if wee haue not respect to our God, to submitt our felues to him that his name may bee exalted and magnified, & that hee may haue his due right at our hands: all is but leasing, be it neuer so highly esteemd. Yee see then in effect that the thing which wee haue to remember, is y when God hath shewed vs his workes, then doth hee call vs to his worde, telling vs that that is the thing whereunto wee must holde our felues without wandering here and there: and thirdly that if wee will haue our life well ordered, wee must alwayes haue our eye vpon the thing that hee commandeth. And howe is that? Euen to honour him in such sort, as wee come to him with a free and cleare hart, to serue him, & to dedicate our felues to him: & also lue among our neighbors without working any deceit or wrong to any man, & without ouerthrowing of our felues into any outrage. But yet the chiefe point is y God haue his due, y is to wit, that hee gouerne vs, and be glorified by al our life, because it is good reason that hee should haue vs at his deuotion, and that we shoulde be subiect to him, so much as we bee beholden to him for all good thinges. And we must not only do so because he is our maker and hath soueraine dominion ouer vs: but we must also loue him because he is our father. And againe, seeing he bestoweth so many benefites vpon vs: we ought at leastwise to yeelde him his due reuerence.

And that is the cause why Moses addeth in the end, *God will bring thee into the Land which hee hath promised thee, a rich and wealthy Land, a Land that is full of all good thinges, wherein there is plensie of wheate, barley, myne, honny, and Oyle*, and of all other thinges. And this is saide to prouoke the people the more, to the feare that was spoken of before. For truly if wee feele nothing but rigor at Gods hande: wee may wel yett to him, but it will be but perforce, it will not be with a free will, there will be nothing but hypocrisie in all our life. Indee we will not faule to pretend a faire countenance of seruing our God: but our doing of it will be by constraint, like as they which haue done euill may well go on still, howbeit that is but for feare of stripes, and in the meane while they haue no list nor good will to it. But when wee haue once marked well the good turnes that God doeth vs: then are we the more moued and prouoked to honour him, knowing that wee ought to yeelde him a willing and frechearted reuerence, so as our whole seeking bee to make an offering of our felues vnto him, and to sacrifice euen our lues to him. To that ende then doeth Moses alledge the good turnes which God was about to doe vnto his people. And hee not onely speaketh of the former benefites which they ought to haue borne well in minde: but hee saith also, when thy God shall haue brought thee into the Lande: then put forth thy selfe to serue him with the better

Malach. 1. 6.

courage,

courage, accordingly as he goeth through with his benefites towards thee.

Now let vs kneele down in the presence of our good God with acknowledgement of our fautes, praying him to touch vs in such wise, as we may be drawn to true repentance. and y<sup>e</sup> forasmuch as we be wretched creatures y<sup>e</sup> haue neede to bee sustained by him euery minute of an houre, we may resort to his bountifullnesse, assuring our selues that although wee had all the abundance 10 of the world, yet could we not bee sustained and nourished by it, except his hand were stretched out ouer vs to blesse vs: and therefore that wee may depend wholly vpon his blessing, & vpon

his grace, and drawe out of that fountaine of his which can neuer drie vp: and that when we are once filled therewith, we may learne to thanke him for his gracious goodnesse, so as his feeding of vs here beneath, may not tie vs to this transitorie life like brute beastes, but rather make vs to know that we must alwayes trauel towards the heavenly life, wherunto it may please him to guide vs, & to bring vs euer neerer and neerer vnto it, vntill he haue brought vs fully thither, for the sake & by the meanes of his welbeloued sonne our Lord Iesus Christ. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations, &c.

## On Wednesday the xxj. of August. 1555.

*The threescore Sermon, which is the thid vpon the eight Chapter.*

10 Thou shalt eate and be filled, and blesse the Lorde thy God for the good land which he shall haue giuen thee.

11 Take heede that thou forget not the Lord thy God, in not keeping his commandements, Lawes, and Ordinances, which I commaund thee this day:

12 To the ende that when thou shalt haue eaten and beene satisfied, and haue builded faire houses and dwelt in them:

13 And that thine Oxen and sheepe are multiplied, and thy siluer and golde are increased, and all that thou hast is multiplied:

14 Thy heart do not then swell, and thou forget the Lord thy God which hath brought thee out of the land of Egypt from the house of bondage.



F God commaund vs to be patient in aduersitie, we thinke it a hard thing: and yet is it good reason that we should passe that way, seeing we haue a patern 40 and image thereof in our Lorde

Iesus Christ, vnto whome wee must bee like fashioned, if wee will bee Gods children, not onely in suffering quietly the afflictions which hee sendeth vs in this present lyfe, but also in being readie and obedient to him euen to the death. Yee see then that it is a most rightfull condition: and yet we on our side doe finde it cumbersome. And why? Bicause we be too nyce, and our selfe loue doeth foerarie vs away, that we can not abyde to suffer any thing. Nowe if we bewraye great vnthankfulnesse and faulte in this: much more doe we bewraye the same when we cannot conceiue of Gods benefites, as to bee thankfull to him for them. Herein (say I) wee shewe our selues to bee too lewd. For if G O D deale gently with vs and thewe himselfe fatherlike towards vs: must it not needs be y<sup>e</sup> we are worse than brute beastes, if we vouchsafe not to lift vp our eyes towards heaue, to yeld him some acknowledgmet of his goodnes. Now although this be a detestable vice: yet is it comō & too comō among men. And if euery ma looke into himselfe in maner al shal finde the selues guid-

tie of it. If there were no further than y<sup>e</sup> outward Cetemonie of thanksgiuing: yet is it apparant that men make none account of it. Doe all men beare in minde to call vpon Gods name when they sit downe to the table? Or when they haue taken their repast, doe they remember to acknowledge that they be beholden to him for their life, and for all things else that are requisite for their sustentance? Nay rather, they chop downe to the table like Swyne, and start vp like dogges, so as there is no tydings nor remembrance of Gods name among them, but to their seeming it is a pice of moonkish hyperisie or popeholinesse to thanke God. Loe howe farre the worlde is out of squire. Howbeit when we haue praised God both at the beginning and at the ending of our repast, yet is not that ynough to discharge vs. Therefore if we faile in that: we bee double vnhappy. For what will wee doe in the greater things, if wee cannot performe the lesser? For this manner of calling vpon God is as good as nothing, I meane in comparison of the knowledge that lyeth hidden vnder it, and which hath a liuely roote, which shall be treated of more largely anon. For if men cannot finde in their hearts to discharge their dutie in the lesser things, as in the lifting vp of their hands, and in yielding some praise vnto God by some outward signes: I pray you howe

will

will they doe that which is commaunded them here, that is to wit, how will they blesse God in all their whole life, which is the harder thing to doe? Therefore let vs marke, that this vnthankfulness of forgetting God, and of yeelding no signe of acknowledgement of his benefite: as an ordinarie vice. But although it be so yet sayle they not to be blameworthy for it: neither let vs thinke to iustifie or excuse our selues by wicked custome as a number do, which would faine make a bucklar of it against God, bearing themselves on hand, that forasmuch as [the ouerslipping of thanksgiuing vnto God] is so common a thing among men, therefore it is lawfull for them to doe so also: But that will bee no excuse for vs, as I faide afore. For although there be not a commoner thing than this leauidnes of forgetting God which is daily seene amōg men: doth it followe that therefore their fault should not be imputed vnto them? No no: but the more y one of them haue hardened another, and al of the are become brutish, & haue cōspired against God: so much the more horrible must their vengeance be.

And therefore let vs marke first of al, that the warning which Moses giueth vs here, (that is to wit, *that when we be full sed we should then thinke vpon God*, th. t. is to say, yeeld him his due praise,) is no more than needeth. For if wee did it of our owne accord, so as euery man gaue his minde to it: we should not neede to be put in minde of it by others. But forasmuch as we bee negligent: the holy Ghost is faine to pricke vs forward, and to quicken vs vp as he doeth in this text. And such wee see that the thing which God requireth of vs is so reasonable, and such as wee ought to haue learned aforehād by nature: let vs be duble ashamed to continue still vnlustie, and at leastwise not to be touched with such warning. It ought to shame vs aforehād, that God should bee faine to tell vs of the thing which euen litle children ought to knowe. For seeing hee is so liberal as to feede vs and to nourish vs: let vs at the least call him our father, and the we that wee thinke our selues beholden to him for that benefite. Ye see then how it is to our great shame, that God must bee faine to stirre vs vp to y thing, which euen nature ought to haue taught vs. But if we continue welltring still in that brutishnesse: what excuse will there remaine for vs? ] None at all: ] and therefore let vs practise this lesson: that when G O D filleth vs, wee at leastwise yeelde him thanks, and shew that wee haue not forgotten the aubour of all welfare.

Here a man might demaund, why God saith no more, but that men should praise him and blesse him in the time of prosperitie? For that (as I faide) is not all that a Christian man hath to doe. Hee must proceede yet further: that is to wit, when it pleaseth God to send vs trouble, anguish, pouertie, sickenesse, iniurie, reproche, [and such other things]: wee must bee obedient to him, and bowe downe our neckes in all cases, to receiue his yoke & to beare it without gaine-saying or struing. Therein (say I) lyeth the per-

fect true vertue [of obedience]: namely when God shall rule vs after his good pleasure, and we like well of all his doings towards vs, and are euer ready to bowe and to stoop vnto his hande, whether it be to liue or to die. And so al the seruice that we can doe vnto God, is nothing without patience. For one of the chiefe sacrifices that he requireth, is that wee should quietly endure all the aduersitie that hee sendeth vs. And why then maketh he no mention of it here? The reason is, first because his desire is to deale gently with vs. And if we on our side could suffer it surely we should be priuileged from all the aduersities that trouble vs. For had a man no leauidnes in him, were he not wedded to the world, were hee forward to submitte himselfe to Gods will in all things, had hee no feede of vanitie or pride in him, nor were hee not fotted in his owne delights. GOD would maintaine him here as in an earthly Paradise. For his scourging of vs is of necessitie, because he seeth that wee haue neede of such medicines. To bee short, if wee were found in our soules: God would deale with vs as with strong folke, to whom men minister neither medicines, nor pilles, nor purgations, nor any such other things. But forasmuch as he seeth that wee be diseased: he is faine to cut vs our morsels, and to binde vs to such diet as hee knoweth to bee good for vs. Hee is faine to let vs cloud, and to giue vs bitter drinckes, pilles, and such like things. Yea and moreover hee is faine now and then to feare vs, when he perceiueth our diseases to be otherwise vncurable. Let vs marke therefore that in this place God hath spoken according to his owne nature, because hee is inclyned of himselfe to deale gently with men, and is desirous to giue vs our fill of his benefites, and to holde vs as it were in his lappe, as a mother doeth her owne childe. After that manner would G O D deale with vs, if wee could beare it.

And that is the cause: why hee saith, *When thy God shall haue brought thee into the good lande, and there haue filled thee with his benefites: Looke in any wise that thou blesse his name.* Wherefore let vs marke the order which God keepeth in exhorting vs to serue him. The first point is that forasmuch as he is desirous to shewe himselfe a father towards vs: his shewing of himselfe to be such a one, should moue vs and make vs the willing to honour him, & to loue him so much the more: and that seeing hee handleth vs so gently, wee also should acknowledge it and glorifie him for it al our life long: and that as he is a father towards vs, so we should bee as children towards him. (That say I) is the ende that wee must begin at. But on the contrarye part, forasmuch as we be wildeheaded children, of nature froward, vnruely, & leawd: God is faine to scourge vs, and to chastise vs, and tame vs with beating. Sixth it is so: let vs learne, that if God shewe vs an angry looke & frowne vpon vs, or list to deale roughly with vs because hee seeth vs abute his benefites, and that we haue not honored him as wee ought to doe: wee must not harden our hearts

heattes againſt him, nor take occaſion to withdraw our ſelues from his obedience: neither muſt wee play theſe vnthriftes that forſake their fathers houſes, and run gadding abroad at random, as though they liked better of the galowes than of their inheritance. Let vs reſtraine from miſbehauing our ſelues after ſaſhion againſt our God, and let vs learne to ſubmit our ſelues mildly vnder his hand, aſſuring our ſelues that if he afflict vs he hath good reaſon to do it. <sup>10</sup> And although we perceiue not ſy cauſe why he doth it let vs do him the honour to ſubmit our ſelues to him, and to ſhut our owne eyes, that he may diſpoſe of vs according to his own wiſedom which is vnknown to vs. After this manner muſt wee come from the acknowledgment of Gods benefices, to the ſubiectiō which we ought to yeelde vnto him, to humble our ſelues vnder his mightie hand, whenſoeuer he liſteth to chaſtiſe vs or to tame vs for our ſtubborneſſe, and to clenſe vs of our vices and wicked luſtes, and of the infirmities which he knoweth to be in vs.

And now proceeding with that which I haue touched alreadie: let vs marke that it is not ynough for vs to pray vnto God with our mouths onely: but it muſt bee as a helpe to conuey vs further, namely to the dedicating of our whole lyfe vnto him, & accordingly as Moſes ſheweth here, adding: *Thou ſhalt not forget the Lord thy God, to deſpiſe his Commandements, ſtatutes, & Lawes, which* <sup>30</sup> *iniugne ſhee this day.* Hereby he ſheweth vs that to yeeld thankes vnto God is a good & holy exerciſe: but yet it is not all ſy we haue to doe: our liſt muſt be answerable to our tongue, and as we haue proſtred our ſelues to bee beholden vnto God, ſo muſt we ſhew it by our deedes. That is ſy cauſe why it is expreſſly ſaid, beware thou forget not thy God by foreſlowing to keepe al his commandements and Lawes. Now firſt of all Moſes ſheweth here, whence this vnthankfulnes of me <sup>40</sup> ſpringeth, ſy they acknowledge not ſy party which hath done them ſo much good, but forget him vtterly. And may ſy excuſe vs: Nay it rather maketh our fault the hey nouſer, when we think not vpon God, ſeing he ſetteth his goodnes before our eyes, ſo as wee may beholde him therein, & we haue as faire preſidents of him there as if we were liuely painted before vs in a table, & yet we looke not vpon him. If God withheld himſelf from vs, ſo as we found no fauour at his hand, <sup>50</sup> and he ſuffered vs to linger in all manner of miſerie, without giuing vs any ſuccour when wee called vpon him: yet were that no ſufficient excuſe, that wee ſhoulde not ſeeke him. For it is the meane whereby hee quickeneth vs vp to call vpon him the more earneſtly. Neuertheleſſe, wee might haue ſome colour to ſay, Alas I wote not what to doe, for God ſeemeth to be gone quite and cleane from me, & it is no maruell though I ſet not my minde vpon him, <sup>60</sup> for I haue no meane to allure mee thereto. But nowe contrariwiſe, ſeing hee offereth himſelfe to vs, and maketh vs to perceiue his goodneſſe, ſo as we might cuen feele him by groping though we were blind: muſt it not needs bee that we be worſe than forward, if we thinke

not vpon him? Yes, and yet we ſee this naughtineſſe to bee ordinarie among men. For why? When wee bee once full, wee heare our ſelues on hand that wee haue no more neede of Gods helpe. If neceſſitie pinch vs, then we come running to him. But if he ſend vs the worlde at will, wee become as it were drunken in our delights, all our ſeeking is to wade deeper and deeper, and to bee ſhort, wee neuer come to God but by constraint. Wherein we ſee that all the pray- <sup>ers</sup> which wee make vnto him when hee afflicteth vs, are but fained and vntrue. For then wee will confeſſe well ynough, that wee be miſerable creatures if hee pitie vs not. But what? As ſoone as he hath withdrawn his hand, wee neuer think vpon him more. Therefore it is a token that all was but hypocriſie in vs before, & that we were not rightly and ſincerely minded. Now then wee ſhall not faile to be ſy grieuouſly condemned, if <sup>20</sup> we forget our God when he draweth nere to vs. For the moe good turdes that he doeth vs, the moe ſignes and recordes haue we that he is willing to be our father, and to take vs for his children, and that hee ſheweth himſelfe in ſuch ſort vnto vs, as we cannot but know him. If this will not moue vs, our curſedneſſe is double. And therefore let vs learne that when our God hath made vs wealthy, we muſt not play the beaſtly ſolke, which deſpiſe God when they haue the world at will, as who ſhould ſay they had ynough of their owne to content themſelues withall: but wee muſt bethinke vs of two things. Firſt (as I ſaide) that if our Lord be liberrall to vs, his coming to vs and his ſhewing of himſelfe ſo familiar & friendly towards vs, is to the end we ſhoulde know him ſy better. That is for ſy firſt point. And again for the ſecond, let vs vnderſtand that if we haue abundance to day, we may bee bereft of it in a minute of an houre, ſo as ſy man that thinks himſelfe well ſtored, ſhall finde himſelfe naked, bare, and poore, in leſſe than the turning of a hande. Why ſo? Becauſe God auengeth himſelfe of the ſaide vnthankfulneſſe. And it is good reaſon alſo that hee ſhoulde not ſuffer men to forget him, when hee hath ſhewed himſelfe after that faſhion vnto them. Wherefore let vs vnderſtande, that when wee be in proſperitie wee haue the iuſter cauſe to call vpon God, not onely to ſhewe that wee bee bounde vnto him for the good that he hath done vs alreadie: but alſo to ſhewe that the goods which we poſſeſſe were nothing, if he ſhould not continue them and maintaine vs in them. Theſe are the things which wee muſt beare in minde.

And therefore let vs marke, that the more God powreth out his benefices vpon vs, the more ought we to be quickened vp by them to thinke the better vpon him. But what? Wee bee farre wyde from the hauing of any ſuch diſcretion with vs: and therefore haue wee ſo much the more neede to bethinke vs of this leſſon that is ſhewed vs here, conſidering what hath happened in all ages. As for the vnbeleeuers, they are often enough vpbraid, that when God ſends them the world molt at will, then do <sup>Psal. 73. 5. 9</sup> they moſt kicke againſt him, and ſhewe themſelves

selues most stubborne and rebellious. But as touching them y call themselues beleueers: eue in them also is the same vice blamed by y holy scripture. And not without cause: for we see that euen the children of God haue bin subiect to it. What is written of Ezechias? Although he was a peerlesse perle and mirror of all holines: yet we see that as soone as God gaue him ease, he was no more mindfull to thinke vpon him. Yea and at what point was eue David himself? Seeing then that this misdealing fell euen vpo them y were as halfe Angels in this world: let vs be the watchfuller, & let euery of vs labour to redresse himselfe both earely & late. And seeing there is such slownesse in vs, let the same spurre vs forward to bethinke vs of Gods grace, y his name may be blessed and magnified by vs. Yea & Moses doeth expressly make a comparison here, betweene Gods for mer guiding of his people, and his leading of them through the wildernes with his assisting of the there, after he had brought them out of the thraldome of Egypt, to the end y the same might prouoke them the more to be thankfull vnto God. For when we haue once felt many miseries, & God hath deliuered vs from them: if it moue vs not the more to yeeld him his due praise, it is the fouler & hainouser fault. And that is the cause why Moses speaketh of it. But what? We see how the people of old time behaued themselues. After this deliuerance, God deliuered his people another time from the captiuitie of Babylon, wherein he reached out his arme after so noble a fashion, as the Prophetes could neuer thinke themselves to haue spokn ynough of his power which he shewed therein. Neuertheless, they were no sooner returned home, but euery man was busie about the building of his owne house, & Gods temple was let alone, no man made account of it. It lay open to raine & snow, so as the sacrifices & al the order of the Church lay dead. And what was y cause thereof? Euen priuate profit, which possessed al such as had receiued that benefit at Gods hand. And how fare wee nowe adayes I praye you? For if our Lord giue vs rest & ease, then in stead of knowing our shepheard like good sheepe, we play the wild beasts with him, and fall to kicking at him. And what are we the better by remembering our former miseries? Without going any further, in what plyght haue they bin, which at this present are well at their ease and rest? And yet are they so farr off from fearing the better by it, that it grieueth them at the heart that any man should tell them of it. They would haue all the things buried which they haue indured a-foretimes, & also the benefites which they haue receiued since, and in the meane while become brutish like swine. They could finde in their hearts (say I) to aduance theselues against God, without being acknowledged y they be beholden to him for any thing: They neuer passe for the procuring of Gods honor, neither regard they how much they be bound vnto him. But euery man in the meane season follows his owne likings. One burnes in courtoisnesse, and another in vaine glorie, seeking to be aduanced to autho-

Deut. 32.15

2. Kin. 20.13

Esa. 39.2. &amp;

2. Kin. 18. 55.

1. Sam. 31. 2.

Zac. 1.16, 17

Agg. 1. 8. 9

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ritic and honour, and to bee taken to be I wore not what. Thus ye see at what point they bee, which will needs be taken to bee greatest and zealousst Christians. Now then seeing it is not onely among y Lewes y this foule vnthankfulnes hath reigned, but that wee also are steyned, yea and vnmeasurable attained with it at this day: Let vs be sure that y holy Ghost warneth vs also, & y this doctrine of Moses pointeth at vs too. Nowe therefore let vs followe his saying: that is to wit, that our life must bee answerable to our speech, so as wee may shewe that wee play not the hypocrites in praying God. Indeede the mouth must doe his office, and euery man must inure himselfe to praise God: and it wee doe it not, our leawdnesse is apparant euen to little children. For they that sit downe to the table, and when they haue filled their bellies rise vp againe without shewing any signe of feare or reuerence to Godward, deserue to haue lide children to spitte in their faces, or else to haue dung cast vpon them, as they that deie nature. For the very Asses and Oxen obserue a naturall order in their feeding. Such folke doe spite GOD through their intemperance and excess, and finally would haue his name abolished, as they shewe well ynough. Therefore are they verie monsters, whome men ought euen to abhorre. But yet must wee not stay there. For heere is a rule giuen vs to pray in such sort vnto God with our mouth, as our life may beare witness therewithall, that our praying to him is done truly and vnfeinedly. For if when wee haue protested with our mouth, that God is our father and shewed himselfe liberrall to vs, and that wee lue by his grace, and that he giueth vs all things which he knoweth to bee for our welfare: we aiter wee haue saide so, doe giue our selues to all naughtinesse, and take leaue to exempt our selues from all subiection: wherto shal our thanksgiuing serue which we haue yeilded with our tongues, but to be as a bond to hold our noses to y grindestone, so as wee may haue no flitt to helpe our selues? Then let vs learne to sing vnto God with such melodie as Moses speake th of here: y is to wit, as our whole life agree with our mouth, and as god be honored truly and effectually.

Nowe heerewithall let vs marke well howe he addeeth, *Take good heede, that when thou hast eaten and drunke thy fill, and builded thee faire houses, and increased thy Castell: thy heart doe not swell, and thou forget the Lord thy God.* Here Moses bringeth vs to the very welhead of y naughtinesse that I haue touched already. Men are vnthankful & forget god though he shew him selfe friendly vnto the, and their praying to him w their tongues is but feining. And wherof cometh that? Moses saith y it cometh of y loslines of the heart. But let vs mark wel, y in so saying he tanteth mens selfe weening, in chalenging y things to theselues which belong alonely vnto God, as he will expresse yet better in y end: but all cannot be spoken at once. Then if God haue done vs any good, no doubt but it will inforce vs to graunte in wordes that it is so indeede: but yet for all that, wee will not sayle to father all things eithe



vpon our owne wisdom, or vpon our good fortune, or vpon one thing or other. And therefore no maruell though we be so beseited therewithal, that we thinke no more vpon God: For why? Is there any greater or horribler blindness, than for men to be so proude as to set vp their bristles and to knowe themselves no more, but contrariwise to imagine themselves to bee that which they be not? Nowe then, when men are caried away with this false opinion of selfestimation: they bee so ouerblinded as they haue neither reason nor wit, insomuch that tell them what a man can, they passe not for it, but continue still in their wilfulness. Therefore let vs beware of this Highmindednesse which Moses speaketh of here. And that we may be the wiser to keepe our selues from it: let vs assure our selues that euery one of vs haue as it were a roote of it in vs, vntill God haue rid vs of it. In dede there are some to be seene which are modest, so as if God aduance them to honour or wealth, yee shall not perceiue any pride or change at all in them. If they become great whereas they were little before: yee shall see them holde an euen hande, and continue still gentle. But wherefoeuer we see that: let vs note that God hath wrought there, or else it were vnpossible. For not without cause are Lowliness and meekenes fathered vpon his holy spirit. When the holy scripture speaketh of those vertues, exhorting men to be meelde, & not to grow proud, but rather to lue quietly with their inferiours: it saith that they be singular gifts of y<sup>e</sup> holy ghost. Againe, we see they be verie rare gifts. For howe do most men behaue themselves when they be aduanced? [Mildly:] Nay contrariwise we see they be intollerable, as who should saye they came out of the clouds. But let them beware that they tumble not downe: for there is no loftines so high, which God cannot cast downe, if men stande in their owne conceites and forget themselves. Neuertheless, the worlde sees that this is too too common, and there is a double vnthankfulness in it. For first they consider not that the wealth which they haue, cometh from aboue: but their hearts are hardened in that behalfe. And secondly they fall not to consider with themselves afterwarde, that they be not worthy of it, to the end they might humble themselves & thank God for it. But contrariwise they be so malicious, as they could find in their hearts that all the grace of God in the world were suppressed. Wee see this apparently in those which cannot abide to offer God the sacrifice of praise that Moses speaketh of here: that is to wit, to giue ouer themselves vnto him with all humilitie, & not to challenge any vertue at all to themselves.

Now, that we may so do: let vs ad that which hath bin touched: that is to wit, y<sup>e</sup> as God chastised his people in the wilderness, so was he also their guide and leader. So then, let vs marke well, that after he hath rebuked the pride that is in vs, and told vs that if God reach out his hand to aduance vs, our heart must not be puffed vp therefore, but we must walke on still in mildnesse and awfulness [towards God,] yea and be gentle

louing and courteous towards our neighbours: he bringeth vs backe to consider what we were, when God vouchsafed to aduance vs to worship, riches, and such other like things. Nowe if we could take hold of this: surely whereas we set vp our bristles, we would all of vs cast downe our eyes continually. True it is that when God hath deliuered vs from our miseries, we must put the quite out of our minde, euen of purpose to be no more disquieted with the grieft that we haue indured, after that God hath once affwaged it after that fashion: but yet is it not ment that we shoulde neuer thinke vpon it more. For why? It must alwayes bee as a looking glasse for vs to holde vs in awe, that we play not the loose colts. Then if a man bee rich, and God haue increased him, let him bethinke himselfe from whence comes this to me? In dede if a man be rich by inheritance: he is the more bounde vnto God, so as hee ought to acknowledge thus, behold what a number of goods God hath prouided for me euen before I was borne, so as I haue wherewith to content me, and although I bee not one pennie increased, yet haue I already more than I need. Such acknowledgement ought they to yeld (say I), which are wealthy by succession or inheritance. And when a mans goods are of his owne gathering: let him alwayes haue this regard, I was once poore, and howe am I come to the state wherein I see myselfe as now? It is not meete I should cast a scarce before mine eyes in this case to forget God: but it becometh mee to acknowledge his liberality towards mee, and that I am beholden to his free mercie for all that cuer I haue. After this manner ought hee that is grown rich, to bethinke him of his former pouertie. For it will serue to bridle him, that he shall not be so misaduised as to wax stout against God, or to deale cruelly with his neighbours, by oppressing or reiecting the that seeme to be his inferiours: but rather practise this warning of S. Pauls, of applying our selues to the meanest sort, that is to say, that although there seeme to be some cause that we shoulde exalt our selues: yet we must yeelde vnto them and stoope to our God. Let him that is aduanced in degree thinke thus: Alas am I worthy of it? Hath God brought me to this for my faire eyes sake? No: but forasmuch as it hath pleased him to exalt me, it becometh me to acknowledge what I was before. For had not God looked mercifully vpon me, I should not onely haue continued in my former state: but also gone to decay, yea and vtterly come to nought. Nowe if a man bethinke himselfe after this fashion: surely he wil behaue himselfe mildly, and not bee so lustie as to holde scorne of others. And wee haue the more neede to marke wel this doctrine, forasmuch as wee see that the hauntnesse of heart which Moses speaketh of here, is not a single or dubble mischief, but such a one as draweth a long tayle of manie inconueniences after it. What is this aduancing of our selues whereas wee shoulde humble our selues? Is it not (as yee would say) a desying of God, and a proclayming of open watre against him? Yes: but

Esa. 42. 1. 9.  
& Mat. 11. 18

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1. Cor. 9. 22.  
& 1. Tim. 6.  
17.

Psal. 118. 23.

alas hee is too strong an aduersarie. It is said  
 y<sup>e</sup> God will cast downe the eyelids of the proud.  
 Beholde, God proclaymeth warre not for a day  
 or for a yeere, but for euer, against all such as  
 exalt themselves: and yet in the meane while  
 wee cease not to waxe proude continually more  
 and more. And what thinke wee to winne by  
 so doing? On the other side, if vnthank-  
 fulnesse be so intollerable towards men: howe  
 much more heynous will it be towards God? If  
 a poore man haue his dinner sent him: hee  
 can well ynough tell that hee had it not before.  
 Some man hath had pittie of him, and sendes  
 him Coine, breade, or wine. Nowe if hee deu-  
 our it and cramme himselfe full, and in the  
 meane while consider not who did him that  
 goodturne: will not men say hee is a hoggish  
 vilane? hee is not worthe to haue any good  
 done vnto him. And yet this vnthankfulnesse  
 toucheth but a mortall man. Beholde, God  
 reacheth vs his hand from heauen, and wheras  
 the earth bringeth forth frutes for vs: it is  
 the hande of God that bestoweth those bene-  
 fites vpon vs. Nowe if wee vouchsafe not to  
 lift vp our eyes vnto him when hee commeth  
 vnto vs, but mustell with our groynes in the  
 earth, or elie thinke those things to be of our  
 owne getting and deseruing: I pray you is not  
 such vnthankfulnesse too too detestable? Yes:  
 and yet moreouer it is matched with scornful-  
 nesse towards our neighbours. For if wee can-  
 not finde in our heartes to discharge our dustie  
 rourdes God, what will wee doe towards our  
 neighbours? So then, pride doeth euer carie  
 crueltie with it: that is to saie, that that soade  
 themselues so in their owne naughtinesse, are  
 alwayes churlish towards their neighbours, and  
 their churlishnes is alwayes matched with spite &  
 enuie. In somuch that if wee bee not perswaded  
 that God giueth vs all things of his owne free  
 goodnesse, & that it belongeth to him to maine-  
 taine vs in the possession of our goods: whensoe-  
 uer wee see any man in whom Gods gifts shine  
 forth, wee shall fall to oppressing of him, & wee  
 shall be loth that he should be preferred. And that  
 is yet another ouer outrageous leawdnes. Now  
 therefore seeing that this ouerlossines of minde  
 carrieth so many vyces with it, and maketh vs  
 guiltie so many wayes before God, yea & that  
 euen the worlde it selfe perceiueth y<sup>e</sup> shameful-  
 nes therof, and may wel abhor it: Let vs learn  
 to submure our selues to y<sup>e</sup> which Moses saith here, y<sup>e</sup>  
 is to wit, let not our hartes be puffed vp when our  
 Lord hath increased and multiplied vs.

Hee doeth not simply condemne that men  
 should growe wealthy: for Gods blessings is of  
 such force, that such as are no great wishers, do  
 neuertheless attaine to y<sup>e</sup> things which they ne-  
 uer looked for, and God outgoeth their desires,  
 so that wheras they were contented with their  
 slender state, he sendeth them much more. Wel  
 then, this of it selfe is not to be condemned. Not  
 withstanding, let vs learne to keepe our heartes  
 from swelling, and to be alwayes poore in spirit.  
 Although we haue riches, yet let vs be readie to  
 forgo them whensoever it shall please God: let vs

not bee wedded to them: let vs not delight to  
 feede our selues with them vnmeasurable: nei-  
 ther let vs make them an occasion to trouble  
 and to oppresse our neighbors. That is the thing  
 which we haue to remember vpon this text.

Wherefore let vs mark that it is no wonder to  
 see so small continuance of things in this world,  
 & so many alterations from day to day. For why?  
 Those to whom God hath shewed himselfe most  
 liberrall, do giue ouer themselues to all naughti-  
 nes, & most forget him: and therefore is he faine  
 to withdrawe his fauour & goodnes from them,  
 and to send them scarceitie as they bee worthy.  
 Wee see what caused Ieroboam to turne away  
 from the true religion. God had reached him his  
 hande, and aduanced him to the kingdome, yea  
 euen whē he neuer thought of it. The Prophet  
 came to him w<sup>th</sup> this message: God wil giue thee  
 cleuen tribes of Israel, so as there shall remaine  
 but one & a halfe in y<sup>e</sup> house of Dauid. Now as  
 sone as he was thus made king beyond his hope:  
 he thought thus with himselfe: Seing I am in pos-  
 session of y<sup>e</sup> kingdome, it standeth me on hand to  
 looke about me how I may maintaine my self in  
 it. And the best way is to prouide y<sup>e</sup> people go  
 no more to the Temple of Ierusalem to worship  
 there. For y<sup>e</sup> would be a meane to turne them a-  
 way from my obedience, and to make them to  
 fall away from me: which thing they cannot do  
 if they haue temples heere at home, that they  
 may worship the God y<sup>e</sup> is within the countie of  
 mine owne Iurisdiction. Thus yee see how Iero-  
 boam corrupted y<sup>e</sup> whole seruice of God, in hope  
 to maintaine his owne kingdome by it. And what  
 was y<sup>e</sup> cause thereof? Euen y<sup>e</sup> he remembered no  
 more of whom hee held his royal crowne, and y<sup>e</sup>  
 it came vnto him of Gods meere free goodnes:  
 but blinded himself in such sort, y<sup>e</sup> he thought to  
 maintaine himselfe euen as it were in despite of  
 God. But wee see it was the cause of horrible des-  
 truction: so as y<sup>e</sup> people was vtterly consumed, &  
 Gods vengeance neuer departed fro<sup>m</sup> the. Sith it  
 is so, let vs learne y<sup>e</sup> the more our Lorde sheweth  
 himselfe to vs, y<sup>e</sup> more must we on our side liue  
 in such modesty, as we alwayes do him homage  
 for the good turnes y<sup>e</sup> hee hath done vs, and as y<sup>e</sup>  
 remembrance of y<sup>e</sup> miseries which we haue felt, &  
 of the slender & wretched state wherin we haue  
 bin, may quicken vs vp & prouoke vs the more,  
 to loue our God for shewing himselfe so friendly  
 to vs, & to honor him for giuing vs such occasion  
 thereof by his bestowing of benefites vpon vs  
 which we neuer looked for. That is the effect of  
 the things which we haue to matke vpon this  
 text. And we see nowadayes what need we haue  
 to bethinke our selues of the good y<sup>e</sup> God hath  
 done vs. For what a one hath he shewed himself  
 towards vs? I meane if it were but euen in res-  
 pect of the goods of this worlde. Let vs not  
 speake of euerie one seuerally, but generally of  
 this place where wee bee. Alas, it was in oppres-  
 sion and bondage, and it seemed to haue  
 bene a place appointed to vtter ruine, so as  
 there was no hope of recouery as in respect of  
 y<sup>e</sup> world. And yet hath God not only planted his  
 worde here, but also added freedome moreouer,  
 and

1. Kin. 12. 26

and also giuen vs quietnesse, as wee see. All other Countries are troubled, vexed and as good as deliuered vp to the spoile: and in the meane while God giueth vs respit here. And is not that to the end that wee should haue the more leasure to serue and honour him? Yes: and yet contrariwise the worlde seeth what lewdnesse and loosenesse raigeth nowe more than euer afore: so that the more rest wee haue, the more doe we striue against God, and wee haue no minde to bethinke vs howe bountifull hee hath shewed himselfe towardes vs. Therefore let vs see that we liue in feare, and whereas we haue bene in some miserie, and God hath had pitie vpon vs to rid vs of it: let vs vnderstand that his so doing, was because he was loth that wee should perish. Hee hath reached out his hand and overcome our malice, he hath fought with his goodnesse against our naughtinesse: and ought not that patientnesse of his, to breake our heartes the more [though they were neuer so hard:] Ought wee not to thinke vpon those things otherwise than we doe? Is not necessitie still present before vs? Yes. Then let vs marke that Moses spake not alonely to the people of olde time: but that this exhortation belongeth to vs also at this day.

And generally let vs vnderstand further, that euery of vs ought to consider well with himselfe, in what case and in what plight God found him, when he vouchsafed to choose vs and to call vs to his Gospell. Alas in what taking were wee? We were borne the heires of cuerlasting death, vnder the tyrannie of Satan: and God adopted vs to bee his children. In what wretchednesse are wee borne euen in respect of the world? And God sheweth himselfe a father to vs euen from our mothers wombe, as is saide of it in the two and twentieth Psalm. Againe, let euery of vs bethinke himselfe howe many perils and daun-

gers he hath passed through: and howe GOD hath deliuered vs from them all. Seeing then that wee doe liue in this world, haue wee not good cause to minde Gods benefices continually without ceassing, yea and to liue meekely therewithall? Yes: for when wee haue cast vp our account, I pray you what cause haue wee to bee proude? I meane cuen of those that are of great ability, and beare a goodly port of vertue and wisdom, and of all things else that can be named. Alas, if all bee well examined, haue wee not good cause euerichone of vs to cast downe our eyes? And seeing that GOD doeth vs good euen while wee bee asleepe, and while wee thinke not vpon it: are wee not duble bound vnto him? Yes verily. Therefore let vs knowe these things, and let vs profite our selues by the things that Moses telleth vs heere, so as euery of vs in his state and calling, both great and small, may all serue God, and for the performing thereof humble our selues and not stand in our owne conceites, but alwayes haue a care to call vpon him on whom we depend. And let vs knowe also, that the way to prayse God aright, is both to magnifie his name, and also to make our life correspondent therunto, so as we shewe by our deedes, that wee be willing to giue ouer our selues wholly vnto him.

Now let vs kneele downe in the presence of our good God with acknowledgement of our fautes, praying him to make vs feele them better than wee haue done, that being cast downe in our selues, wee may seeke none other means than to resort vnto him, and to pray him to hold vs vp with his hand, and specially to strengthen vs with the power of his holy spirit, so as wee may fight in his seruice, and overcome all the assaults of Satan, the worlde, and sinne, cuen vntill he haue gathered vs into his kingdome. And so let vs all say, Almighty God heauenly, &c.

## On Monday the xxvj. of August. 1555.

*The Lxj. Sermon, which is the fourth vpon the eight Chapter.*

14 Thy heart doe not then swell, and thou forget the Lord thy God which brought thee out of the land of Egypt from the house of bondage.

15 And led thee through the great and terrible wildernesse, full of Serpentes that spouted fire, and of Scorpions, and of dryth without water, but hee brought thee water from out of the hard rocke.

16 And fed thee in the wildernesse with Manna, which thy fathers knew not: of purpose to afflict thee, and to trye thee, that hee might doe thee good afterward.

17 That thou mightest not say in thy hart, mine own power, and the strength of mine owne hand haue gotten mee these goods:

18 But that thou mightest remember the Lorde thy God. For it is hee that gaue thee this power to get these goods, to the intent to make good the covenant which he had sworne to thy fathers, as appeareth this day.

19 But if thou forget the Lord thy God, and walke after strange Gods,

and serue them, and bow down before them: I protest vnto you this day that you shall surely perishe.

20 As the Lord destroyeth the Nations before you: so shall you perishe, because yee haue not obeyed the voyce of the Lord your God.



Here we must goe forward still with the matter which Moses had touched afore, and which I haue partly expounded already: which is that he telleth the people what fauour had bin shewed them in Gods deliuering of them from the bondage of Egypt, and in his leading of them through the wilder nesse, which thinges were not doone but of Gods wonderfull goodnesse. For when we haue beenc in aduersitie, and God hath deliuered vs from it, and done vs good: his mercie hath the greater beautie, and becometh the better known to vs, if the aduersitie be set before vs againe, and that wee be put in minde of it. That then is the meaning of Moses. To the intent that the people shoulde not fall asleepe in their pleasures, he sayeth vnto them, consider in what plyght and taking yee were, whē God reached you his hand to succour you. Consider by what means he brought you into this land where he giueth you rest at this time. Bec mindfull of those thinges, and ye shall haue cause to say that ye haue found so great mercie, as there is no excuse for ye if ye forget it. And he speaketh purposely of the Manna, not to the same ende that he spake of it a while ago: but to doe the people to vnderstand, that they had bin fedde after such a straunge fashion, as had not bin commonly seene. Behold (saith he,) ye haue liued this fortie yeeres together without bread or vittels. God hath fed ye with Manna, which was a thing vnknown: and he gaue you a new kinde of drinke: for he made fresh water to come out of the drie and hard rocke for you. Thus chaunged he the order of nature, so that yee might the better perceiue the presence of his Maiestie. True it is (as hath bin declared heretofore) that when the earth bringeth forth corne, it is through Gods blessing of it, & through his breathing of that power into it, howbeit we perceiue it not. For wee despise the thinges that are common among vs, and whē we speake of the course of nature, wee perswade our selues God should be excluded, and that he should beare no sway at all. Now because we be so dull: it was Gods will to alter the thinges that are ordinarie among me, and to appoint his people to be fed with Manna, and to drinke of the water which he had made to come out of the hard rocke. That then serued to shewe his people his heauenly power the better, that they might be driuen to thinke, wee be not nourished after the maner of men. Beholde, God vttereth himselfe in this behalfe, and withdraweth vs from the world, as though wee were going vnto him, or as though the heauens were set open vnto vs, that we might the better behold his goodnesse and power, and perceiue that it is he that hath deliuered vs, and maintaineth vs.

Finally Moses declareth howe it was Gods

will to afflict and try his people, to the ende they should not say, It is mine owne power and mine owne strength that hath gotten me this abundance. And here wee haue to note, first the order which God keepeth in teaching his people: which is, to begin with afflictions as Moses expresseth here. And so must it be: or else we shall neuer bee well taught, except our Lord haue made vs to feele hunger and thirst, and to indure pouertie and aduersitie. We knowe what pride is in men by nature: they be wedded to themselves and stand in their own conceits, and vntil God haue subdued them by force, they be besotted with vaine selfe soothing. Moreouer when they be full fed, they fall to kicking against God and acknowledge him not for their mayster. Therefore to bring vs to lowliness and obedience, God is faine to afflict vs. Marke that for one point. And God maketh this triall that Moses speaketh of, not for that he needeth to search vs, as I haue declared heretofore: (for mortall men are faine to make some tryall, by cause they knowe not what is in folkes hartes: But God hath no neede thereof: all thinges are knowne vnto him;) but he speaketh after the maner of men when he layeth things open, and discovereth them whether there be any fayning or hypocrisie in them, or whether their heart be right, so as they walke roundly and soundly. Whē God discovereth & bewrayeth these thinges he is faine to search, examine, and try men. Howbeit his so doing is not for himselfe, but for vs. For we see how men stand in their own conceits, beating themselves on hande that there is nothing in them but perfect vertue and holynesse: but if God nip them a little, by and by the byle bursteth, and out comes the payson. Thus yee see why it is sayd that God trieth vs.

And here we haue to beare in mind, that if God afflict vs ofentimes, we must not thinke it straunge, considering the needefulnesse thereof. For if hee should let vs alone in our delighes, and handle euery of vs according to our owne liking: what a thing were that? Wee would neuer submit our selues vnder his yoke, we should not know what it is to feare him, we should not skil what it is to humble our selues vnder his hand, we should not know what it is to call vpon him, and to seeke all our welfare in him. Seeing then that afflictions are so beneficial: let vs learn to beare them patiently, and to submit our selues to them willingly, though they goe against our stomacks. Here is expresse mention made of humilitie and obedience. For first of all, if men continue in their loftinesse: they cannot bowe to obey God & to serue him, but they wil needes haue the brydle layd loose vpon their necke, & be let alone to follow their own wicked affections and lustes. Yee see then what stubbornesse is rooted in vs, vntil God correct it by mainforce. And so there is no obedience, vnlesse men be beaten

beat down with maine strokes, neither is there any lowlines in them, til then. And why? Bicaufe they sooth themselves, and take maruelously vpon them, bearing themselves on hande that they want nothing, but that they bee very able men, vntill God haue prooued the contrary vpon them. And that is the thing which Moses expresth in this text when he saith, *It wa: Gods will so to afflict thee.* And to what end? *To the end thou shouldst not say, It is mine owne strength and myne owne power that haue gotten mee this abundance.* Wee see that when G O D suffereth the order of nature to procede, he that is riche thinketh not that his wealth commeth from heauē, or that God did set any hand to it; but he sayth that all came to him by inheritance, or by succession, or that he hath gotten it by his own trauell and policie. Thus doe men euer aduaunce themselves, vntill our Lord ower them that they be nothing, nor nothing can do, and make them to feele it spite of their hartes. Therefore were the people of Israell fed after a wonderfull fashion by the space of fortie yeeres together in the wilderness, to the intent that when they were come into the land that had bin promised them and did eate meate, they shoulde thinke thus: True it is that as nowe God giueth mee nicate, but it was not alwayes so: the time hath bene that hee fed mee with Manna: therefore must I needs conclude that mine own power hath not purchased me the things that I possesse: I cannot say that I my selfe am y founder of them: I must do homage to my God for them, and hold them al of him: I must accept them as of his free gifte, that he may let me inioy them still for I am worthy to bee bereft of them, if I acknowledge not that they come of him. Now alie that this instruction serued for the people of olde tyme: yet belongeth it also vnto vs, to the end that such as possesse goods may vnderstande, that they haue none other interest in them, than bycause God hath blessed them, and poured out his fauour & bountie vpon them. True it is that God respecteth not the worthines of men in this case: for oftentimes he giueth riches to the wicked, to y intent it should turn to their forer condemnation. Forasmuch as he hath shewed himselfe so liberall towards them: they must come to accouēt & be punished dubble, if they benefite not themselves by the fauour that was shewed them. Yet notwithstanding wee must take this for a general rule, y men attaine not to riches by their owne power, wisdom, or trauell, but only by Gods blessing, whereof it hath pleased him to giue a continuall president, which serueth not onely for the Iewes but also for vs, so as it behoueth vs to vnderstand, that although some seeme to be enriched by their great diligence, yet is it Gods blessing, which worketh with them after that fashion: and that whereas other some are riche before they be borne, so as their auncetors haue purchased them great possessions, yet doe none of these things happen to them by chance, but Gods prouidence ouerruleth all. Wee must (say I) referre all these things to that which is told vs in

**Psal. 127. 2.** the Psalm: namely y a man may well rise early

and go late to bed, drinke water & eate browne bread not half his fill: & yet shall he nothing auail by it, vnlesse God reache out his hand and goodnes. On y contrarie part, sometimes he will cause goods to light vpo his children as they lie asleepe. And y sheweth vs y men beguile themselves, if they thinke to enrich themselves by their owne power: and y they be stark mad if they become proud, as though their goods came to be by their owne meanes. For in so doing they blasphem God, & rob him of his peculiar honor: & therefore is it good reason y they also should be bereft of the things y he hath giuen them. As for example, if a Vassall shoulde step vp against his lord to whō he hath promised feault & homage, & refuse all the duties y he is bound vnto: his goods should be seafed, & he be turned out of all y euer he hath, & wel worthy. Now behold here, God dealeth his benefites vnto vs as vnto his Vassals, reseruing y royalties still to himselfe, so as he will be knowne to be chief Lord of y fee: & it is good reason y he should be so, specially seeing he doth it not for his own benefit but for ours. Now if wee be so malicious and froward as to defraud him, & to set him besides his right: should he not bereaue vs of the goods y he had giuen vs and make vs poore againe. y he may driue vs of force to sue vnto him: Yes: & so ye see whence y chaunges come which we beholde in the worlde, that whereas a house is riche and wealthy and neuer like to decay: a man shall be at his wits endes to see it consume and ebbe away. I speake not onely of houses of meane Citizens: but also of y houses of great Lorde, which haue so many thousand pounds of yeerely Rent: it is a wonder to see howe they waste away, first to the halfe, then to a third part, & finally to nothing. And how may this come to passe? It shoulde seeme that God maketh pastime, and taketh pleasure in turning of worldly things vsfide downe: howbeit, that is bicaufe of our vnthankfulness. For as much as men hold not the things with good conscience, which he hath put into their hands: it is meete y they should be dispatched of them. Therefore it standeth vs so much the more on hand, to mark well this doctrine y is contained in these words, *Thy God afflicted thee, yea euen of purpose that thou shouldst not now say, It is mine owne hand that hath gotten me this abundance.* That if loue & good will cannot perswade vs to come to so much reason, as to glorifie God by acknowledging our selues to holde all things of him: at leastwise his scourging of vs may make vs to thinke it, and driue vs by some meanes to bee mindfull of his grace, so as wee may fare the better by the examples that hee hath giuen vs at all times, and not onely haue an eye to the things that wee haue seene in our owne life, but also to the things which are reported to vs in the holy scripture, to haue bin done long ago: I say let vs call them to remembrance, bicaufe God will haue them to serue for our instructō. Now if we be vnthankfull to our God in these small things: what wil wee bee in the greater things? [much more vnthankfull,] as the worlde seeth. And if wee haue neede to be tamed by afflictions,

least wee should bee puffed vp with pride for our meate and drinke : surely we ought much more to be taught by such meanes, in spirituall matters . For Gods honour is more greuously impeached in these cases : and yet we see that men are most inclyned y way. Truly it is too great & vtollerable leaudnesse already, when mortall men surmise themselves to be fed and susteined by their owne power and labour : their yeelding of commendation to their owne policie for their meate and drinke, is already too shameful a presumption . But if they not onely imagin themselves to be susteined by their own paines taking and trauell, but also perswade themselves, that they get the kingdome of heauen, and become the children of God, and liue in holinesse, and all through their owne free will : is not God thereby robbed of the praise that is due to him alone? Yes : for he is not onely bereft of his right in these flightfull and transitorie things of the world : but also the chiefe part of his honour is taken from him, that is to wit, that he correcteth the naughtinesse which is in vs, that he quickeneth vs through his goodnesse, that he calleth vs to saluation, and that all the goodnesse which wee haue, should be acknowledged to come of him. And yet notwithstanding, we see howe Freewill hath bene magnified, and euen at this day one of the greatest controuersies which we haue with the papistes, is that they cannot be made to believe, that men are vtterly corrupted and mard, and that they be not onely weake, but also vtely vnable to doe any good . In dedee they will well ynough graunt that there is some feeblenesse and faultie infirmicie in men : but yet to their seeming there is still some power in them, and that if God doe but helpe vs and supply our weakenesse, it is ynough . But when men ouerthoote themselves so farre, and will needs challenge a diuine power to themselves : Is it not meete that they should bee beaten backe, and that God should subdue them by force, and make them to stoope, yea and beate downe and break afunder the diuclish pride that is in them? Yes. And indeede that is the very cause why hee handleth vs in this transitory life, as he handled his people in the desert . For the life that we lead here beneath, is answerable to the iorney which the people of Israell made those fortie yeeres in the wildernesse . We be fed heere with bread and wine : but yet neuertheless we craue our ordinary roode at Gods hand as if he sent vs Manna from heauen. And verily we bee in this world, as in a wildernesse : we see what daungers hem vs in on all sides : God is faine to guide vs, and to make vs perceiue his presence so many wayes, as we may well thinke that the wildernes was a true figure of our state such as it is at this day . For as yet God letereth vs alone in our infirmities, we feele our felices in pitifull plight, we be so weake as we neede not any thing to cast vs downe, the deuil doth drawe vs into his nettes, we be destitute of al grace, we see what troubles doe stop our eyes, and we wote not what to say, neither on which side to turne vs. And why doth God handle vs so? Why be we not here as in an

earthly paradise? Becaufe we haue neede to be nurtured after that fashon : for otherwise what woulde become of our pride? Wee woulde not thinke our felices beholden to God for any thing : but euery of vs would make an ydoll of himselfe, and worshippe himselfe in his owne conceite. Therefore is our Lord sayne to afflicte vs, and to shewe vs what wee bee, to the ende to make vs stoope, and thereby to teache vs to glorifie him. Thus ye see what we haue to marke vpon this text of Moses : where hee sayth, *Thy God afflicted thee in the wildernesse.*

And so let vs knowe Gods chastising of vs all our life long, is not only to subdue vs to his will, to the intent wee should bee obedient : but also and chiefly to humble vs, that wee might not presume any thing of our felices, but vtterly distrust our owne strength and abilitie, and resort vnto him : and moreover that when he giueth vs prosperitie, wee should consider whence it cometh, for it is not in our owne power to compass it : and finally that wee should not doe as a number of hypoerites doe, who wil welynough confesse themselves to bee in rusfall case, and that they bee wretched creatures : but as soone as God hath releued them and deliuered them from their bondage, they fall to stouing against him, and thinke no more vpon the miserie that is past. Nowe then it is not ynough for vs to condemne our felices when we be pinched by Gods hand, and to say, In dedee it is true that if God succoured mee not I should bee destitute of all that might doe mee good : but also when God shall haue giuen vs all that we can wish, and wee feele his blessing abundantly, euen then must we bee warer than euer wee were that wee forget him not, and we must not compare the time present, with the time that wee haue oucrpast, as thus : what had become of mee, if God had not reached mee his hand? I had bene vndone a hundred thousand times . And hath not his manner of succouring me bene wonderfull? Should I now challenge any thing to my selfe? Thus ye see how that euen in the time of our abundance, that is to say, euen when God giueth vs our harts desire, wee must alwayes bee mindefull of our former aduersitie, and that in such sorte, as the honour may redound alonely vnto God, as meete is it should . That is the thing which we haue to beare away in effect vpon those wordes of Moses.

Nowe hee addeth, *Thou shalt remember the Lorde thy God, that is hee which hath giuen thee the abilitie to get all the goods which thou hast.* Here Moses intended to preuent all that euer men can ledge on their owne behalfe. For they bee but too much giuen continually to seek some colour : and shew that their welch cometh of themselves . When men take paines for their liuing, they haue an eye to their owne policie, whether they be of sufficient abilitie & skill or no : that is y thing which they looke at . It seemeth then, that when a man hath traueled for his liuing, he had at leastwise a good and forewarde wit, hee was vigilant, hee tooke good opportunities, hee shunned the things that might doe him displeasure,

sure: and therefore men should doe him wrong to say he did nothing to it, and that it was the free gift of God: for experience is against it. But Moses answereth to all this, saying that although men take neuer so much paynes, and streine themselves, and haue neuer so good forecast to shifte for themselves, and bee neuer so well aduised and discret: yet must not God be bereft of his honor. For why? who is it that giueth men discretion, aptnesse of body, strength to indure paynes, furtherances, and helpe? Is it not God that putteth all things into their hands? And yet is not this all. For God must also blesse all the benefites that he giueth vs: or else though a man be neuer so highly aduanced, God needeth no more but to giue him a tickle with his lide finger, or to blowe vpon him, and by and by all is quite swept away: all is but as an herbe that is greene in the morning, which withereth and dryeth away as soone as the sunne shineth vpon it, as is sayd in the Psalme, Then let vs marke wel, that Moses added not this saying wout cause, namely y<sup>e</sup> we must thinke our selues beholden to God for all things, and acknowledge that it is hee which giueth vs the power to get goods. And vnder the word *Power* his intent is to comprehend all that euer we can attribute to our selues, whether it be of naturall abilitie and handsonnesse to doe things, or of helpes and means y<sup>e</sup> we haue to further vs withall. For vnlasse God gouerne & guide vs with his hand: surely all y<sup>e</sup> we can doe is to no purpose, but all shall goe cleane contrary to our intent. And in deed we see how y<sup>e</sup> ablest men that are, do deceiue themselves: & men need not teach them any decrees (as they say) in respect of y<sup>e</sup> world. God laugheth at their fondnesse in making their discourses, & at their reckoning wout their hoste, & in the end overthroweth all. And so, by y<sup>e</sup> word *Power* or *Strength*, Moses meant not onely y<sup>e</sup> health & disposition of body to trauel, & the wit & discretion of minde which wee ought to haue: but also the hauing of things in our hands, and Gods blessing of the, that he make our labor come to good passe, so as it fall out to our benefite. If we beare this lesson well in minde, it wil doe vs good all our lyfe long, so as prosperitie shall not blinde vs, neither shall we fall asleepe to forget our God: but wee shall vnderstand y<sup>e</sup> when he giueth vs wealth, we must thinke our selues beholden to him for it, and by what meanes soeuer it came to vs, y<sup>e</sup> glory thereof must not therefore redownd vnto vs, but bee referred vnto him, as to the partie that bestoweth his benefites vpon vs, distributing them as hee himselfe thinketh good, and giuing to euery man such portion of them as hee listeth, not for any defect of ours, but to make vs feeble his goodnesse. Be wee once thoroughly perswaded of this, we will thereby take warning not to abuse our abundance, as they doe which ouer-shoote themselves into a vnrulynesse, which mount vpon pride, and which are giuen to pomp and vanitie to make a shewe of themselves. If say, we shal be restrained from all these vices. For it is not for any defect of ours that God giueth vs riches. Wherefore is it then? To draw vs to him, that we

might haue him to be our Saviour, & finde him beneficiall & kinde towards vs. Therefore wee must vse his benefites soberly and measurably: & besides that, we must not be giuen to lustinesse & brauety in vantiing our selues to y<sup>e</sup> worldward. Finally we must not think to haue a state of perpetuities in our goods, as though they might not be taken from vs: but we must alwayes put them into Gods hand, so as if he giue vs abundance to day, we in yeelding him thanks for the same, should be ready to beare pouertie with patience to morrow. By that meanes ye see y<sup>e</sup> neither riches nor any other like thing shal dazle our eyes to make vs stand too much in our owne conceit, and to glorie in our selues. For wee will alwayes thinke thus: what am I, but y<sup>e</sup> pleasure of my God to giue mee more goods than hee doth to my neighbors? He may take the way againe whensoever it please him. Then must I not imagin that I haue deserued aught: but I am the more bound to my God, in that he hath voutfaied to make me thus to feeble his fauor. And I must not be proude of it: for that were a kicking against my maister that feedeth me. Therefore must I abate the fancie which would prouoke mee to pride, and in the ende make mee to forgette God.

Again, when wee be thus humbled as touching the transitorie things of this world: let vs repaire to the principall point, which is, that when our Lord shall haue strengthened vs with his holy spirite, so as wee shall haue fought manfully against all the temptations of the world, and haue serued him in such wise as it may be sayd of vs, that we haue giue good example vnto others: yet we be not caryed away with foolish vaine glory: but consider thus w<sup>o</sup> our selues, It is my God that hath giuen me this power. Why am not I as bad as the worst nauightpake in y<sup>e</sup> world? why am I not caryed away with blinde & beastly lustes to giue my selfe to all leawdnesse, but because my God preferueth mee? I haue had incounters that were hard to beare: & how happeneth it y<sup>e</sup> I haue gotten the vpper hand of them? It is my God that gaue it me. They therefore to whom God giueth the power of his holy Ghost, must acknowledge themselves so much y<sup>e</sup> more bound vnto him, and that they haue not y<sup>e</sup> power by natural inheritance, but by Gods gift, to y<sup>e</sup> end y<sup>e</sup> he onely should be glorified w<sup>o</sup> all luminitie, & y<sup>e</sup> we should not play y<sup>e</sup> lying hypocrites, as they doe which confesse w<sup>o</sup> their mouthes y<sup>e</sup> it is God which hath graunted them y<sup>e</sup> grace, & yet cease not to perfwade them selues y<sup>e</sup> it cometh of their owne freewill. But let vs vterly emptie & quite rid our selues of such ouerweening: & let vs confesse truly y<sup>e</sup> we know our selues to haue all things of God. And if this be to be acknowledged in bread & wine: what ought to be done concerning the heauely life, & in y<sup>e</sup> things y<sup>e</sup> belong peculiarly to god, & are about y<sup>e</sup> reach of man? It should seeme y<sup>e</sup> men are able euen of nature to get themselves meate & drinke: but wher cometh to y<sup>e</sup> making of them selues Gods childre, & companions of the Angels & that they should leade a holy life: in y<sup>e</sup> case they haue nothing of their

Lames 1. 17.

1 Cor. 3. 7.

Psal. 37. 2.

Deut. 32. 8.

Eph. 4. 7.

Phil. 4. 12.

Rom. 3. 16.  
He 5. 1. 5. &  
Eph. 2. 8. 9.

owne. And therefore when wee thinke vpon the corruption wherein wee bee by the sin of Adam, and consider that God hath cleansed vs from it: let vs assure our selues it is Gods free gift, as well as is his continual maintaining of vs, and his strengthening of vs at our neede.

After that Moses hath spoken so: he addeth, *That if the people turne away from GOD and serue strange Gods: God will bee angry with them, and they shall perish as the people did whom hee was about to cast downe before them.* You shall perish after the same maner sayth hee, Moses adding of this threat, is to waken them vp the better, which cannot thinke vpon God when they bee too full fed with the good that he hath done them. And it happeneth well nere continually to all men, that if God warne them gently, and deale friendly with them, and let them sit at rest as it were in his lap: then it is no speaking to them: for they giue him the deafe eare, and abuse his fauour by tempting his patience, and the more that hee spareth them, the lesse doe they seeme to regard his loue and fauour. Therefore doth it belouee men to be wakened and quickened vp with threatenings. It is true, that God indeuoreth as much as is possible to win vs by gentleness and not by contrainte. But when hee seeth vs so hardhearted, that if hee speake gently vnto vs, we make but a mocke of his doctrine, and voutsafe not to thinke vpon it: then doth hee adde threatenings. After the same maner dealeth Moses both here & in many other places, and it is the common order of speech of the holy Ghost throughout al y holy scripture. Then let vs marke well, that God for his parte is loth to speake otherwise than gently vnto vs, and would faine so waken vs as we should come to him willingly. But our naughtinesse and lewdnesse bewrayeth it selfe, in that in stead of coming to him, we retire from him. Seeing he allureth vs gently, speaking to vs as a father, or rather as a mother to her little children: must it not needes be that we be too froward, when we turne our backs vpon him, and despise him for shewing himselfe so louing to vs? Yes: & yet is it an ordinary vice among vs. And therefore let vs not thinke it straunge, though we heare therearnings oftentimes in y holy scripture, and that God setteth his wrath before vs: & that we be so rebuked when we come at Sermons. For why? Let euery man looke into himselfe: and if God should alwayes fet his promises afore vs & say, come my children, come: let vs see if that would suffice. Nay contrary wise we see how euery man abuseth such goodnesse. And therefore whensoever there is any sharpenesse or vehemencie in the doctrine that is set forth vnto vs in y name of God: let vs vnderstand that our naughtinesse requireth it, and that without it we should continue still in our filchinesse & rotte in our owne doing, so as there would be no meanes to pluck vs out of it, because euery man delightes in his owne destruction. And if we were not afraid of Gods iudgement, neuer would any of vs all play the iudge towards himselfe, but we would thinke our selues to be scaped out of Gods hand, and e-

uery of vs would wink at his owne fautes. For although God cite vs to his iudgement seate, & indite vs there to make vs ashamed: yet cease we not to sleepe still in our finnes. And what would we then doe if we were not threatened? So then it is not without cause, that the holy Ghost hauing vsed gentlenesse, falleth to roughnesse. For it is meete that men should be so dealt withall, and that God should not onely wring them by y eares, but also stryke them hard, to the intent to bowe them, y they may yeld themselues teachable and be disposed to come vnto him, which thing they would neuer doe with their good will.

And now Moses sayth expressly, *If yee forget the Lord your God, and goe after strange Gods:* Whereby he doth vs to vnderstand, y inasmuch as the Israelites had bin trayned in the sound doctrine, and in the right religion: they coule not turne away to superstition and idolatrie, but through vnthankfulnessse in forgetting God. For why? If God haue once taught vs his truth, and manifested himselfe to vs: it ought to suffice vs, because it is so greate a light as we cannot go amisse, but of wilfulnessse. If a man that walketh at noonedayes doe run against a stone or tumble into a ditch, can hee say I see it not? Hee seeth playnly, and besides that, hee hath the Sunne to guide him: and how can hee then excuse himselfe? Euen so is it with vs: When God hath inlightned vs by giuing vs his worde, we can no more walke in darkenesse, inasmuch that if wee rush against any thing, it is through our owne wilfulnessse: and if wee fall into the ditch, wee our selues are too blame for it. That is the thing which Moses meant in saying, *If yee goe after strange Gods. yee forget the Lord your God.* The poore Paynims that were in those dayes, had more to excuse themselues withall than the Iewes had, because God shewed not himselfe vnto them. But forasmuch as the people of Israel had receiued Gods lawe, so as hee had fet them in the way of saluation: they could not say We knowe him not, according to the solemne protestation which wee shall see that Moses maketh in the two and thirtieth Chapter. I cal heaue and earth to witness this day (sayth hee), that I haue set you in the way of saluation, so as yee cannot henceforth alledge that yee haue not heard any thing, or that if yee had bin taught, yee would haue done your indeuour to liue according to Gods will. I haue shewed it you sufficiently, therefore followe it.

Now must wee benefite our selues by this doctrine, and apply it to our vse nowadayes. For the Papises, Turkes, and Paynims liue in ignorance, and no maruell at all. True it is that yet for all that they shal not faile to be condemned before God. But yet are wee much more blameworthy than they, if wee sticke not to our God. And why? For hee hath sent vs the pure doctrine of his Gospell, hee hath voutsafed to giue vs the vnderstanding of his truth, so as wee may now discerne betweene good and euill. Now if wee turne againe to our olde superstitions, can wee say wee were deceiued through ignorance? No: but God will alwayes holde vs

Deut. 4. 7. 8.

Deut. 3. 2. 1. 2

Rom. 2. 1. 2



at this bay, that we haue forsaken him lyke back-  
flyders, and broken our faith lyke periured and  
disloyall kayrites. Yee see then that the thing  
which wee haue to marke vpon this place, is  
that when God hath manifested himselfe to vs  
by his worde, so as wee knowed the way of salua-  
tion: it behoueth vs to be the more circumspect,  
and to hold our selues the faster to the purenelle  
of his doctrine. For if wee swarue from it, it is  
because wee haue forgotten our God, that is to  
say, wee haue wilfully turned our backe vpon  
him, and forsaken him after our knowing of him.  
In deede this is layd to the charge of all men in  
generall, I meane euen of the ignorantest: for  
God manifested himselfe to all men, euen by  
heauen and earth though he doe no more. But  
heere the case concerneth Gods word, which is  
the familiar manner of shewing himselfe to vs.  
And had we this lesſon wel printed in our hearts  
so as wee could be thynke vs to benefite our selues  
by the thinges that are shewed vs nowadayes in  
the Gospell: wee would neuer forget our God,  
to step aside after superstitions.

Notwithſtanding, let vs marke by the way,  
that if other finnes bee intollerable before God:  
hee abhorreth idolatrie and the corruption of  
his seruice about all other crimes. In deede  
if a man that knoweth the Gospell doe giue him-  
selfe to deceite and extortion, or be full of pride,  
crueltie, and malice, or cast himself into whore-  
dome and other filthinesse and infection: God  
will surely punish him: for it is too great a pro-  
uoking of him, when wee deſile our selues so,  
after he hath sanctified vs. But if wee decline  
to idolatrie: that is not a priuate offence, sprin-  
ging onely of infirmitie that caryeth vs a-  
way: but it is an vtter renouncing of God, it is a  
giuing of him ouer, as though wee intended to  
haue no more to doe with him. And wee must  
marke moreouer, that although an vpriight, ho-  
neſt, chaste and sober conuerſation be a parte of  
Gods seruice: yet the chiefe ſeruing of him, is to  
put our truſt in him, to honor him, to call vpon  
him, and to profeſſe him to bee our onely God.  
But when wee fall to making of idols, and ſet  
them vp in his place: is it not a robbing of him  
of his Godhead? Can wee make any more open  
warre againſt him? Is it not all one as if we would  
plucke him downe from heauen, and put him  
from the government of the world? Yes. Seeing  
then that the corrupting of Gods ſeruice bringeth  
ſo horrible conuſion: let vs not thinke it  
ſtrange that Moſes ſhould tel the Iſraelites here,  
that if they gaue themſelues lewdly to idolatrie,  
*God would conſume them:* Yea and that not by  
gentle and fauorable meanes as in way of chaſtiſe-  
ment: *but by rooting of them out quite and cleane, as  
the people ſhould be rooted out which had dwelt before  
them in the land that hee had promiſed them.* The  
thing was not yet don: but yet Moſes ſpeaketh of  
it as of a thing that was moſt certaine to them.

And ſurely Gods promiſe ought to beare great  
ſway with vs, when hee beightheth vs any good:  
and ſo ought his threatnings to bee taken to bee  
as ſure, when he cannot draw vs to him by gen-  
tlenesse. And that is the cauſe why Moſes ſayth,  
*I proteſt vnto you this day.* Now by this ſaying we  
bee warned that God taketh as it were a ſolemne  
recogniſance of vs, when he ſendeth vs his word:  
and that the faithfull preaching thereof is as an  
open proclamation to ſummon vs and to cite vs.  
Lyke as when a man reſuſeth to doe his duetie,  
then to the intent he may anſwere to the Lawe,  
hee is cited, and his aduerſary commenceth ſute  
againſt him: euen ſo doth God deale with vs.  
For (as I ſayd afore) hee deſireth no more but  
that we ſhould come to him by gentlenesse and  
friendly dealing. But yet if wee bee ſlowe and  
negligent, ſo as hee cannot allure vs to him: the  
doth he enter his ſute and make profeſſation  
againſt vs after this manner: wel then, I haue done  
what I could to win you, and yet notwithſtan-  
ding yee haue bin ſtubborne ſtill towards me,  
and therefore I proteſt againſt you. He ſendeth  
his miniſters as his proctors, yea and hee ſen-  
deth them with ſolemne commiſſion, as if ſome  
Notary were by to make a publike inſtrument,  
[as if hee ſhould ſay,] I proteſt againſt you that  
it was not long of mee that yee were not rid out  
of the deſtruction wherein yee are: if yee periſh,  
the fault is in your ſelues. Wherefore let vs mark  
this well, to the end that when wee come to a  
Sermon, or reade the holy ſcriptures, if we finde  
any ſowrenesse or vehemencie that greueth vs:  
wee doe not therefore forbear to receiue the  
thinges that are told vs in Gods name, aſſuring  
our ſelues it is the greateſt benefite that can be-  
fall vs, to ſuffer our ſelues to be ſo rebuked by  
Gods word, for as much as it bringeth vs to him  
by repentance. And therefore let vs ſee that we  
bee not bereft of ſuch a benefite by our owne  
lewdneſſe.

Now let vs kneele downe in the preſence of  
our good God with acknowledgement of our  
faultes, praying him to make vs feele them bet-  
ter than we haue done, ſo as we may be brought  
to true repentance, to mortify all our wicked  
luſtes, that wee may be wholly ſubiect vnto him,  
deſiring nothing but to pleaſe him in all reſpects,  
and to lead our liues according to his holy com-  
mandementes: and that although we be weake,  
yet wee may not ceaſe to goe forward ſtill to-  
wards our wayes end through his power, aſſu-  
ring our ſelues that hee will haue his hand con-  
tinually ſtretched out ouer vs to ſtrengthen vs,  
vntill hee haue giuen vs full victorie ouer all aſ-  
ſaultes, and finally taken vs vp into the glorie  
which hee hath promiſed vs in the kingdome of  
heauen. That it may pleaſe him to graunt this  
grace, not onely to vs but alſo to all people and  
Nations of the earth, &c.

On

Rom. 1. 10.  
& Deut. 4. 7.  
12.  
Hebr. 1. 1. 2.

Mar 11. 37.  
38.

On Tewſday the xxvij. of Auguſt. 1555.

*The Lxxij. Sermon, which is the firſt vpon the ninth Chapter.*

**H**Earken O Iſrael, This day ſhalt thou goe ouer Iordan, to enter poſſeſſion vpon Nations greater and mightier than thy ſelfe, and vpon Cities that are houg and walled vp to heauen,

2 A people great and tall, euen the children of the Enakims whome thou haſt knowne, and of whom thou haſt heard ſay, who is hee that can ſtand againſt the children of Enacke?

3 Knowe thou therefore this day, that the Lord thy God goeth before thee as a burning fire: he will deſtroy them and ſubdue them before thy face, he will driue them out and rid them away, as the Lord hath ſaid to thee.

4 And when the Lord thy God ſhall haue caſt them out before thy face: ſay not thou in thy heart, The Lord hath brought mee into this lande to poſſeſſe it, for my righteouſneſſe ſake: for the Lorde hath driuen out theſe Nations before thy face for their wickedneſſe.

5 It is not through thine owne righteouſneſſe or for the rightneſſe of thy heart, that thou art come to the poſſeſſion of their Land. But for the wickedneſſe of thoſe nations, hath the Lord thy God driuen them out before thy face: and to performe the word which the Lord thy God ſware to thy fathers Abraham, Iſaak, and Iacob.

6 Knowe thou therefore that it is not for thine owne righteouſneſſe that the Lorde thy God hath giuen thee this good land to poſſeſſe: for thou art a ſtifnecked people.



W e haue two extreme vices in vs. The one is that if God promise vs any thing, and we find it hard: we bee vtterly diſmayed, & to our ſeeming there

is no way for God to performe the thing that he hath ſpoken: wherein we deſace his power, and ye. lde him not his due honor. For as ſoone as God hath ſayd the worde: although the thing ſeeme vtterly vnpoſſible: yet ought wee to conclude, that hee will finde meanes wcl ynough to bring it to paſſe. And why? For his power is infinite and ought not to bee meaſured after our imagination. Therefore wee muſt glorify the Lorde, ſaying: Alas my God: in deed I am at my wits end in this caſe: but I leaue y matter in thy hand, thou canſt worke after ſuch a faſhion as I cannot now comprehend. But in ſtead of honoring the Lord after that maner, wee bee full of doubting and vnbeleefe, and fal to ſkanning whether God wil be as good as his worde or no. And if any let come in our way, wee thinke wee be diſappointed of our hope,

ſfal. 33. 9.

Rom. 9. 19.  
Eia. 40. 18.

Also there is another extremitie on the contrarie part: which is, y when God hath brought things to paſſe, and matters are diſpatched, we father the doing of them vpon our ſelues, as though God were no body, and forgetting the perplexitie wherein wee were before, we beſotte our ſelues with fond ouerwening, to ſet out our owne prayſe. This is God robbed of his honor two wayes: and it is our maner of dealing in all caſes.

For as I ſayd, if wee thinke the thing to bee hard: wee perſwade our ſelues that it ſhall neuer come to paſſe: And when it is done, wee deſace his working, and indeuour to take the prayſe of it to our ſelues, and wee be vnthankfull to him, that wee would haue him plucked out of his ſeate. For this cauſe Moſes maketh ſuch an exhortation here, as wherein hee re- proueth both partes. For on the one ſide hee ſayth, Hearken, yee bee now at the point to enter into the lande that was promiſed you. Nowe I am ſure you will bee aſſaid: for ye muſt fight againſt great and ſtrong Nations, which doe farre ſurmount you euery way. It may bee therefore that yee will be diſmayed and out of hart, and thereupon turne head, ſo as ye ſhall be diſappointed of the heritage that God hath promiſed you. But plucke you vp a good courage in him, and aſſure your ſelues that it is through his power that you muſt conquer y land of Chanaan, your God will be your guide:

and ye must vnderstande that he is a deuouring fire, to consume all your enemies . There fore be not afaire for any thing that ye shall see, but assure your selues that the power of God passeth all capacite of man . Now then, if you finde your selues abashed: stay, and let God goe through with his worke, and he will shewe that he can (without help of man) consume all those against whome he hath armed himselfe in his wrath. Be mindfull therefore of the power of your God, & trust thereunto, and be bolde to rest vpon it. This is the first point which Moses toucheth here, and it serueth to correct the said distrust withall, namely, that men looke no further but whether a thing be easie or no, & thereupon conclude so fondly, that they make not such account of God as they ought to do. Beware (saith Moses) that yee imbrace not the power of your God, through any imagination of vnbeliefe.

And afterwarde he commeth to the seconde part, and telleth them that when God shall haue giuen them the vpper hande of their enemies, they must not boast themselues of it, as though it proceeded of their owne worthinesse . desert, abilitie, power, or skill. And why? For God (saith he) will drine out those nations because of their wickednesse . And to confirme this withall, I haue tolde you alreadie heretofore, that determinate sentence was concluded & giuen against those nations, foure hundred yeeres afore, and that God had taryed patiently for them, to see if there were any amendment and conuersion. But when they continued hardharted still, and that the mischief increased more and more: was it not reason y<sup>e</sup> God should execute his judgement? Yes verily . So then the Iewes are warned that they shoulde not be puffed vp with any vaine selfeweeping, as though they had bene worthie to bee placed in the land of Chanaan: but rather consider that God executed his vengeance vpon those nations for their euill life, & therefore that they which shoulde succede them, ought to humble themselues the more. And moreover, that if they compared themselues with their enemies, there was no cause why they shoulde thinke themselues to haue the better case, or that they ought to be preferred before them: I say, there was no cause why they shoulde haue any such conceit. For Moses telleth them, that the couenant which God had made with their fathers, was concluded long afore any of them were borne: whereupon it followeth, that God had no respect to their desertes. I haue tolde you moreover that the same couenant was freebestowed: for it was not grounded vpon any seruice of men, but Gods intent therein was to set forth his owne goodnesse and mercie. Yee see then that the Israelites are bereft of al power and glorie, and that all worldly losinesse is here beaten downe, so as onely God must bee knowne to be good and righteous, and men are bounde to him in all cases, in somuch that they must keepe their mouths shut, and not boast of their owne power or vertue, as though they were folke of

good abilitie . That in effect is the thing that is treated of in the text which I haue rehearsed.

And these two vices which Moses rebuketh, reigned not onely at some one time: but they reigne still at this day, and we haue them rooted in our nature . Therefore let vs make well that this doctrine is directed to vs at this day, and that it behoueth vs to benefite our selues by it. So then, as touching the first point, let vs call to minde the lesson that is shewed vs by the example of our father Abraham, when it is saide, that he beleued beyond hope, giuing glorie to him that had made the promise, in beleeuing him to be able to bring the same to passe . Lo here a generall rule for all the faithfull: which is, that if they purpose to leane vnto Gods promises, they must not deeme of them after their owne witte and imagination: (for what a thing were that?) but they must assure them selues that God hath meanes in his hande, which are vnknowne to them, and which they conceiue not, and that it is enough for them to haue his word, which is the infallible truth. This reacheth verie farre: but it shall suffice for this present, to gather a short summe of it. For when God calleth vs to him, if wee consider but what wee our selues are: surely wee shall bee vtterly dismayed . As for example, when God promised issue vnto Abraham, he was a man alreadie decayed and sore broken, as well with age as with trauell that he had endured. His wife also was past the age of childbearing, and moreover she had bene barren all the time of her life: it might seeme then that God had mocked him in promising himselfe . But what? hee had not an eye to his owne bodie which was forworne and broken with age, (as sayeth Sainct Paul:) neither had hee an eye whether his wife were able to conceiue or no: but seeing that God had spoken the worde, hee rested thereupon, assuring himselfe that forasmuch as God is faithfull, he shoulde not be disappointed in trusting vnto him. And after the same maner must wee deale, seeing wee haue so faire a looking glasse, For (as I saide) if wee haue an eye to our owne frailtie: in respect of our bodiees wee be but carions and rottensse: and yet doth God promise vs the glorie of his euerlasting kingdome. Doth the thing seeme possible to vs? yet then we faile of our duectie euery minute of an houre: and yet doth God promise vs such strength as shall get the vpper hande of the whole worlde . Let Satan do the worst he can, and let al the powers of hell imbattell themselues against vs: and yet shall wee neuer be ouercome . Where nowe shall wee finde this strength? So then it may seeme that GOD dalyeth with vs, when hee promiseth vs the things which we cannot conceiue, ne reache vnto by our owne vnderstanding. But what? Wee must mount vp higher, and wee must submit our selues to him with such humilitie and subiection, as to acknowledge that he is able to performe his promise towardes vs in all things whatsoever he hath spoken. And how? We knowe not that that passeth our capacite: but let vs haue our eye vpon God. For

Rom. 4. 18.  
20. 21.

Gen. 15. 16.

50

60

6. Sa. 15. 32.

the chiefe honour that he requireth at our hãds, and the verie sacrifice that hee requireth, is that wee shoulde acknowledge his worde to bee the verie vndouted trueth, notwithstanding that our wit and imagination tell vs the cleane contrarie. And that is the cause why the Prophet Abacucke sayeth that hee will goe vp into his tower to keepe watche. When the case concerneth faith, wee must not stay here beneath vpon the earth, neither must wee looke but before our noses as they saye: but we must learne to goe vp into our tower, that is to saye, to discharge our selues of all worldly incumbrances, and to consider, that if wee haue not pitched our anker in heauen as the Apostle sayeth, wee shalbee tossed with such stormes and whirle-windes, as will swallowe vs vp. Looke mee vpon them that sayle on the sea. If they spye a storme, they cast Anker, for that is their trust. Though there come neuer so great waues, and although their vessell bee weatherbeaten and druen to and fro, yet doeth their Anker preserue them. And hee vseth this similitude, to shewe vs that our ankerholde must reache vp into heauen, and that wee must conclude boldly, that Gods saying of the worde is ynough. For hee is not variable as mortall men are. Againe, hee is not lauish in promising fondly, without knowing whether hee bee able to performe or no. But if hee speake a thing and performe it not out of hande: let vs assure our selues that his meaning is to humble vs thereby, though we conceiue not his dealings. And therefore let vs remember at one worde, that wee must take God for our guyde and leader all our life long. If wee be weake, let vs lean vnto his strength. If wee haue strong and mightie enemies: let vs hope that being vnder the keeping and protection of our God, wee shalbee preserued from all daunger, and our enemies shall not be able to do any thing aganist vs.

And nowe let vs applye this doctrine to our owne vse two manner of wayes. For wee be failed on all sides in this worlde, both in body & in soule. Wee see what the Church of God is nowadayes: wee be but a small handfull of folke, and our enemies are a huge multiude: they seeme able ynough to eat vs vp at one bit: wee be like sheepe without any strength, and they be like rauening wolues full of crueltie, they haue all the might and power of the worlde on their side. Thus yee see in what plight and taking the faithfull are at this day. Neuertheless we heare that our Lorde broodeth vs vnder his winges, and wilbe the preseruer of our life, assuring vs y<sup>e</sup> hewilde both a wal a rampire and a dyche vnto vs: let vs trust thereunto, and nor dout but hee will preserue vs. Although the worlde practise what it can aganist vs, yet shall wee be alwayes safe, so wee flee for refuge to our God, and grounde our selues vpon the promise that hee hath made vs, which is, that both our life and our death are precious in his sight. And that is the cause why Moses vseth this preface: *Hearken O Israel.* It is not a needelike speache: but forasmuch as wee be tempted

Psal. 116. 15.

to vnbeleefe, and cannot holde our selues to God and sticke to his promises, because the combrances of this worlde haue gotten the vpper hand of vs alreadie: therefore doth God exhort vs to hearken to his worde, and hee wakeneth vs vp, to the ende wee shoulde nor lye still asleepe, but vnderstande, that hee is able to ouercome all the daungers wherwith wee be besotted and assayed in this worlde. Now then, as concerning our worldly enemies, which practise the destruction of our bodyes: let vs not dout but God is able to withstande them. Againe, there is the duell, there are infinite temptations, and wee haue warre euery man within him self, so as sinne dwelleth in vs which is the worst and deadliest enemy that we haue. But yet let vs not doubt but wee shall well ynough wade our, seeing it is sayde that God will be our leader. For although our strength be weake or rather none at all: yet will God reach vs his hande, so as wee shalbee vnauquishable. And when it seemeth that wee shoulde be vterly ouerthrowen: wee shalbee helde vpy by the power of our God. Therefore let vs put our trust in him: let vs rest vpon his promise: and let vs not be afraide that wee shalbee deceiued. On the contrarie parte wee cannot trust to our selues (bee it neuer so little): but God will laugh such curcwenning to skorne: in somuch that if wee purour trust in creatures, wee must needes bee deceiued and beguyled. But if the case concerne the yielding of glory vnto God: let vs not bee afraide, that our boldnesse shall turne vs to shame, as the Scripture saieti in a number of places.

And Moses plainly sayeth here, that God will be their leader, yea, and euen as a consuming fire to destroy all things that shalbee aganist them. This is not added without cause. For when wee be disposed to further our owne fearfulnessesse, wee exalt the power of our enemies a boue measure, and of little dwarfes wee make Gyants. And what will wee doe then, when our enemies be tall and strong in dede? Wee wilbe much more astonished at them. But yet doeth Moses tell vs here, that wee must not feede such doubts and distrusts. And for the same cause hee vseth this similitude, that Gods fighting for vs shall not bee after the common fashion: but that hee wilbee as a fire to decure all. Albeit then that wee haue neither sworde, speare, gunne, nor other artillerie: yet let it suffice vs to knowe, that God hath meanes ynough to helpe vs withall, which wee knowe not of. And because this cannot bee so wel expressed as were requisite: hee sayeth that if wee see a fire, wee knowe it is able to turne vpa a forest, a cite, or a whole countrie: and therefore wee ought nor to dout, but that God is strong ynough for our enemies, seeing hee is a consuming fire. So likewise, when Dauid intendeth to comfort himselfe in the midst of his greatest troubles, so as hee seemeth to be hemmed in on all sydes, and readie to be swallowed vp into the gulfes of hel, we heare how he oftentimes sayeth that God is a consuming fire, & assureth himselfe

Rom. 7. 5.

Psal. 62. 10.

Psal. 83. 15.

that

that all they which set themselves after that fashion against him, shall be consumed thereof, and they that conspire his death shall be deuoured of that fire which consumeth all things. After this manner must we put this saying of Moses in practise. And from hence hath Dauid drawn his faide doctrine, as from the fountaine that serueth all the other Prophets to gather right comfort of, wherewith to resist and ouercome all the troubles that coulde befall them: and the same also is the cause why Moses declareth that God is a consuming fire to dispatche all the enemies of his people. Also Dauid fleeth therunto for refuge, whensoever hee seeth great armies imbattled against him, so as he is as a man past hope [of victorie,] and is as good as banished out of his owne countrie, yea and moreover there are so manie that practise his destruction, that he is vexed out of all measure. Yee see then that he is as a wretched man in vtrer extremitie, and as a flie creature past hope of recouerie: and yet for all that, hee ceaseeth not to make his boast, that hee will neuer bee afraid as long as hee hath God on his side. And after the same manner doeth Saint Paul conclude: If God bee on our side, who shall be against vs? Not that we shall not haue store of enemies: but that they shall not be able to preuaile against vs. They shall make their triumphes aforehande, but the victorie shall goe with vs, if wee haue God for our defence. Nowe wee see the reason of this similitude. In the fourth Chapter of this booke Moses vsed the like saying, but it was to another purpose. For there his meaning was to stirre vp the people to feare and warinesse. And in dedee wee haue neede to knowe that God is a consuming fire two wayes. The one is the same that wee haue scene in the fourth chapter, which is also alleaged by the Apostle in the Epistle to the Hebrewes, who expoundeth this text faithfully, saying: My friends, it is a dreadfull thing to fall into the handes of the liuing God: let vs beware howe wee dally with such a Lorde, and let vs receiue his worde with all reuerence, or else wee shall finde therein that God is a fire to consume vs. In deed when God commeth to vs and calleth vs vnto him, hee allureth vs graciously, and hee sheweth vs all manner of gentlenesse and fatherly louing kindnesse. But yet howsoever hee deale, his meaning is not that men should abuse his goodnesse, as we see these scorneres do, of whō there is cuer too great store. We see a nūber of scorneres in those days which skoffe at Gods worde, bearing themselves on hande, that he which reigneth in heauen, hath no authoritie ouer them. They ouer shoote themselves with desperatē malapertnesse, and bewray themselves to haue no more religion than dogs, & yet they persuade themselves that they may mocke with God after that fashion in al matters, & yet notwithstanding that they shall skape vnpunished. Now forasmuch as men are so thanklesse, & do set vp their hellish bristles against god to despise his goodnes, it is faide, that they shall feele him to be a consuming fire. Althogh hee shewe himselfe a father, & auowe vs to be as his

children, so as he will hold vs & nourish vs in his lappe, of purpose that we should behaue our selues mildly towards him, & yeld him his due honor and loue: yet if we abuse his gracious fauour, so as we yeld him no reuerence nor subiection: then in steed of feeling his fatherly louing kindnesse, wee shall finde him a consuming fire to deuour vs. Thus yee see howe wee must first of all take holde of that which Moses sayeth here, to the intent wee may liue in awe, feare, and humilitie, and alwayes holde our selues vnder the yoke and obedience of him that hath adopted vs, and be true children towards him as he is a father towards vs.

Howbeit let vs marke herewithall, that he is a consuming fire to deuour our enemies. When wee see our enemies threaten vs, and that they become proude and stately against vs, so as it may seeme that they shoulde destroy vs with their onely looks: let vs take holde of Gods power to comfort vs in all our afflictions, and let vs consider that it is ynough for vs that God is a consuming fire. Thus ye see howe we must apply this doctrine to double vse: first, that it may bee as a brydle to holde vs in awe and subiection vnder our God: and secondly that it may bee as a bulwarke to outstande all temptations. When wee bee stricken in feare, because wee heare that our enemies doe practise all that euer they can against vs: and that it is in their hande to ouerthrowe vs and destroy vs: yet let vs come still backe to this point and say, Well then, and what shall our God doe? Thinke wee that he sitteth ydle in heauen? In dedee it may well bee that for a time hee will suffer vs to be vexed, and to haue our neckes vnder the sworde, and to be as silly sheepe led to the slaughter: but yet for all that, our life is precious in his sight, because hee hath chosen vs to be his heritage. And although hee suffer vs to be troubled for a time: yet in the ende hee will make vs to perceiue that hee was alwayes at hande with vs, so as wee shall haue continuall cause to glorifie him, specially when wee shall see that hee shall haue ouerthrowen all those which now haue their whole swindge against vs, in comparison of whom wee be nothing at all. Thus much concerning the saying wherein God is called a consuming fire.

Now Moses commeth to the seconde matter which wee haue touched, which ought to be wel marked: namely, that when God hath helped & succoured vs, and done more for vs than wee looked for, or than our witte could conceiue: we must yeld him his deserued glorie, so as wee be not sotted with pride and ouerweening, to challenge that to our selues which belongeth alonely vnto God: let vs beware of such vnthankfulness. Again, let vs not imagine that God serueth his turne by vs, in respect of any worthinesse of ours: but let vs vnderstand that his choosing of vs is onely in respect of his owne good will. Wee shall not finde any deseruing at all in our selues in this behalfe: but it is of his onely free mercie, which hee will haue vs to magnifie aboute all things.

Rom. 8. 39.

Deut. 4. 34.

Hebr. 12. 29.

True it is, that Moses speaketh here of the lande of Chanaan. But if men cannot deserue any thing in this worlde in respect of transitorie things: howe shall they deserue cuerlasting life? If I cannot winne a little peece of grounde: how shall I winne a whole realme? So then, let vs marke that of the things that are sayd here, wee must gather a generall doctrine, which is, that if the children of Israel were put in possession of the lande that had bene promised them, not for their owne righteousnesse sake, but through Gods free goodnesse: it is much more reason that when we speake of the heauenly life, and of the inheritance of the heauenly glorie, wee should not dreame vpon any power of our owne, but acknowledge that God hath vttered his righteousnesse and shewed his goodnesse in his vouchsafing to choose vs. And let vs marke well the argumentes and reasons which Moses alleageth here, to pull downe all pride withall, that men might not take occasion to vaunt them selues. *God (sayeth hee) hath diuinen out these people before you.* That is one point. So then, wil wee be erid of all vaine glorie? Let vs beholde our selues aduisedly in those whome God punisheth, and against whome he vttereth his extreme rigour. Are wee any better than they? In dede a number of vs can well flatter our selues: but yet wee reckon without our hoste, wee come all of Adams corrupt rase, wee be all forlorne and damned by nature. What is to be done then? Surely if wee consider well what wee be: it will suffice to beate downe all our presumption. It is faide in the prouerbe, that hee which knoweth himselfe best, fettes least by himselfe: but it is ill put in vre. And wee must not saye, hee fet-teth little by himselfe: but wee must passe yet farther: namely, that hee which knoweth himselfe well, may fet nothing at all by himselfe, but rather vtterly abase himselfe, and bee vtterly ashamed of himselfe. And herebye see what the true knowledge of a mans selfe is. Humilitie or lowlinesse is not a counterfaying to doe little before God, or to vse some nise ceremonies: but a through examining and sifting of a mans selfe, so as hee acknowledge that there is neither wisdome, power, righteousnesse, nor aught else in him, whereof hee may boast: but rather consider on the contrarie parte, that wee be full of vanitie, leasing, and vnfaithfulnesse, that wee be vnruely and rebellious against God, that wee be fraught full of wicked lustes, that there is a sea of all naughtinesse in vs, and that the fairest shewe of vertue which wee haue, is but filth and dung before God. Lo howe the Scripture speaketh of vs: lo howe it blazeth our armes. Nowe therefore, when men haue well considered themselves: they must make this comparision. Alas, I see Gods wrath lye vpon such a man or such a woman, yea and vpon such great and excellent nations. Wee see a great number nowadayes which are farre off from the light of life, whereas in the meane while the Gospell is preached vnto vs, and the way into Gods kingdome is set open vnto vs. And yet for all this, are wee better worthie of

it than they? Wherein? Let vs looke a little vpon our owne deseruings, and let vs alledge all that is possible to bee deuised. Why then doeth God preferre vs before them? Because it pleaseth him so to doe. So then, looke howe many wretched castawayes wee see straying away from God, and looke how many filly soules wee see punished at Gods hande: let them all bee as looking glasses for vs to behold our selues in, and to make vs conclude, that if God listeth to shewe himselfe a iudge in handling vs after our desertes, wee should bee no more spared than they bee, and that our standing is through his free goodnesse, in asmuch as hee beareth with vs, and vouchsafeth to shewe himselfe tauourable. Lo what light wee ought to take at Gods mercie towards vs, when wee see his vengeance vpon the vnbeleeuers and rebelles, accordingly also as Saint Paul telleth vs in the Epistle to the Romanes, that we should be vtterly damned with the wicked, if God spared vs nor of his owne free goodnesse. And that is faide vnto vs to the intent wee should not take any sonde conceitin our selues, that might puffe vs vp and make vs drunken. For if wee gue not God the glorie, acknowledging his goodnesse to be the thing that wee rest vpon: surely hee must needs make vs feeble to our cost, that wee bee not worthe to finde such mercie and fauour at his hande. Thus yee see why Moses tolde the Iewes, that the Chananites & their neighbours should be destroyed at Gods hande for their finnes sake. Well then, the Iewes might haue replied at the first blush, if God punish them because of their finnes: his putting of vs in their place, is a token that hee findeth vs to bee better and righteouer than them. It is not so. For Moses declareth, that Gods choosing of the Iewes (as halbee shewed more fully hereafter) was not for that they were worthier: for they were much more incorrigible than those nations: and yet did God choise them. Now then, let vs learne to profite our selues by all the chaistementes which wee see, and which God sheweth vs in this worlde. And forasmuch as the blowes light not vpon our selues, let vs not forbear to come to his schoole and to humble our selues vnto him. For wee haue deserued to bee touched as roughly by God, as they haue done which are damned. But what? As I faide afore, he beareth with vs. That is the first argument.

The seconde is this: *When she Lord shall haue diuinen out the people before thee.* Here Moses cutteth off all the sonde bragges wherewith men deceiue themselves. As howe? If wee had not played the tall fellows in fighting manfully against our enemies, what had become of vs? We had strong enemies, they were mightie and puissant, they had huge fortresses and munitions, they were tall of stature like Gyants, and wee were but dwarfes in comparision of them: and therefore it stode vs on bande to plucke vp a stout courage. Moses wyppeth away all this, saying: Ye filly soules, it is your God that fought for you, it was not your selues. So then, let vs

Rom. 2. 2. &  
4. 29.

¶ Psal. 62. 10.  
& Luk. 6. 15  
\* Ro. 8. 6. 7.

learne, that although God vs̄e our seruice, & and wee seeke to do somewhat: yet the work is not ours, it is alwayes his that worketh it by vs, and which breatheth his secreete power into vs. Wee haue nothing of our owne, whereof wee may boast, but God must alwayes be acknowledged to bee the author of his owne. This is the seconde reason which Moses alleageth here, to reach the people that they should not be proud, nor beleaue maruelously of their owne power, so as they shoulde say, I haue done this or that, I haue brought this or that to passe. No (sayeth he) thy God is he that driueth out nations, and rooteth them out.

Nowe if this were saide of temporall enemies: what is to be sayde of Satan, and of the enemies of our soules? Are wee able to ouercome them? Will the bringing of our owne free will, our merites, and our good workes be able to ouercome the diuell, the worlde, death it selfe, and hell? No, but the blinde wretches are well apayd that they may be deceiued in bearing themselves in hande that they can do much, & that they be verie able folke. Yet notwithstanding, they be disgraced here by the holie Ghost, and it is tolde vs that nothing wee be, ne nothing can do of our selues: but that all ȳ good which wee do cometh of God, and it is he that doeth it in vs. For if a man cannot sturre one finger towards the sauing of this transitorie life: can he saue his soule vnto the kingdome of heauen? If a man cannot doe any thing against his aduerfarie which is a mortall and fraile creature as well as himselfe: howe shal he ouercome the worlde, and all the diuels in hell? So then, Jet vs learne to deceiue our selues no more with these fonde imaginations, in thinking our selues to haue free will to doe this and that: but let vs knowe that if God reache vs his hand, then shall wee be able to stand through him & not through our selues. Saint Paul glorieth sufficiently: but howe is that? I can doe all things (sayeth hee) through Iesus Christ which strengtheneth mee. He sayeth he can doe all things: and by that meane he defytheth the diuell, (which maner of boldnesse wee see he vseth chiefly in the Epistle to the Philippians;) but yet he referueth nothing to himselfe. He sayeth that he is strengthened by Iesus Christ. Then if wee be strengthened from aboue: wee shall get the vpper hande: But yet (as I sayd) wee must alwayes acknowledge how it is God that strengtheneth vs, and that it is in him and by him that wee stande out and get the victorie.

The thirde reason that Moses alleageth is this: that God in setting his people in possession of the promised lande, had an eye to the promise which he had made and sworne to Abraham, Isaac, & Iacob. Hereby the Iewes are put in minde, that God chose them not as more worthe, more noble, & more excellent than other men, as hath bene shewed already: but because hee had made promise to their forefathers. But nowe let vs see what cause moued and led God to gree this lande to Abraham and to his seede. If he had had an eye to mans worthinesse: Abraham deserued much

more than any other, to haue bene set in possession of that lande. And yet contrariwise, his dwelling there was but as a stranger, he was driuen out of it, and hee was so farre off from hauing of it at his commaundement, that he was kept euert from water, not onely when he would haue borowed it at other mennes pittes, but also when he had digged pittes by his owne labour: both hee and his successours were driuen from them. Lo how the holie Patriarches were tossed too and fro, and how men mocked them & did them many outrages & wrongs, and of all that while they had not one foote of ground more than a burying place. In so much that at length, Iacob was driuen to pay for the ground where he lodged and pitched his tents; and finally constrained to goe into the lande of Egypt, by reason of dearth which draue him out of the lande of Chanaan. Now seeing that the holie fathers were not putte in possession of it during their liues: shall wee say that their posteritie were worthier than they? No: it followeth then that Gods couenât was merely of free gift, and that he had no respect to any desertes of me. And why? Because he loued that people. Wee must not aske whether he founde any vertue in them or no: but it must suffice vs that hee liked to magnifie his mercie. As if he should say, I seeke no cause in men to doe them good. But I find it in my selfe. For of men that are worthis to bee vtterly reiected, I choose out some and take them to bee my children, to the intent they shoulde giue mee all the prayse thereof. That is the thing which Moses had an eye vnto, in alleaging the couenant which God had made with their fathers. Nowe wee knowe (as I said afore) that this couenant was made before these people were borne. They could not say that God regarded what they were, as some phantasticall persons do, which say that God foresawe what men would be. If he doe but foresee: surely he shall finde vs all diuels, that is to say vnhappie and cursed creatures, full of all wickednesse, and such as haue nothing but vtter abomination in vs. Those are the things that God shall finde in vs, if he doe but foresee. Nay, if he wil haue vs good: he him selfe must frame vs thereto: for wee be his workmanship as sayeth Saint Paul in the seconde to the Ephesians. And the same is also exprested plainly in the fourescore and fiftenth Psalm, where it is sayde that it is he that made vs. And Dauid in that place speaketh not of Gods first creating of vs, when wee were fet in the worlde as his creatures: but hee meaneth it of his reforming of vs by his grace. Nowe then, if God did but foresee things: then sawe he nothing in vs but vtter rebellion and wickednesse. To bee short wee bee damnable in all respects, and heires of endlesse death. And therefore if hee chose vs before wee had done either good or euill: it was to magnifie his owne grace, as Saint Paul declareth in the nyenth to the Romanes. And so yee may see what Moses telleth vs here.

But nowe must wee come backe againe  
Ii 3 to

to the sayde comparison that I touched afore: which is, that if God woulde haue the saide couenant which hee made concerning the lande of Chanaan and the temporal succcession, to be knowne to be of his free goodnesse: it is much more reason, that when he calleth vs to be heires of his kingdome, and shewth him selfe to be our God and Sauour, his goodnesse shoulde haue the highest degree, and all respectes of deseruing be layde awaye, so as men shoulde not imagine themselves to haue I wote not what power of their owne to prevent Gods goodnesse. Then let vs marke well, that Gods calling of vs, and his vouchsafing to inlighen vs in the beliefe of his Gospell: is because he had chosen vs, not onely from our mothers wombes, but also before the worlde was created, yea, and because it pleased him to haue vs and to take vs for his owne, euen before all eternitie. And so wee haue no cause to alleage any thing at all in our owne behalfe, but rather to be ashamed of our selves, that God may onely be exalted, and haue all praise giuen vnto him. Furthermore let vs consider well, that wee knowe not why God hath preferred vs before others: for it is only he that putteth a difference betwixt vs, as sayth Saint Paul to the Corinthians. Who is he (saith Paul) that maketh thee to excell? And in dedde God sheweth vs matter ynough why hee shoulde altogether cast vs downe, in so much that when the faithfull haue thoroughly examined what is in themselves: they see nothing there but ytter wretchednesse, and those are they that knowe them selves best. What is the cause that a number become so proude? It is for that they keepe aloofe from God, and are so full of hypocricie that they take vice to bee vertue, and (which woofeis) doe sooth themselves in their vices, filth, and wretchednesse. But the faithfull beeing well wakened, doe consider what Gods iustice is. After they haue well examined themselves, they haue an eye to their fautes, and without flattering of themselves, they take Gods worde to them to discouer all the naughtinesse in them, whereby they knowe howe to condemne themselves in good earnest, & they hinder not themselves through any hypocricie. Therefore when God commeth to the faithfull, they acknowledge their owne misdeedes and hate them in their hearts. And when God hath reformed them, so as they feele that hee hath wrought in them by his holye Ghost: they father all vpon his free goodnesse, knowing well that there is no thing in them woorthie to be made account of.

And let vs marke herewithall, that sith our Lorde vouchsafed to keepe the couenant which hee swore to the holy Patriarches: wee neede not to doubt but that hee will keepe and performe the promise at this day, whereby he hath willingly bounde himselfe vnto vs. The worde *Swear* is set downe, because God considering mennes frailtie, thinks it not ynough to make them a single promise, as I haue tolde you heretofore: but also hath vouchsafed to

swear, that they might haue the better warrant to rest vpon him and vpon his sayings. In dedde God ought to be heard and obeyed, though hee giue but his bare worde: but yet hee condescendeth to our infirmirie, and so hath hee vouchsafed to doe euen from the beginning, so as hee hath not thought it ynough to giue vs his bare worde, but hee hath also warranted it with a solemne othe. Wherefore, if in these dayes there rise any doubt concerning our saluation, yea, or but euen concerning this transitorie life: if wee doubt what shall become of vs: let vs haue an eye to his promises, assuring our selves that they be warranted to the vttermost, to the intent wee shoulde haue no cause to cast any doubt of them at all. Beholde our God sweareth, and yet wee charge him with vnfaithfulnessse: yea, and wee accuse him, not onely of vntrueth, but also of trecherie, yea, and euen of periurie: and what a diuelish blasphemie is that? So then, let vs learne to stick to the promises that are so well warranted vnto vs, ynlesse wee will be blamed for blaspheming God after that fashion.

And let vs make moreover, that if he haue kept the promise which hee made to Abraham, who was but a poore mortall man, and confirmed the same to Isaac and Iacob, who were but weake creatures though they had receiued neuer so excellent giftes of grace: wee may much better trust that hee will not fayle vs in the couenant which hee hath made with vs, by the hande of our Lorde Iesus Christ the king of glorie and head of Angels, which is the fountayne of all righteousnesse and holinesse.

So then, wee see howe this doctrine belongeth vnto vs, at leastwise, if wee stop not our eares, and forsake not the things that are offered vs through the great bountiffulnessse of our God, as wee see the moste parte of the worlde doeth nowadays, seeking altogether to blinde their owne eyes, that they might not knowe any whit at all of the things that are tolde them concerning Gods promises. Let a man call them to the Gospell, let him shewe them the way of saluation, and they wote not what it meaneth, they take no taste of it. And why? Because some of them be traytours and hypocrites, some be open despisers of Gods maiestie, and othersome be so forepossessed of their owne wicked affections, as they will not giue any care vnto God, nor suffer him to haue any entrance in vnto them. But as for vs, let vs looke that wee submit our selves willingly to his sayings, and receiue his worde with awe and reuerence, and bee readie to fight vnder the Ensigne of our Captaine Iesus Christ, in resisting all the temptations of this worlde stoutly, and in ridding awaye of all our wicked lustes.

And in so doing, let vs not doubt but that as God adopted vs before wee were borne, and chose vs of his owne mercie, and hath called vs to his Gospell, and receiue th vs presently into his protection: so in the ende hee will bring vs to his euerlasting inheritance, to enioy

Ephes. 1. 4.

1. Cor. 4. 7.

Hebr. 8. 6.



enioye the endelesse glorie which hee hath promised vs.

Nowe lette vs kneele downe in the presence of our good GOD with acknowledgement of our faultes, praying him to vouchsafe so to cleaue vs of them, as wee may bee ledde to true repentance, and learne to mislike more of our selues than we haue done, that wee may haue the finnes whereby we prouoke him to displeasure, and hee so arme vs with his strength

as wee quayle not: and againe that forasmuch as this life is a continuall battell, we may not be slothfull nor fall asleepe, but euerie man indeuor to make the strength of the holy Ghost auayleable vnto him, so as it may make vs to get the vpper hande of all our ghostly enemies, euen vntill GOD haue taken vs hence into his rest. That it may please him to grant this grace not only to vs but also to all people and nations of the earth, &c.

## On Wednesday the xxviii of August. 1555.

*The Lxij. Sermon which is the seconde vpon the ninth Chapter.*

6 Knowe ye therefore &c.

7 Remember and forget not that thou diddest anger the Lord thy God in the wilderness. Euen from the day that yee came out of the land of Egypt, vnto the time that you came vnto this place, you haue rebelled against the Lord.



WE haue seene already yesterday, howe Moses warned the people that they shoulde not boast of themselves when they were come into the Land of promise: and howe hee tolde them that they had not obtained that benefite for their owne desertes, but through Gods meere grace and goodnesse. Wee haue seene the three reasons that hee alleged for the same. Howebeit for as much as it is harde to bring men to humilitie, so as they may knowe themselves as they be in deede, and bee vtterly ashamed of themselves, not attributing any thing to their owne power, but depending altogether vpon Gods free mercie: Moses addeth a plaine demonstration and sayeth: If ye alleadge your owne worthinesse and desertes: *Ye be a stiffnecked people*, euen such a one as can not bowe vnder the yoke and obedience of your GOD. Whereby it appeareth that you bee not worthy to be chosen of your GOD, or to haue such an heritage allotted you, or to bee preferred before other nations, forasmuch as ye haue not benee any better than they. And hee rehearsed the things that were yet fresh in remembrance and the rebellions which they had committed in the wilderness, concluding thereupon that they were the lesse to be excused, because they had forgotten the miracles which GOD had wrought in deliuering them from the bondage of Egypt: for that made their sinne the haynouser. Remember therefore (sayeth hee) howe yee prouoked God to wrath, whyle yee were in the wilderness. And hee addeth that the people did it not for once onely: but that they went on full from euill to worke, and neuer cea-

sed their hardening of themselves in their wilfulnesse: and therefore they deserued full well to be vtterly cutte off. And so wee must needes conclude, that GOD vsed exceeding great mercie, in that hee reserued that people to himselfe, and brought them into their promised heritage, and that hee gaue them the inioying and possession thereof of his owne meere goodnesse. That is the effect of the thing that is conteined here.

Nowe wee haue to note first of all, that men will neuer come to confesse their faultes and to humble themselves, vntill they bee conuicted, to their faces: I say till they be conuicted, as an offender that is arraigned at the barre. For as wee see that offenders doe shamelesly denie the faultes that they haue committed, as farre as they can: euen so doe all men deale when they be cired before GOD: they doe alwayes shrinke backe, and vse sonde excuses, rather than openly stande to the deniall of it. The knitting vp of the matter is, that they neuer serue him but by constrainte. That is the cause why GOD discouereth our leaudensse to make vs ashamed of it. For if hee shoulde not vie vs after that sorte, hee shoulde neuer compasse vs to make vs to stoop. For first wee be combered with pride, and secondely wee be blinded with hypocrisie. And therefore forasmuch as men are so high minded, that they can not finde in their heartes to bee ackenowen of their owne wretchednesse: and therewithall so besotted, that they flatter themselves in their owne finnes: it is requisite that GOD shoulde bring them to it after such manner as wee see heere, so as hee shoulde arraigne them and lay their faultes afoote them. For men doe not onely

only endeouour to iustifie themselves, but also proceede so farre, as euen to accuse God. And that is the cause why he sayeth by his prophete Eiaie, Well then, let vs goeto lawe together, and let there be some vmpberwixt vs, to see who shall haue the better hande. True it is that God can not be subiect to any iudge or vmpber, for his maiestie can not beare it. But hee laugheth mens cursed staterinesse to scorne, in y they repnye so against him, and would bring him downe (as it were to the barre) againste them, to weete who had the better case. God therefore in respect of such presumptuousnesse, sayeth, I am contented to haue the matter debated and discuffed, I will alleage my reasons and you shall alleage yours, and men shall discern who hath the right and who hath the wrong. Nowe, hee speaketh not after the same fashion heere: but he telleth the people in one worde, that if they pretende any righteousnesse of their owne, he can well dispoone them. And for certaintie thereof, knowe yee (sayeth Moses) *that yee bee a stiffnecked people.*

We see that this doctrine is more than needefull nowe adayes. For if euer men were puffed vpp with pride: if euer they were setled in hypocrisie: we see it is nowe in these dayes. GOD is mocked with open mouth, and yet the wickeddest forte will needes be highliest exalted, and that no man shoulde bee so bolde as to open his lippes against them. So muche the more therefore hath this doctrine neede to be set forth, that all iostinesse may be beaten downe, and no man presume anie more to exalt him selfe: to that poynt must wee come.

Wee see that euen among the Papists, they that holde this opinion most, namely that men are iustified by their workes, are leaudest losses in all their conuersation. Look me vpon these hypocrites, and vpon all the doctors of poperie: when they vtende to maintaine their owne merites, and that men are not iustified by fayth: they cry out with full throte and open mouth, What? Ought not Christians to be a holy people sanctified vnto God? And ought not the holic Ghoste to gouerne vs? Ought we not to leade an Angelicall life? And yet for all this, yee shall see them to be whooremongers, drunkardes, peruriers, traytours, full of vnfaithfulnessse, guyle, and extortion, so as there shall not be one sparke of feare towards GOD, or of honestie towards man in them. And yet notwithstanding, they pretende to be the earnestest defenders of merites, and the deuouetest persons that can be: inso much that to heare them, yee would thinke there were nothing but holinesse in them, when as in the meane while their life is most detestable, and shamefull, as all the worlde may plainly see. But yet doe men deceiue themselves after that fashion. And for that cause hath Moses sette downe this text, not onely for his owne time, but also as a rule for vs to practise to the worldes ende.

Therefore when wee bee tempted with ouerweening, so as our fleshe proukerh vs to presume I worre not howe to magnifie ourselves: lette vs remember what is sayde heere, [and let vs thinke thus with our selues:] Howe nowe? Consider what thou arte, and howe thou hast liued. If thou shouldest come to account before GOD, couldest thou go through with it? Considerest thou not that thou arte one of the miserablest kaytifes in the worlde? And when thou goest about to aduance thyselfe: is it not a robbing of GOD of this righteousnesse, that he might not be knowne to bee as he is in deede? Yes: For Gods righteousnesse can not otherwise shine forth, vnlesse we be vtterly confounded, so as we be condemned and hee onely iustified, and that wee acknowledge the same willingly. Hee then that will haue anie righteousnesse of his owne, doeth certainly desie GOD, and make waire against him. And therefore must wee haue an eye to this warning: How nowe? What is thy life? Art thou able to make answer when thou shalt be cited to the iudgement seate of thy maker? And therewithall lette vs consider howe it is sayde, that for euerie poynte which wee bee able to alleage for our selues, GOD is able to alleage a thousande against vs, so as we must needes be confounded. Thus yee see howe men shoulde be ledde to the considering of their liues, when they bee puffed vpp with any pryde, and bee desirous to iustifie themselves, that is to say, to chalenge anie deserte or worthinesse before GOD. And to make the Jewes vtterly condemned, Moses telleth them expressly that they were a sufficient people. This similitude is taken of beastes that shoulde beare the yoke. For if they be sturdie and will not bowe their neckes to beare the yoke: they can doe a manne no seruice, they be vnprofitable: nay rather they do much harme in striking with their hornes, they breake all thinges asunder, and in steede of going forwarde, they drawe backe. In this respecte Moses declareth in one worde, that sufficient folke can by no meanes be taken for righteous.

And for the better vnderstanding hereof, lette vs marke howe it is sayde, that obedience is better than all the sacrifices in the worlde. *1. Sa. 15. 22.* Then lette vs beare in minde, that if men will needes chalenge iighteousnesse to themselves, they must examine well whether they bowe downe their neckes to submit themselves wholly vnto God. For if they haue not that: all the rest is nothing. They may well vaunc themselves before men: but yet all their vertues are no better than dunge, vntill they be come so farre as to beare Gods yoke, that is to say, to behaue themselves according to his will, and offer their life vnto him that hee may haue the ouer ruling of them, as hee lysteth, so as they be contented to obey him simple and without exception. Thus yee see that our trewe righteousnesse is obedience:

dience: yea and such an obedience, as seeketh not to please mortall men, but the liuing God. And it is a point which we ought to marke well for hereby the doctrine that I declared afore, is the better confirmed. Men doe alwayes surmise some meriting or deseruing in themselves at their owne pleasure. When they will bee taken for holy and righteous, they haue their private deuotions, but in the meane while they make none account of being disobedient to GOD. Contrariwise it is tolde vs heere, that God requireth nothing more than obedience. For all that euer we can bring him of our owne, is nothing: but he tryeth whether we loue him and honour him or no, by telling vs his will, and by laying as it were a bridle or a yooke vpon our neckes, as if he should say: Bee playable vnder mee, come not perking vpon your heades against mee, sette not vpon your crestes, ne playe not the wyld coltes: but dispose your selues to order your liues according to my Lawes & commandements. That is the thing whereto GOD hath an eye. Not that he reapeh anie commoditie by vs, neither that wee can doe him anie harme: but because it is a true prooffe that wee bee willing to honour him, when we suffer him to gouerne vs, and runne not euerie man vpon his owne head, but leaue to him his dewe souerainetie and dominion, saying: Lorde we be thy poore cattell, directe thou vs according to thine owne will. For we haue neither wite nor reason in vs, our lustes are vtterly frowarde. Nowe therefore reigne thou ouer vs O Lorde, and let thy lawe bee as a yooke and a bridle to vs. And it is the same thing also which hee meaneth by the sentence that I alleaged out of the first of Samuel, namely that obedience is better than all the Sacrifices in the worlde. Also the same thing is confirmed by Ieremie, saying: When thy fathers cam out of Egypt, did I require sacrifices or such other things at their handes? In deede God commaunded sacrifices: but yet the chiefe thing that hee required, was that they should obey his voyce. The thing that God aimed at, the thing wherein all our righteousnesse consisteth, is to herken to his speeche, that his authoritie may weye with vs, so as wee fall not to replying to bee wife of our selues, nor to doe what wee thinke good: but that hee onely may haue the maistrie, and wee no more but open our eares and be heedefull to receiue his doctrine, yea and to receiue it in such wise as it may be as a yoke or bridle as I sayde afore, and ouer rule vs without any gainesaying. And heereby it appeareth, that if men bee not milde in submitting themselves wholly to Gods will: farewell all their honestie, their life is but leaude. For why? Whereas is nothing but disobedience, there is not any righteousnesse, because the foundation of all righteousnesse and of all good behaviour, is to be reformed according to the good will of GOD. We must not bring our owne meeteyard nor our owne measure in this behalfe: but onely GOD himselfe must speake and be the iudge to discern betweene good and

bad: for it is hee to whome it belongeth to acquit or condemne. And hee alloweth or disalloweth what he himselfe thinke good and there remaineth nothing for vs but to say Amen, by allowing whatsoever hee thinketh good, and by condemning whatsoever hee misliketh.

And Moses thinks it not enough to haue sayde in one worde, *Thou art a stiffnecked people*: but he addeth therewithall, *Remember and forgette not that thou diddest anger the Lorde thy God in the wildeste, and howe many times ye haue disobeyed him, from the day that hee brought ye out of the lande of Egypt, even vnto this present time of his bringing of you vnto this place.* Nowe whereas he sayeth, *Remember and forgette not*: it serueth to quicken them vpon the better, because men doe still couer their misdeedes, and as soone as they finde neuer so little a shadowe, or peece of colour to ouerlay their offences withall: they doe but wring their mouthes awrye, and by and by they thinke themselves verie righteous. Wee see howe it happened to our father Adam: it was no long time ere hee went to seeke figge leaues to couer himselfe withall. But as soone as he hadde offended, and GOD rebuked him, and that hee felt his owne rebellion and disobedience: what did hee? Whereas he should haue come vnto GOD, and confessed his fault, that hee might haue obtained mercie and forgiuenesse: hee runnes among the leaues and beates himselfe in hande that hee was well couered, and that GOD should see him no more, so he had some litle shadowe to hide himselfe withall. We put the same still in yeerely: wee haue no sooner committed anie faulte, but by and by we fall to shifting, and wee beate our braynes and wittes to finde out some lurkinghoole that GOD might not espye vs. To bee shorte, there is none of vs but hee makes a denie of theesues of his owne heart, vntill our Lorde doe touch him to the quicke, to bring vs to the simplicitie of acknowledging our faults. Nowe if we be so much inclined to disguise ourselves [out of hande,] by seeking shifts and courttes to withstande Gods vengeance: what will we doe in length of time? Will wee not vtterly forgoe the remembrance of our sinnes altogether? Yes: and that is the cause why Moses sayde, *Remember thy selfe and forgette not.* It hadde beene ynough for him to haue sayde, *Remember thy selfe.* But forasmuch as men doe what they can to rocke themselves asleepe, and seeke meanes to sooth themselves: Moses doeth as it were twitch them by the eare heere, saying: *Goe to sirs, it is not for you to fall a sleepe in this matter: although your nature be inclined thereto, yett must you not burie your sinnes, but ye must beare them still in minde, and sette them before your eyes, and then shall yee haue cause ynough to humble yourselves.* Thus are we warned heere, to bethinke vs oftentimes of the faultes that wee haue committed, and to beware that wee seeke not vaine colours, ne thinke not that wee haue spedde well, when wee haue founde some trifling shifte to iustifie our selues with all: but to learne to cast our

Job. 35. 6. 7.  
& Psalms 6. 2

Ier. 7. 21.

Gen. 3. 7.

selues

felues vtterly downe, and to mislike of ourselues, and to bee as men condemned, so as there remaine none other shift for vs, than to flee for refuge to the infinite mercie of our GOD. That is the greatest benefite that wee can deuise to worke to our selues, all our life long. But howe shall wee be brought to it? By the knowing of our faultes. Now then, in steede of shunning it as a matter of grieefe, and whereas weebe loth to thinke vpon the offences that haue prouoked Gods wrath: let euerie of vs bekinke himselfe of them early and late, and let vs enter into the examination of our selues, ro say, Alas, howe haue I liued in this woilde? Againe, lette vs not thinke vpon other folkes faultes, to make a buckler of them as wee bee wont to doe: but let vs call all our owne life to minde, nowe one sinne, and nowe an other, and let vs cast forthour sighes and sobbes before GOD as witnesses that wee be not willing to befor our selues, nor to burie our selues in our owne dunge by weltring in it: but rather that wee woulde faine arraigne to his righteoufnesse, as whose indeuour is to hate and abhorre our finnes, and ro magnifie Gods grace towards vs. Which thing can not bee doone, vnlesse our finnes mislike vs, and wee thinke thus with our selues: Well then, needes must GOD haue vsed greate goodnesse towards mee, seeing he hath called me at such time as I was forlorne. Againe, since his calling of mee, howe oft haue I deferred to bee shaken off, and to be quite cutte off from his Church? And yet for all that, hee beareth with mee vnto this houre, and continueth his goodnesse towards mee still. Thus ye see howe wee must bekinke vs of our finnes, to the ende that Gods goodnesse may be knowne, and that wee may not onelic taste of it, but also be fully satisfied with it.

And furthermore, according to Saint Pauls exhortation, which is, that euery man shoulde quicken and spurre vppe himselfe, when he seech his fleshe willing to drawe him to forgetfulness: Let vs not thinke it straunge, though it be some grieefe to vs at the first to thinke vpon our finnes. For why? wee be inclined to the sayde hypocrisie: but yet must we fight against it, and beware that wee feede it not. And so lette vs practise the thing that Moses telleth vs here: which is, *not to forget*. As howe? not that we can alwayes minde it, as reason woulde we shoulde: but that the deceiuer soade vs not in our owne vaine flatteries, so that although hee stoppe our eyes for a time, yet God doe rake away the rowell, and make vs to see our owne dishonestie in open light, so as wee be ashamed of it. And therefore, when wee bekinke vs of our finnes and offences, let vs looke into our selues, and quicke our selues vp: for we must play the iudges towards our selues, if we will obtaine mercie before GOD. Yea and if we will yeelde him the dewe prayse of his grace: wee must come to the acknowledgement of our finnes. And that must not be done for once onely, but euerie of vs must giue himselfe to examination both euening and morning, and vpon the know-

ledge of one faulte, we must goe to the sisting out of another. Trewe it is that in this case there is no measure, neither can wee be too circumspcct. But yer must men mislike of themselves so farre, as to learne to glorifie GOD accordingly: that is to say, to reserue no prayse, at all to themselves, no not one graine waight, but to yeelde all goodnesse vnto him alone, and to acknowledge that there is nothing but euill in themselves. Thus yee see whereunto the knowledge of our finnes ought to leade vs. And we must neuer cease, vnill we be come thither: and when we be come thither, we must continue in it still. For at euerie turne we shall stumble into this blindnesse againe, so as wee shall be prouder than wee were afore, according as wee see that such as haue liued in humilitie, doe in the ende become greatest trusters to their owne witte, when they haue once forgotten themselves. So then lette vs alwayes beare this lesson in minde vnto our liues ende, for humilitie is to perfecte a vertue, as wee shall neuer finde it so substantially in vs as we woulde wishe. And therefore must we continue in the sayde endeour, vnill wee be quite ridde of all the presumptuousnesse of our fleshe. For pryde is the sinne that will bee last corrected, and it is the roote of all other offences. Thus yee see what wee haue to remember vpon this text: where Moses sayth, Remember thy selfe, and forgette not the faultes which thou hast committed.

Nowe he addeth, *Howe thou diddest anger thy God in the wilderness*. I haue tolde yee breely alreadie, that the people were to muche the lesse to be excused, for that they hauing knowen the wonders which GOD had wrought at their coming out of Egypt, ceased not to bee so malicious and frowarde, as to spite out their payson against GOD. If they hadde done it afore, truely yet they hadde bene worlde of blame: but yet had their sinne bene more tollerable. But nowe hadde God vttered his mightie arme in deliuering those wretches out of the cruell bondage wherein they were: and yet notwithstanding, euen after Gods working in that wise, and after they had seene the apparant signes of his maiestie, they ceafe not to striue against him still: and must it not needes be, that the deuill possesseth them, and that they bee as good as bewitched with their owne malice? So then it is not without cause that Moses noteth here the place of the wilderness, to the ende that the people might bee the more humbled, and feele the greatnesse and hougnesse of the offences which they had committed, forasmuch as they were al at one poynnt as if GOD had not vttered himselfe vnto them at all. For it may fall out that sillie soules which neuer tasted of Gods truetieth nor of his workes, shall ouerhoote themselves and be carried away. But seeing that GOD came so neere vnto the Iewes and tolde them, I am your Sauour, I take you into my protection, I will make you to feele my power as though I came downe from heauen in mine owne person, and

1. Cor. 11. 31

Iofua 7. 19.

dwell visibly among you: I say when God speaketh after that fashion, and bindeth himselfe by his deedes, and yet for all that there is nothing in them but rebellion: must it not needes bee a desperate frowardnesse? Yes verily. And it is as a warning, to make vs look to our selues. For seeing that GOD sheweth himselfe familiarly to vs for our welfare: hee bindeth vs so much the more vnto him, as hath bene declared heretofore. Therefore lette vs looke that we prouoke him not when hee hath made vs to feele his goodnesse: but let vs bee the more obedient vnto him, knowing that his intent in vouchsafing to succour vs, is that wee should be moued thereby to honour him and serue him the better. And on the other side we shall be the more blameworthy, when GOD shall haue visited vs by his grace. As for example when he giueth vs his worde, he sheweth thereby that he hath a care of our saluation: so that if we benefite not our selues thereby in seruing him, surely wee deserue the greuouser vengeance

And Moses alleageth not here the finnes of one day: but hee telleth the people that they wente on still from euill to worse, euen since their coming out of Egypt, knowe ye (sayeth he) that ye haue euer bene disobedient to your God, euen vnto this day. There had passed at that time the space of fourtie yeares, and that was a small long ynough, as is sayde in the foureforce and fiftenth Psalme. For there GOD sheweth his inestimable patientnesse, which he vsed in bearing with the wilfull and inrollerable malitiousnesse of that people, by the space of fourtie yeares together. But Moses reckoneth not tie yeares here: for that was a thing well ynough knowne to those whome he spake vnto. It was ynough for him to say, reckon you howe long it is agoe since your GOD brought you out of the bondage of Egypt: hee hath ledde you through the wildernesse, hee hath shewed himselfe alwayes present with you: & yet haue you not knowne him of al the while. Had yee missed but once onely, yet hadde ye well deserued to be chastised. But what? Seeing yee haue had so many warninges, so manie threatninges, so manie rebukes, and so manie punishmentes, yea and so manie benefites also at Gods hande: and yet notwithstanding yee holde on still, and growe worse and worke in steede of amending: must it not needes bee sayde that ye be vtterly pastreouer? Yes: for our Lorde hath not lette anie thing vndoone, that might bring yee backe into the right way: and yet for all that, yee haue continued stubbornne still, and withstood him to the vtternost. Nowe therefore lette vs marke well this text where our Lorde vprayeth men, not with some one faulte, but with a continuall stubbornnesse against him, in holding on still in their wilfulnesse, insomuch that though hee correct them both by deedes and wordes, yet are they still imbewed with their finnes, and delight and welter themselves in them. For wee see what is in vs. Truth it is that wee would at

the first sight condemne the thinges that are reported here of the Iewes: but we must also apply all those thinges to our instruction, according as it is sayde that that people must serue vs as a lookingglasse to beholde our selues in. Therefore lette vs beare in minde the thinges that Moses noteth heere. For whereas hee sayeth, *euer since the day*: hee comprehendeth all their rebellions that are rehearsed as well in the booke of Exodus, as in the booke of Numbers. There it is shewed, that as soone as the people were passed the wildernesse, by and by they fell to murmuring. Howe nowe, sayde they? was there not roome ynough to burie vs in Egypt? So that whereas they should haue sayde, Alas Lorde, in deede thou haste bene singularly gracious vnto vs in deliuering vs from so painefull and miserable a life as wee were in: for we were taken but as wretched beastes, we were vtterly oppressed vnder the crueltie of the wicked and of thine enemies: and soothly Lorde this goodnesse of thine deserueth well to be magnified: but yet thou bestowest thy selfe vpon vs after an other fashion: for in the wildernesse, we were destitute of all foode, so as wee should haue bene sayne to dye for hunger, if thou haddest not pitied vs: and not onely so, but thou hast helde on still in succouring vs as we resorted to thee: therefore lette it please thee to beare with our weakenesse, and to feede vs as if wee were sillie birdes: for it is thou that feedest the Ravens and other foules, and wee be creatures formed after thine owne image: nay morouer we be the people whome thou hast chosen: nowe therefore seeing thou haste vouchsafed to adopt vs for thy children, shewe vs at leastwise as much fauour as thou doest to other nations that are not so neere thee as wee are: whereas the people should haue come with all lowlinesse to acknowledge the former good turnes that GOD had doone them, and thereby haue assured themselves with certaintie of sayth, that he would holde on still for the time to come: in steede of doing so, they sayde: Was there not roome enough in Egypt to burie vs in? They did quite and cleane forgette the fauour which they had receiued at Gods hande. And againe, when they were in necessitie, they came not to him with intreatance, but with murmuring, railing and accusing. Likewise when Manna had bene giuen them from heauen, and they had eaten of it: yet they demanded drinke after another fashion. They aske their almes with the sword in their fist. Like as the theefe that would cutte the throte of a traueler: so these leaude loselles sel to spyting of GOD the seconde time, saying: Yea in deede wee haue Manna to feed on, but we must haue drinke too. Yea and when GOD had giuen them drinke, and made a streame to gush out of the rocke: y would not suffice them neither. For the Manna was too vsauorie a food for them, they would needs haue varietic. They had still Manna & Manna, & they were gluttoned with it: & yet notwithstanding it was a good & saourily nourishment.

Exod. 14. 11

Psal. 95. 10.

Psal. 104. 27  
& 147. 9.Exod. 14. 18  
& 16. 3.Exod. 17. 2.  
Numb. 10. 21Numb. 11. 4  
Besides 31.

Besides this, they were not driuen to till the grounde, they were not faine to trouble themselves much with the earning of their liuing: for God gaue them both meate and drinke: and yet notwithstanding they cryed out vpon him still, Giue, giue: Their lusts were so inordinate, that they prouoked Gods vengeance against themselves, by murmuring against him for wante of flesh. Loe heere a marueilous thanklesse. Well then, they had flesh: but that was to choke them euen with their delicate morselles; inso-much that while the meate was yet in their throtes, Gods wrath was so kindled vpon them, that they payed very deere for their shotte, because they were not contented with the inestimable good that God had done them. For the Manna was a heauenly foode, yea and a foode of Angelles as it is layde in the Psalme. But although they felt Gods punishmentes, and both sawe and felt the vengeance that overwhelmed them: yet notwithstanding they ceased not to prouoke him to angerne againe, after other fashions, somtimes by committing whoredome, sometimes by banding against Moses and Aaron, sometime by murmuring, and sometime by rayling. To be short, there was neither ende nor measure of their doings. And therefore not without cause doeth Moses say vnto them heere, *Beshinke yee of the great number of faultes which yee haue committed euer since the day that yee came out of the lande of Egypt, euen vnto this present time that God hath brought you into this Lande.*

Whereas he sayeth, *God hath brought you: it serueth to quicken them vpe the better.* As if hee should say, Who hath bene your leader? Leade folke as ye be, your GOD hath well mainteyned, guided, and ledde you: hee hath vphelde you and helped you in all your necessities: and yet will you needes come and sette vp your bristles thus against him? Nowe sith wee heare this of the Jewes: lette it not make vs to blame them: but lette it make vs behoulde our selues in their persons, and consider howe neere this example toucheth vs, that euerie of vs may looke into himselfe, and all of vs acknowledge generally that wee bee no better than they. And for prooffe thereof, we be not in a wildernesse, neither is there a time of fortie yeares sette a forchande vnto vs: but lette euerie of vs take his whole life, euen from the time that GOD did put vs into this wo:ld, vnto our burying day. Howe liue wee? God for his part powreth out so many benefites vpon vs, as wee haue good cause to serue and honour him, yea though there were no more than that which he hath done already. But seeing hee continueth in doing vs good still: is it not ynough to soften our heartes, though they were of yron or steele? Yes verily: and yet wee cease not to spite him by going on still from euill to worse. Nowe then like as Moses vpbayed the Jewes with their continuance in euill doing: so lette euerie of vs consider, that our prouoking of our GOD hath not bene for once onlie: but that whereas wee should haue

bene drawn vnto him, wee haue shrunke away from him and rebelled against him. And whereas wee should haue offered our selues readily to beare his yooke: wee haue bene so stubborne as hee coule not wealde vs: and one naughtinesse hath so drawn on another, that our finnes are come to a horrible confused heape. Thus then must we compare our selues with those to whome Moses speaketh here.

Here it might be demanded, howe Moses can say that they which liued at that time, had rebelled against GOD euer since the time that they came out of Ægypt. For at that time the most parte of them were babes, or at leastwise not of full yeares of discretion. For we haue seene expressly in the first Chapter, *That GOD was minded to haue destroyed all that companie, euen young children and all.* For they that were come to mans estate, had made themselves vnworthie to enioye the inheritance that was promised them, and they were banished and shutte out from it. Howe then doeth Moses vpbayde them that they had not ceased to prouoke Gods wrath continually? For they might haue replied: Howe? Though our fathers misbehaued themselves, so as they were vnthankfull, disobedient, rebellious, and full of murmuring and wicked lustes: should those things bee layde vpon vs? No: for wee coule not doe withall. But let vs marke that heere the whole bodie of the people is so blamed, that the children are rightly condemned in the peisons of their fathers. For it was still one bodie: and whereas the fathers behaued themselves naughtily and wickedly: the children amended not, but continued in the same euill, as is to be seene. And therefore forasmuch as the children linked in with their fathers: it is meete that they should be knit vp as it were all in one bundle, and that GOD should condemne them all in generall. And after the same manner are they spoken of in the fourescore & ninth, and also in the threescore and eighteenth Psalmes. For there our Lorde sayth, Remember your selues howe yee were disobedient to me in the wildernesse. And afterward the prophete rehearseth their faulte againe, howe oftentimes they had misbehaued themselves: and therupon concludeth, *They had alwaies persisted in euill, euen frō their first entering into the lande of Chanaan.* Inso-much that if the fathers liued naughtily in the wildernesse, their children followed the same trade, yea and became much worse. For when they were once in possession of the heritage which was Gods resting place: they should haue giuen themselves to the seruing and honoring of him to the vttermost of their power. But all their in-deuour was to defile the lande which God had hallowed to himselfe, by filling it full of superstition and ydolatrie. God gaue them the inheritance freely, as if he should haue sayde, I aske no more of you but that ye setue me, acknowledging that I haue bene a good louing father to you, and that I haue alwayes mainteyned and kept you. But in steede of doing homage to

Aq. 7. 51.

God for these things, the people set to setting vp of idols, borrowing all the corruptions of the heathen, and bringing in false and counterfet Religions. Ye see then that they deserued well to be estranged and quite cut of from God. Also wee see that the prophetes did continually vpbraide the children of Israell with their vnthankfulness, yea euen generally, according also as euery man was guiltie thereof. And S. Steuen hath declared my sayd reason yet better. For he sayth, ye haue 10  
 cuer resisted the holy Ghost, like as your fathers did afore you. If the Iewes of that time had quietly submitted themselves to the Gospell, and receaued Iesus Christ as their sauour, so as they had honored and embraced him with fayth and repentance: S. Steuen would not haue gone about to rip vp the shame of their forefathers. For that was hidden. But for as much as they turned all things vpside downe, and beleued not the Gospell, but forsooke the grace of God, and trampled it vnder their feere, aduancing themselves with diuillish pride and furie, to abolish the name of our Lorde Iesus Christ, and to deface the goodnesse that GOD had shewed them: it was requisite that the finnes of their fathers should be put into their account, and that God should set himselfe against them, to condemne the malicious wilfulnesse of that people, and the faultes that had beene committed by the space of two or three thousand yeres afore. And therefore let vs learne, that although God pardon the offences of our fathers that haue doone amisse: yet shall they not fayle to remayne still of record in his registers, if we hold on and continue like vnto them. Will we then haue the finnes of our forefathers buried, and y<sup>e</sup> God should forget the same and not call vs to account for them? Let vs looke that we be the carcerfuller to keepe our selues from being like to them. And so ye see how it is expedient for vs to thinke vpon the finnes that haue bin committed before we were borne. Let vs consider thus: Alas I was yet vborne at that time: but howe shall I do, if my forefathers haue done amisse, and that I for my part bee put in among them? For it is saide that God gathereth together the sins of the fathers vnto the third & fourth generation, to let them fall vpon their children. Then doe we deserue to be destroyed and to perish, if God list to vse rigour towards vs. For the saide threat of the law is righteous, and might iustly be executed vpon our heads: and if he spare vs, it is of his owne mere goodnesse. For to what purpose should we put ouer the fault to our fathers, of prouoking Gods wrath both against themselves and vs: when we our selues continue in their wickednes? Ought not the vengeance to be double, when we on our part haue cleaued to their finnes as well as they? Thus ye see what we haue to remember vpon this place, where Moses doeth not onely blame them that liued in his time for the things then presently committed: but also moreouer charge them with all the transgressions that their fathers had committed, from their comming out of Egypt, vnto that day. Nowe then the thing that we haue to marke here in effect,

is that men doe not onely marre themselves, by bearing themselves on hande that they be righteous, for want of considering their finnes thoroughly: but also that they pisse vp themselves with pride, so as they will needes make God beleue that blacke is white. And therefore let it prouoke vs to condemne our selues willingly according to this doctrine of Moses. So then, let vs acknowledge our finnes truly and vnfeynedly, y<sup>e</sup> we may fo mislike of the same, as there may nor one drop of fond presumptuousnesse remain in vs, but that we may be vterly cast downe, and acknowledge that there is nothing but vtter wretchednesse in vs, and that we be beholden to God for all goodnesse, so as we haue it of his free gift, and not as in recompence of any reward for any merit or desert of ours, but onely of his own free mercy which he hath vsed towards vs. So farre then must we come of necessitie. And for performance hereof, let vs euening & morning inforce and indeuour our selues to call to minde the faultes that we haue committed. And that we may enter into this triall and examination of our selues: let vs bethinke vs both of our owne finnes and of the finnes of our forefathers, and let vs assure our selues that if God would play the Iudge with vs, wee should not onely be vterly rooted out, for our owne faultes which are yet freshe in our remembrance, but also fo all the euill that hath beene committed before we were borne, might iustly be called backe againe vpon our heades, seeing wee be wrapped in the same offences that our auncetors were. Therefore let vs thinke well vpon these things: that wee may magnifie the goodnesse of our God in bearing with vs. And to the intent wee play not the hypocrites: let vs marke well how it is sayde, that it is ynough to haue prouoked GOD alreadie. For when they haue fought against God and his worde, and haue behaued themselves lewdly all the time of their lyfe: yet at their death they make no conscience to say, I thought I did as wel in fighting against God, as if I had fought against the Pope and the Masse. [What a thing is it] to vse such speech? Is it not apparant that such folke are vterly past recouerie, as haue their consciences so dulled, and that the diuell carieth them away, so as they can no more be sorie for their finnes, (which, as sayeth S. Paule, is the full measure of all confusion:) when such gracelesse creatures will needes iustifie themselves after that sort with so vaine couertures? Let vs marke well then, that wee must not alleage, I thought so: but it is ynough that we haue prouoked our God. And if moreouer our owne conscience accuse vs thereof: what will become of vs? Will God in the meane while become as a deadidoll which seeth not our offences at all? A man thinketh his owne wayes to be good, sayeth Salomon: but our Lorde holdeth the balance in his hand and weyeth our woorkes. And Saint Iohn telleth vs, that if wee seele any heartyng in our conscience: the same iudgeth vs alreadie: and what will become of vs then, when wee come before God? Doeth not he see clearer than our owne consciences?

Kk

Yc 51

1. Tim. 4. 2.

Prou. 1. 6. 9.

1. Iohn 3. 20

Yes: and therefore let vs marke wel that we shal win nothing by flattering of our selues: but God must be faine to woorke so in vs, as we may be ouermaitred and vtterly cast downe to say, A-las if GOD should not spare vs wee were vndoone. And moreouer let vs knowe, that our true righteoufnesse, (I meane not to glory of it, but to seeke it to our benefite): is to beare Gods yoke, so as wee liue not after our owne lustes and lykinges, but that if it please GOD to exercise vs with afflictions, wee shewe by all manner of patience, that wee haue a necke plyable vnder him. Finally for as much as his lawe ought to serue vs for a brydle: let vs suffer our selues to bee ruled and governed by his hand, so as we be not giuen to our owne foolishhe deuotions, ne come replying to him with this and that, but be contented to let our GOD try our obedience, seeing hee hath giuen vs

his lawe. Then let vs see that our life bee framed according to his will, which is the onely rule of well dooing: and let vs submit our selues wholly thereunto, as we see we be warned heereby Moses.

Nowe let vs kneele downe before the maiestie of our good GOD with acknowledgement of our faultes, praying him to vouchsafe to touche vs with them to the quicke, and to take from vs all blynde foldings of hypocritic, that nothing may keepe vs from being ashamed and cast downe in our selues, vntill wee bee rayled agayne by fayth and hope of his goodnesse and mercie: praying him also that when hee hath once made vs to feele our diseases, it may please him to fill vs with the grace of his holy spirite, so as wee may liue according to his good will. And so let vs all say, Almighty God heauenly father, &c.

## On Thursday the xxix. of August. 1555.

*The Lxiiij Sermon which is the thurd vppon the ninth Chapter.*

8 Also ye prouoked the Lord to anger in Horeb: for the which, the Lord was wroth with you to destroy you.

9 When I went vp into the Mount to fetch the two tables of stone, euen the tables of the Couenant which the Lord had made with you, and had taryed in the Mount fortie dayes and fortie nightes, without eating of bread or drinking of water:

10 Then the Lord gaue mee the two tables of stone, written with the finger of God, wherein were contentes according to all the wordes which the Lorde had spoken to you on the Mountaine, from the middes of the fire, in the day of your assembling together.

11 And it came to passe that in the ende of fortie dayes and fortie nightes, the Lord gaue mee the two tables of stone, euen the tables of the Couenant.

12 Then said the Lord vnto mee, vp and get thee downe quickly from hence: for thy people whome thou broughtest out of Egypt haue marred all. They bee suddainly turned aside from the way that I commaunded them, and haue made them a molten image.



WE sawe yesterday howe Moses did cast the people in the teeth with their malicious stubbornnesse, in that they had not ceased from dooing of euill, euen since GOD had deliuered them from the

thraldome of Egypt. And surely it was an ill acknowledging of such a benefite, to spyte him so wilfully, which had bene their Redeemer and Father. But nowe he alleageth a greater faulte of theirs, and farre more outrageous: that the remembraunce thereof myght leade them yet further, namely to bethinke themselves of all their former offences, and to confesse that they had bene  
a fro.



a frowarde and in maner desperatē people in all respectes. And hee putteth them in minde, *that euen while Gods lawe was a giuing to them in Mount Horeb or Sinai, they prouoked Gods vengeance by making of a molten image*: This is not set downe without cause. For if euer God shewed himselfe to holde men in his obedience: it was then. For the lawe was not giuen after an ordinarie maner: but Gods maiestie appeared so visible in the doing thereof, that the people was sore abashed at it. Beholde, the Mountayne was full of fire, lightnings, and smoke: the ayre was heard to rore: the Trumpets sounded: and to be short, there were such a number of tokens of Gods presence, that the people was constrained to say, Let not the Lord speake vnto vs, for then are we but dead. After this, Moses was on the Mount as one separated from the companie of men, and as an Angel of God, exempted from mortall state, so as hee needed neither meate nor drink, which was such a miracle as ought well to haue rauished y<sup>e</sup> people to the seruing of God. And yet for all this, they reiected all that had bin taught them, and not tarying so much as the end of one yeere, but euen before fortie dayes were expired, they said they wist not what was become of Moses, terming him scornfully the fellow that had brought them out of Egypt. What can wee tell what is become of this fellowe, sayde they? And therefore let vs haue some God to goe before vs. Yet had they beene taught familiarly ynough: For God shewed himselfe to them both euening and morning, he led them a nightes by a signe of fire, and a daye he stretched out a cloud ouer them: and yet woulde they needes haue a God that shold be present with thē. And what maner of God? forsooth a puppet. Beholde, God had shewed the people his wonderfull power, he had made them to feele it, they knewe themselves to bee safe ynough vnder his protection, and yet all this was nothing with them: they will needes haue a calic, a dead thing, a corruptible thing, to make it their God. Was it not a hellishe furiousnesse when they became so brutishe? Seeing they had so lately euen with in flesse remembrance hearde the lawe vttered vnto them, and that Moses was but gone aside: it was as if God had separated them all from this earthly life in the person of that one man. Hee ment to communicate himselfe familiarly vnto them, as it were by taking them vp into heauen: and in the meane while they become so vnthankfull and rebellious, that when hee manifested himselfe to them, they stopped their eyes and would not see, but defaced his maiestie and infinite power. Whereby? Euen by a dead thing which was an ydoll. Surely such contempt, such vnthankfulness, such beastynesse should haue made the Jewes ashamed. And that is the cause why Moses speaketh expressly of that horrible crime which they had committed, in that they would needes haue an ydoll to goe before them, that is to say, some visible signe whereby it might be said that God was among them. Thus see wee now the meaning of this text.

Exod. 32.1.

But wee must marke diligently all the circumstances which are set downe here. *Remember* (sayeth he) *howe ye prouoked Gods wrath in Mount Horeb*. That mountaine ought to haue bin sanctified, because God had chosen it to giue his Lawe there, in respect whereof it is a place that is innobled to the worlds end. For first it pleased God to vter his will there, which is the rule of all righteousnesse, and there to make his covenant with the children of Abraham: ought not that place to haue beene acknowledged as holy? Not vpon any superstition: but by putting the people the better in minde to honour their God as ofte as they speake of Mount Sinai. It is a mountaine in the wildernes, which aforesometimes bare no renoune: & now it became as an earthly Paradise, so as God shewed his Maiestie there. Seeing that God had saide vnto Moses, The place where thou standest is holy, put off thy shoes: so as hee required a speciall reuerence because he was minded to shewe himselfe there: and ought not the selfe same reason to preuaile in respect of Mount Sinai? But so farre off were the people from being allured to honour God a hundred or a thousande yeeres after, by acknowledging the singular benefite which hee had bestowed vpon them there: that they started away from him and fell to spying of him, euen while the lawe was a giuing, & whyle Moses was yet vpon the Mount. So then Moses ment here to make their sinne more heauie by shewing them that it was like as if a mā should come and as it were dispitefully rushe into a Church, where folke were assembled together to pray vnto God and to heare his word and to receiue his sacraments: and there commit some villanie or leaudnesse that might breede offence. And were not such a sinne so much the heinouster? Yes: and so was it with them. Therefore when we reade it, the very haire ought to stand vp vpon our heades. Neuertheless we must vnderstand, that this is set downe as a looking glasse for vs, to see that we should be no better than they if we were not withheld by the holy Ghost. Let vs consider what men are. These were a people whome God had chosen from among all others: he had giuen them his doctrine: he had shewed them his lawe: and yet for all that, they giue ouer themselves to so cursed a thing. Although then that God come vnto vs, yet is it certayne that we may start away, if hee hold vs not backe, not onely by his teaching of vs, but also by the power of his holy spirite. Now the law had bin published to this people, so as they sinned not through ignorance, neither could they say, We wote not how to serue God, we are to bee borne withall though wee deuise wayes on our owne head: for beholde, GOD had vttered his will plainly vnto them, and therefore they should haue stayed there vpon, and obeyed it simply without adding any thing vnto it. But notwithstanding all this teaching, they cast away his whole doctrine, and ceased not to overshoot themselves, as much as if they had neuer knownen any thing. Seeing it is so: let vs learne that men may well preach vnto vs: but when we haue had

Exod. 32.5.

our cares neuer so much-beare with Gods truth, yet shall we not faile to turn the clean contrarie way, except he print the things in our heartes, which men shall haue vttered vnto vs with their mouthes: I say, imprinted them in our hearts, & made vs to vnderstand y<sup>e</sup> that is the thing which wee must sticke vnto. That is the thing which we haue to remember vpon that text.

And whereas Moses rehearseth *howe hee was vpon the Mount by the space of fortie dayes and fortie nightes together without eating or drinking:* let vs note that that was doone for the better authorising of the lawe, that it might be receiued with the greater reuerence, and that men might knowe it was not a worldly thing. And hereby we see that the communicating of Gods word vnto vs is a matter of great importance, so as we neede not to doubt but it commeth of him, and that we ought to submit our selues vnto it. If we haue not that: there will be no religion among vs. Indee we may well ynough surmise our selues to haue it: but the cheefe groundworke of religion, that is to say of faith and of the seruice of God, is to be sure of our doctrine. For if wee go but by weening: as y<sup>e</sup> paynims, Turks, & al Idolaters doe: and as the Papists doe in dreaming vpon their good intentes: it is but a roye, it is but a building in the aire and vpon imagination. Therefore let vs marke well, that the first enterrance to serue God, and to be allowed of him, is to bee thoroughly sure of our rule, so as we say not I thought this had beene good, it seemed so to me, it was tolde me so: but that wee haue Gods word for our guide, and then let vs go on hardly, we cannot go amisse as long as we followe that way: for our leader will neuer deceate vs, wee shall not be beguiled in obeying him. That then is the thing which we haue to beare in minde, for as much as we see that God hath so auowed and authorised his word, as he sheweth plainly that men ought no more to call it in question or to doubt of it. But although we see that this is verie needefull for vs: yet doe wee see that the worlde makes none account of it. Whereof comes it that the Papistes are so willull at this day: but bycause they shut their eyes at the things that I haue nowe touched? For if a man examine thoroughly all that cuer they haue, surely hee shall fynde that they can alledge none other reason than their owne imagination. They can not mayntaine the things which they terme Gods seruice and the articles of their faith, otherwise thā by their owne reason, onely because other men haue saide it, and they belecue it without further inquirie. Therefore are they alwayes in a mamecing, without any stay or stedines: And yet y<sup>e</sup> see they be so willull, y<sup>e</sup> they raile against God & his word, & worke it all the spite they can, & if a mā go about to shew them their faults & ouersights, they be so stubborne as he can nothing preuaile with them. Wherefore let vs be y<sup>e</sup> circumspecter in marking the things y<sup>e</sup> are set heere before our eyes: which is, y<sup>e</sup> we knowe not what Religion or Christianitie is, or whether our faith be substantiall or newnelle we be sure y<sup>e</sup> we haue the rule of

Gods seruice from God himselfe, & that our rebellion is grounded vpon the same. Marke that for one point.

But wo worth vs if we despise the law and make no account of it, seeing it hath bin published with such warrantie as Moses reporteth in this text. Behold, the law is auowed by God himselfe: and what surer warrant shoulde men require than y<sup>e</sup>? Could God deuse to warrant his law more than he hath done? no: and yet notwithstanding, after the hearing of y<sup>e</sup> doctrine & contents thereof, we do but nod our heads at it, or rather we be not moued nor touched at al: may we see there is nothing but coldnesse in vs, & a great number of vs do euen spite it and gnash our teeth at it. Now then if wee rebell against God after hee hath so warranted the truth of his law: what excuse shall wee haue? Is it not a fighting against the maiestie of GOD? Yes verily. And therefore all the despisers of GOD, may well pretende what excuse they list: but yet are they conuicted of open warre making against GOD, and against his eternall maiestie, and against his diuine and heauenly power. Why so? For God in publishing his law, came as neere men as he could, and as neere as they could away with. In deece God shewed not himselfe as hee is: for wee bee not of capacitie to receiue such knowledge of him: but it is certaine that he shewed himselfe according to the small abilitie and slenderesse of men, specially at the publishing of his law. And I meane not onely the Lawe, but also the prophets, which were added as an appurtenance therunto, because they be the expounders thereof. Againe what proofe is there of the Gospell? God did not only shake the earth at that tyme: but also (as saith the prophet Aggeus, and as is alleaged by the Apostle in the Epistle to the Hebrewes) hee did shake both heauen and earth, so as there was a greater maiestie vttered at the preaching of the Gospell, than at the publishing of the lawe. Nowe then, sith it is so (sayth the Apostle) y<sup>e</sup> the Lawe which bringeth nothing but terror vnto men, was so magnified: what ought the Gospell to be? For the law was but a shadow & figure of the things which we haue nowe shewed vs perfectly in the Gospell. In the Gospell God sheweth himselfe face to face, to y<sup>e</sup> intent y<sup>e</sup> we should be transformed to his glory. Sith it is so, what a curse ful we vpon our heads, in y<sup>e</sup> we do not hearkē vnto God with all reuerence, & shew that it is he whom we worship, & to whom we be willing to dedicate all our senses, all our affections, & all our thoughts? If we be not brought so lowe as to heare and receiue the doctrine of the lawe and the Gospell with all humilitie and reuerence: we fight openly against the whole power and glory of God.

And herewithall we haue to marke also, after what maner it is that God warranteth his lawe, to the intent it may bee of authoritie among men, and that they may submit themselves to it. It is by fathering of it vpon himselfe: and that is one point more, well worth the marking. For God sheweth vs thereby, y<sup>e</sup> he will not haue vs to leane vnto men, but to looke singly vnto him, that

Agge. 2. 7. &  
Heb. 12. 26.

Col. 2. 17.

2. Cor. 3. 18.

1. Cor. 2. 5.

that wee may haue a true and assured faith. So long then as our mindes runne vpon creatures: wee shall alwayes bee in a mameing. Albeit that wee may conceiue some wilfull opinion in our head: yet shall it vanish quite away at length, vntill wee bee come to this poynt, that wee be sure it is GOD that hath taught vs it, and that it is hee of whome wee holde all that wee haue. When wee bee so assured: then haue wee a right faith: but wee see howe the world forgetteth that. For is there any question of the hearing of GOD in the Popedom? Nay verily, they worke all the abominations that are against Gods worde, and their dooyng thereof is matched with soule shamelesse- nesse, as it were euen in vtter despyte of God. For they will needes haue the Gospell set aside, and that men should bee the sticklers in that behalfe, to intermingle whatsoeuer they themselves thinke good. Wee see then that this hath bene ill put in vre. And therefore let vs for our part remember, that when God meant to magnifie his Lawe, he saide not, Here is a wise man that shall tell you good things: but he tooke vp Moses to him, and he gaue tokens from heauen as if he should haue protested thus: It is I my self, I will haue ye to take all things that shal be vttered by Moses, as things that come from me. For I am not hidden in this case. Although I speake to you by the mouth of a mortal man: yet ye see he hath all of mee, and he hath not deuised any thing of himselfe or of his owne braine. And to what ende was Moses so exempted from the state of all other men? It is not possible for a man which is accustomed to eate & drinke, should fast by the space of fortie dayes and fortie nights together. Then must it needes bee concluded, that God intended to shew in effect, how he himselfe was the author of the Law, and the giuer thereof by Moses. And although Moses was so excellent a person: yet was hee but a seruant, he was not the maister of the house, neyther did he challenge any thing to himselfe, but deliuered the things faithfully from hand to hande, which he had receiued.

Nowe seeing that GOD reserued to himselfe the gouerning of his Church, and the giuing of the rule whereunto he woulde haue all men to holde themselves, so as euen Moses should not passe the boundes thereof: what shal other men doe nowe a dayes? Wee shall see at length that God neuer raised vp a greater Prophet, no nor the like among his people. There was neuer any [ that matched him or went beyond him, ] but onely Iesus Christ the head of all Prophets. And good reason it is for he should bee aboute Moses, which hath the soueraintie of all, considering that he is aboute the Angels, and euen the euertlasting GOD manifested in the flesh, and our Mediatour, exalted to the right hand of God his father, to sit as his Lieutenant, of purpose that all knees shoulde bow before him. So then, wee see how shamelesse the Pope and all his rable haue become, in vsurping such libertie to forge articles of faith, to make Lawes for mens soules, and to bring the Church in

such bondage, as to burie all pure doctrine, that their owne dreames and dotages which they had deuised contrarie to Gods worde, myght bee followed. And therefore let vs beare well in minde, that when wee studie to honour men, wee robbe God of his honour: and when wee adde any thing at all to his worde, wee become backlyders. That is a poynt which wee must bee fully resolued of, or else wee shall haue no certaintie in our Religion and faith. In dede the Papistes haue some shewe of humilitie, in that they say, and why shoulde not men obserue the commaundementes of our holy mother the Church? For although it bee more than needeth, yet notwithstanding, will not GOD accept it? There is nothing more commendable than humilitie: but yet for all their humbling of themselves before men, they rush with their hornes against God. But if they ment to doe GOD his due honour: they shoulde not giue men the thing, which belongeth alone vnto him. For if they fall to mingling of the leauen and corruption of their own imaginations, with the puernesse of Gods word: it is more than if they medled heauen and earth together. For it is easie to discerne Gods creatures one from another: and although there bee neuer so much odde betwixt them, yet is there more agreement betweene them, than there is betweene mennes inuentions and Gods worde. And therefore when they fall to mingling of their owne fantasies with it, and take leaue to make Lawes at their owne pleasure: all is out of fashion, all is out of order, there is not any more purentle. Now then, whereas the Papistes alleage their humbleness in obseruing the commaundementes of their Church, or rather heliish synagoge: it is but a diueltish ouerweening, where through they aduance themselves openly against GOD, in commending their own follie and beastinesse as highly, as though their owne inuentions were farre greater and exquisiter perfection, than the wisdom of God. Thus ye see what we haue to remember concerning this point, where Moses reporteth for he neither ate bread nor dranke water, of all the while that he was vpon the mount.

Wee see heere to what end he forbore meate and drinke. It was not to set vp some fast, neither indeede was there any euer ordemed, he did it not to make a rule of it: but rather it was Gods intent to worke such a miracle as might not be drawn to a common example, of purpose to authorize his Lawe, as hath bene sayde afore. And herein it appeareth what a fondnesse it was to make the lenton fast, and to binde men to fast fortie dayes after the example of Iesus Christe, vnder colour that hee had forborne meate and drinke so long together. Surely the fasting of our Lorde Iesus Christ, was to shewe that the Gospell ought not to bee lesse esteemed than the Lawe: and wee see that the lyke befell to Helias, who was betweene them both. Wherefore did Moses and Helias appeare at the transfiguring

Deut. 34. 10.

Phil. 2. 9. 10.  
Col. 1. 16. 17

1. Tim. 3. 16

Colo. 4. 2. 3.

Matt. 4. 2.

1. King. 19. 8.  
Matt. 17. 3.

of Iesus Christ vpon the Mount, but to shew the agreement that was betwene the Lawe and the Gospell? And wee see hereby, that Helias was as it were betwene both, that is to say, betwene Moses and Christ. For hee restored the Lawe and the pure Religion that had bene corrupted afore. And so ye see that Moses and Helias agree in such sorte with Iesus Christ, that they not onely come to humble themselves to him, but also declare that he only is the ende and perfection of the Lawe, and that hee is the partie to whome all must bee referred. Again, when our Lorde Iesus Christ fasted, that is to say, when he abstained from meate and drinke by the space of fortie dayes together: he did it not ycerely, but onely once in all his lyfe, at such tyme as hee was to enter vpon the execution of his office, which was committed vnto him by GOD his father: yea and hee did it by way of myracle. Now then is it not a turning of all things topsyteruie, when men will drawe it to an ordinarie, and make a common rule of it? Is it not an open mocking of Iesus Christ? Is it not a defacing of Gods myracle, as though they woulde spitte at his power? Yes surely. Wee see then what a blindness it was. And although this superstition be very auncient, in so much y<sup>e</sup> Satan had brought in y<sup>e</sup> diuclish error, euen before there was any Pope: yet ought wee to mislike it and abhorre it. For it is not a simple abuse, it is not a fond deuotion, such as men are wont to haue: but it is a blasphemie against Iesus Christe, it is a policie of Satan to deface the honour of the Gospell, and to make vs forget the thing y<sup>e</sup> the holy ghost aimed at, which is that we might know how the lawe & the Gospell are no earthly doctrines, nor of mans inuention, but altogether heauenly and of God, to the end that we should stoope vnto them.

Yet for all this, it is not meant that fasting is not good and holy. For though wee make no Lentfast, yet are there other fastes which are commaunded vs in the holy Scripture: that is to wit, first of all stayednesse and sobrietie all our life long, so as wee glut not our selues one day to forebare another for it, but vse the benefites measurably which God hath bestowed vpon vs: that they which haue abundance abuse it not in superfluitie. And our fasting must bee to restraine and brydle our selues willingly aswell from meate and drinke, as from all other things wherein wee may commit excesse or disorder, so as wee forebare them willingly, as I sayde afore. As for these that haue not verie well wherewith to finde themselves, let them be contented with their pouertie, and take it patiently with thankesgiuing vnto God. Again, if our Lorde assist vs, or y<sup>e</sup> wee be in any distresse: let vs resort to fasting, of purpose to dispose our selues to prayer and supplication, and to lite vpp our heartes the better vnto GOD, humbling our selues and acknowledging our fautes vnto him. Let our fastings be as spurres to drine vs to god, to present ourselves before him as wretched offenders, to craue mer-

cie and forgiuenes at his hand. These are the fastings which y<sup>e</sup> holy scripture alloweth, notwithstanding the said superstition inuoced by y<sup>e</sup> diuell to deface Gods word, & the diuine power y<sup>e</sup> was shewed in Moses, but more fully in our Lord Iesus Christ. For he fasted not as compelled by others: but of his owne free will, to shewe that although he was like vs in all things sauing only sinne: yet could he well haue bene exempted from fasting, as in deede hee was not a hungred nor a thirst of all the while he fasted. And why? For hee had laide aside the state that hee tooke vpon him. Although hee was vnder the shape of a seruant: yet notwithstanding, that seruantship bare no sway in him by the space of those fortie dayes. Now let vs proceede further.

Phil. 2.7.

Moses addeth that *at the same tyme hee received two tables, euen two tables of Stone, the two tables that were written with the frizer of GOD, the tables of the couenant: which God had made with vs* sayth hee. This serued to make the Iewes the more ashamed, of their exceeding great vnfaithfulness towards GOD. For if I and another were to make a bargayne, and in the meane tyme while the partie were causing the couenante and conuayance to bee ingrosed, I on the other side should practise some deuise to betray him while hee trusted mee: what a villanie were that? Should I not bee a double false catife? Yes: for if a man conclude a bargayne, and afterward breake it or teare the writings in peeces, hee shalbe punished. But if the one partie goe through with good and faithfull meaning, and the other partie marre all with craft and treacherie, vnder pretence of quietnesse and friendly dealing: what is to bee said of that? Euen after the same maner dealt the Iewes. For God taketh Moses aside. And to what purpose, but to worke the welfare of his people, and to assure them that their religion was a true warrant of their saluation, and that they walked not at all aduenture as all other nations of the earth did: Thercuppon he maketh an autenticall instrument of the lawe that he had giuen them, that the remembrance thereof might continue for euer, and not bee such a doctrine as should be forgotten. Now while God was thus working the welfare of his people: they recompensed him so euill, that they fell to vtter defying of him, and would needes haue a newe God. Wee see then howe Moses ment to inhaunce their cull dealing, that they might bee the more ashamed, by knowing the horribleness of the crime which they had committed. And the same belongeth to vs also at this day. For we see that God ceaseth not to renewe the remembrance of his couenant. True it is that hee published his lawe once for all, and likewise his Gospell. But yet for all that, wee haue both his lawe and his Gospell in wryting also, and moreover it is daily preached vnto vs. Now then, if wee prouoke Gods wrath and anger, by falsifying our faith which we gaue and promised in baptisme: doeth it not make vs the more vncexcusable? Yes surely.

And

And therefore to holde our selues the better in awe & feare of God; let vs vnderstand that gods ordeyning of the ministers of his worde, and his gracious dealing with vs in causing the same to be preached and expounded vnto vs afterward, is to put vs in minde of his couenant, that wee shoulde put it in practise: [ and therefore ] let vs pray him that nothing may turne vs from it. Let vs vnderstand that: and then shall we haue the more constancie and stedfastnesse to obey him. Thus ye see what we haue to remember vpon that text.

Furthermore, let vs marke that God thought it not ynough to proclaime his Lawe, but he did also put it in writing. And why? because men are short witted in bearing away the truth. Therefore is our Lorde faine to prouide for it, & to warne vs to looke well to all things, because we be so feeble. Had the Iewes done their duetie, Gods speaking to them had bene ynough: for he had giuen his lawe in so small room, as euery man might count it vpon his fingers ends, These are the ten commandements, in these hath God comprehended his whole wil, which is the rule of good life, All this doctrine ( say I ) is comprehended in ten verses. Ye see then that the people had bene taught familiarly ynough. Now if they that heard Gods voyce vpon the mount had done their duetie: they shoulde haue taught their children, so as the doctrine might haue bene kept in mind from the father to the childe. For God had taught them familiarly ynough, as I saide afore. In so much that he had willed them to make their ornaments of sentences of the lawe, so as in steed of bracelets and other pretie toys, which foolkes do weare to make themselves gay: all the deckings of his people shoulde be to haue the sentences of the lawe written & ingraued about them, that which way soeuer they turned their eyes, they might still haue some marke to put them in minde of Gods lawe. Howbeit, to the ende they shoulde haue a more certaine remembrance thereof: like as men haue bin wont to ingraue their leages in some tables of brasse or stone: so God took stone to write and ingraue his lawe in. It was not his pleasure to vse paper or parchment: but to haue his law written in stone, [ and that was done ] nor by handicraft, ( for hee borrowed no workemanship of man in that behalfe, ) but with his owne finger. Not that God hath anie hands: but that the holy scripture speaketh of by a resemblance as if it were saide, the lawe was not written or ingrauen by mans hand: but God approoued and ratified it by way of miracle. Now then sith it is so: let vs learne that God hath prouided well for the assuring of our faith, to the intente we should not be put to any great paine or hardnesse to know what wee ought to follow. True it is that the worlde will runne into all lewdenes, as we see it doeth, and the examples thereof are too life. It is pite to see how oft the Iewes swarued aside vnto idolatrie: it semed that gods name shoulde haue bene abolished among the: all was out of order: they had so grosse superstitions, as a man coulde not discerne betweene

them and the heathen: they had so imbraced the selues, as there remained not any more certaintie among them. But yet for all that such as were disposed to serue God helde alwayes this point still, that they sticke to the certaine doctrine. And why? For Gods will was set downe in writing. When superstitions were to be corrected: the meane to doe it was not harde. For why? The lawe was written. That is the thing which wee must sticke vnto if wee will obey our God: and if wee forsake that doctrine, God will also forsake vs. We see then that God hath prouided sufficiently for the suretie of his people, that their faith might not be doutfull, but firme and constant. As for vs now adayes, wee haue more than the fathers had in the time of the lawe. For wee haue both the lawe and the prophetes, and also the gospell. What is to be done then? They that alleadge in these dayes, I wote not which way to turne mee, I see disputings, debates, and contrarietie of opinions, & therefore I will let all alone in suspence: [ must consider also with themselves. ] Yea: hath God lost his labour in setting downe his lawe in writing, and in adding the exposition thereof by his prophetes, to the ende that wee might the better knowe that the gospell is the true and full accomplishment thereof? Shall wee accuse God as though hee had left vs at randome, so as wee shoulde not knowe what wee haue to doe, when he hath giuen vs his infallible truth, and tolde vs that we can neuer be deceiued in obeying the things that proceede out of his mouth? So then let vs vnderstand, that whereas the worlde goes astray, and is ill instructed: the onely cause thereof is mens own vnthankfulness. For why? there is ynough prouided to make vs walk in the broade daylight, so as wee may defile the superstitions of the fathles, and not suffer things to hang any longer in suspence, if we haue God reigning ouer vs. Whereby wee see that Gods speaking was not for one day onely: but of purpose that the same shoulde continue still euen to the worldes ende. Therefore let vs go on boldly, seeing we haue the doctrine of the holy scripture: and let vs assure our selues that that is the thing which wee must holde vs to, so as we must not any more say, whither shoulde we go? That is the way, let vs walke therein, as Moses protesteth hereafter. Truth it is that in those two tables are not conteyned all the things that are written in Exodus, Leuiticus, and the booke which we doe nowe expounde: those tables are but an abridgement of them, and they conteyne but ten verses. Neuerthelesse, our Lord meane to shewe by those two tables, that all the things which Moses left in writing, were of him.

So then, here are two things: That is to wit, that Gods will was there shoulde be scripture, like as when couenants are set downe in writing, or leages are ingrauen in tables of brasse, & euen so was it his will that there shoulde be a perpetual memoriall of his lawe, that men might take no occasion to turne away from it. And he made those two tables, not to shewe any cunning of man therein: but to ingraue his law in the with-

Deut. 6. 8.

Deut. 13. 5. 8.  
Esa. 30. 21.

our mans hande, that it might be knowne that the same came of him. As touching Gods writing twice in the two stones: we wil treate thereof hereafter: For it is meete that things shoulde be fet downe in order, and therefore I will not meddle with them nowe.

Nowe remaineth howe Moses addeth, that after the rearme of fortie dayes, God saide vnto him, *Up and get thee downe againe: for this people haue soone marred themselves, by forging mee,* and the fauour that I haue shewed them. Here Moyses goeth on still with his matter, shewing the people that their reuolting and starting away so soone from G O D was too too shamefull and detestable. True it is that although they had helde out foure hundred yea or a thousande yeares, yet had they not bene to be excused. But now when as they fell to making of an idol, and did set vp a Puppet within the furthrance of their benefite and welfare, (as I saide afore) when Moses was taken vp as it were into the companie of Angels, by reason whereof they shoulde rather haue thought thus, Goe too, in the person of that one man wee bee after a sorte separated from the rest of mankinde, and God sanctifieth vs to himselfe, and therewithall bringeth vs into his kingdome, to the intent wee should nor haue any earthlyne in our religion: What a lewde dealing was that? For this cause Moyses saith, that God commanded him to get him downe in hast, because the people were marred out of hande, so as they were false to making of a newe God, euen while the lawe was a writing, and whyle God was confirming of his couenaunt with them. And it is plainly saide that they were marred: *Beholde* (saith God) *they haue marred.* For the worde which hee vseth, betokeneth no more, but *they haue marred*, without other addition. And indeed it was a right marring of them, that is to say of the Iewes, who became lewde backsliders and periured kaytifes, vtrly turning away from the truth and rule of God, and finally from all order both heauenly and earthly. For wherein consisteth our purenesse, but in obeying GOD?  
 According to this similitude of Saint Paules, that like as a woman is a lawfull and faithfull wife as long as shee keepeth herselfe chaste to her husbande: so all the chastite which God requireth of vs, is that wee shoulde sticke alonely to his worde. Then if wee fall to making of idols: it is a vilanous marring of our selues, wee become like common harlores that giue ouer their bodies to all commers, leauing their owne husbandes, and yeelding themselves to euerte whore-maitter and ruffian. Euen so is it with vs. And after the same maner was this people marred out of hande. Yea and wee marre the ma-

iestie of God also, as much as in vs lieth, when wee followe our owne foolish inuentions. True it is that wee cannot touch his maiestie to doe it any harme: but yet are wee gultie thereof (as sayth Saint Paul,) because we turne the truth into a lie, and make all things false: and moreover turne the order of nature vpside downe, by forsaking Gods pure doctrine, so as wee beereua him of his souteraigne right that hee can not reigne ouer vs, when wee fall to setting vp idols and dead things in his roome, and doe the things which we our selues haue inuented. So then it is not for nought that our Lord saith nor in plaine wordes, This people haue made them an Idoll: but hee saith, This people haue marred, that is to say, they haue turned all vpside downe.

Wherefore let vs marke well, that whensoever we steppe aside from the purenesse of Gods worde, wee make a shamefull marring, we practise our owne destruction, wee leaue nothing whole and sounde, and to be short, wee be gultie of mingling heauen and earth together, and of the vtr deacing of Gods maiestie. So much the more therefore doeth it stande vs on hande to submitte our selues to Gods pure worde, and to see that wee inuent nothing of our owne heads, nor bring vp anie new religion: but hold our selues to the things which our Lorde hath tolde vs, forasmuch as hee alloweth nor anie thing but that. Afterwards hee addeth the residue, which I cannot expound as nowe: but it shall suffice (as I haue saide already) that we haue this bonde of our God, that wee stray not so farre as to reiect his trueth: but that wee abide in obedience to his worde, as hee hath giuen it vs in writing, and as it is his will to haue it dayly preached vnto vs.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feeble them better than we haue doone, that we may be drawn to such repentance, as our whole desire may be to be quite rid of our fleshy affections and lusts, to giue our selues vnto him, and to holde vs vnder his awe, as wee may bring nothing of our owne deuising, but that when our owne conscience findeth fault with vs, wee may so much the more yeelde our selues gultie, and not turne away from his obedience: and that forasmuch as wee can not fulfill faultie and performe his Lawe in this worlde, it may please him of his infinite goodnesse to beare with vs, vntill hee haue throughly corrected the euill which hee knoweth to bee yet still remainyng in vs. That it may please him to graunt this grace not onely to vs, but also to all people & nations of the earth, &c.

## On Friday the xxx. of August. 1555.

The Lxxv. Sermon, which is the fourth vpon the ninth Chapter.

13 Wherefore the Lord spake vnto mee, saying: I haue seene this people, and beholde, it is a stiffnecked people.

14 Let mee alone, I will destroy them, and put out the name of them from vnder heauen, and I will make thee to growe into a mightier and greater Nation than they bee.



Began to shewe you yesterday, howe soule and cursed the faulte was which Moses vpbraideth the people withal in this place: and that the cause why hee did set it before the, was to the end they should be y better humbled thereby. And here he addeth a recorde of the greatnesse of that fault, in that it prouoked Gods wrath so sore, that hee would haue destroyed and rooted out that people, and put out the remembrance of them for euer. Nowe if God doe measure his anger, and can skill to punishe mens offences according to the greatnesse of them: it must needes bee concluded that this offence was verie horrible, seeing that God hauing deluered his people, and hauing wrought so many miracles for them, would neuertheless so wipe them out as they shoulde neuer bee spoken of more. That then was the meaning of Moses: verily as if hee shoulde saye, yee wretched foolke, consider what yee bee and what yee haue beene. For whereas yee were redeemed by the hande of G O D, you by reuolting from him after yee hadde receiued such fauour, deserued to haue beene so rooted out, as no remembrance of you might haue remained in the worlde, and sentence thereof was giuen also. Hadde not I intreated for you, G O D hadde determined to haue destroyed you. Nowe goe make your braggies, imagine I wote not what of your felues, impute your obteyning of this lande to your owne righteousnesse, to your owne power, or to some other thing else. Nay contrariwise, yee see what yee haue done: yee haue (to the vttermost of your power) vndoone the delueraunce of your felues whiche G O D hadde wrought, yee haue forsaken the saluation that was promised you, and the inheritance that was prepared for you: and to be short it was meet that God should haue pow-

red out his horrible vengeance vpon you. Therefore learne to magnific his mercie, considering that yee haue prouoked him so sore. Thus yee see in effect whereto this saying of Moses is to be referred.

But by the way wee must marke the words that hee vseth. *I haue seene this people* (saith he) *and it is a Stiffnecked people.* Heere G O D sheweth that he hath iust cause to make cleane riddance of this people, forasmuch as they were past amendement. True it is that G O D might well thunder downe vpon all menne, without shewing them why or wherefore, and all mouthes ought to bee shutte. For wee winne nothing by replying against him, and in-murmuring at his chastisements. For hee shall euer bee founde to bee righteous as is sayde in the one and sixtith Psalm, and whosoeuer blasphemeth him shall bee put to shame: Yer notwithstanding, heere God sheweth why hee had determined to punishe the Iewes so roughly, to the intent that Moses shoulde bee the better contented. I haue seene (sayth hee) that this people is a stiffnecked people. Heereby hee doeth vs to vnderstande, that when wee once fall to malicious wilfulnesse, it is allone as if wee were totten in our sinnes; and that there is none other remedie, but that G O D must put to his hande to destroy vs vtterly.

In deede the least faulte that wee committe doeth well deserue that G O D shoulde vse extreme rigour: but yet doeth hee moderate himselfe, according to this saying of the holy Scripture, that hee is slowe to wrath and long suffering. G O D then spareth vs, and vseth not rigour against vs at the firste dash. But when hee seeth vs so harde hearted that hee cannot winne vs by patience, and that wee bee so stubborne as hee can not amende vs, nor make vs stoop vnder his hande: then is hee sayne to worke after another fashion, and to st: iue no longer with the, according to this saying

Psal. 51. 6.

Psal. 103. 2.

Gen. 6. 3.

in the sixth Chapter of Genesis, Why should my spirit strue any longer with men? For I see there is nothing but corruption in them: and therefore I will no more goe to law with them: I must be faine to condemne them and to execute my iudgement vpon them: for it is to no purpose to indite them any more, they be too much cōuicted already. Sith it is so, let vs be well ware, that although wee be fraile, yet at leastwise we be not wilfull in persisting in our finnes, to delight in them, and to feede them: but let vs returne againe vnto God out of hande, beinge forie that we haue offended him. And if he threaten vs, or shewe vs any signe of his wrath: let vs by and by stoop and not suffer anie stubbornnes to take place in vs. For if we deale stubbornly & wilfully with him, we shall be driuen to abide the condemnation that is sette downe here, spyte of our teche: [namely] I haue seene this people, it is a stiffnecked people, and therefore I must needs roote them out. Marke this for one poynt, that here men are warned to examine themselves, and vpon acknowledgement of their faults, to humble them selues before God, and to lay downe all pride and sturdnesse, so as God may not finde them stiffnecked, but pliable. And that is it which Saint Peter meaneth where hee saith, Humble your selues vnder the mightie hande of your God, that yee be not handled roughly in the day of your visitation. In speaking of the mightie hande of GOD, hee sheweth vs that if wee fight against it, wee shall finde it too hard for vs. True it is that at the firste men thinke they winne much by chafing vpon the bit, and by standing stubbornly against God: but in the ende they shall finde that Saint Peter did not without cause rearme his hand a mightie hand, to confounde all such as set themselves against it. Then is there none other shift, but to stoop vnder it, and to receiue the strokes obediently, when it striketh vs, assuring vs that it striketh vs iustly. And if it touch vs not, let vs not tarie till God shewe himselfe our enemy, but rather let vs prevent his wrath: Thus ye see what we haue to remember vpon this text.

Also there is one other poynt, *I haue seene this people* (saith God,) *and it is a stiffnecked people.* Hereby hee meaneth that hee knewe well enough by experience, that the leawdenesse of that people was vtterly vnrecoverable. True it is that God needeth not to make long inquisition after the manner of men: for all things are present vnto him, and length of time can tel him no more than hee knoweth already: But the scripture vseth such speech, to doe vs to vnderstand that God goeth not to worke at aduerture as men commonly doe, who fall to punishing oftentimes before they knowe the truth or haue inquired of it. God then sheweth here, that hee neuer listeth vp his hande to chastise vs, but vpon good deliberation, knowing what is vs, and hauing well considered whether there bee any meane to reclaim vs or no. Seeing hee taketh so great paine, needs must wee come to our last condemnation, if we

bee wilful stubborne. Thus ye see what Moses meant by these wordes, *See and Beholde.* And it is all one as if God would prooue his saying by such experience thereof as were thoroughly known, and shewe as it were with his finger, that that people was not to bee delete withall, and that the verie creatures might well iudge of their naughtinesse, that it was vtterly vnexcusable. In deede wee doe not alwayes perceiue that God hath made inquisition of our finnes: but yet shall wee finde it so in the end. And for the same cause, when hee minded to destroye Sodome and Gonorre, hee said expressly, that hee came downe to weete howe things went; and that although the crie came vp to his eares into heauen, and that their sinne was so great, that euen the verie heauens roong of it: yet vouchsafed hee to examine their doings nearer: not that hee needed fo to doe, as in respect of himselfe: but to shewe vs that his iustice was rightfull and blamelesse. As oft therefore as God punisheth vs, let vs learne to knowe that wee haue lyen too long asleepe, and that hee in the meane while watched, and that wee muste nowe pay y arrears because we amended not in due time. And if GOD seeme ouerhastie in punishing vs: let vs consider that wee tooke not the time when it was offered vs, and when hee gaue vs space of repentance to turne vnto him, but rather were blinded with our owne hypocrisie, and that is the cause why God layeth his hand so roughly vpon vs.

Nowe let vs come to that which Moses addeth. Hee saith that God being in minde to destroy the people, saide vnto him: *Let mee alone that I may destroy this people, & that their name may bee put out from vnder heauen, so as it may neuer be spoken of more.* It should seeme that God was letted here by Moses, when hee saith: *Let mee alone.* Nowe it were vnbecoming his power that hee could not execute the thing that hee had determined with himselfe, but that a man should wish to stande him and restraints his libertie in doinge the thing that hee had purposed. Howe may this bee vnderstoode? True it is that Moses was not of authoritie to restraints Gods iudgement: but here wee see the infinite goodnesse of him, who though he owe not any thing to men, vouchsafeth notwithstanding to doe it for their sakes. And let vs marke especiallie, that God doeth so binde himselfe to our prayers and supplications, that they bee as it were restraints of his wrath: so that whereas diuerse times hee would destroye all: hee is as it were changed, if wee come and humble ourselues before him. Not that hee altereth his purpose: wee must not surmise any repentance in God, that hee should turne backe agayne and bee better aduised, or bethinke himselfe better what hee had to doe, as wee doe, who bee subiect to diuerse passions, and also to alteration: there is no such thing in God, there is no altering of the thing which hee hath once determined. But this is taken after the manner of men, in so much that to make vs vnderstande what is for our profite, God is faine to bowe downe from

Gen. 18. 20.

1. Pet. 5. 6.



his high maiestie wherevnto wee bee not able to attaine, and to vse similitudes meete for our rawnesse and infirmitie. Therefore hee sayeth that when we pray, it is all one as if wee did cast a barre in his way, to stoppe his wrath that it shoulde not vterly consume vs. And why? Because that hee of his owne accord hath willingly and without constraint made couenaunt with vs, that whensoever we pray vnto him, hee will performe all our requestes, so as wee shall not bee disappointed in calling vpon him, but shall alwayes perceiue that hee was willing to graunt our will and desire, according as it is said in the hundred and fise and forth psalme, The Lorde performeth the willes of them that feare him. Surely it is a worde that ought to pearce our heartes, when it is saide that G O D doeth the will of men. Nowe who is hee; and what are wee? Wee be wretched creatures, such as ought to bee ashamed to shewe themselves before G O D. And as for to bring either will or desire of our owne thither: it ought to dismay vs, and to make vs say, Alas Lorde, doe what pleath thee, for it is not meete for vs to put fourth anie desire or affection of ours: for what are wee but wretched creatures? But surely Gods will is that wee shoulde craue of him so it bee obediently, for according to Saint Johns saying in his Canonickall Epistle, we must not pray to him at aladuenture, nor alludge our owne fancies to restrayne G O D to our desires, wee muste not vse such boldnesse: but when we haue submitted our heartes obediently to our God: then if wee pray to him for any thing that is to our welfare, hee liketh well of it, and hee will pleasure vs in granting it, as though there were such a couenaunt and league betweene him and vs, as might not bee broken. Seeing that God stoopeth so lowe as to graunt vs our requestes: what woulde wee more? But he doeth it, and that doeth he well shewe in this text. *Let me alone* sayth hee to Moses. Hee seemeth here to speke as it were to some companion or fellow of his. And why doeth hee not destroy Moses too, as hee might well doe if hee listed. Is Moses then able to stay him, or to abridge him of his libertie? No: but as I saide afore, G O D doth so binde himselfe, that the prayers which are made vnto him, doe stay the execution of his vengeance. And that is the cause why that in the rehearsing of this storie in the Psalme, it is sayde there expresselie, that if Moses had not set himselfe in the breach, all hadde bene mar'd. There the Prophete vseth a similitude: like as when a Towne is battered with the Cannon, there is such a breach made as the enemies may enter, to sack the towne and to put all to the sword. Euen so is it in this case: when Gods wrath was once kindled against his people, hee had battered them by & by with his said threate, and had made a breach vpon them so as there remaind no more but to enter. But behold, Moses setteth himselfe in the breach, that is to say he standeth vp against God and maketh intercessio to him for the people, so as he stoppeth

the breach againe, and stayeth Gods wrath fro going anie further. And this is not reported for Moses onely: But our Lorde declareth thereby what strength our prayers & supplicatioes haue, when they be well ordered, so as wee come to him with such zeale as becommeth vs, and with such faith and humilitie as hee requirith. And we must remember what Saint Iames saith of Iames 5. 17. Helas: name! he that he made it to raine, and also did shut vp the heauens and caused drought, alonely by his prayers. Loe here an incredible thing, y when the Prophet openeth his mouth to pray vnto God, he hath power to shut vp the heauens, and to bring a generall famine euerywhere, to punish the Idolatrous king & al those that tooke part with him in his wickednesse: and that afterwarde when he came to God againe, & desired raine, he opened the heauens againe and all the streames thereof, so as the earth was then plentifully watered. Neuertheless the intent of S. Iames is not, that our knowing hereof should be to magnifie the power of Helas, or to say that hee had that graunted vnto him as a speciall priuledge, but to giue vs a rule whereby to perceiue howe available the prayer of a righteous man is, and so to incourage vs to pray vnto God. For seeing that the Prophet Helas could both shut the heauens and open them againe by his prayers: let vs not doubt but that wee shall be hearde, when wee call vpon the name of God: And that when the bottomlesse gulfs are opened, we shall shutte them againe: insomuch that euen when the wicked shall seme to haue the worlde at will, then wil G O D roote them out at our request. Therefore let vs pray boldly, vpon trust of the promises that God hath giuen vs, and our prayers shall bee of such force, that they shall euen change the order of nature if neede bee. As for example we see that at the saying of Iosua, the sunne stayed, and stood still a day and a night together, without any night betwixte the one day and the other.

Si thee see these things: let vs not say: That was but for once, or such a holy man or Sainct had such power: but let vs vnderstand that it was our Lodes intent to shewe vs that although heauen and earth were mingled together, and all things as confused as might bee: yet if we resort to him, putting our whole truste in him, hee can well remedie the things that seeme to vs to be furthest out of order, and then shall we see the fruit which our prayers yeeld vs. Thus ye see what we haue to marke vpon this text where G O D willett Moses to let him alone.

Yet notwithstanding wee must make herewithall that it is a thing to bee wished, to haue such foolke among vs as maye make intercession and supplications to G O D: For wee see what coldnesse is in most of vs. Sometimes in a whole nation and in euery great multitude of people, ye shall not find twentie or ten persos that haue a right zeale to pray vnto God and are disposed thereto as is requisite. And how shoulde we do if they stood not in the breach? Sure-

Psal. 145. 19

1. Ioh. 3. 22. &amp; 5. 14.

Psal. 106. 13

Iames 5. 17.

Iosua. 10. 13.

Exod. 3. 2. 5 Surely wee should be left bare, accordingly also as the same similitude is alleadged in Exodus, that the people had made themselves bare of his protection, by making the golden calfe. For they had no more any God to maintaine them. And euen so would it befall vs also that we should make our selues bare every day, by putting our selues out of the protection of our God: were it not that some do set themselves in the breach. And therefore let vs learne that oftentimes God spareth vs, because there are some y<sup>e</sup> make intercession for vs, euen whome wee knowe not of. And let vs thinke vpon it the more, for asmuch as euerie of vs feeleth himselfe colde in praying, and that wee goe not to it with such corage and earnestnesse as God commaundeth. [ Let euerie of vs bethinke our selues thus: ] Alas, if I were alone, and all the worlde were like mee: what would become of it? We might perishe for wee are not worthe that G O D should regarde vs. But wee must vnderstande, that it is not our Lordes will that wee should perishe, when hee ordyneweth men to come before him after that maner. And therefore howfouer wee fare, after wee haue rebuked our selues, let vs proceede to this zeale of praying both for our selues and for other men, and let vs not doubt but God will haue pitie vpon vs, yea and euen forgie our neighbours also at our request. Truth it is that in this case wee must not bring any ouerweening with vs, to aunce our selues as though we could further the saluation of other men: but we must take it as God sheweth it. Beholde I am not worthe that God should heare me myselfe, and yet notwithstanding hee vouchsafeth to heare mee, not onely for my selue, or for three or foure moe: but also for a whole nation. Let euerie of vs doe this, and let vs consider howe mercifull our God is to vs, seeing hee not onely vouchsafeth to regarde vs our selues, vs wretched sinners, vs that haue turned our backs vpon him, vs that haue not ceased to prouoke his wrath against vs: but also vouchsafeth for our sakes, to accepte our prayers and supplications not onely for our priuie friends, but also for his whole Church. For it behoueth vs to pray generally for all the faithful, yea and for them whome we know not, yea and moreouer euen for the vnbeleeuers if there bee anie meane to conuert them. Seeing that God heareth vs after that fashion, euen for the furthest straungers in the worlde, for those that are vnknown to vs, yea and euen for such as are not yet of his house, nor of his flocke, but are as stray sheepe: is it not a meane to make vs to trust in him, and to pray vnto him with such certaintie, as wee come not to him like waering reedes, (as saith Saint Iames) but with assurednesse that hee wil heare vs, and that our prayers shall not be vnauaillable, because we resort vnto him and haue recourse vnto him vpon trust of his promise?

And hereby wee see howe greatly the wretched worlde hath bene abused by making intercession to Sanctis. When men read that Moses was heard, and likewise Helias: they

concluded thereupon, O then must we resort to the Heefainctes and sheefainctis, and they must be our aduocates and Patrons to God. Yea but the meaning of the holy scripture is cleane contrarie, as I haue declared already, according to the saying of Saint Iames. For when God sayth so: it is not to make vs to runne vnto Moses: but it is to the ende that by his example we should not doubt to pray also: for the promises belong to vs as well as to him. Like as Moses trusted not in his owne goodnesse, nor praised before God as more worthe than the rest of the people: but on y<sup>e</sup> as knowing that God called & allured him thereunto: so also let vs nowe grounde our selues vpon the promises whereby God incourageth vs to come vnto him, yea and to come without doubting that hee will reach vs his hande, euen without regarding whether there be any wortheinesse in vs or no. For wee shall finde none in vs: but it is enough for vs that our Lorde biddeth vs come, and our obeying of him liketh him better than all the vertues that wee coulde bring with vs, if there were any in vs. Therefore it is too grosse an ouersight, that whereas God incourageth vs to come vnto him with prayer and supplication after the example of the holy Prophetes: wee thereupon should contrariwise make them our Patrons and Aduocates to shift our selues from repaying vnto him. Againe on the other side, although Moses prayed for the people while he was in this worlde: Doeth it followe that the same charge is committed to him nowe still in heauen? Doeth the scripture tell vs that Moses maketh intercession for vs still? So then, it is as it were a dragging of the holy scripture by the haire of the heade, (as men saye,) and a racking of it to falschoode, when the things that are spoken of him ane alue, are wrested to them dead. Therefore let vs holde vs contented with this common doctrine, that is to wit that euerie of vs must take heart to pray vnto God, because his promises are made to all men without exception. For our petitions are not grounded vpon our owne wortheinesse: but vpon Gods goodnesse, in that he sheweth him selfe so free hearted as to reach out his hande to receyue vs. Heerewithall let vs pray one for another, and let vs not doubt but wee shall bee heard. And although wee bee colde, and slouthlike: yet let vs vnderstande that G O D heareth his Church, so that although we come not to him so freely, and with so earnest and wel disposed minde as we should doe: yet doth he pitie vs, because hee not onely hath an eye to our seuerall requestes: but also accepteth the generall prayers that are made by the whole Church, in our behalfe and fauour: and therefore let vs occupie our selues therein as long as wee liue. As for those whome God hath taken out of this worlde, forasmuch as the holie scripture telleth vs not anie thing of them: let not vs fall to rhuisting in of our owne imaginations and dotages in that behalfe: for eyther wee muste pray in faith, or els we shall neuer bee heard. And what is meant by faith?

1. Tim. 2. 1.

Iam. 1. 6.

faith? That wee shoulde bee taught by Gods worde. Saint Paul setteth it downe for an vnaungeable order, that wee canne not call vpon God, vnlesse wee knowe his trueth, and that the Gospell haue beene preached vnto vs, as is saide in the tenth to the Romanes. And let vs assure our selues, that as manie as steppe aside from this rule, are as fitay beastes, and their prayers shall neuer boote them, for they doe but vnhalow the name of GOD, because they haue not the warrant of his promises in their heartes.

Now let vs passe further: It is saide, *I will make of thee a mightier and greater people than this*. Here GOD sheweth Moses, that there is no cause why hee shoulde bee afraide, that the good will which hee hadde shewed towards that people shoulde bee lost, or that hee was raised vpe in vaine to be a worker of their redemption, and of the welfare that was promised them. *I will make of thee another people*, saith he. But Moses is not contented with that: for hee maketh intercession full vnto GOD. And this is not added without cause: but rather to make vs to knowe that Moses regarded not himselfe, but that forgetting himselfe hee fought the welfare of those that were comitted to his charge. That is the thing in effecte which wee haue to beare in minde vpon this place.

Neuertheless it might bee demanded heere, whether it were enough for GOD to raise vpe a newe people or no, seeing the promise was made to Abraham and his offspring. Howe then? Coule hee destroye this people, without vsaying his owne worde, and without calling back of his owne promise? No, but hereby we be done to vnderstand, that we must not bee ouerquisiute of Gods iudgements, but deale soberly, and modestly with them. For if wee enter into too deepe ransaking of them, wee shall finde them such a bottomlesse pitte, as wee shall neuer gette out of them. Therefore let it suffice vs that if GOD had list to haue dispatched that people, hee coule haue founde meanes to haue performed his promise, so as it shoulde not haue beene in vaine. For (as it is saide) had hee not beene able to haue raysed vpe children to Abraham euen out of stones? Then must not wee binde GOD to our meanes, nor to the common order of nature, seeing hee is vs incomprehensible: but wee must consider that hee is able to worke after such a sorte, as will vtterly abashe vs, and wee shall not knowe which way hee went to worke.

Thus ye see that the thing which wee haue to marke in this text, is that when Gods iudgements passe our capacitie, we must not fall to ransaking of them by peecemeale out of measure: for (as saith Salomon in the five and twentieth Chapter of the Proverbs) it is his glorie to keepe things hidden, so that although he shewe vs not why hee doeth this or that, yet is not his glorie thereby diminished, but rather increased. For it sheweth men their own weaknesse, to the ende they shoulde learne to liue

in lowlinesse, and not thinke too well of their owne wisdome. Marke that for a speciall point.

But here are yet other things which deserue to be looked vnto more neerely. And first of all, whereas it is saide that Moses ceased not to make intercession: that may seeme strange. For I haue tolde you alreadye that our prayers are faultie, if they be not directed by faith: & faith importeth that wee bee sure of Gods will, according to Saint Iohns exhortation, where hee saith that if wee intende to pray aright, we must followe Gods ordinance, and not our owne likings. Sith it is so: howe durst Moses in this text sue vnto God contrarie to his expresse forbidding, so as although GOD say, Let mee alone, I will not heare thee speake of it anie more, this people must needs perseuere: yet doth Moses make intreatance still? Wherein he may peradventure seeme vnfortunate, yea and that hee is minded euen to spite him, or at least wise to shewe some kinde of disobedience? Nay we must note, that Moses neuer shewed himselfe more obedient than in this, for as much as y trust of the promise that God had made could not be wrested from him by so forcible a temptation, needs must it bee that hee was thoroughly settled in faith, when God speaketh to him after such a sorte, and telleth him, I am determined to destroy this people: and yet Moses maketh intercession still, as though he woulde let him of his purpose. And why? Is it for that hee discredith God, or for that hee beleueth not his threatening as the vnbeleeuers doe, who commonly make but a mocke of it when God speaketh to them of his wrath? No: Moses dealeth not so: but this is his leaning stocke: behold, God hath made his couenaunt with Abraham, and that couenaunt must needs bee vnaungeable. For it dependeth not vpon the desertes of men, but is grounded vpon Gods owne free goodnesse. Moses knewe this: and therefore when hee hearde GOD speake of the destroying of that people: he fell as it were to setting of himselfe againe it, vpon assurance of the promise that had beene made. True it is that he saith nothing of it: but yet was it a thing thoroughly knowne to the people, that at the ende of foure hundred yeares, they shoulde be put in possession of the inheritance which God had promised them. Moses then helde himselfe to Gods couenaunt, which was vnaungeable and to stande in force for euer. Though men bee neuer so wicked: yet will God of his goodnesse surmount all their finnes, so as his worde must needs come to effect. But nowe had GOD ransomed his people, and the tearme was fully come wherein they shoulde inioye his promise: therefore was it of necessitie that all these things shoulde bee doone, and Moses doeth God the honour, to keepe him to that which hee had layde. Nowe that hee is assaulted with greuous temptation, euen as though it were cannon thor, hee persisteth neuertheless in the same faith, and it is not a faith that flickereth as a shadowe, but a faith

Rom. 10 14  
17.

1. Iohn 3, 23  
& 5, 14.

Mat. 3, 9.

2. Tim. 2, 13

Prov. 15, 2.

conceyued of the worde and cōsuaunt of God, a faith that shoulde stande fast settled and vn-mouable. We see howe that Moses neuer obeyed G O D better, than when hee withstoode the threatening which God made. But yet doeth not this resolute the whole question. For a man might replie: Howe so? Beholde, God speaketh continually: why then doeth Moses beleue one of his sayings more than other? Againe there is an other doubt. Seeing that God is vnvariable and hath but one single will: why speaketh he otherwise than hee had determined in himselfe? For in so doing hee shoulde deale double, whiche thing wee knowe can in no wise agree with his nature. As touching the first question, let vs marke that forasmuch as Moses was gouerned by the holy Ghost, and was fullie perswaded that it behooued him to sticke to the promise which was made to Abraham, and therefore gaue credite to the same: hee considered also therewithall, that Gods threatening was iust, and that he might iustly execute it: for else his praying had bene but a mockerie. Hee sawe the danger that hung ouer the people, and was readie to fall vpon them. But forasmuch as he thought there was a remedy, though G O D had saide, Let me alone: hee falleth to intreatance againe. And that serueth to shew the heynoufnesse of the offence, and of the fault that had bene committed. For such an enormitie as that was, deserued well y vtter destruction of the people. Moses then is so gouerned by the holy Ghoste, that although his will seeme contrarie to Gods will: yet neuertheless hee knoweth what wee ought to followe. But it seemeth that Abraham did the cleane contrarie. For God had promised him to blesse Isaac, and to raise vp a people of his seed, whom he woulde take to himselfe. And yet notwithstanding he commaundeth Abraham to slea Isaac with his owne hands. Nowe it seemeth that after the example which is set vs downe here, he shoulde rather haue saide, Lorde thou hast promised mee that my sonne Isaac shall beget a seede: whereby saluation shall be sent vnto the worlde: therefore he must needs liue. But Abraham is gouerned by the holy Ghoste, and knoweth that hee ought to obey GOD simple without gayne saying: for hee coulde well haue stirred vp seede from out of the ashes of Isaac when he had bene deade. So then let vs marke that when such temptations as these doe incounter the faithfull, so as God seemeth to be contrarie to himselfe: he sayeth not to gouerne them by his holy spirite, and to giue them such wisdom and discretion, as they holde themselves alwayes to the thing that is good and belonging to their ductie, and neuer doubt at al of Gods worde. And therefore let vs beseech God to teach vs his will, and let vs doe our indouour in seeking his worde: and surely hee will neuer suffer vs to goe astray, nor to doe amisse, but forasmuch as he knoweth vs to be vnskillfull and easie to be led away to and fro, he will hold vs backe by his holic spirit, and giue vs discretion to discerne what hee commaundeth. For

like as he sayed neither Moses, nor Abraham, no more also will he faile vs.

As touching the seconde question, where it was demanded howe it may be that G O D shoulde say one thing and meane an other: (for that is contrarie to his nature, in somuch as hee nameth himselfe the truth, and therefore must needs shewe himselfe to bee foindedde:) we must marke that in saying so, hee speaketh not peremptorie, but with condition, though the condition be not expressed. Therefore we must haue an eye to the ende wherunto these wordes are referred: and then shall wee finde that there is no contrarietie in them. God had saide to Abraham, thy seede shall be helde in bondage: but about a foure hundred yeres hence I will performe the promise that I haue made thee.

Needs nowe muste this free promise of God be performed: for it dependeth not vpon men: it is not saide, conditionally that thine offspring behaue themselves well: but Gods intent is to bee vnchangeable in his determination. And therefore whereas he saith here to Moses, Let me alone, I will make cleane riddance of this people: it is as if he shoulde say, This people hath deserued to be vtterly destroyed: for seeing they be past amendement, what shall I doe more? I haue tried them a number of wayes, I haue experience of them, I haue borne gentle with them, I haue chastised them, and yet will they not be reclaimed, neither by faire means nor by foule. Seeing then that they be past recouerie, they must needs be vtterly rooted out and perish. Yea, but yet is there this, *Let mee alone.* His vsing of that speech includeth a condition: as if he shoulde say, Here am I readie to doe the office of a iudge: what remaineth nowe to doe, but to thunder downe vpon this people, and to make cleane dispatche of them? Only make thou no intercession for them.

Nowe wee see yet better the thing which I touched afore: that is to wit, that God was so farre off from cutting off of Moses, or from shutting him out that he shoulde not pray: that hee did rather sharpen him therunto. As it hee shoulde say: But for thee this people shoulde be destroyed. For if I shoulde handle them according to their desertes: I shoulde confounde them. And forasmuch as they be so wilfull that they be past amendement. It is time nowe or neuer to execute my sentence. It is too much: I will make no moe wordes: But I will graunt thus much at thy request, that if thou make intercession to me, I will be restrained by it. Now then wee see these two questions well resolved: and the profite that redoundeth of this texte. Namely firste that the force of our prayers is shewed vs here, when we pray vnto God faithfullie.

And secondly we see that daungers ought to prouoke vs to the more. The more that Gods wrath is vttered vnto vs, the more ought we to be moued to pray vnto God: because it is as if he draue vs thereto by force. And wee must not

pray onely for our felues, nor haue a care of our saluation onely, nor onely feare the daungers that hang ouer our heades: but wee must also take care for our neighbors, and when we heare Gods threatenings, they must waken vs, and make vs to come before him, saying, Alas Lord, heere is a sorte of wretched creatures which must needs perish, if thou be so disposed. Therefore let vs bee prouoked to feare, the more for Gods shewing of his wrath vnto vs, and for the hearing of his threates: For hee vttereth his iudgements vnto vs to the ende that we should prevent them. For when GOD giueth sentence vpon our sinnes, it is alwayes with this condution, that hee doeth it not with out giuing of vs some respit to remedie the mischeefe, so wee seeke the remedie by such meanes as he commaundeth in his worde. And so yee see what we haue to remember vpon the example of Moses.

To bee shorthe, wee see that it is not lawfull for men to put forth themselves to make prayer and supplication: except they haue the promise and be sure that it is Gods good will that they shoulde doe so. But GOD will giue them such a zeale, as the temptations which shall crosse them shall not stay them from going on forward, though it seeme to themselves that GOD is not minded to heare them, but rather to put them backe and to shake them quite off. Therefore let vs not cease to resort vnto him as it were importunately. For the importunate nesse whereof our Lorde Iesus Christe speaketh, in reporting the similitude concerning a widow y had to do with a wicked iudge: made y iudge ashamed though he were a naughty and frowarde man. But surely when wee come to GOD, we neede not to bee importunate: for Iesus Christ telleth vs, that if wee finde mercie in men that are lewde and ill minded towards vs: we shall much more obtayne fauour at Gods hande, who tarieth not till we come vnto him, but calleth and allureth vs to him. Seeing then that he is so friendlie, let vs not be afraide that we shall not obteyne our requestes. But yet for all that, let vs not giue ouer with once praying vnto him as it were for fashions sake: but let

vs holde out to the ende, yea and euen be importunate vpon him. Although he seeme vnwilling to heare vs, and let vs alone in our distresses, yea and that to our seeming our miserie doeth still increase: yet notwithstanding let not vs sayle to holde on still, resting vpon his promise which he hath giuen vs, which is certayne and vnfallible: that is to wit, that hee will neuer faile those which come vnto him and call vpon him in trueth.

Nowe let vs kneele downe in the presence of our good GOD with acknowledgement of our fautes, praying him to make vs seele them better than wee haue done heretofore, and that forasmuch as wee knowe what neede wee haue to pray, (inasmuch that curie minute of an houre wee runne in danger of endlesse death and are like to perishe both bodie and soule:) it may please him to inflame vs so by his holie spirit, as we may call vpon him vnfaynedlie, and be more carefull to doe it and to exercise our felues in it at all times, as prouoked thereto by the great neede which wee haue thereof, considering the miseries where through wee shoulde perishe, if wee were not succoured by him and by his grace: and that in the meane while it may please him to beare with vs in our infirmities, and not suffer vs to be rent off from y bodie of his Church, but make vs to percieue by expetience, that the prayers which are made through the whole worlde are auailable to his chosen, and y their prayers also do auale vs, so as the same may stablish vs continuallie more & more, in the holie vnion which he hath made with vs in the name of our Lord Iesus Christ. That it may please him to graunt this grace not onely to vs but also to all people and Nations of the earth, reducing all poore ignorant people, into the right way of saluation, out of the bondage of error and darkensse: and that for this purpose it woulde please him, to raise vp true and faithfull ministers of his worde, which may not seeke their owne profite and ambition, but the glorifying of his holy name, and the saluation of his poore flocke. On the other side, &c.

Luke. 18. 2.

## On Saturday the xxxi. of August. 1555.

*The Lxxvj Sermon which is the ffth vpon the ninth Chapter.*

15 Then turned I mee, and went downe the Hill, and the hill burned with fire, and I had the two tables of the Couenant in my two hands.

16 Then looked I, and behold yee had sinned against the Lord your God: and

had made a molten Calfe, and were turned out of hand from the way which the Lord your God had commaunded you.

17 Then tooke I the two tables and cast them out of my two handes, and brake them before your eyes:

18 And I fell downe flat before the Lorde fortie dayes and fortie nightes as afore, without eating breade or drinking water, for all your sinnes which you had committed in dooing euill in the sight of the Lord, by prouoking him to wrath.

19 For I was a frayde of the anger and wrath wherewith the Lord was displeas'd against you to destroy you. And the Lorde hearde mee that time also.

20 Likewise the Lord was fore angrie with Aaron to destroy him: but I pray'd also for Aaron the same time.

21 Then tooke I your sinne which you had made, that is to wit the Calfe, and burnt it with fire, and stumped it and grounde it throughlie euen vntill it was small as dust, and cast the dust thereof in the brooke that came downe from the hill.



Ere Moses declareth the great good zeale that hee had, at suche time as he sawe God so fore offended with the Iewes for making the golden calfe, and for their forsaking of their Redeemer to giue themselves ouer to a deade thing, rather than to him of whose power they had had experience so manie wayes. Nowe he saith that *hee had the two tables in his hande, and that when hee sawe the people so falne away to Idolatrie, hee brake them in peeces.* Heere it might bee asked, whether Moses were not caried with ourthastie moode. For we haue scene that those two tables were written with Gods owne hande, so as there was not anie workemanshippe of man in them, but that the ingrauing of the tenne commaundementes in them, was of Gods owne doing. Nowe then, that Moses threwe downe Gods handie worke after that fashion, notwithstanding that the people had sinned: it seemeth not to proceede of any modestie, but rather of too vnaduised zeale and oueriuolent headineffe. We must not presume to iudge of such odde things: for wee see that God gouerneth his seruantes by his holie spirit, and we knowe that sometimes hee stirreth vp his faithfull ones to doe his pleasure by extraordinary meanes. And although wee may not make a certain rule of it: yet is not the deed it selfe to bee blamed. Wee see what happened vnto Phinees. For although he was not ordained to be a iudge, but onely to bee a priest: yet did he execute iustice vpon the adulterer, & the adulteresse which had defiled the Sanctuarie. God allowed his doing, and there is recorde of it in the holie scripture, and yet notwithstanding it was a peculiar deede which wee may not follow, without a special mouing of the holy Ghost. As much is to be saide of the thing which wee reade of in this text, where Moses

brake the two tables, which thing hee did not through hastie moode, but as ledde thereto by a zeale to Godwarde, and GOD shewed himselfe therein, of purpose to doe the people to vnderstande, how heynous their transgression was. It is saide that Moses was sent of God to bring downe his couenaunt, and to bee as in his steede, whom hee serued. And therefore his deede was as it were a declaring to the people, that his couenaunt was broken and torne in peeces. Beholde (saith God) It is true I haue chosen you, I haue couenaunted with you, I haue shewed my selfe to be your God, and the couenantes were ingrauen in two stones, that they might remaine in perpetual remembrance. But now haue you broken your faith to me, and therefore must I for my part forsake you, and disanull the couenaunt that was made betwixt vs. Thus wee see that Moses did not anie thing at adventure, nor was driuen by fleshly affection: but that God sheweth the people by him, that he gaue them ouer and tocke them not for his, but vterly disclaimed them. For the verie bonde of the vnion, was the obedience of the people in submitting themselves vnto his lawe, and their acknowledging of him to be their god, and their worshipping of him, notwithstanding that there were infirmities in them. But they make them a calfe of golde, and vterly forsake the religion that was appointed them. And forasmuch as they did so: it was good reason that God should shake them off, and make as it were an vter diuorce between himselfe & them for cuer. Marke that for one point.

But nowe by the way, this seemeth to disagree with that which Moses addeth: that is to wit, that he should brake the two tables with his owne handes, as it were of purpose to separate God and the people asunder: & yet notwithstanding make intercession for them, yea & y after such a sort (as it is said in Exodus) as he was not contented to intreat God only w prayer & supplications: but also was inflamed with such

Numb. 25.6

Psal. 106.30.  
31.

60

Exod. 32.32

as hee besought God (if it were possible) to take him out of this life, yea and euen to wipe him out of the booke of life, so as hee might bee accursed, conditionallye that the people might escape. Here are two things which seeme verie disagreeable at the first sight: namely, that hee should be so angry, and that hee should on Gods behalfe breake and disanul the couenant, as who should say he meant to banish the people from the kingdome of heauen, and from all hope of saluation, yea and euen from the inheritance that was promised them: and that yet notwithstanding, he should go and offer him selfe to GOD, to be punished for the peoples sakes, and to beare their curse both in his bodie and in his soule. But herein we see, that Gods seruantes may well haue a burning zeale to execute their charge: and yet for all that, not cease to haue pitie & compassion on such as perishe, and whome they be enforced to hate, and against whome they bee driuen to be sharpe and rough. And Moses zeale shewed it selfe, not onely in breaking both the Tables, but also in his doing of the execution that we reade of in Exodus. For he did not onely rebuke the people sharply; but also commaunded the Leuites to halowe their hands. And howe? By killing all that euer they mette with. Dedicate your selues this day vnto the Lorde sayth hee. So was that tribe chosen to doe that execution. And although they were ordeyned to the seruice of the sanctuarie: yet is it tolde them that they must consecrate their hands vnto GOD. And after what manner? By sleaing their brethren, so as they spared not any man for kinredes sake. Indecde yee bee all of Abrahams house (saith he): but yet must you execute vengeance this day, for the offence that hath bene committed against GOD, in making the calfe. Loe here another token, that Moses was so out of patience with the people, as he had no kindenesse in him, ne meant to forgiue the transgression that had bene committed against GOD: and yet for all this, he is contented to yeelde his owne person to answer for them, not onely by susteyning some bodilie punishment: but also by beinge cued damned for them, if it were possible. But we must alwayes come backe to that which I haue touched alreadye: that is to wit, that Gods seruantes haue alwayes such a care of the welfare of them that are committed to their charge: that they had leauer to perish themselves, than to see those goe to destruction, of whose saluation there was some hope. And yet notwithstanding they cease not for all that, to be sharpe and rough when God commaundeth them to doe their duetie, not vpon crueltie, that they haue not compassion still vpon the wretched sinners: but because it is not in their owne libertie and choyce to shewe mercie, but they must haue respecte to their office, and vnto Gods will, that they followe the same. Both these things are shewed vs here in Moses: and we see that all the Prophetes haue vsed the like manner of dealing. It may well seeme that

they haue no regarde to spare the people. For they threaten Gods wrastle, they curse, they condemne, and to be shorte, they seeme to bring nothing with them but thunder clappes: and yet notwithstanding wee see they were led with such pric and carefulnesse, that they besought God to shewe fauour to such as were vnworthie of it. Who will giue teares vnto mine eyes, saith the Prophete Ieremie: I could well finde in mine hearte to melt into water, to be waile the sinnes of my countrie folk. And yet in the meane season howe speaketh hee? Wretch hemild tearmes to rebuke the people with gentlenesse? Nay, hee cryeth out against them as though hee had forgotten all natural affection. So then we see y<sup>e</sup> these two things agree verie well: that is to wit, that those whome GOD chooseth to set forth his worde, may well regarde the welfare and benefite of the wretched sinners that are committed to their charge, and bee cued sorie and exceedingly grieved at the heart to see them goe to destruction: and yet for all that, not forbear to shewe signes of rigour, so farre forth as their office requireth, and as they needes must for the seruing of God.

Furthermore as touching the request of Moses: it is a strange case that hee should desire to be wiped out of the booke that God had written: for he knewe well it was vnpossible. He was not so ignorant but that hee knewe Gods determination to be vnchangeable, and that his choosing of those that are his cannot by any meanes be altered. And therefore this request seemeth to be vnordinate, yea and vtterly disagreeing to saith. But we must make that in this zeale Moses respected not precisely what was possible to be doone: but onely meant to pray God that he being but one man might perishe rather than the whole people should perishe, so as hee himselfe might answer for all the euill that had bene done if it were possible. And besides that, wee haue to make here, that Moses matched Gods glorie with the welfare of the people to whome the promises were giuen. For he perswaded himselfe that it was not possible that that people should be vtterly rooted out, but that Gods truth must be abolished the rewithall, because God had bound himselfe to the offspring of Abraham: and therefore that if that people had bene cut off, God should haue seemed to be variable. He could well haue found out some meane incomprehensible to man: but Moses could iudge no further than he was able to conceiue. Now then forasmuch as he was at his wittes ende in this case, and God was to be found faithfull and soothfast by performing of his couenant: therefore doth he forget himselfe, and is caried away rather to offer himselfe as it were in a sacrifice of cursing, than that Gods name should be blasphemed, or that it might be said that hee had not kept promise, or that he had changed his purpose. Hereby we see that Moses might pray faithfully: and yet notwithstanding not looke simple & alone to the right of the case. How mighty be done? He was moued thereto by a passion, howebeit

Exod. 32.27  
29.

ter. 9. 10

Exod. 32.33

not by a cholericke and fleshlie passion, but by such a zealous passion to Godward, as caried him aboute allstate of man. Neuerthelater (as I haue saide afore), these things must not bee drawen to a generall rule, (for we haue not the spirite of Moses): but yett must we goe so farre with him, as we had leauer that the whole world shoulde goe to destruction, than Gods glorie shoulde be defaced, or y<sup>e</sup> he should not be worshipped, or that the honour of his iustice, wisdome, goodnesse, and power shoulde not bee referued vnto him. To be short, we ought to prefer Gods glorie, not onely before all bodilie goods, but also euen before the saluation of our soules. And although that that bee hard for vs to doe: yett must wee inforce our felues vnto it. We see how Saint Paul did the like for the Iewes, and he was lead by the same reason which led Moses. I could finde in my heart (saith he) to bee accursed for my kinsfolkes sake. It was not humane pitie that moued him thereunto: but his eye was alwayes vpon the promise that had bene made to the olspring of Abraham, in respect whereof it beloued God to keepe still some remnant of that peoples seede, or else the infidels and vnbelecuers would haue reported him to haue bin a lyer, and they would haue skorned the law & all the promises. Wherefore to the ende that Gods name shoulde not come to such reproch: Saint Paul offereth himselfe to be accursed, if need be, and yett was hee well assured, that God would neuer suffer him to scape out of the hande of his Leader, who had taken him into his keeping. But it is not for vs to enter into such disputatiōs. For as I saide, Moses is contented to be rauished with such zeale, as hee had leauer that both himselfe and all the worlde beside shoulde perishe, than to see Gods name skorned, or that the vnbelecuers should haue their mouthes opened to blasphemie him. That is the thing which wee haue to marke vpon the prayer of Moses.

But yett therewithall let vs come backe againe to that which is rehearsed here, *concerning his breaking of the two tables*. Hercin we see that how pitifull fouer Gods seruantes are towards the wretched creatures which perishe, yett must they not vse anie such mercie as may nourishe the euill, but be careful to doe the thing that God commaundeth them, without swaruing one way or other. Sometimes men are so moued with foolish pitie, that they offende God: and vpon opinion to doe good to those whome they beare with, they increase the euill still in them, and are a cause of their greater decay. To be short, men stand so much in their owne conceits, that they wil needes excede and go beyond God in mercie. And this is seene in all cases. Howbeit, if a man examine their affections narrowly: he shall finde that their so doing proceedeth not of louing kindness: for one while they be sharpe & rough, and there is nothing with them but destroying: and anon ater in y<sup>e</sup> turning of a hand, ye shall see them in another moode, so as they wil needes be verie pitiful. But after what maner? In going beyond their dutie, without regard what God hath

ordeined: and (which worke is) they wil needes be alwayes shewing of mercie where there is no repentance, whereby they cast wood into the fire, to make gods wrath burne y<sup>e</sup> whotter against the. And therefore when they whome God hath put in office do see offences committed: they must not in any wise leaue them vnpunished. For why? If they suffer the mischeefe to settle & to fester: it will grow worse and worse till it become incurable. For ye see howe diseases become incurable, when the parties be not purged in due time and place. We must remember how the Apostolle saith, y<sup>e</sup> we must beware we suffer not euill weedes to grow, but we must pluck them vp betimes, for if we doe not, they will soe ærgrow vs as we shall not be able to destroy them when we would, but they will stoppe our eyes, and so keepe downe y<sup>e</sup> good seede, as it can neuer thriue. After that manner will God punish our negligence, when we be not diligent in doing our duetie to rid away euill from among vs. Thus ye see what we haue to marke. But let vs also applie this lesson to our instruction.

Let such as haue the charge of teaching, loke neerely to themselves and thinke well vpon it, and beare in minde what God commandeth the that they may discharge themselves thereof: or else they may well make couerings, but God will ask them an account of y<sup>e</sup> things that he had inioyned them. Againe on the other side, when we heare our vices and finnes sharply rebuked by Gods worde, and rough threatenings against vs, so as it may seeme that our teachers intend to deliuer vs into Gods hande to bee punished by him according to our desertes: let vs not thinke it straunge, as a number do, who would haue vs but onely to greafe and annoynt their scabs, in steed of handling them as they should be, & cannot abide to be rebuked roughly. But what? They would be flattered to the end they might perishe without feeling of it. Contrariwise we see y<sup>e</sup> to be taught aright, we must be rebuked and threatened, yea and that with such sharpnesse and vehemencie, as wee may be driuen to bethinke vs of our offences, and to humble our felues before God as becommeth vs. That is the thing which wee haue to remember in that wee see that Moses was so chafer at the peoples transgression, that hee brake the two Tables immediatly, and afterwarde drewe out the swoorde, to punish the such as had so violated Gods seruice, and encouraged his tribe to doe the like. Let vs not thinke but that Moses was wounded to the quicke with greefe and compassion, when hee was faine to doe execution with his owne hands. For wee knowe he was a meeke and kinde hearted man, and inclined to good and holie pitie aboute all others. But yett doth it behooue him to discharge his duetie, or else hee had bene vnfaithfull towards God.

Moreouer whereas he saith, *I looked, & behold you had offended your God, by making your seuer a cause of mettall, and yee were turned out of the way which he had appointed you*: this looking of his was because God had certified him thereof: but yett

Hebr. 12. 35.

Rom. 9. 3.

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behouded it him to beare witnesse of their dedde  
 [with his owne eyes]. And whereas Iosua sayde  
 it seemed to bee some battell : Moses answered  
 that it was not so, for as much as some of  
 them made not signes of mirth, and other some  
 signes of feare and sorrowe : but all the whole  
 multitude was merrie and ioyfull: and there-  
 fore (quoth hee) there must needs bee some  
 other matter in it . At his comming downe hee  
 sawe them dauncing as it were vpon fond de-  
 uotion, according to the maner of Idolaters,  
 who thinke themselves to serue their Gods very  
 well by such foolish and wanton toys . And so  
 the Israelites tooke this dancing of theirs to be a  
 peece of Gods seruice: wherefore Moses execu-  
 ted the punishment afore mentioned. But as tou-  
 ching this text, the onely thing that we haue to  
 marke, is the thing which we speake of euen now,  
 and which we haue spoken of afore: namely that  
 hee vpbraideth the Iewes with their suddaine  
 starting aside from the way which GOD had  
 shewed them . For the wellspring of the mis-  
 cheefe was, that they held not themselves to  
 the rule that is conteyned in the Lawe. Wee  
 see then that the cause of all ruine and des-  
 truction, is our sicklenesse in turning away  
 from Gods woorde . For as soone as wee  
 passe those boundes and swaue neuer so lit-  
 tle aside: by and by wee runne astray into  
 vtter destruction . And therefore it standeth  
 vs so much the more on hande to holde our  
 selues warily in obedience to our GOD, spe-  
 cially when hee hath bene so gracious vnto  
 vs, as to ser vs in the righte way . For hee  
 vouchsafeth not so to guide all men . Truth  
 is it that all men, yea euen those which  
 neuer heard of any woorde of teaching, haue  
 enough to make them vnexcusable . But as for  
 vs, wee ought to make singular account of  
 this priuiledge, that GOD calleth vs to him,  
 and that hee taketh vs into his gouernment,  
 and that hee sheweth vs the way of saluation .  
 Sith wee haue that, wee cannot goe astray,  
 so wee hearken to the doctrine that is set forth  
 to vs in Gods name . But if wee despise such  
 a benefite: then are we worthy of too much  
 blame . And therefore let vs learne to submit  
 our selues simply to Gods woord, or els we  
 shall open the gate to all wickednesse,  
 accordingly as it is sayd that men marre  
 all and turne all vpside downe,  
 when they start aside from the said way .  
 This is there but one way to walke well  
 and rightly in: which is to obey our GOD,  
 and not to giue any credite to our owne  
 wit and imagination, nor to giue heade to  
 our owne inuentions: but to abide as it  
 were fast linked to the things that GOD  
 commaundeth and appoynteth vs . Those  
 are the things which wee must stick by:  
 and if wee doe not, wee bee vnhappie  
 and forlorne creatures . For we shall go  
 on from euill to euill, and there will bee  
 no ende nor measure of our disorderednes,  
 as wee see it befall to this people,  
 who hauing once let go Gods woorde,  
 fell into so grosse and beastly superstition,  
 as to worshipping a Calfe of their owne  
 making: and they became so madde that they

spared not any thing so fouly to defile them-  
 selves in offending GOD after that fashi-  
 on. For when Aaron willed them not to bring  
 him all their ornaments and Iewels: it was to  
 the ende to haue made them both to haue had  
 an Idoll of that price . But there was neither  
 man nor woman which brought not their or-  
 naments and all the costly Iewelles which  
 they had. Those gracelesse wretches were  
 so caryed away, and the diuell possessed  
 them with such furie, that they passed not  
 to spoile themselves of all their substance,  
 nor cared what cost they were at, so they  
 might haue an ydoll . And by this example  
 are wee warned to raine our selues short  
 and not to let our selues loose, least we  
 happen to start neuer so little aside from  
 Gods pure doctrine, & from the Religion  
 which he sheweth vs in his woord.

There is yet another thing to bee noted  
 in the breaking of these Tables: which is,  
 that GOD intended to shewe by way of a  
 figure, that his once writing of his Lawe was  
 not ynough for vs, but that it behoued vs  
 to haue it double ingrofed . Truth it is that  
 Moses rehearsing of it in this text, is to  
 another end: but yet is there no inconueni-  
 ence in this also . Likewise when Moses  
 tooke a veyle or scarfe to put before his  
 face, by cause the people could not abide  
 the glorie and great brightnesse that shone  
 therein, it was to magnify the Lawe,  
 according as Saint Paule declareth: and  
 the verie storie it selfe sheweth sufficiently,  
 that it behoued Moses to be knowne  
 thereby to bee as an Angell, and not to be  
 taken any more to be within the common  
 state of a mortall man, in somuch that his  
 countenance shone as bright as the sunne,  
 which the people could not abide, & that  
 was to put them in minde of their owne  
 weakenesse and frailtie . That was the  
 cheefe cause why Moses wore a veile  
 to hide his face withall . But yet herewith  
 all Saint Paule sticketh not to say, that  
 God shewed euen then aforehand by way  
 of figure, that there should befall such a  
 dimmesse and blindness vpon the Iewes,  
 that whensoever they red the Lawe or  
 heard it preached, they should haue as  
 it were a veile before their eyes, so as  
 they should not see a whitte . And Saint  
 Paule sayth that this thing was accom-  
 plished euen in his time among the  
 Iewes . For they red Moses continually  
 in their Synagogues: and yet they  
 continued as starke beastes as the  
 heathen, so as they became brutish  
 through their owne foolish fancies,  
 and could not perceiue Gods truth at  
 all . For Saint Paule telleth them, that  
 all the Lawe is nothing without Iesus  
 Christ: it is but as a dead thing,  
 by cause Iesus Christ is as the soule  
 and perfection thereof . So then, as  
 touching the breaking of the Tables: it  
 was the foresayd cause that moued  
 Moses to doe it: that is to wit, to  
 shewe the people that God disclaimed  
 them, as if hee had sayd, your God  
 giueth you ouer, and hath diuorced  
 himselfe from you . For in as much  
 as your wickednesse hath separated  
 you from him: it is good reason that  
 hee also should stand discharged of his  
 promise, and

Exod. 32. 17.  
18.

Rom. 1. 20.

Deut. 9. 17.

Exod. 32. 2.

Exod. 34.  
30. 33.

2. Cor. 3. 7.

2. Cor. 3. 13.  
14. 15.

Col. 2. 17.

be no more bound to fo malicious & froward a people as you be, who haue vsed fuch vnfaithfulness towards him. That then is the first reason.

But there is also another cause: which is, that wee haue as it were a figure or image, that Gods once writing of his Lawe is not ynough for vs; but that wee haue neede of a second writing of it, to the intent it may auail vs, and the doctrine thereof benefite vs by shewing it selfe to be liuely and of effectfull force and power. And that is the thing which the Prophetes meane in saying, that GOD will make a new Couenaut with his faythfull ones, not as hee did with their fathers in Egypt, but by writing his Lawe in their heartes, and by ingrauing it in their bowels. And therefore let vs marke well that GOD meant to doe vs to vnderstand, that his writing of his Lawe in the two tables of stone, was by and by voyd and of none effect. And why? By cause that, if God doe but write his Lawe, or cause it to be preached to vs onely by woorde of mouth: there will neuer be any holde or tacke in it: and hee sheweth that the blame thereof is in our selues, by cause wee be not stedfast in keeping the promise that wee haue made vnto GOD, but become variable, and starte aside out of hand. God for his part, doth well performe whatsoeuer hee promiseth vs: but wee breake off all acquaintance and vnion with him, so as we be cut off and banished from him, and wee bereaue our selues of all the promises that he offered vs: and therefore after he hath once written his Law, he must be faine to turne againe and write it the second tyme. As how? For figures doe not alwaies represent the full truth, but there is oftentimes some difference. Then let vs marke that the figure varieth from the truth which God sheweth vs and maketh vs to perceiue. For hee writeth not his Law the second time in stones: but rather whereas our hartes were hard before, he chaungeth them and maketh them soft: and in stead of stony heartes (as sayeth Ezechiel,) hee giueth vs hearts of flesh: that is to say, hee softeneth our heartes and maketh them pliable, to the intent wee shoulde receaue his Lawe, and haue it ingrauen in vs, and be able to doe and to follow whatsoeuer he commaundeth vs. Therefore let vs beare this figure well in mynde, for as much as it is for our benefite. In deede as concerning the first reason, it behooueth vs to be thinke our selues well when GOD hath called vs. For if we corrupt his seruice, or alter religion at our owne pleasure: although there be no Moses to breake the tables of stone: yet hath God shewed once for all, that he is alienated from vs, and that hee will haue vs to be as strangers to his house. Truth it is that his election is without repentance: yet notwithstanding (as it is sayd in Exodus,) hee will laue whom hee listeth. Howbeit, if wee sticke not purely to his woorde: it is all one as if wee fell out with him, and playd the fugitiue and vnruely children: and hee will not suffer vs to despise his couenaut after that maner, without auenging of himselfe of such vnthankfulness. And

Ier. 31. 32.  
33.

Ezech. 11. 19.  
& 36. 26.

Exod. 33. 19.

hee hath shewed vs at that tyme in the person of Moses, that hee giueth ouer and forsaketh all those, which turne away from the truth and holde not themselves to it, so that for his part hee will haue no more to doe with them, nor any more acquaintance with them. Wherefore let vs beware that this horrible sentence be not cast vpon vs, and whensoever our Lorde shall haue called vs, let it serue to hold vs in awe and feare. But yet let vs know also, that it is not ynough for vs to haue our eares beaten with Gods commaundementes, and to haue them fet before vs, and to be encouraged to keepe them: for God must be fayne to worke within our hartes, or else all the teaching in the world wil stand vs in no stead: it wil be but a sound ringing in the ayre, whereof no profite will redowen. Nowe then, come wee to heare Gods woorde? In deede wee ought to make account of the fauour that hee sheweth vs in causing it to be preached vnto vs: but yet let vs assure our selues that that would but turne to our greater condemnation, if he ingraued it noe in our heartes. What is to be done then? We must discharge our selues of all scitruist, assuring our selues that wee shall be but euill schollers, vntill GOD haue taught vs by his holy spirite. Notwithstanding that hee shall haue vsed men as his instrumentes, to bring vs to the knowledge of his trutin: yet must he himselfe bore our eares, that we may hearken to him, and hee must touch our heartes and soften them, that we may receiue yd doctrine which is vttered vnto vs. Wherefore let vs learne to mislike our selues, by acknowledging our owne sinne and wretchednesse: and therewithall let vs pray him to worke in such sort, as vnder those which we shall haue heard and vnderstoode, be not a witness against vs of our rebelliousnesse, and that wee haue bene foolke past amendment. And so, as ofte as wee come to any sermon, or read the holy Scripture: let vs pray God to touche vs inwardly, and to make the doctrine auaylable which wee shall haue heard, so as it may not be spoken to the stones, but to such as haue bene forth taught by his holy spirite. Thus ye see what wee haue to marke vpon that place.

Now for the attainement of this second writing, wee must not goe to Moses, but to our Lord Iesus Christ. For it is he that hath brought vs the holy Ghost, and the renewment whereby our heartes are reformed to the obeying of GOD, and whereby they be circumcised that they may be dedicated to his seruice. Then if Moses be compared to our Lord Iesus Christ, hee is but a minister of the letter. And why? By cause hee could goe no further than he had commission, which was, to set forth Gods doctrine. But it belonged to Iesus Christ to giue light to that which Moses had vttered, and to giue strength thereunto. And how was that? By his holy spirite. True it is that Saint Paule termeth himselfe a minister of the spirite. Howbeit, that is not to deface his Maister: it is not to drawe to himselfe the thing that belongeth

Pf. 2. 10. 7.

Ioh. 16. 17.  
Rom. 8. 9.

Col. 2. 11.  
2. Cor. 3. 7. 8.

2. Cor. 3. 6.

geth to the sonne of GOD: but it is to shewe that our Lorde Iesus Christ vtereth his grace now adays by the preaching of his Gospell. As howe? Let vs marke first of all, that the renewing of vs and the writing of Gods Lawe in our heartes, thereby to fashion vs according to the righteousnes contayned in y same: is referred alonely to the sonne of God, and that it is he which gueth vs the will to followe God his Father and to obey him. For he hath the spirit of the feare of God, hee hath the sprite of all rightcou'nesse, hee hath the sprite of truth, as is layde in the eleuenth Chapter of the Prophet Esay. So then let vs marke, that wee must resort to our Lorde Iesus Christ when wee be put in minde of our durtie. When it is tolde vs what GOD requireth of vs, wee must thinke thus: Alas Lorde Iesus, it is true in deede that heere wee haue knowledge of the thing that is good and ryghtfull: but what? Wee haue another Lawe cleane contrarie to it in our felues: which is, that wee doe but chafe and fret at GOD when wee be taught: and when his Lawe is alleaged vnto vs, wee doo the cleane contrarie to that which is contayned there: and therefore thou must bee fayne to change vs, and to make vs new creatures: for to that ende is the sprite giuen vs, which thou communicarest vnto vs, by bearing vs reorde that wee be members of thy body. And againe, hath Iesus Christ once giuen vs this will? Hee gueth vs also abilitie to performe the same desire, and strengthen vs to against all temptations, as wee shall neuer bee overcome by them. Yee see then that wee must lye vs to our Lorde Iesus Christ, assuring our felues that that prerogative and honour belongeth to none but onely him. Yet notwithstanding this saying of S. Pauls is true also, that all such as preach the Gospell are spirituall mimisters, [that is to say] they set not forth a dead letter and vnprofitable doctrine, but withall they bring Gods spirit. And howe is that? Is it by their owne breathing? No: For our Lorde Iesus Christ did well shewe by his breathing vpon his disciples, that the holy Ghost proceedeth from none but himselfe alone. But Saint Pauls meaning is, that Iesus Christ woorketh continually, to the ende wee shoulde beleeue in him. True it is that we shall not see him heere peronally present: how then shall wee be sure, that hee wryteth Gods Lowe in our heartes? Let vs not alleage any of those thinges. For seeing that Iesus Christ is the ende and perfection of the lawe, yea and the very life of it (as I sayde afor:) let vs not thinke but that hee printeth Gods Lawe in our heartes by the preaching of the Gospell. So then let vs not doubt but GOD will performe that grace in vs. And although the partie that preacheth vnto vs be but a mortall man, and the wordes which hee vtereth vnto vs with his mouth, doe vanish anon after away in the ayre: yet let nor vs doubt but Iesus Christ will for all that doe his dewtie, as Sainte Paule declareth in the same place. And in deede,

the faithfull haue experience thereof. For wee shoulde neuer haue so much as any thought at all of comming vnto GOD, or of dooing any good: vnlesse wee were fully refused of this grounde, namely that it behooueth vs to bee thoroughly tested and constant: all the which proceedeth of our Lorde Iesus Christ. Therefore whensoever wee teele that GOD draweth vs vnto him, let vs vnderstande that hee sheweth vs howe wee be members of the body of his sonne, by cause wee haue the holy Ghost, by whome wee be altered and reformed, and by whome also his Lawe is writt: nnewe againe in our heartes. Thus yee see what wee haue to beare in minde.

Moreouer, let vs marke that whereas Moses telleth the people that God heard him for that time: it is to the ende they shoulde not abuse Gods goodnesse, but vnderstand their offence to haue bene so horrible, that if they did so any more and tempted GOD agayne afterwarde: they shoulde finde no mercy. The intent then of Moses in this place, was to holde the people in awe. Truly wee ought to bee fully perswaded of this, that if GOD finde vs repentant for our finnes, hee will euer be ready to forgieue all that wee haue committed. Let vs but onely make towards him, and hee will reache vs his hande. Yet is it not ment that we shoulde take leaue to doe euill vnder colour that GOD is so mercifull to wretched sinners, that as soone as they returne vnto him, hee preuenteth them and is ready to receaue them and embrace them aforchand. This (say I) must not make vs the more inclined to doe euill: but wee must vnderstand that when God hath forgiven vs once, we must no more fall backe againe. For then do we tempt him and abuse his patience, which is the next way to thrust vs out of the gate of saluation, and to disappoint our felues vterly of all the mercy which hee was minded to haue vsed towards vs. True it is that although we shall haue offended twentie or thirtie times, yet doth God tell vs that he will haue pittie vpon vs. But I speake as nowe of those that take libertie to offend, and say, seeing I haue found God so gentle and pittifull, I shall surely bee receiued of him at all tymes. Surely when men stande so vpon Gods mercie, and vnder pretence thereof, doe they become negligent, or else giue ouer themselues to all naughtinesse: it is all one as if they renounced all the promises of their saluation. Therefore let vs marke well the saying that is set downe heere. God (sayth Moses) heard mee. And howe? for that tymes to the ende that the people shoulde thinke thus with themselues, Alas, it is a wonder that euer we obtained pardon, and it must needs astonish vs still, that God woulde rid vs out of such danger as wee were fallen into, considering howe deadly and ouer deadly the fall was. Now then seeing that God hath shewed himselfe so friendly towards vs: let vs beware that wee prouoke not his wrath any more. For if wee fall backe agayne,

Esa. 11. 2.

Rom. 7. 23.

Phil. 2. 13.

2. Cor. 3. 6.

Iohn 10. 22.

Rom. 10. 4.  
Col. 3. 17.

Rom. 10. 13.  
2. Cor. 3. 3.

Rom. 3. 9.  
1 Cor. 6. 15.

19.

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wee cannot tell what may befall vs. After that maner must wretched sinners, (when they bee tempted to doe amisse,) brydle and restraine themselves by setting Gods promises before their eyes, howbeit in such sorte as they become not the boulder to doe euill, but as they may haue recourse to Gods mercy when they haue doone amisse, and liue in the greater awe euer after. Thus ye see whereof wee be put in mind in this text.

Nowe let vs fall downe in the presence of our good God with acknowledgment of our fautes, praying him to make vs so to feele them, as wee may learne to sigh and grone for them all our life time, and finde mercie at his hand when we seeke it with faith: and to reforme vs in such

wife, as we may not peruert his worde and the purenesse of his seruice: but that seeing hee hath shewed vs the way of saluation, it may please him to grant vs the grace to perseuer therein all the tyme of our life, so as wee forsaking all our wicked lustes and affections, may walke on in his obedience: and moreouer to beare with vs in all our infirmitie, vntill hee haue ridde vs quite and cleane of them all, and clothed vs againe with his owne righteoufnesse, that wee may bee partakers of his glory, which he hath promised vs for our Lord Iesus Christes sake. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Wednesday the iiii. of September. 1555.

*The Lxxvii. Sermon, which is the sixth vpon the ninth Chapter.*

20 Likewise the Lorde was sore angry with Aaron, to haue destroyed him: but at the same tyme I prayed also for Aaron.

21 Then tooke I the sinne which you had made, that is to wit the Calfe and burnt it in the fire, and brake it and brayed it throughly, vntill it was as small as dust: and I cast the dust thereof in the brooke that came downe from the hill.

22 Also yee prouoked him to wrath in Thaberah, and in Mafa, and in Cibroth-hathauah.

23 When the Lorde sent you from Cades barne, saying go vp and possesse the Lande which I haue giuen you: Then rebelled you against the commaundement of the Lorde your GOD, and beleued him not, neither obeyed you his voyce.

24 Yee haue bene disobedient to the Lorde, euer since the tyme that I haue knowne you.



After that Moses had spoken of the faulte which the people had committed in making the golden Calfe to worship it: now hee sheweth that Aaron was to bee blamed for that crime, for as much as hee being then the gouernour of the people, had not indeoured to withstand them with such stoutnesse as he ought to haue doone. For such as bee magistrates shall haue a harder account to make, than such as are priuate persons. Nowe then, Aaron ought to haue taught the people, and to haue withstoode their euill dealings enen to the death. True it is that when Aaron sawe that the people would needes haue an Idoll to worship, hee told them <sup>50</sup> that it was wickednesse so to doe: and when he could by no means wey with them, he deuised another shift, and laboured to driue them from their desire, by requiring their Iewelles and ornaments and the things which they did set most store by.

For hee thought that by that meanes, that fancie would bee put out of their head. Yee see then that Aaron consented not to their euill, but would faine haue letted it, howbeit, that was not with such stoutnesse as hee ought to haue doone. For hee should rather haue hazarded his life, than to haue consented to Idolatry, whereby GODS honour and true seruice was corrupted, by conueying of it ouer so leaudly to a puppit that was but a dead and senselesse thing. Ought not Aaron to haue bene so zealous, as rather to haue hazarded his owne perfon for it? specially seeing that GOD had put him in so honorable a charge? For hee was the high priest. And although he was not yet consecrated into his office: yet knewe hee well ynough whereunto he was ordeined. And therefore there was no excuse at all for him.

Nowe vpon this text wee haue to gather, that those to whome GOD hath giuen charge to gouerne his people, are not discharged by

not consenting vnto euill, or by not being the authors thereof: but they must withstand it to the vttermost, and bee of such inuincible stoutnesse, as not to swaue aside for any importunatenesse. Although they see great troubles and hurlyburles, yet must not their courages be abated therefore, but they must stil stand in the mayntenance of that which is good. And although they see themselves in danger, so as there is none other remedie but onely by praying GOD to take them into his protection: yet must they not swaue a side from their office to eschewe the daunger. And therefore had not Aaron escaped unpunished at Gods hande, if his brother Moses had not in treated for him. Let not vs thinke nowadayes that God hath altered his mind: but let vs mark, that as many as haue not withstood euill to the vttermoste, shall be wrapped all in one condemnation with the offenders, and Gods vengeance must consume them all together. For hee that letteth euill slip, or preuenteth it not if he can, doth giue libertie to doe euill. It is a saying euen of the heathen, who to rebuke the negligence and coldnesse of magistrates and officers of Iustice, haue alledged this prouerbe, That if hee which ought to hinder euill doe wink at it, it is all one as if hee proclaimed leaue and liberty to doe euill by the sounde of a trumpet, and hee shall beare the blame of it before God. And in dedde that prouerbe was commonly vsed, to do vs to vnderstand that God will not hold them excused, which haue bene so colde in executing their office. Now if the worlde condemne them: what will become of them, when they come before the heavenly Iudge? So then, Magistrates are heere warned of their duty, namely that when they see any euill, they must withstand it. Although they bee not armed with worldly force: yet must they rather forgoe their liues, than yeelde in such sorte as the mischief may get the maysterie and the vpper hande through their cowardlynesse. Let Lordes of estate looke well to themselves: for although men acquite them: yet shall they not bee quite before GOD if they playe the blinkardes, and let naughtinesse slippe when they see God offended. If they see the right peruerted, and doe not manfully withstand it: they must yeelde account for it. And moreover, God will bring them to shame before the world, that they may feele the condemnation aforehand, which is prepared for them before him: and therefore let eury man looke neerely to himselfe.

And let vs marke generally, that as many as withdrawe not themselves from the companie of the wicked, are taken as accessaries before God, though they confederate not themselves with them, if they make no countenance to withstand them when they see them go about any euill. Wee heere howe S. Paule sayeth to all the faithfull both great and small, Haue no fellowship with wicked workes, but rebuke them. Then doeth it stande vs on hande to beware that wee bee not partakers in euill, and to protest openly that wee like not of it. But yet is

not that ynough: for wee must shewe our selues to bee enemyes of the wicked, and take parte against them. And they that doe not so, are too cowardly: and that dissimulation of theirs shall be esteemed as treason before God. But what? Men see howe the world goeth. For nowadayes there can no friendship bee mainteyned, except men bolster their neighbours in their euill dooings. Folke doe mocke GOD openly to his face, and yet are they readie to beeat open despayned, if men reache them nor their handes to take parte with them in all offences agaynst GOD. But yet shall not this rule bee chaunged for all that: wee may well inarden our selues in our wicked customes: but yet will not GOD sayle to iudge vs, yea euen according to this rule. And therefore let vs not thinke that he should transforme himselfe, when wee take inordinate leaue to doe euill. And when wee bee come into possession, and haue taken couert vnder pretence that others did so as well as wee: let vs not thinke that wee shall scape for all that, but let vs forbear that wee bee not wrapped in the vengeance which God pronounceth against sinners, for want of withstanding them to the vttermost of our power. All men without exception ought to doe so, as I sayde afore: but yet they that are in authoritic ought to take good heede that they shewe the way vnto others.

After that Moses hath spoken of this offence: hee addeth yet other examples, to shewe that the people coulde not boast of any righteousnesse of their owne, nor allege that GOD had chosen them for their vertues sakes, or for any worthinesse or deserte that was in them. Therefore hee sayeth, Remember what *see did in Thaberah*, that is to say, in the *Burning*. It was a place so named, because that there, GOD sent downe fyre from heauen to consume a part of the Campe. And afterwarde in *Masa*, which signifieth temptation, and was another place, so named because the people tempted GOD there. And againe in *Meriba*, that is to say *Strife of Contention*. Remember also what yee did at *Giberoth Thaba's*, that is to say, at the graues of lust. For GOD sent as it were a plague vpon all the people, so as a great multitude of them dyed for their wicked lust in that they longed for fleshe, and woulde not bee contented with the *Manna*. This foode is too lousome (quoth they,) wee cannot away with it, it goeth against our stomackes, for wee see nothing else but alwayes *Manna Manna*, wee will haue some fleshe meate. Ye see then the wicked lust of y people was y cause of their ruine & destruction. Finally Moses rehearseth here y thing that he had said afore, concerning the rebellion which the people committed when they should haue entred into y land. For they distrusteds gods promise, & woulde need send spies to learne how things went. They trusted more to their own policie & eyesight, than to Gods worde. By reason whereof Gods wrath was so kindled against the,

Numb. 11. 34

Exod. 17. 7.

Numb. 14

that he gaue flatte sentence that none of them shoulde enter into the promised heritage, saue onely Iosua, and Caleb the sonne of Iephunch, because those two had behaued theſelues faithfully. But as for the people, they should be led about by the space of fortie yeeres, vntill their earkelſes were rooted in the wilderneſſe, according to the threat which God had vttered with his owne mouth. That is the content of this part of the text.

Now let vs marke firſt of all, that to make the Iewes vnderſtand the meaning of Moſes, or rather of the holyghoſt: it behoued them to be warned to ſet their former faultes before their eyes, that they might not bee ſo fond as to preſume any thing at all vpon their owne worthynelſe, or vpon their owne power: but to abaſe themſelues vtterly, acknowledging that GOD found not any thing in them why hee ſhoulde choſe them, but that all came of his owne free goodneſſe. Now if Moſes were faime to vſe ſuch exhortation to the Iewes: let vs vnderſtand that we alſo haue as much neede of it nowadayes as they. The end therefore which we muſt begin at, is this: that wee muſt caſt downe ourſelues, and not be liſted vp with any preſumption, nor vaunt our ſelues through any fooliſh ouerweening: but acknowledge our ſelues to be voyd of all deſeruing, and that there is not any grace or righteouſneſſe in vs, for the which we might obtaine loue at Gods hand. And therefore muſt he needes preuent vs with his free goodneſſe. Marke that for a ſpeciall poynt. But howe may men abaſe themſelues after that faſhion? Wee will neuer doe it of our owne accord. In deepe it euery of vs looke well vpon himſelfe, it muſt needes bee that wee bee as it were bewitched, if wee bee not induced to miſlike of our ſelues, and to be aſhamed and vtterly at our wits end. For what is man? Let him ſearch throughly what is in him, both in bodie and in ſoule: and ſurely wee ſhall finde euen from the moſt to the leaſt of vs, that there is nothing in vs but vtter ſhame and confuſion, as I ſayd afore. Neuertheles, euery of vs abuſeth himſelfe through this folle, ſo as we beare our ſelues on hand that our vices are vertues. And although our life be as leaue as may be, and our finnes moſt outrageous and horrible: Yet to our owne ſeeming there is nothing in vs but perfect righteouſneſſe and ſoundneſſe. Yee ſee then that men beguile themſelues. And therefore it is requiſite that we ſhoulde bee held ſhorte, and haue our faultes layde afore vs, not onely ſome one or two faultes, but alſo all the faultes of our whole life: ſo as we may know that we haue offended our GOD ſorgiouſly, that it behoueth vs to bee ouerwhelmed with ſhame and reproche: and that if wee ſhoulde goe about to liſt vp our heads, it were meete that wee ſhoulde bee thruſt backe, and that GOD ſhould knock vs harde vpon the pates with a cudgell, to ſtew vs that our pride is due helike againſt him. Then let vs marke that Moſes ſpoke not onely to the Iewes: but that the ſame leſſon is toulde vnto vs at this day: in ſo much that if wee will

yeeld glory vnto GOD, we muſt be bereft of all praſe, and not preſume any whit at all of our owne vertues, but aſſure our ſelues that there is not aught in vs but vtter vanitie.

Furthermore for as much as wee come not to ſuch myldenelſe of our one accorde: let vs haue an eye to our finnes, and not tary till God open his bookes of account as he will doe at the laſt day, for then it will be too late for vs to yeeld our ſelues giſt. But let vs bethinke vs of our finnes now while he ſummoneth vs by his word, and while hee warneth vs aforehande. Let euery of vs ſubmit himſelfe as a wretched offender before his Iudge, and let vs acknowledge our ſelues to bee iuſtly accuſed, yea euen of infinite faults, before God. And when we haue bethought vs of one offence, let the ſame miniſter occaſion to vs to bethinke vs of another. And to heere ſhort, let vs both generally and particularly praſiſe this leſſon of conſidering what wee bee, yea euen without flattering of ourſelues, that all the good which wee receyue at Gods hand may bee fathered vpon him, and the honour which hee referueth to himſelfe remaine whole and vnumiſhed vnto him. Let vs not couet to imiche our ſelues with the things which wee haue borrowed of him: let vs not ſeake to atyre and deeſe our ſelues with his feathers: but let vs acknowledge that it is of his owne free goodneſſe that hee vouchſafeth to ſhew himſelfe liberal, though he be not bound thereto. And for our partes, ſeeing we cannot bring any deſert vnto him, but we be guiltie in all caſes and all reſpectes: the of his ineſtimable mercy muſt be ſaine to beare with vs, or elſe wee would be deadly enemies to him ſtil, & he ſhould be druen to thunder down vpon vs. Thus yee ſee what wee haue to marke generally vpon this text.

But now let vs come to the ſtorie which Moſes toucheth heere. Hee ſpeaketh firſt of *Thaberah*, which betokeneth *Burning*, as I ſayd afore. For there the people were chaſtiſed with burning, becauſe they murmured at their travelling through the wilderneſſe. O (quoth they,) ſhall wee neuer come to an ende? Wee doo but runne vp and downe heere, wee bee ſayne to remooue our tentes from place to place, wee bee druen to carie our ſtuffe vpon our ſhoulders, and why bee wee not rather in ſome place of reſt, diſcharged of ſuch trauell? But alas, thoſe wretches conſidered not that GODS diſpleaſure waſt to bee accompliſhed, according to his othe, which waſt that none of them ſhould enter into the promiſed lande. They ſhoulde haue thought, Alas, wee deſerue to be drowned in the bottoſe of hell, and GOD is contented to ſend vs a temporall correccion. Altho' hee bee not minded to bring vs into his earthly reſting place: yet notwithstanding hee giueth vs reſpit to bethinke vs of our finnes, and to ſue to him for pardon. For albeit that he make vs to feele ſome rigour, and it be- houeth vs to beare the markes of his diſpleaſure all our life long by being deſtroyed of the

inheritance which he had promised vs: yet notwithstanding we ought therewithall to acknowledge his goodnesse, in that he will nor haue vs to perishe euerlastingly as we wel deserue. But they considered none of all this, neither considered they that they were in as happy plight as they could wish. They had the Manna downe from heauen, they tooke no paine to make prouision for themselves, they needed no more but to gather it vp & to take euery man his measure of it, they were all fed, yea and that with a good & saourily foode. Yet considered they none of all this, but grudged at their ouerlong journey. And what cause had they so to doe? First they were priuiledged from the curse that was layd vpon all mankind. We be set in this world to leade a painefull lyfe: & man was ordeyned to labor euen before he had sinned: for it is vnkindly that we should be idle & vnprofitable. Moreover the trauell that God imoyneth vs now, serueth not onely to keepe vs occupied, but also to lode vs, so as we may be enforced to shrink vnder our burthen, & to grone for our sins sake. Now the this people had good cause to submit themselves quietly, when God led them so through the wilderness. And therefore it is no maruell though fyre came from heauen to burne vp part of their tents, and though Gods wrath appeared after that fashion to make the abashed. Yet notwithstanding, so litle did this amend them, that they fell to murmuring by and by again, because they had none other foode but Manna. God had warned the enough that they should no more prouoke him, & they should at leastwise haue learned it by experience, seeing they felt the blowes. But they hardened themselves againe against God: and although he had made them to feeble his hand so roughly: yet say they, what shall become of vs? our soule withereth, and wee pine away to the death. For here is nothing for vs but Manna, we would faine haue some fleshmeate. Well: They haue their desire: but that is to their coiste. For while the meate was yet in their mouths, Gods wrath fell vpon them, so as they were dtuen at length to knowe y they ought to haue bin contented with so good and happie a state as God had giue them. In remembrance whereof the same place was named *the Graues of Inse*. Also there was another murmuring for water, inso much that whereas they should haue craued water of God, they fell to storming against Moses, & would haue stoned him. For these causes it was Gods will that the markes of their disobedience should be printed vpon them that they might remeber their naughtinesse as long as they liued vpon the earth, & therefore hee named those two places, the one *Masa*, and the other *Meriba*. As if he should say, yee haue striued with me, and are entered into contention against me, as though yee would bid me batrell. Ye haue tempted me because ye knowe not yet my power, which hath shewed it selfe so many wayes vnto you. Thus much concerning the stories which Moses rehearseth here. In decde they deserue to bee layd forth more at length. Howbeit forasmuch as we haue here but a re-

hearfall of them as it were at a glance: we must deale so as we may profite by them, and take so much of them as may serue for our instruction.

Now then, seeing that God was so fore greued with the murmuring of that people, in that they abode not the trauell patiently which hee had layde vpon them: let vs note that there will be neuer the more excuse for vs nowadayes if we bow not downe our shoulders to beare the burthen meekely, without striuing against God. First there is this earthly wayfaring, whereunto God hath made vs subiect in this worlde. Although God gaue many men rest, so as they neuer goe fro home nor (as ye would say) out of their nests: yet are we misadvised if we passe not through this world as birdes vpon a bough, & be not as strangers in it. For else God disclaimeeth vs & giueth vsouer. Sith it is so: they that sette themselves in this world as though they should neuer goe out of it, doe banish themselves from Gods kingdom: and shewe y the kingdom of heauen belongeth not vnto them. And let them not beguile themselves by protesting that their intent is not for: God hath allowed it to be so, and the Apostle sayth expressly, y forasmuch as y fathers were as poore strangers here beneath: therefore did God also voutface to call them his children. Now then as for them that are ashamed to be called strangers in this world: they must goe seeke their inheritance with the duell: for they haue neither part nor portio with God. And now must we apply y things to our benefite which it pleaseth God to send vs. We see what miseries doe comonly hem vs in, inso much that euen y tenderest fort & such as seeme to haue y world at will, are most feeble & weake, and are troubled w a nuber of griefes & vexations. Howbeit let euery man looke vpon himselfe, and according as God dealeth with vs, so let vs patiently receiue y afflictions y he sendeth vs. If our state be hard and comberfom, let vs not thinke y if we murmur at it, our murmuring shall vanish away into the aire, but y we must come to a reckoning for it before God. For if God send not downe fyre from heauen after the same maner y he did visibly punishe the Iewes for their murmuring: it is so much the worse for vs. For if he winke at it, & punish vs not out of hand: his vengeance must needes be y forer & more terrible. And therefore let vs learne to liue vnder obediece to our God. Although wee be not handled as we would be in this earthly and flightful lyfe, but are faine to be trotting vp and downe: so as when wee would liue in rest, God driueth vs from place to place, and when we would faine be discharged of care, then are we most vexed: let vs receiue all that euer God sendeth vs, and let vs make our reckoning to passe through this worlde, after the same maner that this people were conueied through the wilderness. And let vs learne to practise this saying of our Lord Iesus Christ, that we must beare our crosse after him. Lyke as when a man goeth into the cuntry, hee takes vp his trusse vpon his necke, and caryeth such things with him as he shall haue neede of: so must we bee loden with such fardell as God listeth to lay

Numb. 11. 6.

33

Exo. 17. 4-7.

Hebr. 11. 16.

Matt. 10. 38. &amp; 16. 24.

vs upon vs. And let vs not looke one at another: for God intendeth not to handle vs all alike. Let such as haue most vexation of al, vnderstand that God doth it not without cause. And let such as haue lesse, thanke God for his bearing with their frailtie. But yet for all that, howe soeuer we fare, let vs beware that wee stand not in contention with God, by quodding that hee letteth vs not alone in such quietnesse as our flesh would wishe and desire: for we wote not what is for our owne profite. Marke that for a special point.

But on the contrarie part, we see how men are giuen, not onely to their ease and commoditie: but also to superfluitie and wantonnesse, so as it should seeme that they wil needes be merie & drue away all care, whether God will or no: Whereas by the aduersities which God sendeth vs, he putteth vs in minde of our sinnes, and laboureth to withdraw vs from this world, as though he spurred vs forward to make the more hast vnto him: we not onely canot abide it, but also seeke meanes to rush forth into all inordinate pleasure, euen with open rebellion against him. If God spare vs: the are we the more vnruly, whereas we should call our felues home vnto goodnes, and hie in the greater awe. And therefore let vs be aduised to benefite our felues by the example that is contained here.

As concerning the *Temptation or Strife*: let vs vnderstand that if necessitie pinch vs, so as we be driuen to any streite and know not where to become: we must resort to our God with all lowlinesse, beseeching him to prouide a remedie for our neede: but yet in the meane while we must be contented with his good will. If it please him to haue vs to languishe: let vs hold downe our neckes, and let vs not haue the stiffe neckednesse which Moses cōdemned heretofore in the people of old time. Also let vs vnderstand that it is Gods owne working, when he voutsafeth to vphold vs in such sort as wee doe not vtterly quail. For although wee doe hardly drag our limbes after vs, & we seeme euē to be at the last cast: yet doe we still feele some taste of the goodnesse of our God. How soeuer the world go with vs, let vs learne that we must not tempt him, that is to say, we must not giue our felues the bridle to aske this or that, but referre our felues wholly to his good will, and be so governed by him, as we may alwayes yeelde him his due obedience, and not raunge after our owne lustes lyke wilde beastes, as though wee would push at him with our hornes, but that if wee wih the thing which seemeth expedient for vs, we doe it alwayes with this condition that God shall haue the maisterie of vs, and ouerrule all our passions and desires. If our minde moue vs to wishe or to say, I would faine haue this or that: Let vs looke that God haue the ouerruling of vs, and that we submit our felues so vnto him, as al our thoughts affections and hylings be framed vnto his will, though it seeme neuer so hard vnto vs. Thus ye see what wee haue to note concerning the temptation that Moses speakech of here, and

concerning the strife at such time as the people were in a chafe and murmured against GOD.

And let vs knowe moreover that wee be no competent Iudges in owne case, least wee seeke fond excuses as wee be wont to doe. We will not be acknowen that we accuse God, though it bee so in deede: We will say wee intend not to aduance our felues against him to desy him: but yet is it so in deede. Yea and whereas the people were driuen to name the places of *Meriba & Massa*: they did it not of their owne good will, but it was Gods will that those names should remaine as presidentes of their rebelliousnesse. Therefore let vs learne, that if wee be not wholly obedient vnto God, so as we doe not any thing but by his good wil and leaue: our tempting of him is a prouoking of his wrath, as though we made a kinde of defiance to him. Afterwarde followed the offence which the people committed in requiring flesh to eat. They held not themselves contented with Manna, but they would needes haue such vittels as they themselves lyked: and they were not contented simply with flesh neither, but they would needes haue sauce, yea and damtie sauce to it. For they longed for the Garlicke and Onyons and other lyke things which they had had in Egypt, and they would needes haue GOD to feede them with the same geere in the wildernesse. But it was a diuillish longing, which made them to refuse the sutenace that God had giuen the. Besides, what more? They had Manna daily from heauen, to feed vpō as much as they would: so as they might wel perceiue that God maintayned them by his power, but that seemed vsuery to them. And why? Because it came of God. They would needes haue whatsoever they themselves lyked, as it were in spite of him: in somuch that they fretted and chafed at his bringing of them out of Egypt, as who should say they held skorne of the deliuerance which hee had wrought for them. Sith wee see this, let vs looke to our felues, and let vs knowe that this fault is set forth vnto vs, to make vs beware that wee be not guiltie of the lyke.

Exod. 14. 17.  
Num. 14. 2. 4.

For wee must vnderstand that GOD maketh vs Iudges of the people of old time, to the ende that euery of vs should condemne our felues in our owne cases. For why? If wee be Iudges of suche as haue done amisse: thinke wee that GOD seeth not much clearlyer than wee? Now he is so gracious as to put ouer his office vnto vs, to the ende that euery of vs should haue an eye to himselfe, and hauing pleaded guiltie, bee cast downe and humbled before him. Therefore let vs marke that the rehearfall of this storie, ought to leade vs to the condemning of our owne wicked affections, and make vs to consider what our lustes are, wherethrough wee cease not to prouoke the wrath of our God. And let vs marke first of all, that looke how many lustes



Rom. 8. 7.

are in our flesh : so many armed folkes haue we , which aduaunce themselues against God . And for the same cause doth Saint Paul say , that all the imaginations , conceits , and affections of our nature , serue to prouoke vs to fight against the righteousness of our God . And therefore whensoever we chance to lust after any thing , let not our flesh the ouermaister vs . And why ? For all our senses are lo corrupted : that although ( to our seeming ) the end of our wishes be good ; yet notwithstanding , some exccesse will cuer be mingled with them , and God shall haue somewhat in them whereat to finde fault . And how faire and beautifull fouer our d . fires are to the outward shoue , there is alwayes some vice in them : and what shall wee then say of the sinfull lustes , which wee be driuen to condemne euery by our owne naturall iudgement ? When a man desireth to haue wherewith to find his household , and traueleth to get it : truly that desire is good of it selfe . But yet the same is matched with impatience , or with vnstayednesse , or with ouer great care , or with vnbeliefe : and to be shure God shall alwayes finde somewhat amisse in our desires , which of their owne nature are not euill . Howbeit , if a man rush into pilling , and polling , and scratching , to beguile and deceiue his neighbor : is it not much worse than to haue a desire that might seeme good of it selfe ? Though a man purpose to lue neuer so quietly with his wife , yet shall it alwayes be mingled with some worldly affections , so as our conuption wil needes bewray it selfe still , euery in the best things : and what will become of vs then , if wee giue our selues the bridle to whoe cometh ? As much is to be sayd of all other things . And therefore let vs beare in minde , that although our desires appeare not to be euill : yet are they euery matched with some vice & vnrighteousnesse before God . But [ besides this , ] wee haue alioou fleshly lusts which make vs to shake off Gods yoke , so as wee cast our selues at aladuantage , some into blasphemie , some into gluttonie , some into vnrulinesse , some into wantonnesse , some into lecherie , some into extortion , some into crueltie , some into robbetrie , and other some into al manner of wickednesse . Now then , deserue not our lustes that God should rise vp to desroy vs for them , when wee be come to that poync : Yes : for if the people of Israell had graues of luste : what shall become of vs ? And therefore let vs learne that when we read these stories , God giueth vs warning to enter into examination of our faults , that vpon the knowing of them , wee shoulde craue forgiuenesse of them , and fall to such repentance , as may wholly tame vs and make vs flee vnto him , and not be giuen any more to our vices . But that is vnpossible for vs to doe , vntill wee haue soouer mastered our selues , as to mislike our owne affections with full purpose to renounce them . Vntill a man bee subdued after that fashion , it is vnpossible for him to yeeld obedience vnto God , how faire apparance of vertue soeuer he haue . But what ? So farre off are wee from minding these things , that by all lykely hooode wee doe nothing else but blindfold

our eyes , that wee might not see our finnes to seeke conuenient remedie for them . See here how the Iewes were condemned for requiring of water , and yet were they ready to dy for thirst . Yea , but the cause why they were not to bee excused , was for that they required it with murmuring . Whereas they should haue sayd , Lord thou knowest what is expedient for vs better than wee our selues doe , and therefore wee reserue our selues to thee , prouide thou for vs : in steade of vsing such humilitie , they fall to requiring and storming . Now wee must not doe so : but wee must patiently tary Gods leasure , when hee giueth vs not things so soone as wee aske them : for hee can well skill to prouide for all our needes . In deed if it pleased him , hee could well content vs and giue vs all our wishes : but his will is not to maintaine vs here in such abundance , as wee might take occasion to holde skorne of the good that hee doth vs , and to despise it by treading it vnder our feete . Hee will haue vs to be meeke and lowly , that wee may learne to resorte vnto him . When a man is in poore estate , he beareth him selfe on hand that if God would giue him wherewith to maintaine himselfe plentifully , he would be wholly giuen to be thankfull towards him for his plying of him . But let him once come to wealth , and let God deale beuntifully with him : and what will hee doe ? Hee will lit vp himselfe against God , and forget him in such sorte , as if hee were not the same man that he was before . And this vice is too too common : in somuch that the more our Lord increaseth his benefites towards vs , the more doe wee seeme willfull in despising him , and his doing thankpeth our vnthankfulnesse and malice . And therefore let vs consider , that the things which are tolde vs concerning the Iewes , belong vnto vs , forasmuch as wee haue the lyke or greater vices in vs , than were in them : & we must vnderstand that Gods intent is to teach vs by them .

And specially whereas mention is made of their willfull stubbornnesse at *Cades Barne* , where they refused to goe forward to enter into the inheritance that was promised them : let vs vnderstand that we be no lesse worthe of blame at this day before God , for that he cannot hold vs in , to make vs goe through with our course . To what purpose hath G O D called vs into his Church ? It is ( as I sayd afore ) to the end that in passing through this world , wee shoulde not be wedded to it , but vse it altogether as a way-faring , and as a straunge countrie , traueilling still through it towards heauen . For beholde , our Lord cryeth to vs both early and late , that wee shoulde goe on still to come vnto him . But we on the contrary part , voutsafe not to remoue one foote to goe to him : but in stead of setting forward we retire backe , or else sit slugging still in our owne slothfulnesse . We see it is so . Now then , forasmuch as our Lord findeth vs so l . zie and stubbornne , that in stead of plucking vp a chearefull courage to goe forward , and to hold on our course vntill wee bee come to the ende of it , wee resist him and are loth to passe any further :

ther: Let vs vnderstand y<sup>e</sup> this story is told vs, to cast vs vtterly down in our felues, so as we should not seeke any worthinesse in our owne persons, (as in deede there is none in vs:) But yelde God the whole praye of his benefices, knowing that he is not bound ar all on his side, but that hee doth all things of his own meere free goodnes and infinite mercie: and therefore that wee on our side ought to sigh, beseeching him to correct vs and reforme vs according to his will. And for the better perceiuing hereof, I pray you after what sort goe we forward when God calleth vs? Wee partly limp, and partly make many a false step. Let euery man examine himselfe, and see how forward hee hath bin since the time that God hath reached him his hand. True it is that euen before wee knew the Gospell, wee were already without excuse of our rebelling against our God: but now seeing hee hath inlightened vs by his word, and showed vs the way of saluation, and setteth his will before vs, saying, come, and reacheth vs his hand to guide vs: if of all this while wee haue not voutlasted to come vnto him, how shall wee excuse our felues? Let euery of vs consider how hee dischargeh himselfe: and afterward let vs haue an eye to the common state. Wee can well speake of Gospellyke reformation, and it is a maruell to heare how wee will talke: but yet for all that, our filthinesse is so stinking, as is lothsome to beholde: and GOD needeth not to goe vp into his iudgement seate to giue sentence of it, for the very infidels and ignorant sorte can bee our Iudges. And of a truethe they may bee a great shame to vs, seeing our lyfe is so leawde and wicked, that euen the sile blinde sorte of Papistes may laugh vs to skorne. And surely if vtter confusion shoulde fall vpon our heades: wee haue well deserued it. For by our meane Gods name is blasphemed: and yet notwithstanding wee regarde it not. Howbeit, the more that wee besotte our felues after that fashion in our vaine selfe flatterie: the more will GOD ntake vs feele in the end, that hee will not suffer his chastisements to bee lost.

To bee shorte, let vs remember how Moses sayth heere, *Ever since the time that I haue known you, you haue alwayes bin rebellious against God.* And this *Rebelliousnesse* whereof hee speaketh is exprest lykewise in this saying *that they resisted the mouth of God distrusting him and contriving his will.* Now then, if we wil know what it is to be rebellious: let vs first of all looke what God hath spoken. For the thing wherein hee intendeth to trye vs, is whether wee be willing to submit our felues simply in all respectes to his worde, after hee hath bene fogracious vnto vs as to teach vs. What else is the holy scripture, but an vttering or declaring of Gods will? And therefore all that euer is contained there, is as though GOD opened his holy mouth, to tell vs what he requireth at our hand. Then if our lyfe bee not fully correspondent to Gods worde, whereof wee make profession: beholde, God complaineth

of vs, and accuseth vs of rebelling against his mouth. And there are two partes of this rebelliousnesse. The one is when we distrust Gods promises, and the other is when wee disobey his commandements: & those two be the summe of all that is to bee leained in Gods word. When wee haue tossed and turned ouer the leaues of all the holy scripture neuer so much, there are but these two pointes contained in it: that is to wit, y<sup>e</sup> for as much as God being desirous to bee our father and Saviour, openeth vs the infinite treasures of his mercie, calling vs to him, and setting his free goodnesse and free loue before vs: wee should beleue his promises and rest wholly vpon them, saying, Lorde seeing thou art so freehearted as to offer thy selfe thus vnto vs: behold, wee cast all our care vpon thee, and hope for all welfare through thy bountifullnesse. The first thng then which wee haue to doe, is to settle our felues vpon Gods promises, when he offereth them vnto vs. Secondly there is the obedience which God requirerh, as if he shoulde say vnto vs: Go to, I will haue ye to lue in such wise, as ye obey me and yeeld me such seruice, as your coming to me be of your own accord. And here Moses saith y<sup>e</sup> the people were alwayes rebellious against Gods mouth, forasmuch as they obeyed not his commandements, nor trusted to his promises. Nowe let vs looke into our felues: where is the faith y<sup>e</sup> we boast of? In deede we can wel ynough say y<sup>e</sup> we beleue the Gospell: but if gods promises touched vs effectually, there would be another maner of steadfastnesse in vs, and wee would not bow with euery winde like waucering reedes, as we do. Our vnbelieve bewrayes it selfe, & we be too much enuicied of it: inso much y<sup>e</sup> we cannot trust God euen in worldly things. And if we cannot trust to him for small things, howe is it possible that we should trust to him, for the euerlasting life? We haue dayly experience of his succour and helpe: & yet do we doubt thereof still. And how shall we then trust in him wher the case concerneth inuisible things, as the lyfe which is hidden from vs till God discouer it vnto vs? Again, doeth not this rebelliousnesse of ours in resisting him, shew it selfe in alour whole life? In deede wee will make signes of willingness to serue God: but yet is all but counterfeiting. For let vs see if any of vs doo lue so faithfully and vprightly as wee ought to doo? Where is the louing kindnesse and chaitee that ought to bee among the faithfull, and among Gods children? Nay, we bee rather like Cartes and dogges. And when the case requireth that wee should agree together in well dooing, the worlde sees howe wee goe to worke. It may seeme that wee haue conspyred to goe the cleane contrarie way to that which God willethe and ordaineth. And this is not to be greatly wondered at. For if in things that are small and light, we shewe our felues to haue no great Christianitie in vs: we wil shew no lesse lewdnesse, when wee come to the things that are greater and more excellent. I call them smal things in comparison of the feare of God and the loue of his worde, which men may say they

Cel. 3. 3. 46

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see not in vs. For as concerning those small things, if we intend to make any countenance of deuotion to Godward: we can well abide that men should condemne both extortion, deceit, cruelty, peritriue, and such other vices. When we come to Sermons, we can welinough pretend y<sup>e</sup> there is some agreement among vs, and specially when we receive the Lords supper: & yet notwithstanding cuē in that behalfe there appeareth such contempt of God, as we ought to be ashamed of it. For I know that vpon the last Lordes day while we were ministring of the cōmunion, and while we should haue assembled altogether, to make a general protestatiō of our faith, and to offer vp our praiers vnto God: about two hūdred people were occupied in gaming. In their going by before the Sermon began, a man would haue thought they had bin prepared to the Communion: our their mindes are so vppon their playing, that they spend euery Sabbath day in such vnchristiuness. And it is meeete that this should be tolde them openly, seeing it is apparant, & that euen little children perceiue the shamefulnesse of it. Now then, let vs marke in seauē wordes, that Moses spake not for his owne time only, but for vs also in these dayes, who bee warned in the person of the Iewes to be ashamed of our selues, and therewithall to seeke y<sup>e</sup> means

that our God may receaue vs to pitie and mercie: which is, that after we haue acknowledged how gultie wee bee before God: euerie of vs may learne, not onely to condemne our selues, but also to bow downe our neckes to craue forgiveness of our former faultes at Gods hand, to the ende that being acquit by him, we may also be guided and gouerned by his holy spirit: & that whereas wee haue bin stubborne against him heretofore, so as he could by no means weeld vs, wee may learne to yeeld our selues so obediently to him, that in stead of being as woode beastes, we may become meeke and mylde vnto him as sheepe and lambes, and giue care vnto his voyce, giuing it such superiority ouer vs, as we may vtterly forsake all things that may hinder our honoring and seruing of him.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them better than wee haue done, so as wee may yeelde our selues to him with true repentance, & continue therein not for one day onely, but all our life long: and y<sup>e</sup> therewithall it may please him to beare with vs in all our infirmities, euen vntill he haue rid vs quite and cleane of them. And so let vs all say, Almighty GOD heauenly Father, &c.

## On Monday the ix. of September. 1555.

*The Lxxvij. Sermon which is the senenth vpon the ninth Chapter.*

25 Then humbled I my selfe before the Lord fortie dayes and fortie nightes, for I humbled my selfe because the Lord had said that he would destroy you.

26 And I prayed to the Lord & said: Lord God, destroy not thy people and thine heritage, which thou hast gotten by thy mightie power, and whom thou hast brought out of Egypt by strong hand.

27 Bethinke thee of thy seruants Abraham, Isaac, and Iacob. Haue not an eye to the stubbornesse of this people, nor to their misbeleefe, nor to their sinne:

28 Least the inhabitants of the land from whence thou hast brought vs, do say: because the Lorde could not bring them into the land wherof he had spoken to them, or because he hated them: therefore hath he brought them forth to kill them in the wilderness.

29 Moreouer, they be thy people, and thine heritage, whom thou hast brought out with thy great power, and with thine arme stretched out.



Moses goeth forward here with the matter that he had begunne afore: which was, to make the people vnderstand howe great the faulte was which they had committed. For whereas he boasteth of Gods hearing of him, he doeth not to

the intent the people should thinke themselves so much the more beholden to him therefore: that is not the thing which he looketh at: but that the people should thenceforth lue in awe and humilitie, and beare in minde the faulte that they had committed, and consider howe they had well deserued to haue bene vtterly

rooted out if God had not shewed them mercie. And he sayth *that after he had lye[n] upon the ground forsie dayes and forsie nightes*, he was heard: and this is to the end that by such circumstance, the people may the better learne, that if G O D had not hearkened to that vehement and earnest prayer of his, they had bene vterly vndone. It is an extraordinary thing, that a man should continue sighing and weeping before God, forsie dayes and forsie nightes together: and no doubt but this power was giuen to Moses by miracle, lyke as was his fasting of forsie dayes and forsie nightes before. And to what purpose? To the end that the Lawe might bee the better authorized thereby. For it might well seeme that the couenant which God had made with the people, was quite broken and vterly disannulled: and therefore it was expedient that Moses should once againe be separated from the company of men forsie dayes and forsie nightes, that by that meanes, new authoritie might be purchased. But yet for all that, we must marke well, that wher eas Moses forbare meate and drinke forsie dayes and forsie nightes together, it was not done by humane power, neither was it (to speake properly) a fast of sobriety: (for hee was exempted from hunger and thirst:) but it was done to the end that the Lawe should be receiued with the greater reuerence, forasmuch as it came not of men, but Moses came downe from the mountain: as if an Angel had come downe from heauen. And his praying was for the sinner of the people, that God would not looke vpon the idolatric that had bin committed, but hold on still in his owne purpose. For although Moses had broken the tables, and that he had done it through the impulsion of Gods spirit: yet notwithstanding, (as hath bin said already,) he ceased not to haue compassion vpon the people which was worthe to haue bin rooted out. That is the effect of the matter which we must looke vnto here.

And thereby we be put in minde, that if God forgiue vs any fall or offence, we must not so forget it, but we must bethinke our selues to lue in the greater awe, and consider all our lyfe long how greatly we be bound vnto God for vntering so great goodnesse vnto vs. There are a number to hee scene, which doe but wring their mowthes when they woulde haue their faultes forgiuen them, and they neuer passe to thinke any more vpon them, to yeelde God his deserued prayse. Contrariwise it is shewed vs here by the example of the Iewes, that although God bee mercifull to vs, and list not to call our faultes to account: yet must not wee therefore thrust them vnder foote, but rather cal them to minde euery day, that it may first of all prouoke vs to repentance, assuring our selues that wee may fall eftsoune, if God preserue vs not: and secondly [make vs to consider] that we stand not but through his free mercie: and finally encourage vs to magnify his name for drawing vs out of y dungeon wherein we were fallen. Seeing then that we be so much bound vnto him, let vs bee the willinger to serue and honor him. Thus yee

see in effect what wee haue to remember vpon this place.

Besides this, let vs marke well by the example of Moses, that it is not enough to pray vnto God in two or three wordes and as it were in poste: but that we must continue in praying without being weary. And that is a poynt right necessaric to bee marked. For wher eas there are many faults in vs, this is one of the greatest, that we cannot settle our selues vnto prayer, but wee bee fleeing, so as our mowthes are no sooner opened, but our wittes are by and by wandering elsewhere. And besides that, if we haue prayed vnto God once, wee thinke it enough and too much. Contrariwise we see that Moses was forsie dayes together, in continuall mourning for the offence of the people. Therefore in our praying vnto God, let vs learne to haue the perseuerance wherunto our Lorde Iesus exhorteth vs, saying that we must be importunate, and that it is not enough for vs to haue vttered our grieue vnto G O D lightly and once for all: but that we must resorte to him still, vntill he haue heard our requestes. Now then, here is a second lesson which we haue to gather vpon this place: which is, that in praying vnto God, we must haue a settlednesse of holding out to the end.

All this praying of Moses, sheweth vs what their due tie is, which haue the charge of other folke: namely, to pray to God to pitie such as shall haue offended. For it is not enough for such as haue publike charge to discharge their due tie to the worldewarde: but they must also turne vnto God. Wee see how the Apostles say that they must not onely preach the Gospell, but also giue themselves to prayer and supplication. Now, this belongeth to all the faithfull. For to pray vnto God is the chiefe ductie of our faith. And forasmuch as the Apostles had the chiefe charge of the Church: it behoued this calling vpon God, to belong chiefly vnto them. And that is the cause why Saint Paul sayth, that hee humbleth himselfe for the Corinthians: as who should say hee ought to beare the chastisement of their sin in his owne person. For inasmuch as God had set him ouer that Church, it behoued him to beare the chiefe burden vpon his shoulders. Therefore such as haue the charge of preaching Gods word and of teaching in the Church, must not onely employ themselves that way, but also to prayer. And chiefly when they see things go amisse, and disorders among the people: then ought they most specially to resorte vnto GOD, that he may prouide a remedie for it. This is the thing that is shewed vs by the example of Moses, in that it is sayd that hee taried not till the people resorted to God for mercie, but shewed them the way, as he whom God had appointed to beare the burthen of the people, and to procure their welfare.

Now let vs come to the forme of the prayer that Moses maketh. *Lord God (saith he) desroy not the people of thine heritage who thou hast redeemed by thy mightie power & strong hand, out of the*

Luk. 18. 1, 2.

A.C. 6. 8.

1. Cor. 3. 4.

Land of Egypt. *Besinke thy selfe of thy seruantes Abraham, Isaac, and Iacob: and haue not an eye to the stubbornesse of this people, nor to their wickednesse, nor to their offence.* Here we see what it is that Moses allegeth vnto God: namely, his gracious fauour wherethrough he had chosen the offspring of Abraham. And so we see here a good rule for vs to keepe in praying vnto God: which is, that if we intende to obtain our requests at his hand, we must not presume vpon any thing that is in our felues, but rather alledge his own goodnesse which hee hath made vs to feele. As if we should say, Lord, go forward with thy work, thou hast begonne to call vs to thee, we bee as much beholden to thy goodnesse as is possible: therefore holde thou on thil, finish the thing that thou hast begun, and let not thy worke itay vnperfected, as it is saide in the hundredth and eight and thirtieth Psalm. And it is such a doctrine as we may gather, vpon all the prayers that are contained in the holy scripture.

Psal. 138.

Nowe whereas Moses saith *thy people, and thine inheritance*: he meant not that the people had purchased that dignitie themselves. It was a great honour that any one people of all mankinde should be called Gods inheritance. Deserued they to be in that estimation? Moses addeth immediatly, *that there was nothing but stubbornesse, wickednesse, and sinne in them.* It followeth then that all is to be referred to the free adoption, wherethrough God had chosen that people, as if hee should say, I will haue the house of Abraham to reigne ouer it, there will I dwell, that shall be my Church, there will I rest. God in so saying, had not respect whether the people were worthy of it or no: and it appeared by the effect, that they were a spitefull people: but whatsoever they were, God had made the said promise, which was not grounded vpon any deserts of man. The thing then that Moses letteth vs downe here, is this: *Lord, haue mercy vpon thy people, and vpon thine heritage.* And so, when we retort to God to craue forgiveness of our sinnes, let vs learne to make none other entrance to finde fauour and to be hearde, than by alledging the benifites that we haue erst receiued at his hande. That (say I) is the gate that we must enter at in praying vnto God. Albeit we haue offended him and be neuer so wretched sinners: yet notwithstanding inasmuch as hee hath chosen vs for his flocke, and vouchsafed to vtter himselfe to vs, and to giue vs assurance that hee is our father and fauour: we may presse familiarly vnto him, hauing so sure a pledge of his goodnesse. But yet let vs beware of presumption, that wee seeke not any thing in our felues wherewith to binde God vnto vs, for we bee vtterly void of any such thing: but let vs be contented to offer vnto him such things which we hold of him: and in doing him homage for his benefices, let vs take courage to call vpon him, assuring our felues that he will continue the still, & that as he hath shewed himselfe liberall towards vs heretofore, so he will giue vs assurance y he wil not faile vs hereafter. This in effect is the thing which we haue to remember in thus saying

Psal. 132. 14.

of Moses, where he calleth the Iewes Gods people and heritage.

Now he addeth, *that God had brought them out of the Land of Egypt by his mightie power and with a strong hand,* etc. to make it knowne that they were his inheritance, by a vifible token, and by the apparant effect of it. True it is that the people should haue grounded themselves vpon the promise: and Moses hath followed the same order here. For he saith not first, *Lord, y haue brought vs out of Egypt,* and afterward *shew vs thy power* when thou madest vs to passe through y wilderness: but he saith expresse, *we be thy people and thine inheritance.* And wherupon rested he: Vpon the promise, because God had spoken the word, saying, *I will be the Sauour of thy lineage.* But yet therewithall hee letteth not to alledge the saide deliuerance also, to proue that God counted that people for his heritage. For when God deliuered the Iewes out of Egypt, & reached them his hand to bring them out: wherof came it? It was as a sealing of the couenant that had beene made by worde of mouth. God (say I) did shewe as then, that the former promising vnto Abraham, that he would be the God of his lineage, was not in vaine. And for the same cause doth Moses set down both twaine of them here. He beginneth with the promise, and afterward addeth what ensued thereof: that is to wit the deliuerance, which was a sure warrant that he ment not to beguile his seruant Abraham, when he tolde him as I haue tolde you before. Wherefore let vs briefly beare in mind that if we intend to haue access vnto god to rest vpon his goodnes, we must beginne at his worde: and afterward we must also acknowledge the benefices that wee haue felt at his hande. And if we haue founde that hee hath not beguiled vs by his promises, it is as a former warrant whereby hee intendeth to confirme and assure vs the better. Loe heere a goodly matching, namely that wee yeelde such honour vnto Gods worde, as to trust assuredly thereunto: and therewithall that we be not thanklesse for the goodnesse which he hath shewed vs in deede, but make the same to serue vs as a president to ratifie our faith, to the ende that his worde haue the greater shewe and power in vs, and wee bee the more prouoked to call vpon him, not doubting at all but that wee shall finde him the same that hee hath shewed himselfe to be, euen to the ende. Thus yee see howe it behoueth vs to put the order in vre which Moses keepeth here, first in setting down Gods promise whereby he had adopted y people of Israel, & afterward in adding y he had deliuered them out of the lande of Egypt, thereby ratifying the thing that he had spoken to his seruant Abraham.

Gen. 17. 7.

Now he addeth *that God should not haue an eye to the peoples stubbornesse, wickednesse, or offence.* This is not added without cause. For when we come to pray God to performe his promise, and to bring the grace of his adoption to his ende: in the meane whyle our owne consciences vpbraid vs, so as wee see well that we be guilty before him: it is ynough to foreclose y way to

our prayers. For when wee offend God, we breake his covenant as much as in vs lyes, and we stop him from performing of his promise. To be short, we deserue to be giuen ouer of the Lord, when wee keepe not faith and troth towards him. For this cause doth Moses say here, *Lord haue not an eye to the stubbornnesse of this people.* So then, it is not ynough for vs to pray God to goe through with the thing that he shall haue begun in vs, and to bring his grace to perfection: but wee must expresse pray him, that although he finde faultes and offences in vs, (as in dedde the number of them is infinite): yet that he forbear not to take vs still for his people: and that although we deserue to be forsaken of him for our finnes inasmuch as wee haue broken his covenant, yet notwithstanding hee cease not to keepe promise with vs still, and to make vs feele y fruit thereof, and to forgieue our finnes in such wise, as we may neuer cease to continue in his adoption: & that although our straying away was ynough to bereaue vs of the inheriting of our saluation, yet notwithstanding hee cease not to take vs for his children still. To be short, whensoever we resort vnto God, wee must acknowledge our sins with all humilitie. For it will be to no purpose for vs to say, *Lord thou hast promised vs, thou hast tolde vs that thou of thy goodnesse wilt bee merciful to vs, thou hast declared that thou wilt bee our father, wee haue thy promise: it will not boote vs to say all these things: for all shall bee ouerthrowen with one worde, because wee haue done amisse, and haue not kept the course wherunto God called vs, but haue drawn cleane backe.* Therefore we be warned, that whensoever we pray vnto God, wee must acknowledge our faultes, and confesse them freely, that God may not cease to haue pitie vpon vs, specially when wee shall haue committed any grosse fault, as this people had done in committing abominable ydolatrie. The greater then that our finnes bee, the more let vs cast downe and humble our selues, to craue pardon of our God by confessing wherein we haue offended him. After that manner must we deale. And it is certaine, that if euerie of vs consider well his owne life without flatterie, he shall finde himself exceedingly indaungered vnto God, and we shall alway haue good cause to be ashamed of our selues. And therefore when we pray, let vs beare these two things in remembrance: namely, that although we be neuer so wretched, yet notwithstanding so much as God hath chosen vs for his people, wee must come to him familiarly and without doubting, for he guideth vs thither and openeth vs y gate by his promise, & that must be our grounde to stande vpon. Again, we must bethinke vs of our finnes, so as we may feele them & be deadly wounded by them, to the ende we may be forie for them before God, & beseech him (notwithstanding our vnworthines) to apply his promises to our saluation, when it shall haue pleased him to bury our finnes & to receiue vs to mercy. Yea & let vs mark well y wordes y are set downe here, *the stubbornnes of the people, their wickednes, and their sin.* For Moses here maketh not a ceremoniu-

ous confession as the shamelesse doe: that is to say, in manner the greater part, when they haue done amisse, do beare themselves in hand, that it is ynough to haue saide in one worde, I grant it is a fault: but ye must consider I am a mā, I am not as a timberlog. It is ynough for them (say I) that they excuse not the selues altogether. But wee must come after another fashion, as we see by example here. For first of all Moses setteth downe *Stubbornnes*: shewing thereby that there was a horrible rebeliounes in that people. Next he addeth *wickednes*: wherein he betokeneth y the people were starke naught: for y word that he vttereth, importeth such a leawdnes, that they which are so termed are disordered in their whole life. And lastly he addeth *Sinne*, that is to say y particular fault which they had committed, namely their offence in making themselves an ydol. And so we see that hee acknowledgeth the peoples offences in good earnest, to condemne them.

Nowe like as Moses speaketh here of the people: so do we see that Daniel speaketh of himself, in his report howe hee confessed his own sins and the finnes of the people, he saith, *Lord we haue sinned, we haue offended thee, we haue done wickedly, we be transgressors, our finnes are outragious, and our iniquities are exceeding great.* Daniel goeth not to worke by halues, in confessing that himselfe and the rest of the people had done amisse and deserued to be chastised at Gods hande: but he saith flatly, we be wicked and we haue behaueu our selues leawdly, we haue bene disobedient and vntreue to our God, we haue prouoked his wrath too much, and wee be cursed and damned, vnlesse God poure out y infinite treasures of his mercy vpon vs. Yee see then how the true confession which God requireth at our handes, is not to come to him and to say in one worde, I haue done amisse: but to be so abashed as to acknowledge our selues blameworthy in all respects, and to be dismayed at the remembrance of our offences, like wretched offenders not looking to haue our inditements red vnto vs, not to haue articles alledged against vs, but accusing our selues aforhand in such sort, as God may accept our submission when wee shall haue examined our faults thoroughly, not onely in generall but also in particular. And in verie dedde, after that Moses had spoken of *Stubbornnesse* and *wickednes*: he addeth the *Offence* that y people had committed. Whereby hee meaneth that it is not ynough to say, we were conceiued in sinne, it is horrible to see howe all things are out of order in our whole life: but when we haue offended God any manner of way, we must vtter it, as we see howe Dauid cōfesseth generally y there was nothing in him but vtter corruptiō, and y he brought nothing w him from his mothers womb buty inheriting of death, & therwall faileth not to confesse y sin particular which he had committed, not wrapping it vp amōg y other to make as though hee wist not of it: but setting down both twaine of the, as we see y Moses doth in this text. Wherefore when wee shall haue committed any offence, let vs leaue to feele it, & to confesse it freely before God. And let the same lead vs yet

Dan. 9. 50

Psal. 51. 6. 7

further: that is to wit, to haue an eye to the offences of our whole life, and to acknowledge our felues altogether indangered vnto God, except hee receiue vs to mercie. And about all things, let vs acknowledge the hardnesse of our heartes, in that wee cannot submit our felues to God because wee be stubborn against him, and all the affections of our flesh are at enmitie with him. After that manner (say I) must wee confesse our faults, if we munde to obtaine forgiveness of them. For as for them y come to God ceremoniously, confessing the felues to haue done anittle; and not being touched to the quicke with their leawdnesse, nor minding to acknowledge it in their heartes: they doe but play mockeholyday, and they shall feele with whom they haue to do, and that God is not an earthly iudge that can be deceued when men craue pardon feynedly. And therefore when we pray vnto God, let euerie of vs quicken vp himselte in acknowledging our faults better than we haue bin wont to do: & let the same fo pull vs downe, as wee may not wote what to say, but thus, Alas Lord what should become of vs if it were not for thine inestimable mercie: For behold, wee be euen as it were vterly ouerwhelmed: and though we knewe but the hundredth part of the offences that wee haue committed, surely it were ynough to sinke vs downe to the bottomlesse pit, vnlesse thou remedy it. And as for thee that iudget after a farre other fashion: howe should we be able to stand in thy presence, if thou wouldst vse thy rigour towards vs? Loe here the right lowlinesse which God commaundeth: which is, that when wee be so ahamed of our sinnes as we wote not what to say, wee flee for refuge to Gods mercy hoping y howe focuer the case stand, he of his great goodnesse will not refuse to take vs to mercie.

Nowe to the ende that Moses may obtaine his request, hee beseecheth God expressly to bee mindfull of his seruants Abraham, Isaac, and Jacob: and that was by reason of the couenant that he had made with them, for in the same couenant there was this article, I will be thy God and the God of thy seede after thee. Yee see here howe God took the children of Abraham before they were borne, adopting them to beehis Church, and to be inherietors not onely of the Lande of Chanaan, but also of the kingdome of heauen. But how doe the children of Abraham behaue themselues? Leawdly. They falsifie their faith vnto God and become backefliders, so as they deserue to be cut off from his house. Lorde (saith Moses) haue not an eye to their faultes and offences, but bee mindfull of thy couenant which thou madest with thy seruants Abraham Isaac, and Jacob. Nowe wee see to what purpose Moses alledgeth here the holy Patriarks. It is not to make them Aduocates and Patrons before God as the Papistes doe, who alledge these textes to proue their owne forgeries of hauing the saints to beehis intercessors. What, say they? Is it not written that God should bee mindfull of Abraham, Isaac, and Jacob, and yet they were deade long afore? Seeing that the fathers vsed such speech, why should not the sancts al-

readie deceafed be made patrons and aduocates, to make intercession for them that are alieue? Surely this cometh of too grosse beastliness. For they consider not in what manner Moses alledgeth these persons. I haue tolde you it afore: for God had promised them that hee would beehis fauour of their Image, and had giuen them his promise as a pledge, not only on their own behalfe, but also for all their successours. And that is y cause why Jacob at his death or a little before, said, let my name be called vpon ouer Ephraim and Manasses, for his meaning was to make two tribes of them, notwithstanding that they had both but one heade, that is to wit Ioseph first of al, & he intended that he should haue a double portion. Why for Iacob was in Egypt, not onely as a poore straunger like to haue starued for hunger if he had not come thither: but also as a man shken off in forme & disdain. It is manifest that the Egyptians shunned the Iewes, and accounted them as vnclene people. Neuertheless although Iacob had not any house of his owne, but was there as a slave & banished thither as into an odde nooke of y realm: yet notwithstanding hee assigneth a double portion to Epliraim and Manasses. But [in so doing] hee had an eye to the promise that God had made to him. That is the cause why hee saeth, Let my name be called vpon ouer them, and let them be taken and esteemed as two of mine owne children. According hereunto it is saide, that God should remember Abraham, Isaac, and Jacob, as wee see in Exodus, where God intending to acquaint himselfe with his people, alledgeth the same for a preface: as if he should say, I haue bounde my selte in the hande of Abraham. And therby he fendeth them back to the promise as it was made and set downe in Genesis, where God saide, that in the ende of

four hundred yeares, after they had bene oppressed with grieuous tyranny, he would deliuer them. Nowe then, it is not to be doubted, but that Moses alledgeth of Abraham, Isaac, and Jacob, is to y end that God should performe his couenant in deede, and not cease to be constant in his purpose and in discharging of his promise, notwithstanding the wickednes of me. And so wee see howe the Papistes haue falsly abused the holy scripture, yea & shewed themselues to sh melesse and fond, that euen thiled children may perceiue their beastliness. Wherefore we ought so litle to be moued with these texts: that they do rather make wholly against them. And so yette why Moses alledgeth Abraham, Isaac, & Iacob. He groundeth himselte vpon Gods word.

Likewise when we pray, before we open our mouth wee must be taught of God, hee must direct vs by his worde, for we cannot call vpon him rightly, except hee haue first preuented vs and called vs to him, so as wee bee sure that hee will heare vs. For as for the man that doubteth and stoteth like the waues of the sea (saith Sainct James), let him not looke to obtaine any thing. So then our prayers boote vs not at all, without certaintie of faith. Now let vs see whence wee may gette such certaintie

Rom. 8.7.

Gen. 17.7.

Exo. 3.15.16

Gen. 15.13

Rom. 10.14

Iam. 1.6.7.

of faith Surely euen by Gods worde, and that is it that Moses hath followed. Hee knewe the promise that had proceeded out of Gods mouth, wherupon he resteth, & thet upon maketh mention of Abraham Isaac & Jacob. And why? For it was they that had receiued the promise, as well in their owne behalfe, as in the behalfe of their successors. But now doe we see that we haue a Mediator to ratifie the new couenant that God hath made with vs. Before Iesus Christ came into the world, Abraham, Isaac, and Jacob were as mediators after a sort, because they receiued the promise in the name of the whole Church. But now God sendeth vs backe to his only sonne, in whose person it is his will to ratifie all that euer he had promised. How then shall we haue any certaintie, except we repaire to our Lord Iesus Christ, and pray to God his father to remember him, & not to looke at vs, as in verie deede the auncient fathers haue shewed vs the good way already in the time of the shadows, although they had not the truth so fully as we haue it in the Gospell: For since the time that the kingdome was settled in the house of David, and this promise made, He shall be my son: we see that the fathers prayed after this manner: Lord looke vpon the countenance of thy Christ or thine anointed. But thy spake of Davids successors. It is true: Howbeit so far as that temporall kingdome was a figure of the kingdome that is prepared for vs in the person of our Lord Iesus Christ: the auncient fathers looked thereat as it were to behold Iesus Christ in a glasse. Now then seeing the sonne of God is come, & hath tolde vs that hee to whom we must repaire: what excuse wil there be for vs, if we rouse heere and there, and seeke other mediators to resort vnto? Is it not a bereauing of Gods sonne, or his office? yes: for hee is not as was Abraham, or as was David, and all his lineage: but hee is the true high priest which hath appeased Gods wrath towards vs. And hee hath not onely receiued the couenant, so as he may say that God hath tolde him that hee will accept all such as submit themselves vnto him: but he hath also ratified the same couenant with his owne blood: that is the seale which he hath set vnto it. Then if men will not be contented with such confirmation of Gods promises as is made in the person of his sonne: is it not a treading of his bloud vnder foote to the vttermost of their power, and a striking to make it of none effect? Yes: and so we see that this text is so little able to arme the Papists, that it doth rather condemne them of vthankfulness before God, in that they haue (to the vttermost of their power) disabled the grace that was brought them by the sonne of God, and not considered that Gods adopting of vs was in his hand and by his means, who hath accomplished Gods promises in such wise by his bloud: as we may assure our selues of them without any doubting. Therefore let vs mark well that whensoever we seeke any patrons and aduocates, it is an abolishing of the death & passion of our Lord Iesus Christ, and therewithall an vtter disauiling of all Gods promises, which ought to be sprinkled with his blood, ac-

ording as we see howe it was commaunded in the Lawe, that the booke should be besprinkled with the bloud of the solempne sacrifice that was to be offered. When a sacrifice was to be offered, the blood of it was to be refused, & sprinkled vpon the tabernacle, vpon the altar, and vpon the booke of the Law: to doe vs to wit, that there is none other meane to assure vs of Gods promises, than by the besprinkling of them with the bloud of our Lord Iesus Christ. For as for such as tunne gadding after their owne imaginations, saying we must haue such a patron and such an aduocate: they (as much as in them lyeth) so drayne and drie vp the bloud of Gods sonne, as it may gye no more force to the promises to assure vs of our saluation.

Furthermore let vs make that the Papistes haue in all respects defaced the office of our Lord Iesus Christ. For by their making of the saintes to be their patrons & aduocates, they haue also made the same as good as mediators, so as we should obtaine faueur at Gods hand by their meanes. They say not onely Lorde heare the prayer of such a one or such a one: but also, for his prayers sake or for his deserts sake. But both these things belong peculiarly to our Lord Iesus Christ. For to seeke to the merits or deserts of men, is to stay vpon a crased or broken reede, and that is the next way to make vs tumble downe, yea and that is as the flouers of a reede that will also wound vs besides our falling. Wherefore let vs vnderstand, that in so doing wee forsake the sonne of God and bereaue him of his office.

Againe, as touching prayer and supplication, it is true that we ought to pray one for another as long as wee liue vpon the earth: and we haue seene the example thereof in Moses: yea and we haue seene it in such wise, as sufficeth to shewe vs that our prayers are not vaine nor vnprofitable, but that God maketh them available and heareth them, when wee pray one for another: Howbeit, that is but while we be alie. Moreouer, if wee fall to seeking of patrones and aduocates vpon our owne heades, without any warrant of holy scripture: it is too great a despising of God. For wee followe not the manner of praying which God hath ordeyned, and therefore it is a diuinish malapertnesse for men to presume to enter into the kingdome of heauen, there to appoint officers, as though God had made them Lord great masters there. Nowe then let vs learne that wee must let our Lord Iesus Christ alone with the office of aduocate, that hee may be our spokesman for vs, & giue vs access & means to be accepted at Gods hand. Moreouer, we must not imagine any meriting or deserving in any mortall creature, no euen in the Angels of heaue, but we receiue the meriting of Iesus Christ, which thing was not in the holy Patriarks, nor in David, nor in any of his successors, for God adopted them freely. But it was his will that in Iesus Christ our finnes should be wiped out, and our debts discharged, and by his obedience might our sinnes should be purchased vnto vs. That therefore is the thing that wee must resort vnto.

Where-

Exod. 24. 7.  
8.  
Hebr. 9. 13.  
20.

1. Ioh. 2. 1. 2.

Lam 5. 16.

Rom. 5. 19.

Psal. 2. 7. &  
84. 10. &  
132. 10.

Heb. 9. 11. 12  
14.



Wherefore let vs learne , that if the fathers of olde tme, when they minded to obtaine fauour at Gods hand,alleged Abraham,Isaac,and Iacob,and consequently Dauid in his order , becaufe he was ordained to be a figure of our Lord Iesus Christ:if this were vfed in the time that things were yet darke: wee ought to take good heede that wee fwawe not to the right hand nor to the left,nor that God hath revealed himfelfe fully vnto vs:but that we direct our faith to Iesus Christ, affuring our felues that for his sake God his father hath adopted vs, and liketh well of vs by his meanes , and graunteth vs our requestes. Besides this, forasmuch as ſcripture faith that he is giue vs to be our aduocate, that he maketh intercession for vs, and that for his sake we may rest vpon Gods mercie : Let vs not doubt but he will shewe himfelfe fauourable vnto vs. Seeing that the scripture fatereth these things vppon Iesus Christ, let vs beware that wee rob him not of them, and that we play not the Papistes, who by their praying to their Hefaincts & Shefants, doe well shewe that Iesus Christ sufficeth them not, and that becaufe they pretende the name of God, they prouoke his vengeance more and more against them. We see also howe God hath blinded them & giuen them vp to a hellish rage, so as they thinke it not ynough to say, These are our patrons and aduocates: but also they make no difference betwene God, and a faint that they haue forged of their owne braine. For they say, Our father which art in heauen, as wel kneeling before a puppet, as if they spake to GOD himselfe. But yet howe make they their prayers? I shall not neede to speake heere, neither of the Apostles nor of the Prophetes: for they

haue faints which neuer were in the world. And although they take the prophets and Apostles, yet they pray to them as to God , and with the same speech and stile. We see then that they are vterly brutish, and that God hath giuen them vp to a reprobate sense. And it is good reason, becaufe they haue robbed Christ of his dignitie wherein God his father had set him, and are not contented with him as with their only aduocate and intercessor, but are run astray here & there. Therefore it is meete that God should withdraw himfelfe from them and forsake them, that they might fall into such extremitie as wee see they be talne into. Wherefore let vs for our part beware that wee hold fast the simplicitie which the scripture sheweth vs: that is to wit, that in calling vpon God, we haue our eye vpon our Lorde Iesus Christ: and againe that in as much as God hath stablished his couenit for euer in his name, we doubt not but that we be heard as oft as wee come vnto God by him, and that he is mercifull vnto vs.

Now let vs kneele downe in the presence of our good God with acknowledgement of our sins, praying him to make vs feele them ſ better, that we may acknowledge them rightly both with heart & mouth, and bee brought to true amendment, & be so humbled, ſy by glorifying him as he is worthy , and by acknowledging what goodnes he vseth towards vs, we may be prouoked to serue him with the better corage: and he beare with vs in our infirmities as long as we be in this worlde, & he haue made vs partakers of his endlesse glorie . That it may please him to grant this grace, not only to vs, &c.

## On Tewsdai the x. of September. 1555.

*The Lxix. Sermon, which is the first vpon the tenth Chapter.*

**T**He same time the Lorde saide, cut thee two tables of stone like the first, and come vp to mee into the mountaine, and make thee an Arke of wood.

2 And I will write in those Tables, the wordes that were written in the former tables, which thou hast broken: and thou shalt put them in the Arke.

3 So I made an Arke of Setimwood, and hewed two tables like the first, and went vp into the mountaine, hauing the two tables in my hande:

4 Then wrote he in the Tables as he had written afore, euen the tenne sayings which the Lorde had spoken vpon the mountaine, from the middes of the fire in the day of your comming together . And afterwarde the Lorde gaue them to me,

5 And I turned me, and went downe from the hill, and put them into the Ark which I had made: and they were there as the Lord had commaunded me.

6 And the children of Israel departed from Beroth of the children of Iaacan towards Mosera, where Aaron died, and was buried there. And Eleazar his sonne executed the office of high priest in his stead.

7 From thence they went towarde Gadgad, and from Gadgad towards Gethatha, in the Countrie where running riuers are.

8 The same time the Lord sorted out the tribe of Leuic, to beare the Arke of the Lords couenant, and to stande in the Lords presence, to minister vnto him, and to blesse in his name, euen to this day.



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nādements  
if his law  
in two Tables

of stone: & that was done to the end y the people should the better consider, that the couenant which God had made with them, was of his own onely mercy. For we see how God had giuen ouer y people and it was all one as if he had thrust them into the commo aray of other men, which are vtterly accursed and estranged from God. Truly Gods former choosing of y people, was of his owne free goodnes. For (as we haue seen) none of them was yet borne, when he made his promise with his seruant Abraham: & therefore needes must they acknowledge y his choosing of them, was not in respect of any desert of their owne. Howbeit forasmuch as men labour al that they can, to darken Gods free fauor, & seeke pretie fond deuises to chalenge to themselves some peece of their own saluation: it was expedient to haue it fully shewed, y God receiued y people to mercy againe the second time, without any respect whether they were worthe of it or no, but onely of his owne mere goodnesse. Men are of opinion, y when God chose them, he foresawe what maner of ones they should be, accordingly as we see how this diuelish errour hath alwayes raigned, and y there are yet still some fantastical perions, which wil needes haue Gods election to be grounded vpon his foreknowldege, y is to say, when God chose whom he list before the making of y world, they fall to glosing thereupon, y he foreknew who should be worthy of it, & therefore marked them out for the same purpose, and in the same respect preferred them before those whom he knew would become wicked. But y is cleane contrarie to y teaching of the holy scripture. For y teacheth vs, y the cause of Gods choosing of vs is taken from out of himself, y is to say, of his owne onely free goodnes: for he shal neuer finde any thing in vs, why he shold be inclined to loue vs. Howbeit to the end y this may be the better perceiued in the things which God hath shewed vs in the people of Israel: he chose y ofspring of Abraham. And wherefore? Abraham was a stille soule, he had neither nobilitie nor worship in him, he was not of any great reputation to the worldward: & yet notwithstanding God marked

him out, & chose him alone & his household fro all others. And what maner of household was it? Was there yet any likelyhood in it? Nay. Abraham was yet childlesse, hee was barrain, hee was vtterly past hope of cuer hauing any issue. Now then Gods choosing of Abraham, was when he was as a blocke alreadie dead aforsaid: and therefore S. Paule saith, y in the person of Abraham, God shewed y he chose the things which are not, of purpose to giue them being. And for y same cause it is said in the first Chapter of y first Epistle to the Corinthians, y we be of God, that is to say, y he giueth vs being vnto saluation, because he hath vouchsafed to choose vs: for we be nothing at all in our selues. Yet notwithstanding, this people made great account of themselves, & bare themselves in hand that they were better than al y world. For the which cause, the couenant & adoption y God had made with that lineage was broken off: & so ye see that the people of Israel were reiecte at Gods hands. Yea & we worthy were they to be abhorred, in somuch y this sentence of condemnation was alreadie giuen vpon them, that they should bee rooted out of y world, & the remembrance of them be vtterly destroyed. So little cause then had the children of Israel to make any boast of themselves, or to take vpon them about the heathē: y they were thrust beneath them, and vtterly disclaimed and condemned at Gods hand, as whom hee shewed to haue nothing else but curse dñesse in them. Now therefore it behoueth them to knowe: y whereas God giueth them his Law, & teacheth them, & performeth his promise: towards them: all this is done of so high & infinite fauor, as ought in manner to make them astonished. For what a thing was it, y God after y breaking of y tables of his couenant, did yet still vouchsafe to haue pity vpon y wretched people? Beholde, the two tables were not writte by mans hand, but by gods had, y is to say by his power: & y was a miracle. And what shal a man say to it, y Gods own workmanship should be defaced? Was it not meete that y people which were the cause thereof, should haue perished vtterly? If we make cōparison betwene Gods word, & mens saluation: surely Gods word is far y preciouiser. But behold, y word of God y is written, I meanc y writing y was set down in y two tables of stone, came as it were from heaue, & was not y workmanship of man: God himselfe wrought it of his own power. What punishment then ought they to receiue, which committed so great and heinous a fault, as y the thing which God had ingrauen with his own hand, was faine to be broken & brought to nought for it? We see then y God magnified his inestimable goodnes towards this people, in y he vouchsafed y the two tables should be made new againe, and that his

Rom. 4. 17.

2. Cor. 11. 28. 30.

Eph. 2. 3.

Eph. 1. 4.

Rom. 3. 23.

law should be registred in them new againe, as a perpetuall monument that he was the protector of Abrahams linage, & intended to keepe them to himself for his own flock. Therefore it is not without cause, that Moses maketh mention here of his making of the two tables new againe, & of his offering of them vnto God, & of the writing of the ten comandements in them. Surely, it was a thing worthie of remembrance, & wherein mé ought to exercise theselues day & night, to know y<sup>e</sup> God hauing entred freely in league with y<sup>e</sup> one house, was not contented with that alone, but although their succedours became a frowarde and crabbed nation, vterly rebellious & as full of shameful churlthines as might be: yet he ceased not to continue his couenant, yea, & moreover to renew it againe with them, & to set it in the former state.

And herein we see y<sup>e</sup> he had not an eye to mé, nor to their worthines, but wil haue thé to think themselues beholden to him for all things: inasmuch that he ouercommeth al y<sup>e</sup> lewdnes & frowardnes of men by his goodnes, adopting euen those to be of his house & to be his heirs, which shew themselues vnworthie of the good that he had done for them. That is the thing which we haue to beare in mind. And we must marke that Moses spake not for his own time onely; but that the same doctrine toucheth vs as much or more at this day, than euer it did them: specially if wee can consider the likenes y<sup>e</sup> is betwene vs & the people of old time. In deede we haue not nowadays the law written in tables of stone; but we haue Gods grace much largelier towards vs, & which deserueth to be much more highly esteemed, because we be sure that he taketh vs for his church, & wil haue vs to be ruled by him. Now let vs see whence this proceedeth, & what is y<sup>e</sup> cause thereof. True it is y<sup>e</sup> if we haue an eye to y<sup>e</sup> things y<sup>e</sup> were giuen vs in our father Adam, we be creatures shaped after the image of God. But we (to y<sup>e</sup> vtermost of our power) haue defaced Gods image in vs, & wee be so marred & corrupted by original sin, that God disclaimeth vs, & we be not worthe to be counted his creatures: & yet for all that, he vouchsafeth to gather vs to himself. For in baptime we haue gods couenant ingrauen as it were in our bodies; whereby he doth vs to vnderstand, y<sup>e</sup> he vouchsafeth to take vs for his people & inheritance. Now haue we any worthines wherby to attaine to so great a benefite? Alas, nor for we be gilty aforehand of y<sup>e</sup> defacing of gods image. True it is y<sup>e</sup> that cometh of y<sup>e</sup> roote of y<sup>e</sup> first man: but yet are not we our selues faultles. Againe, how haue we withdrawn our selues fró God, euen after baptime? for we haue not onely comitted small fautes, as befalleth to y<sup>e</sup> faithfull to do: but also in the time of our idolatrie & superstition, we haue brought to nothing al y<sup>e</sup> grace that was promised vs in baptime, we haue renounced the saluation that was purchased vs by our Lord Iesus Christ, we haue forsaken our god, & we haue broken the spirituall wedlocke which hee had contracted with vs, so as there hath bin nothing in vs but corruption, by gadding away so after our own superstitions: & yet for all this,

he hath not failed to returne vnto vs, & to bring vs back againe into the way of saluation. Sith we see this, ought it not to be a sufficient prooffe of Gods infinit goodnes towards vs, to make vs lay away al fond imagination of deseruing, & to acknowledge our selues beholden to God for all things? Yes: & it is the same thing y<sup>e</sup> I alledged eue now out of S. Pauls sayings, where God sheweth vs, y<sup>e</sup> we be of him, not in respect that we be men, but in respect y<sup>e</sup> we be his workmanship, according as it is shewed in the second to the Ephesians, y<sup>e</sup> he hath shaped vs: for otherwise there is nothing but wickednes in vs, because our nature wil alwayes be found to be vterly frowarde & accursed. Thus ye see y<sup>e</sup> comparison which we ought to make betwene our selues & the people of olde time, to bring our selues low & to make our selues perceiue y<sup>e</sup> wee be the more bound vnto God for y<sup>e</sup> free mercie which he hath bestowed vpon vs, in vouchsafing to take vs to be of his Church, in which respect we be (say I) more bound vnto him than were the Iewes.

Now it is true y<sup>e</sup> gods writing of his law in two tables of stone (as I haue declared already heretofore specially in the first place) was to y<sup>e</sup> intent y<sup>e</sup> his doctrine should abide fure. For he had an eye to y<sup>e</sup> comon trade among men, who vpon the making of leags & alliances, are wont to haue thé ingrauen in stone or brasle. After y<sup>e</sup> same maner it was Gods wil y<sup>e</sup> his law should, for y<sup>e</sup> better continuance therof, be grauen in two stones. Ye see then how God doth as it were passe a solemne couenant. Neuertheless we must therewithall also come to the figure: namely, y<sup>e</sup> the writing of the law after y<sup>e</sup> fashion in a cuple of stones, serued to shew y<sup>e</sup> it was not ynough for folke to haue y<sup>e</sup> law giuen thé, & to vnderstand it: vnlesse it were ingrauen in their hearts. For we must come to y<sup>e</sup> similitude y<sup>e</sup> is made by y<sup>e</sup> prophets. For although God shewed his law to be sufficiently authorized by vouchsafing to ingraue it so in these stones: yet did he giue an incling y<sup>e</sup> that would nothing boote, verily because y<sup>e</sup> true tables wherein it behoueth vs to write the doctrine of God, are our harts; shewbeit not as they be by nature. For what maner of ones are they? Eue of stone as it is said of them in Ezechiel. So then, let vs marke that y<sup>e</sup> letter of y<sup>e</sup> law is nothing worth, vntil god worke in vs by his holy spirit. And that is the cause why he hath promised to make a newe couenant, not after the maner y<sup>e</sup> hee made it with the fathers: for, that continued not, saith he. And why? Hee sheweth y<sup>e</sup> the blame & fault therof is in men, because they turne away & runne at rouers as soon as God hath called them, & neuer follow him at all. Although they pretend to make great account of his grace: yet is there no stedinesse in them, but rather vter lightnesse; for by and by they sling away after their own wicked affectiōs. The couenant of God then, yea though it were written in stones, could not hold them in. And why so? Not for that God abode not faithfull on his part, or that hee persisted not to shewe that his choosing of Abrahams linage was not in vaine: but for that they were bereft & dilappointed of that great benefite, & dispossessed of Gods free-

Eph. 2. 3.

Rom. 6. 3.  
Gal. 3. 2.

1. Cor. 1. 30.

Eph. 2. 10.

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Ezec. 11. 19.  
& 36. 26.Ier. 31. 32  
& 33.

bestowed blessing, through their owne vnfaithfulness. And therefore it is requisite that God should speake to vs after another fashion: that is to wit, that he should not only write his law with his owne hand in stones, but also write it in our hearts, by correcting the hardnesse that is in the of nature, and also by making them fleshie harts, so as they may be loft & supple to receiue y<sup>e</sup> ingrauing which he shal put into them. Ye see then that the thing which we haue to beare in mind, if we intend to fare the better by this present storie, is that like as Moses acknowledged himselfe exceedingly bound vnto his God for the fauour which he had shewed to his people: so ought we also to bethinke vs, how abundantly God hath vttered the treasures of his goodnes towards vs. For not only we are accused by nature: but also we haue forsaken him after his adopting of vs, & wee haue not made account of him as of our father. And yet for all this, he hath reached vs his hand, & set vs in our former state againe; & he hath not only taken vs into his fauour againe, & giuen vs his worde to teache vs thereby, nor only deliuered vs his law written in y<sup>e</sup> two stones; but he hath also reformed & softened our harts, so that whereas erst there was nothing but hardnesse in them, he hath now drawn them to obedience, to receiue quietly things that are told vs in his name, at leastwise if wee be his. For all they to whom the Gospell is preached, are not of y<sup>e</sup> number. But let euery of vs examin himself, & we shal perceiue y<sup>e</sup> God in sending his Gospell to be preached vnto vs, is ready & forward to giue vs his grace, if we our selues be not the let. True it is y<sup>e</sup> his Election doth alwayes beare sway: but yet do not men faile to be in the fault, if the Gospell profit the not, accordingly as S. Paul declareth y<sup>e</sup> duell must needs haue blinded our eyes, if we see not y<sup>e</sup> light that shineth there, seing y<sup>e</sup> image of God sheweth it selfe there so evidently. Wherefore let vs marke, y<sup>e</sup> if Moses vpbraided the Iewes, (& that iustly) with the vnthankfulness whereof they were guilty: much more ought we now to cast down our eyes, & to stand in awe, & to be vtterly abashed before God. And in y<sup>e</sup> same respect, we haue more cause to magnifie the grace of our God, than had the auncient fathers, which were in the time that the law was written but only in two tables of stone.

Furthermore we haue to marke the figure y<sup>e</sup> is comprehended vnder these words, *Make thee two tables smooth & bring them to mee.* For thereby god sheweth the order & right maner of proceeding to be wel taught at his hand: namely y<sup>e</sup> wee must bring y<sup>e</sup> tables polished or made smooth for him to write his law in, & y<sup>e</sup> afterward he must write in them. True it is, that we cannot do this of our own selmouing, but he must direct vs there to by his holy spirit. Notwithstanding, it is to be noted, that God bestoweth two distinct graces vpon vs. The one is in preuenting vs, to the intent wee should be readie and forward to yeelde him obedience: and the other is in enlightening vs, and in giuing vs a present affection to serue him as soone as wee knowe his will. This would be dark, if it were not opened more at

large: but I hope that anon it shalbe verie easie to vs.

Before men are brought to the faith, and before they be acquainted with the doctrine of the Gospell to be ridde of all ignorance: they may haue some good preparatiue aforehande to say, *Alas I woulde faine giue care to my God, let him but onely shewe mee his good pleasure, and lo I am readie to embrace it, so as hee shal leade mee whither he will.* Let him but laye the bridle on my necke, or raine mee one way or other, & I will followe him and submit my selfe to him with all obedience. Such disposition is to be seene in sile ignorant soules, before God haue thoroughly instructed them. They haue not faith, but an entrance vnto faith, in asmuch as they are prepared to submit themselves to whatsoever God shal command them. Nowe cometh this inuouing, of men, or of their own nature: No, it is of Gods working in their hearts, who maketh y<sup>e</sup> preparation thereby by the grace of his holy spirit. For by nature we can no skill but to goe clean contrarie to Gods wil And although men haue some deuotion, & make pretence there of: yet is all but hypocritic, there is no truth nor foundnes in them. Therefore whosoever we feele any good forwardnes to serue God: it is of his own working in vs, & it is he that giueth vs that grace. In decde it is said here, *Bring mee the two tables & let them be hewen smooth with thy hande.* This charge was giuen to Moses. And what then? Can he do it of himselfe: No, but because God hath taught him aforehande, and prepared him to the doing thereof. Ye see then that that is one grace which God bestoweth: and yet neuertheless, God sheweth vs that it is our dutie to do it, though wee cannot do it of our owne ability, that is to saye, though wee be not giuen to do it of our owne selfmouing, or power. For looke what is our dutie to doe, it is good right that God should require it. Therefore let vs learne, that to profite well in Gods doctrine, wee must bring smoothe or plaine tables. For why? Wee see that most men haue rough and rugged myndes, so as nothing can be written vpon them.

True it is, that they will resort to Sermons. But what for that? They be forepossest with their owne lowde lustes: they be so bemýred in them, as is horrible to see: and againe, they be full of thornes, there is nothing but vice and vncleannesse in them: all is so out of order, that a man cannot tell howe to write one letter in them. Yee shall see othersome which haue had their cares sufficiently beaten, and the Gospell hath bene preached to them all their life long: and yet are they nothing the better for it, because they bring not smoothe tables with them, that is to say, they be not disposed to receiue Gods worde. Thus yee see what wee haue to gather, vpon Gods commaunding of Moses to make the two tables smoothe.

Now if we intend to profite well in Gods doctrine, wee must not haue our hartes like rough-hewen stones, where no writing can be discerned, but all shalbe blurred doe y<sup>e</sup> writer what hee can:

2. Cor. 3:3

2. Cor. 4:3-4

can: but we must haue our harts smoothed, that is to say, quite & cleane rid from all impediments that may hinder our obedience towards God. And for as much as we haue not that of nature: we must pray God to be so gracious vnto vs, as to make vs able to smooth our hearts so well, as we may rid them of all vices & corruptions, and meeken the sturdines that is in vs, when wee see our felues drag cleane backe from the wil of our God; so as we may haue a desire to ouercome & subdue the same. The hammers & chisels which we must vse to polish our harts withal, are these: namely, to mislike of our sinnes & to be grieued at them, & thereupon to condemne our felues, & to exercise our felues in so doing: for euery of vs must enforce & compel himselfe by violence to stoop vnto God, & we must hold on in so doing, what hardnes & gainestriuing soeuer wee meete withal, so as al y<sup>e</sup> losstinesse of our heartes must be pulled down, y<sup>e</sup> nothing may hinder gods ingrauing of his doct<sup>r</sup>in in them afterward. And when our Lord hath once begun after y<sup>e</sup> maner, he will go through with it, so as he will teach vs his wil, & we shal profit in it daily more & more. And so we see y<sup>e</sup> the beginning of our faith, is the said obedientnes wherethrough men offer and yeld vp themselves in sacrifice, as if they should say, Alas Lord, it is true that I am a silly ignorant soule, yea & a verie beast, for I knowe no reason nor wisdom, but I flee vnto thee, that thou maist direct & gouerne mee by thy holy spirit. Lo here (say I) the signe y<sup>e</sup> we be wel disposed aforehand, & this disposednes is as a white vnwritten paper. For if a man bring a black & foule fullyed paper, or which is bedawbed & besoulered with myre, & say, I would faine be taught, I pray you write me a sample vpon this paper: it is a flat mockery: for the paper is berayed, & a man cannot write any thing vpon it y<sup>e</sup> can be discerned. But if a mā bring cleane paper, & say, I submit my selfe to you, I beseech you shew me what I haue to do: y<sup>e</sup> is a good forwardnesse. Or rather to come nether the similitude which we haue nowe presently in hande, (that is to wit, the couenant which God hath made with vs) if a man intending to bargain with another man, should say, Go to, to the intent ye may vnderstand y<sup>e</sup> I am willing to yeld to all reason; lo, here is a blanke, write what you will & I agree to it. If a man say so & speake truly, he sheweth y<sup>e</sup> his intent is to deale dutifully w<sup>th</sup> the partie with whome he hath to do. But if another bring a peece of paper imbewed with mire & say, write what you list, I admit it for good: doth he not giue to vnderstande that he intendeth to breake the whole bargain, & y<sup>e</sup> he is vnworthie to once open his lippes, as one that purposeth not to stand to any reason at all? So then let vs bring white paper to God, that is to say, obedientnes to submit our felues vnto him. Although we vnderstand not his will: yet is that y<sup>e</sup> entrance of our faith. For then doth God traينه vs forward to write his worde in our heartes, so as we be thoroughly instructed afterward. Ye see the that God vouchsafeth a double grace vpon vs: first, in that he prepareth our heartes to come vnto him to receiue his doct<sup>r</sup>in; & secondly in that

he teacheth & enlighteneth our heartes by his holy spirit, framing our heartes & affections aright, to the end we should be fashioned like vnto his glorie, & y<sup>e</sup> his speaking shoulde not bee to our eares only, but much rather to our hearts. So haue we thereupon to conclud, (as I haue saide alreadie) y<sup>e</sup> we shal neuer attaine to faith, except we haue the said obedientnes aforehand. And y<sup>e</sup> is the cause why so fewe beleue nowadayes, for they be full of pride, they thrust God away from them, so as he can by no meanes come at them: they take pritch against his worde, & resist his truth, holding seorne of their owne profite & welfare. Therefore we must vnderstande, that to be true scholers vnto God, the end that wee must begin at, must be teachablenes. And when we be once in that mind, we must suffer him to teache vs, so as he may ingraue his learning in our heartes.

By the way wee haue to marke also, that it is not for vs to make or frame lawes to seque God withal, but that we must simply bring our tables & let him write in them what he thinkes good. Moses was a great & excellent Prophet: and yet did not God giue him leaue or libertie to write any thing in his tables, or to put any thing vnto them, but restrained him altogether to y<sup>e</sup> things that were written there. And y<sup>e</sup> appeared well in this, in y<sup>e</sup> both the tables were written, not on the one side only, but on both, euen to the full, to the intent that no man liuing should ad any thing to them. Seeing then y<sup>e</sup> God wrote his commandments in those two tables himselfe, & committed not that charge vnto Moses: is it lawful for any mortall creature to ad any inuention of his owne to Gods law? Ye see then y<sup>e</sup> the way for vs to put this doctrine in v<sup>r</sup>e, is to beare in minde that if Moses being so excellent a man, and as an Angel of God, might not write or ad any thing to Gods law: much lesse may we. Wherefore to seue God aright, let vs learne y<sup>e</sup> we must not take vpon vs to muent any thing at all, nor to presume vpon our own deuotions, as we term them: for all such geere wilbe mislied, but that we must bring our tables, that is to say, our owne felues in sacrifice, so as there bee not any thing written in vs, vntil God speak, & that we receiue simply without any gainesaying, whatsoeuer proceedeth out of his mouth.

But now that we haue so much, let vs marke that which is added: namely howe God commanded Moses & told him, *How his will was that the coffer or chest which he had made, (that is to say, the Arke, commonly called the Arke of the couenant) should be borne or caried by the children of Is<sup>r</sup>ael. And that is the cause why he told the people, that the childre of Is<sup>r</sup>ael should flect from place to place, vntill they came to Berosh where Aaron died, and that then God would shote out the Lewites by themselves.*

Surely at the first blush the storie seemeth disordered. For he saith, the children of Is<sup>r</sup>ael departed from Berosh belonging to the children of Iacac in Mosera, that is to say in y<sup>e</sup> place of mount Hor where Aaron dyed. And it seemeth here y<sup>e</sup> Moses ment to say, that Aaron dyed by and by after y<sup>e</sup> God had caused the two tables to be made

2. Cor. 3. 18.

Deut. 1. 2. 3.

Exod. 3. 1. 2.

new againe: But there were fourtie yeares betweene the one and the other. For Aaron dyed at such time as the people had outworne their terme of fourtie yeares, during which time god had forfended them the lande of promise. Now in the ende of that terme, Aaron was de-leazer his son was made highpriest in his stead. But here Moses comprehendeth all that had bin done by the space of fourtie yeares, from the publishing of the lawe, vnto the verie same day that he exhorted the people to put themselves in better readinesse to enter into their inheritance, than they had beene in at the beginning. He telleth them that although there had happened many changes in the meane time, yet had God in effect provided, that his lawe was to bee had alwayes in estimation, & to be honored, and that the world might perceiue that his maiestie was therein, & that all men ought to submit themselves thereunto. And for that cause doth Moses say, that hee had chosen the children of Leuye, notwithstanding that Aaron had sinned. For to what ende doeth Moses speake here of his brothers death? Euen to make it knowne, that God had shewed fauour towards the trybe of Leuye, as well as towards all the rest of the people. The trybe of Leuye was chosen to offer sacrifice: it was a prerogatiue which God had giuen them. And were they worthe of it? Could they boast themselves to haue bene more worthe than their brethren? It is true that they executed vengeance vpon the ydolsters, but yet was Moses faine to call them to him, and to command them to sanctifie their hands. Yee must hallow your hands to the Lord, sayth he: & howe? In slaying those that haue so grievously offended, and been an occasion of turning all things vside downe. This day therefore it behoueth you to vtter what zeale ye haue towards the maintenance of gods honour; and to sanctifie his name without sparing of your own brethre, or your neerest neighbours, forasmuch as they haue so defaced Gods glorie to the vttermost of their power, & therefore they must be vtterly rooted out. The Leuites did well execute the thing that Moses commaunded them: but yet did the high priest Aaron make the golden calfe. True it is that hee withstoode it, or at leastwise consented not to it: but yet did he sware at length by graunting the peoples importunate request, and therefore was he faine to beare the punishment which GOD tolde him of, saying, thou shalt not come within the land which I will giue vnto my people. Albeit that he represented the person of our Lorde Iesus Christ, and was a figure of him: although he was a mediator betweene God and men, for as he made intercession for the sinnes of the people, & offered sacrifices for the redoncing of them to the maiesty of God: yet was he banished out of that lande to his shame, hee dyed, hee was stripped out of his robes before his death, hee was as a man disgraded, and God left him as a dishonoured person, and as a man defaced with perpetuall reproche. Now if God extended such punishment vpon the person of Aaron: what

had they deserued which were inferiors to him? So then, Moses telleth them, that Gods choosing of the trybe of Leuye to carrie the Arke, and to be occupied about his seruice, was not for that they were worthe of it, but because hee was minded to shewe the same thing to the successours of Leuye, which he had spoken of the rest of the whole bodie of Abrahams offspring; namely that they had all things of his only free goodnesse. That is the cause why the death of Aaron is rehearsed here.

But by the way, we see that Moses spared not his own brother. For here he repeateth the sentence y God had giuen & also executed against him, & y was not for y honor of his own house. But what? His meaning was y God should be glorified, & men condemned. Yea & we see that his intent was not to conceale his owne fault, but to shew that God had punished him for it, though there were great cause of excuse in him, & al the blame was to haue bin layd vpon the people, because his ouershotting of himselfe, was but in y one case, & that not through malice, but onely through griefe of mind. Yet notwithstanding he accuseth himselfe thercof, he acknowledgeth it openly, & maketh a chronicle of it to continue of record to the worldes end. Sith wee see this, let vs learne, not to be ashamed to confesse our sinnes, & to shew that God is righteous in punishing of vs. Let vs not go about to burie y chastisements that God shall haue sent vpon vs, as wee see a number doe, who when God sendeth neuer so notable punishmentes, coule finde in their heartes that they should neuer be spoken of. And why? Forsooth because it is not for their honour, worship, or honestie. Verily, as who should say, yee will needes be honorable in spite of God and his righteousnesse. Is it meete that you should be regarded than the glorye of his name? Nowe then, let vs vnderstand that if wee haue committed any fault, and God haue reached out his hande to punish vs: the same must be rehearsed among vs, and we must think vpon it, and wee must alwayes confesse that God is righteous, and that wee haue well deserued that hee should vse correction towards vs, sith wee see that Moses beareth not w.th his owne brother. That is the thing which wee haue to beare in mynd.

Howbeit on the other side, let vs vnderstand, that if Aaron was faine to passe through Gods hande, because hee did but consent vnto euill, & was punished although hee claue not to it: (for to speake properly, his consenting was no consent at all: for hee said vnto them, what meane you ye wretched people? and in forme of their idolatrie: Lo here thy Gods O Israel (quod hee) which brought thee out of the lande of Egypt: as if hee should say, is a calfe become thy redeemer? Aaron then did after a sort withstande them, and yet notwithstanding I call it a consenting, inasmuch as hee swaued and suffered himselfe to be carryed away with their importunate esse: Nowe if God (say I) did punish his high priest Aaron after hee had aduanced him to so great & so high dignitie: what wil hee do to vs?

There-

Deut. 7. 7. &amp;

Exod. 32. 29

Exo. 32. 2. 4.

Hebr. 5. 1. :

Exod. 32. 4.

Therefore let vs learne to withold our felues from euil, & by no means to consent thereto: vnlesse we intend to wrap our felues in condemnation with the wicked, as we see did partly befall vnto Aaron. I say but partly, for God vsed mercie towards him, because the punishment was but temporally, because it was vpon his body onely; and concerned onely this present life. And surely God is exceeding gracious & fauourable to vs when he punisheth vs in our bodies, at such time as we deserue to be vterly rooted out, and when he vouchsafeth to be contented with some chastisement of this transitorie life; he sheweth therein that he is minded to vse greater gentlenesse towards vs. And yet for all that though we deserue to perish with the wicked, when we resist them not, ne forsake their companies and confederacies; yet it pleaseth God to spare vs, and to shewe himselfe mercifull towards vs, though at the last, wee doe in our owne bodies suffer somewhat in respect of this present life.

Nowe remaineth the reason that I haue touched afore; that here is expresse mention made of the Tribe of Leuy, which was sorted out to carie the Arke of the Couenant. And Moses plainly rehearseth that point, to do vs to vnderstande, that God authorised his law by that meanes, in y<sup>e</sup> it was his wil to haue it caried after that fashio<sup>n</sup>, that it might bee as a standard for the people to resort vnto. We haue seene in the fourth Chapter how God sayde, thou shalt not make to thy self any likeness or resemblance: for thou hearest the voice of thy God in Horeb, but thou fastest not any shap of man, or of beast, or of any other creature. The only image of thy God, are y<sup>e</sup> things that he hath writtē w<sup>th</sup> his own hand, y<sup>e</sup> is to say y<sup>e</sup> ten commandements. Those (say I) are the liuely image wherein he wilde seene. And therefore I said it was a standard carried aloft for the people to resort vnto, as soldiers resort to a standard in a field, to fight the better. So then, it behoued the people to haue their eyes vpon the Arke of the Couenant. And specially forasmuch as men are not verie forward of themselves to obey God: it was meete that y<sup>e</sup> Arke of the couenant should be handled with reuerence, & for y<sup>e</sup> same purpose had God ordeined the priestes & Leuites. For al of them were priestes: Howbeit, they y<sup>e</sup> caried the Arke were of inferior degree in the dignitie of priesthood. Neuerthelesse god had appointed the Leuites to beare y<sup>e</sup> Arke, to y<sup>e</sup> intent it might thereby the better be knownen, y<sup>e</sup> it was a matter of excellent prerogative, & that it was no dalying in the case: For we see y<sup>e</sup> God woulde not suffer the Arke to be so much as touched, by any other than by the Leuytes; in somuch y<sup>e</sup> when David remoued the arke, the partie that did but touch it of good zeale, dyed out of hande for so doing. When he sawe the Arke at the point to rumble down, he did but put forth his hande of good wil to stay it vp from falling, & yet notwithstanding he was punished grieuouly for his labor. This may seeme to haue bin ouerrigorous. But it serueth to shew, y<sup>e</sup> it is not in any wise lawful to breake the order that God hath set. The endis y<sup>e</sup> thing which he hath an eye at. For if we

looke no further than to the thing it selfe; why might not the Arke haue been handled & caried of al y<sup>e</sup> people? They were all sanctified to God, they were all circumcised, they did all carie about them the marke of the couenant. And why then should y<sup>e</sup> one man dye out of hande for only touching the Arke vpon good wil? Verily God had an eye to the ende of the lawe: which was y<sup>e</sup> men shoulde wholly obey his worde. For if his worde be despised: there wilbe nothing but rebelliousnes against him. In deepe men will pretend a willingnesse to honor & serue him, but yet is it but counterfereting for all that. Will we then doe true seruice vnto God, & such as he accepteth? Al of vs both gret & smal must submit our felues to his worde, & followe the singlenesse thereof, & therewithall beare in mynd that it is so precious a thing, as men must not mingle aught of their owne with it: for that were nothing else but a corrupting of it. Now forasmuch as men are not easie to be taught this: it was Gods wil to thewe by a visible signe, howe highly he esteemeth his own word. That is the cause why he sorted out that tribe from the rest, to beare the Arke of the couenant. It was Gods wil y<sup>e</sup> the Priestes which were specially appointed to offer sacrifice, & to make attonement betwene God & men, & to represent the person of our Lorde Iesus Christ, Hebr. 5. 1. should beare abroad his word, & that they shold prease vnto him to bee as mediators betwene him & men. Ye see then how it was Gods wil, to teache his people humilitie by visible signes and outward ceremonies, to the ende that his worde should be embraced with all reuerence, & continue euermore in good ste. But as for vs, we haue not nowadayes the ceremonie any more, but we haue the truth, which ought to continue to the worlds end. Therefore whensoever Gods word is preached vnto vs, let vs learne to stoope to it, & to know y<sup>e</sup> it is a heauenly doctrine, wherein unto it becometh vs to encline, & that it is not for vs to bring our own fond imaginations in y<sup>e</sup> case, for then wo be vnto vs. Neuerthelesse God granteth vs a special fauor, in that he inableth vs to beare abroad his word, & maketh it to dwell in vs, whereby he sheweth that he hath performed the thing which he promised by his Prophets, y<sup>e</sup> is to wit, that he hath chosen vs for his Leuytes, as shalbe declared more at length to morrowe. Col. 2. 17.

Now let vs fall downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feeble them better, yea, euen in such wise as it may lead vs to such repentance, that we may be lorie for them all our life long, & be ashamed that we haue bin so wretched sinners: And that the twithall we may be quickened vp to glorifie him the more for the great goodnes which he hath shewed vpon vs, & proceede continually more & more in obeying him, to the intent that his law may be the better ingraued in vs by his writing of it in our hearts, & we become the readier to follow the thing y<sup>e</sup> he shal haue shewed vs, so as we may be forward to obey him all our life long, & our life be wholly dedicated vnto him. That it may please him to graunt this grace, &c.

Deut. 4. 15.  
16.

2. Sa. 6. 6, 7.

# On Wednesday the xi. of September. 1555.

*The Lxx. Sermon which is the seconde upon the tenth Chapter.*

8 The same time the Lord &c.

9 Therefore Leuie had no portion nor inheritance with his brethren: but the Lord is his inheritance, as the Lord thy God sayd vnto him.

10 And I taried on the mountaine as I had doone afore, fortie dayes and fortie nightes. And the Lord heard mee that time also, so as the Lord would not destroy thee.

11 But the Lord sayde vnto mee, vp, get thee hence, and goe before the people, that they may goe and possesse the Land which I sware to their fathers to giue them.



E sawe yesterday, how Moses in this text did magnifie Gods mercie, as well towards the Leuites, as towards the whole people. For in shewing that Aaron was punished for his fault, it appeareth plainly that all his whole lineage deserued to haue ben disgraded. Yet notwithstanding, God of his goodnes vouel safed y<sup>r</sup> there should be a certaine number of men appointed to his seruice: and them he chose, not for any worthines that was in them, but only for his owne mercies sake. For if wee be not worthe of so much, as that God should crowde vs into a little corner of his house: how should he aduance vs to farre higher degree? That then is the meaning of Moses. Neuertheless we must marke herewithall the three charges which he setteth downe here, & which he reporteth to haue been assigned to the Leuites. The first is, *To beare the Ark of Gods covenant, & the vessels of the sanctuary*: The seconde is, *To be at hand to serue God*: & the third is, *To blesse in the name of God*. These are the three things that were incident to the priestthod of old time. For as concerning the Sanctuarie with all the appurtenances therof, it was but a figure, which we must referre to the spiritual temple, that is to wit to Gods church, & to the sacrifices which are offered vnto him by the faithful, when they dedicate themselves to him both in bodie & soule, by yielding vp their ownselues, y<sup>e</sup> he may be glorified in them. Marke that for one point. The second is the seruice wherof he speaketh: which consisteth likewise in figure: but the truth therof is performed toward vs, when such as nowadayes are called to the gouerning of Gods church, do their dutie in offering vp mens foules in sacrifice vnto God, by preaching y<sup>e</sup> gospel, & in maintaining the order & state of the church, in such wise as God be glorified, and the church be cleansed from all stumbling blockes. The third is to blesse in Gods name: & that is to yeeld a testimonie of Gods goodnes and grace to his people.

Now must we applie these things to y<sup>e</sup> truth of them, y<sup>e</sup> may be edified by them. Let vs (say

I) haue a regarde to apply these three things to their truth & substance, which our Lorde Iesus Christ hath brought vs by his coming. It is said here, *that the Leuites must beare the vessels of God*. And this belongeth, not only to the ministers of the worde, or to such as beare publike office in the church: but also to all the faithful in general. And that is the cause why it is said by y<sup>e</sup> prophet Malachie, y<sup>e</sup> the Leuites were made priests, which thing I say was accomplished at the coming of our Lord Iesus Christ, at which time the church was aduanced to greater perfection than it was vnder y<sup>e</sup> law. Likewise E say telleth vs that all men shal be Leuites vnto y<sup>e</sup> Lord. All the children of Israel (saith he) shal execute the office of priestthod vnto God. And in the same respect doth S. Peter say, y<sup>e</sup> we be a royal priestthod. S. Peter speaks not there of any peculiar sort of people after y<sup>e</sup> manner of y<sup>e</sup> Pope, who hath villainously corrupted y<sup>e</sup> said sentence of his, in attributing it to his owne clergie as he termeth them, y<sup>e</sup> is to wit to y<sup>e</sup> stinking table of his powlshorn greasings: but he attributeth y<sup>e</sup> honorable title to all the faithful, & to as many as are of the church of God. Moses could wel say euen in his time, Yee be a priestly kingdome, y<sup>e</sup> is to say a nation holy aboue all others. But S. Peter turning the same words, saith, y<sup>e</sup> now we be become a royal priestthod, inasmuch as our Lord Iesus Christ hauing shewed himself to the world, is ordained priest after the order of Melchizedech, to communicate the same grace to y<sup>e</sup> whole church. Therefore let vs marke we, y<sup>e</sup> this gift of becoming Priestes & Leuites, is not a priuilege or prerogative grated to three or four: but inasmuch as al y<sup>e</sup> things which our Lorde Iesus Christ hath receiued of God his father, ar comon to vs all, & we be made partakers of the by his meane: we be of y<sup>e</sup> order & number of y<sup>e</sup> Leuites, that is to say, of them that are dedicated vnto god. Nor as y<sup>e</sup> people [of Israel] were, which held themselves aloofe in y<sup>e</sup> body of the temple, & worshipped God afarre off: but we haue a mean to prease neere him, we haue familiar access, we haue his own sonne entred afore vs into the Sanctuarie which is not made with mans hand, to bring vs in thither, in whose name al the faithful

Col. 1. 17.

Mal. 3. 3.

Esa. 66. 21.

1. Pet. 2. 9.

Exod. 19. 6.

Hebr. 5. 6.

Hebr. 9. 24.

& 10. 19.

full

Hebr. 8. 5.  
Rom. 1. 13.

Rom. 15. 6.



full haue libertie to come thicher. Thus yee see that the thing which wee haue to marke in the first place, is that God shooled out one tribe of the children of Israell to serue him in the Sanctuarie: but nowe adayes he hath shedde out the same grace vpon all beleeuers, and there is no exception, but wee be all made holie to offer sacrifice to God, and not onely to beare the vesselles of the temple, but also to be the verie vesselles themselves. For although our bodies be but wretched carcasses: yet sayle they not to be the temples of the holy Ghost, and Gods will is to be worshipped in them. Hadde there beene sayde no more, but that our soules are the temples of God: it had beene a verie excellent honour. But seeing it is sayde of our earthly and corruptible bodies, we see what goodnes God vttereth towards vs. And therefore let vs learne that this doctrine belongs to the law, and that this figure which was vnder the law concerneth vs at this day, to the end that we should aduantage our selues thereby. And after what manner?

The first is that we should magnifie the goodnesse of our God, in that hee hath shewed himselfe so gracious vnto vs, as to chose vs to be his seruautes, not onely to beare the vesselles of his temple, but also to be the verie temples themselves and the altars whereto hee will be worshipped, both in our bodies and our soules, to the intent we should yeelde him, not onely the bodily seruice which consisteth in shadowes and figures, but also the true spirituall seruice by dedicating our selues all wholly vnto him. Yee see then howe the ende whereto we must beginne, is to knowe how greatly we by bounde vnto God for vsing such gracious goodnes towards vs. Moreouer according (as Saint Paul sheweth vs in the second to the Corinthians,) we must take warning to separate our selues from all vncleanness, as the prophet cryeth out vnto vs, saying: Separate your selues from all vncleanness, you that carrie the Lordes vessels. And Saint Paul alleading the same text of Esay, sayth that according to the same promise, it is good reason that wee shoulde giue our selues to cleannesse both of bodie and soule. For in very deede, the prophet Esaie, in saying: Be ye cleane you that beare the Lordes vesselles, hath not an eye to the time of the figures: but extendeth his doctrine to the kingdome of our Lord Iesus Christ. Nowe then this text must needes be performed in vs. But there are not nowe adayes any more materiall vesselles as there were in the time of the Lawe: and therefore it followeth that the doctrine thereof must be performed in higher matters: that is to say, that inasmuch as God hath called vs to be members of his sonne, and by that meane to come so neere him as he may dwell in vs & we be his temples: the same should prouoke vs to giue our selues to all cleannesse, which thing wee can not doe but by separating of our selues from the corruptions of the world. For wee dwell here among such filthinesse, as it is not possible for vs to scape vninfected, vnlesse we labour to withdrawe our selues from it. Yea

and there needes no euill to come vpon vs from elsewhere, for euerie of vs shall finde ynough in himselfe. Wherefore lette vs beware that wee turne away from all wicked lustes, and that we cut off whatsoever is desiled in vs, and generally all that cuer is of the world, so as we may preale vnto our God, and hauing giuen ouer the world we may be so vnited vnto him, as he may auowe vs to be his priestes. For if we doe otherwise, we shall be dubble accursed, and we shall not be able to excuse our selues but that God hath aduanced vs high ynough. But what excuse will there be for vs nowe when our Lorde hath brought vs so neere vnto him, and vouchsafed to make vs priestes to offer vpp our owne selues vnto him, and to make vs his temples, so as we should haue a spirituall altar erected vnto him in our selues? Seeing that God hath brought vs to that point, is it not a horrible treacherie (say I) if wee fall to vnhalowe his temple? Nowe then, lette vs vnderstande, that whensoever this worlde turneth vs away vnto euill, wee offer God greate wrong, in making his temple a swynes stie, and in vnhalowing the thing that he had hallowed, by causing all the corruptions of Sathan and of this worlde to come into his temple. Surely it ought to holde vs in awe and to make vs walke in all soundenesse, so as we giue not ouer our bodies and soules to anie dishonestie, seeing that God hath sanctified them to himselfe. This is the thing which we haue to beare away vpon the first part of this text.

Neuerthelesse lette vs marke that although God haue extended the sayde grace of making vs all Leuites or Priestes, to all the members of his Church: yet hath hee not vtterly abolished the order of his Church, but his will is to haue some certaine men appointed to the preaching of his worde. And that is the thing which is ment here in the seconde place, where he saith, that they shall stande before the Lorde so serue him, and finally that they shall blesse in the Lordes name. The same must be put in vre at this day by the ministers of the worde. For although God haue called vs all in common, to be serued and honoured at our handes: yet doeth he require a speciall seruice at their handes whom he setteth ouer his Church to be the shepheardes thereof, that is to wite, that they should shewe the way, and alwayes be in a readinesse to serue God. And this seruice importeth that the Leuites should maintaine the religion pure and vncorrupted among the people, and shewe the Iewes that they ought not to deale with the superstitions of the heathen, and what God it was which had deliuered them, and to be short, that they should alwayes holde the people in obedience to the true faith. And for the same cause GOD allotted them not any one certaine countrie or shire to dwell in, but dispersed the throughout the whole lande. We knowe there was not anie one tribe which had not Leuites among them. And why was that? For God could well ynough haue gathered the together, so as they might haue bin all together in Ierusalem where the temple was, and in the places neere aboutes, and haue had

1. Cor. 6. 19.

1. Cor. 6. 17

Esa. 52. 11.

some portion assigned them as well as the rest of the tribes had. But hee did not so: but his will was that in euery countrie, citie, shire, and region, there should alwaies be some Leuites, that the people might euerywhere bee taught, and the seede of faith be euerywhere spread abroad. For had there bene anie certain countrie assigned to the Leuites: it had bene ynough to haue abolished the remembrance of God, and to haue layde all teaching vnder foote. But forasmuch as God had appointed y<sup>e</sup> tribe of Leuie to preach his worde, and to beare abroade the message of saluation: he gaue them no certaine portion to dwell in, but his will was to haue them dispersed abroade euerywhere. And for prooffe thereof, we knowe howe the prophete sayth that GOD made his couenant with the tribe of Leuie. And what manner of one was it? Euen the couenant of peace, inasmuch as he sayde that the priestes are Gods Angels & messengers: men shall seeke the vnderstanding of the lawe at their mouth, & they shal teach them knowledge. We see then y<sup>e</sup> seruice that is spoken of here, comprehendeth instruction: inasmuch that they whome God had so chosen, had charge to preache the Lawe, and to expound it to the people, that religion might continue vnappaired. And the same is to be obserued nowe adayes among vs. For although all of vs from the most to the least bee priestes: yet notwithstanding it is the duetie of the ministers of the worde, to teach and to shew men the way to GOD, and to bring backe the wretched soules that were in the way to destruction. And that is the cause why Saint Paul sayeth that he is a priest, not after the auncient manner that had bene vnder the Lawe, but to slea men with the sworde of the Gospell, as sacrifices ought to be slayne: after the which manner Saint Paul sayeth also, that he had the spirituall sword wherewith to offer vp mens soules vnto GOD. Thus ye see what we haue to remember. And therefore let such as are called to the charge of the preaching of Gods worde, vnderstande that they must streine themselves to the vttermoste, that God may be serued and honoured. And the manner is shewed vs in the text which I alledged out of the fifteenth to the Romanes: namely that wee must in deuour to sanctifie all that euer is corrupted in this worlde, and that men must become teachable and meeke, that God may renewe them & accept them for his children. And if we doe so, then is Gods seruice accomplished in vs, after the same manner as it was commaunded to the Leuites in olde time.

Nowe let vs come to the thirde point that is set downe here. It is sayde, *That the Leuites must blesse the people in the name of God.* True it is that in the Hebrew tongue, the worde *Blesse* betokeneth to praye and magnifie God. Howebeit forasmuch as the matter here, concerneth those whom God did specially ordaine to blesse in his name: we must fetch the meaning of this text, out of the sixth Chapter of the booke of Numbers, notwithstanding that this manner of speeche be vtterly vsed in Moses. But in that place there

is more expressed: and for that cause haue I corrected the text. It is sayde there, that the priestes of the house of Leuie shall blesse in the name of God and say: The Lorde blesse you and keepe you: the Lorde make his countenance to shine vpon you, and graunt you his mercie. The Lord turne his fauourable face towards you, & blesse you. Nowe hereby wee perceiue, that it behoued the Leuites not onely to praye GOD, as their duetie was to doe: but also to blesse the people in his name: For they were two diuerse things. So that *To blesse the name of God*, is as it were a doing of homage vnto him for all the benefites which hee bestoweth vpon vs, by protesting our selues to holde all things of his onely meeere goodnesse, and that hee is the author of them, so as without him wee be miserable, and haue not one drop of goodnesse in vs, further forth than he alone maketh vs partakers of it. And so ye see that to blesse God and to magnifie his name, is to acknowledge him to be the fountaine of all goodnesse, and that all that euer wee haue cometh of him, and of his onely meeere free goodnesse. Nowe this belonged to the Leuites, as wee see it was their office to sing, and although that all the people were present there & the praye of God ought to sounde in all their mouthes: yet notwithstanding the Leuites were to beginne the quire, and to leade the melodie. Neuerthelesse, they did also blesse in the name of God. And how was that? They witnessed Gods grace vnto the people: and the same thing taketh place still at this day, in such as are ordained ministers of the worde. For to what ende serueth our daily preaching of the Gospell, but to blesse the things in Gods name, which were accursed before? For by nature we are all of vs accursed and reprobate. And therefore it standeth vs in hande to be deliuered out of the wretchednesse wherein we be: which to doe, there is none other meane but onely that God shewe himselte louing and fauorable towards vs, and that is the blessing which is spoken of here. For when the scripture sayth that God blesseth men, it is asmuch to say, as that hee sheweth them by effect that he loueth them, and maketh them to feele the fruite & operation of his grace and fatherly adoption. Nowe therefore when we come to heare the Gospell, let vs consider to what ende it is: that is to wit, to certifie vs that God looketh vpon vs with pittie, euen vpon vs wretched creatures, and that hee setteth vs free from the cursednesse that is in vs, inasmuch that although we deserue to be cast off at his hand, yet neuerthelesse hee sheweth himselte gracious vnto vs, and that whereas he might with good right bee our enemy, he sheweth himselte as a father towards vs. Let vs (say I) be well aduised that we make our profit of this doctrine, when it is preached vnto vs. For whereas we be assured by the scriptures, that God sheweth himselte fauorable to vs, in laying aside all enmitie that was betwixt him and vs by reason of our finnes: if the same were well printed in our hartes, we would haue an other manner of desire than wee haue, to let forth his praye. What a treasure is it, that

Mal. 2. 4. 5.

Rom. 15. 1 6.

Numb. 6. 24

1. Chro. 25. 1

Ephes. 2. 3.

Col. 1. 10.

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our Lord sheweth himselfe so to vs, as though we sawe him in his owne person: & that he openeth the heauens to assure vs that he loueth vs, euen vs which makewarre against him, in so much that whereas he should vtterly mislike of vs, he vouchsafeth neuertheless to take vs into his fauor, & maketh vs to feele it in very dede. But what? We welter in our own dung euen till we do as it were stinke in it, without any care or regard at all. And that is the cause of such contempt of the gospel, & of such vnthankfulness as is seene almost euery where. Yet notwithstanding, it behoueth y<sup>e</sup> faithful to consider of how great value it is, y<sup>e</sup> God receiveth them to mercy, & sheweth himselfe to be a father to them, & that such as are appointed to preach his word, are as witnessers to certifie vs y<sup>e</sup> God beareth vs such fatherly loue. Truth it is y<sup>e</sup> this was accomplished by our Lord Iesus Christ, for he was the only pricist: and y<sup>e</sup> that which we do, is not to take his office vpon vs, but onely to approue & ratifie the thing y<sup>e</sup> he did. And therefore let vs marke well, that it belongeth onely to our Lord Iesus Christ to assure vs of the loue of God his father: but yet doth he also witness it vnto vs, by y<sup>e</sup> mouthes of such as preach the Gospel in his name. It hath bin told vs herewithall, that the things which were figured vnder y<sup>e</sup> Law, haue bin performed in his person. For the high pricists (when they blessed the people) had a solemn ceremony of lifting vp of their hands, as though they made an offering vp of all the people vnto God. Likewise whē Iesus Christ wēt vp into heauen, he vfed y<sup>e</sup> same fashion, by lifting vp his hands to blesse his disciples, in whose persons hee pronounced a general blessing vpon y<sup>e</sup> whole body of his Church. We see then y<sup>e</sup> figures of y<sup>e</sup> Lawe belong to vs at this day, howbeit, not as touching the outward vse of them, but as in respect of the substance & truth of the. Whereby we be warned to get vs to our Lord Iesus Christ, who bringeth vs y<sup>e</sup> full accomplishment of all things. And we must vnderstand, y<sup>e</sup> although he be not now conuersant in y<sup>e</sup> world to blesse vs: yet will he haue vs to bee made partakers of the same blessing by means of y<sup>e</sup> gospel, when it is preached among vs. This is the effect of the things which we haue to gather vpon that place.

Now Moses addeth, *That God hath giuen the Leuites no portion among their brethren, but that he himselfe would be their portion and heritage.* Yea, but yet for all that, he appointed them y<sup>e</sup> tenthes & firstfruits, as is shewed in the fourth booke of Moses. Now then, Gods assigning of a portion vnto the was in such sort as they possessed not any Lande or inheritance, more than their townes & suburbs for their cattell. But yet tooke they the tenthes, firstfruits, & all other such things of all y<sup>e</sup> people. Herein God had a consideration, y<sup>e</sup> such as he met to dedicate to y<sup>e</sup> seruing of himselfe, should be withdrawn fro all worldly affaires, y<sup>e</sup> they might intend to y<sup>e</sup> seruing of God. Gods intent then was, y<sup>e</sup> the Leuites & their children should not giue themselves to husbandry & such other things. And why For they had ynough to do to discharge themselves of their dutie otherwise: y<sup>e</sup> is to wit, in calling vpo the people to folow Gods comandementes, & to keepe his couenant, so as religion might conti-

nue vnspaired, & faith might haue his full force, & so consequently y<sup>e</sup> God might be honored. Also they had the Sacrifices, which serued them in steed of Sacramentes, & at y<sup>e</sup> time they were many in number, because the people could not otherwise be held in order: they would easily haue bin marred, if they had not bin restrained w<sup>th</sup> many bridles. That therefore was ynough to keep y<sup>e</sup> Leuites occupied. And for the same cause God gaue the a portion beside the tithes that they might haue wherewith to finde & mainteine themselves, while they were a doing of their duties.

But th is hath bin corrupted & falsified by the papistes. For they haue boine men in hand, that tithes belong to the y<sup>e</sup> Gods Law. And why? because (as they say) they beloned to y<sup>e</sup> Leuites. But they consider not, y<sup>e</sup> the Leuites were inheritors of the land of Chanaan, as well as those y<sup>e</sup> were of the tribes of Iuda, Benjamin, Ephraim, Manasse and all y<sup>e</sup> residue. In respect wherof it was meete they should haue had their portion with their brethren, & they ought not to haue bin excluded or banished fro it: for y<sup>e</sup> inheritance of the land was comon to them all: therefore was it meete y<sup>e</sup> they should haue had their part of it. Yea, but God recompensed them after an other fashion. It were meete then y<sup>e</sup> the Pope & al his rable, should they how y<sup>e</sup> inheritances of all landes belong to the, & then might they therepon demand their tithes. Thus ye see how this text hath bin miswrested. But yet for all this, let vs beare in minde howe S. Paul saith, y<sup>e</sup> euen at this day it is Gods wil y<sup>e</sup> which preach y<sup>e</sup> gospel should be nourished and maintained, as well as the Priestes had their liuings appointed the in old time. S. Paul dema- 2, Cor. 9.13; 2, Cor. 3.6

death in way of comparison, whether y<sup>e</sup> spiritual seruice y<sup>e</sup> is yielded to God nowadaies, ought not at the least to be as much esteemed, as the seruice y<sup>e</sup> was vnder the figures of y<sup>e</sup> Law? Now it was Gods will, y<sup>e</sup> such as serued at the altar, should be maintained by the altar, therefore it is good reason, y<sup>e</sup> such as at this day doe serue Gods Church in bringing the his word, should also be nourished and maintained. Thus ye see y<sup>e</sup> way to vnder stand this text a right, is to take S. Paul for our expounder thereof. But to conclude peremptorily y<sup>e</sup> tithes belong to the preachers of y<sup>e</sup> gospel, is to grosse an abuse & fondnes. Neuertheless we must mark also, y<sup>e</sup> it is not our Lords meaning, y<sup>e</sup> ydols or idle bellies, & much lesse y<sup>e</sup> such as pervert al order & turne vs away from y<sup>e</sup> seruing & obeying of God, should be nourished in his Church. Now then if the Shepherdes will needes claime to be found at y<sup>e</sup> common charges of the Church: they must looke that they occupie themselves in the seruice of God. As how? It is no title of idleness, it is no fantasticall dignitie, to be called the Shepherd of a Church: but it is a kinde of bondage, howbeit y<sup>e</sup> it be honorable. And therefore y<sup>e</sup> party y<sup>e</sup> is appointed to be a shepherd or minister must looke y<sup>e</sup> he obey God and serue his people. For we can not serue him y<sup>e</sup> hath put vs in office, but by seruing of his Church. Ye see then how the Pope & al his hangers on, are disappointed of the things which they pretend to pertain to them of right. And if they deuour y<sup>e</sup> goods y<sup>e</sup> were apointed to such as serue Gods Church: they must be fair

a. Cor. 5. 20.

Hebr. 5. 6.

Col. 2. 17.

Luke. 2. 43.

Num. 18. 21.

to yeelde an account of them in the ende. For the world sees they be but idle bellies and idols, and not onely that, but also deadly enemies to Gods honor, laboring to ouerthrow it to the vttermost of their power. Now then, all this geere must be cut off: for y<sup>e</sup> nourishing & mainteining of the<sup>e</sup>, is all one as if men were minded to marre all the good seede that is in Gods Church. True it is that where they vsurpe such tyrannie, men may well hope that they shall yeeld a reckning for it before God, and such as are held down in y<sup>e</sup> bondage may well sigh & grone: And although they knowe it to be an intolerable trecheie and extortion, y<sup>e</sup> such exactions should be layde vpon them: yet neuertheless they must bee faine to beare with the<sup>e</sup>. But whensoever y<sup>e</sup> Church shall happen to bee well reformed and well ordered, doubtlesse those Cormorantes shall no longer deuour the substance of Gods people after that fashion, but the things y<sup>e</sup> haue bin misused, shall be brought home to their good & holy vse again, so as they shall serue to the nourishing & mainteining of such as haue y<sup>e</sup> charge of the preaching of Gods word, & also to the releiuing and mainteining of the poore, after y<sup>e</sup> manner of the prestes in the old law, who (as we know) were bound ther vnto, in somuch that their hauing of such portio as I haue told you of before, was for y<sup>e</sup> releueing of the poore, & of such as were in penury. And so ye see how we may profit ourselues by this text.

But by the way, let vs come backe againe to y<sup>e</sup> things y<sup>e</sup> I haue alledged as wel out of y<sup>e</sup> prophet Elay, as out of Zachary, y<sup>e</sup> is to wit, y<sup>e</sup> we in these daies are succeded in the roome of the Leuites. And sith it is so, let vs marke y<sup>e</sup> although wee possess the inheritances of lands, medowes, and vineyardes in this world, yet we must make light account of the<sup>e</sup>, without being tied to them, & must put the thing in vre which Saint Paul speaketh of in the seventh Chapter of the first epistle to the Corinthians, y<sup>e</sup> is to wit, that he which is rich be as if he possessed nothing. And why? For if wee haue not God for our heritage & portion, we be to vs. And how may y<sup>e</sup> be, but onely by being discharged of all earthly affectiōs and cares? Although God giue a man riches, yet must he be as a sheepe, mecke & lowely to offer himselfe vnto God, so as nothing may let or hinder him from following his vocation, or from going on still towards the heavenly life wher euento he is called. Ye see then y<sup>e</sup> the thing which we haue to consider generally in our knowing y<sup>e</sup> God will haue y<sup>e</sup> ministers of his word and the sheperdes of his Church to be nourished and maintained: is y<sup>e</sup> we must likewise know, y<sup>e</sup> all of vs are a royall priesthood, in respect wherof he wil not haue vs to be so intangled with y<sup>e</sup> goods of this world, that wee should not look vp to him, but y<sup>e</sup> we should run apace through the world, assuring our selues y<sup>e</sup> we cannot be children of the kingdome of heauen, vnlesse we be frangers here beneath.

Now after y<sup>e</sup> Moses hath told the sayd things, he addeth yet one word more, which is *Enē vnto this day*. Wherby he meaneth y<sup>e</sup> Gods will was to haue those things obserued. True it is that these things had not at y<sup>e</sup> tunc indured about foure

yeares: but yet doth Moses put y<sup>e</sup> people in mind of the<sup>e</sup>, telling them y<sup>e</sup> that order must not be broken, but continued still euen till the coming of y<sup>e</sup> redeemer. In deede the prestes theselues were greatly out of order & had marred all, so as they had well deserued y<sup>e</sup> God should vndoe his covenant with the<sup>e</sup>, & becaue them of y<sup>e</sup> prerogatiue that he had giuen vnto their father Leuie, according to this text of the prophet Malachie, which saith y<sup>e</sup> God made his covenant with Leuie, but yet forasmuch as the Leuites had shrunk away, & not regarded the promise y<sup>e</sup> they had made vnto God, they deserued to be cut off, and God would curse all their blessings, as if he should say, whē ye thinke ye haue made a great hand, the<sup>e</sup> will God but blow vpon you, & by it will appeare y<sup>e</sup> all was but shame. Yet notwithstanding y<sup>e</sup> priesthood was to continue still, euen to the coming of our Lord Iesus Christ, & so it did. Likewise let vs mark well nowadaies, y<sup>e</sup> when things be out of frame in the Church, so as all goe to haucke, y<sup>e</sup> mischief is in deede to be corrected, but yet must not gods ordināce be therfore disannulled, so as we should let it alone, & not put it in execution, vpo mistaking of the vices & offences that haue fet all in a broile: but we must alwaies resort backe to Gods pure rule. We see there haue bin no such deuils incarnate, as those y<sup>e</sup> haue boasted theselues to be Prelats, Bishops, & sheperdes. Now if vpon mistaking of such corruptions, a mā would abolish all order in y<sup>e</sup> Church, so as there should be no ministers, nor any moe folke appointed to teach y<sup>e</sup> people: what else were it thā a horrible confusion, and a setting open of hell, y<sup>e</sup> all things in the world might goe to haucke? But let vs keepe still this principle, y<sup>e</sup> mens vices must bee corrected, and gods cōmandement therewith obserued. Thus ye see what Moses ment, in saying y<sup>e</sup> Gods choosing of y<sup>e</sup> Leuites was not for a day or twain, but to continue still, that by that meane the Church might be maintained.

On the other side, we know y<sup>e</sup> the death of our Lord Iesus Christ should not come vnto vs in these daies, without y<sup>e</sup> preaching of the Gospell. Therefore if we intend to feele y<sup>e</sup> redemption and soul health y<sup>e</sup> hath bin purchased for vs, the same order must be maintained still. And howe great store of vices fouer ther be, let Gods Church be clenfed of the<sup>e</sup>, let all stibling blocks be removed out of it, & let not men for all that, cease to haue preachers of Gods worde, & ministers of his sacraments still: for otherwise it were the next way to cut y<sup>e</sup> Churches throte, & to bring all to vtter desolation. For we know how S. Paul sayth y<sup>e</sup> Iesus Christ was giuen to be our peace, and y<sup>e</sup> at his coming he preached it to them y<sup>e</sup> were neere hande, and to them that were farre off. Saint Paul sheweth there, how our Lord Iesus maketh the vertue of his death & passio available: namely by cōmanding the Gospell to be preached vnto vs, wherby we be don to vnderstand, y<sup>e</sup> God hauing once offered himselfe vnto us in the person of his son, will continually still hold on to take and accept vs for his children, and confirme the adoption which he hath made of vs, euen vntill we come to the present inioying of the heritage

Mal. 2. 4. 5.

1. Cor. 7. 30

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1. Cor. 5. 6. &amp; Hebr. 11. 16.

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Eph. 2. 14. 17

tage which he hath promised vs.

Moses hauing spoken so, addeth for a finall conclusion, *that God had heard him, and sayde vnto him, Goe thy way and leade this people into the Lande that I promised to their fathers, yea euen with an othe: les them goe into it and take possession of it.* Here againe Moses sheweth the people that when they be come into the Lande of promise, they must vnderstande  $\bar{y}$  that befallend not to  $\bar{c}$  for their owne deseruings, but through Gods great mercy, yea and such mercy as ought to raise thei wittes to wonder at it: for they had refused all  $\bar{y}$  promises that had bene made vnto them. So then it stode this people in hand, to be new reared & let vp againe in their former state, though a singular grace. That is the intent of Moles, whercof I haue treated more fully already, and therefore it is yough as now to touch it. But yet let vs not forget to apply it to our vse, which is,  $\bar{y}$  it behoueth vs to vnderstande,  $\bar{y}$  although God haue called vs to the blecfe of his Gospell, yet fo  $\bar{y}$  in respect of this present life, we cease not to shrink away fro him, wherby we were worthy to haue  $\bar{y}$  dore shut against vs, & to be taken as tolk vterly reiected, ynelle he receiue vs to mercie, and  $\bar{y}$  not for onely, but also in that he must double & treble his mercy vpon vs, in so many sins as we comit against him. Now the, before we can come to the inheritance of the kingdom of heauen, God must be faine to shewe vs many a time and often, that we haue it not for any worthinesse of our owne, nor for any purchase that we can make of it by our seruice, to say that we haue earned it: but  $\bar{y}$  his making of vs to be his heires, is of his own mere and free bestowed liberahite, for none other cause, but that he hath vouchsafed to choose vs, and to beare with vs, and to pardon the infinite offences, whereby we cease not to prouoke him in such wise, as he shold needs roote vs out, if hee ment to vse rigor towards vs. Thus ye see how we should apply this lesseon of Moles to our behoofe.

Moreouer it ought also to serue vs for a comfort, that we be not discouraged when we haue offended our God, euen after we haue knowen him and are fallen in trame of walking according to his worde. For though we step a side for a time: yet must not our dooing make vs to despaire, but we must come backe againe, assuring ourselves that if God herd Moles in the time of the figures of the Lawe, he will certainly heare him that maketh intercession for vs nowe, that is to wit, his owne onely sonne. For our Lorde Iesus Christ was a priest, not only to die once to purchase saluation for vs, but also to ioiny the same office euerlastingly, as in respect of appearing in the sight of God his father, to obtaine forgiveness for the finnes which we commit daily. Let vs marke (I say) that if this grace was granted to the fathers vnder the Lawe, surely wee shall not be disappointed of it as now. Yet notwithstanding it is not ment hereby,  $\bar{y}$  that should make vs the reader or bolder to offend: but we must vnderstande, that when we come before God, we must acknowledge the faultes  $\bar{y}$  we haue comitted, we must be sorie for our misdeeds, & we must

beseeche God to bring vs home againe to him. For as for those that hate not their sins, they be so far of from obtaining of fauour at Gods hand,  $\bar{y}$  they do the more prouoke his wrath. Contrariwise, when we hate our sins, God looketh no more vpon them, but barreth them out of sight. And this warneth vs,  $\bar{y}$  when God contineth his mercie towardes vs, & reneweth the same daily, and taketh vs into fauour againe after wee haue 10 offended him: his so doing is not to make vs the bolder to do euil, as who wold say we haue made a good market at his hand: let vs beware of such blasphemy: but it must be applied wholly to the faultes  $\bar{y}$  are past. Therefore when there is speaking of Gods mercy & of  $\bar{y}$  forgiveness of our sins in the holy scripture, we must vnderstande  $\bar{y}$  God sendeth vs backe to the finnes  $\bar{y}$  are past: & therewithall putteth vs in minde to beware afterward of the danger that we were in afore: warning vs 20 to pray him to gouerne vs with his holy spirit, so as he suffer vs not to be led out of the way, nor to fal to wilfull breaking of  $\bar{y}$  couenent, which ought to be kept vniuolated, as well on our part by our faithful obedience, as it is on his part, yea & that with such constancie,  $\bar{y}$  although we offend him daily, yet he ceaseth not to continue steadfast still in his purpose. And to be  $\bar{y}$  better assured of this doctrine, let vs alwaies haue recourse to this saying,  $\bar{y}$  the Lande of Chanaan was as an earnest penny of the euerlasting inheritance to the fathers  $\bar{y}$  lued vnder the Law. And so the things that are set downe in the holy scripture, must be 30 to vs as a looking glasse or picture, wherein to beholde the maner of Gods guiding of vs, til we be come to the euerlasting life. The people of Israel was choise before they were born, God shewed his fauour to them by the law, & moreouer he chastised them, in so much  $\bar{y}$  he listend not to put the in possession of their promised heritage out of hande, as in deede they were not worthy of it, 40 but yet for all  $\bar{y}$  they came into it at the last. And so we perceiue, that our Lord hath not delayed his receiuing of vs till we come vnto him: but  $\bar{y}$  he hath prouented vs, with his infinite goodnes, in so much  $\bar{y}$  he hath chosen vs before  $\bar{y}$  making of the world, & hath offered vs his grace & confirmed it by the preaching of the Gospell, as well 50 as the Law was published by the hand of Moles. For our Lord Iesus Christ hath vouchsafed to be a faithful witnes of God his father, & of the loue  $\bar{y}$  he bringeth vs. And because he is not abiding any more here below with vs in his own person, he hath appointed his ministers to who he hath giuen authority to preach in his name, & therewithall hath giuen commandement to all people to receiue them, saying, he that heareth you, heareth me. And he hath giuen them this expresse charge to preach the forgiveness of sins, as if they should drawe the wretched captiue soules out of the bondage of hell. Ye see then how our Lorde Iesus Chr. hath vttered the grace that was vnknown vnto vs before: but wee take small profit by it. For although we were baptised from our infancie, yet when wee come to yeares of discretion, whereby begin we to shew our selues to haue some witte, but by choosing the

Heb. 11. 13.  
14. 16.  
1. Cor. 10. 11.

Eph. 1. 4.

Luke. 10. 16  
& 24. 27.

the euill, as though wee ment to spite God wittingly? And againe beside this, when our Lord teacheth vs, and reformeth vs by his worde, so as he ceaseth not to shewe vs our faultes, to the intent to tame vs and to daunt vs, and to drawe vs to repentance: howe dull are we vpon the spurre? After what fashion deale we? Are wee nor so spytefull and stubborne, as a man can not by any meanes win vs? yes, and therefore he is faine to sende vs many chastisements & to make this present life to be as a wildernes to vs to wander vp and downe in, with y<sup>e</sup> feeling of his wrath. For all the miseries wherewith wee be hemmed in, are remembrancers to make vs hang downe our heades, and to make vs perceiue that we be wretched sinners, & that we be worthy, not onely of temporall correction, but also to be sunke downe into hell. Yet notwithstanding, this serueth not to driue vs to dispaire, for we may well assure our selues y<sup>e</sup> God will receiue vs to mercy so we flee to our Lord Iesus Christ. For if Moses were heard who was a wretched sinner: what shall he be, who hath all righteousnesse perfectly in him? and to wh<sup>o</sup> authoritie is giuen to make full atonement betwene God and man? Nowe the seeing that our Lord Iesus Christ is appointed to be our mediator: let vs not doubt but that although God holde vs in this worlde as poore banished wretches, and withdrawe himselfe from vs, and shrinke aside to outwarde appearance: yet we be not bereft of the inheritance which he hath promised vs, and purchased for vs by our Lorde Iesus Christ. But howfoeuer wee

Rom. 5. 17. &  
Col. 1. 20.

fare, let vs not tempt him, nor abuse his patience: but let vs wey wel this speech, where Moses saith *that he was hearde for that time also*. For it serueth to holde vs in awe, that wee flatter not our selues when God beareth with vs, but that we shoulde looke about vs to amende our faultes, and to bridle our wicked lustes, that we giue not our selues ouer vnto euill, but hate it and abhorre it, so as God may goe on with the thing that hee hath begunne in vs, vntill he haue ridde vs quite and cleane of all worldly lettes, and put vs in possession of the euerlasting life. If wee doe so, wee may boldly protest that we haue prayed God and that we haue giuen him such glorie as hee deserueth, and wee haue cause to reioyce in that we were able to ouercome all the temptations and distrustes that coulde happen vnto vs: and therefore wee shall not neede to doubt, but that our good God is and will be mercifull to vs, though we be not worthy of it.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to vouchsafe to make vs so to feele them, as it may serue to mortifie vs daily more & more, that when we perceiue his displeasure, we may flee to his goodnesse and mercy, to obtaine fauour at his hande, that being rid quite and cleane of our vices and spores, we may bee so gouerned by the power of his holy spirit, as we may become true sacrifices vnto him, by dedicating our selues wholly to his glory through newnesse of life. And so let vs all say, Almighty God heauenly father, &c.

## On Thursday the xij of September. 1555.

*The Lxxj. Sermon, which is the third vpon the tenth Chapter.*

12 And nowe O Israell, what doth the Lord thy GOD require of thee, but that thou shouldest feare the Lord thy GOD, and walke in all his wayes, and that thou shouldest loue him, and serue the Lord thy God with all thy heart and all thy soule:

13 And that thou shouldest keepe the commaundements of the Lorde, and his ordinaunces, which I commaunde thee this day, to the end it may goe well with thee?

14 Beholde, the heauens, and the heauens of heauens are the Lord thy Gods, and likewise the earth and all that is therein.



Ere Moses proceedeth with the matter that we haue hard these dayes past, that is to witte, that God had vied marueilous fauor towards his people, in forgiuing them so many and so greuous offences. It was verie much that they were receiued to mercy, so as they were not dispossessed of y<sup>e</sup> heritage that God had promised them. Nowe Moses addeth here another respect, which serueth to make Gods great and infinite goodnes yet better knowne, & to giue it the greater beauty: which is, that he not onely forgauē the peo-

ple the faultes that they had done, but also receiued them againe with so gentle and friendly conditions, as might set al mē in a wonder to thinke vpon it. If a Citie or a countrie haue rebelled against their prince, so as they haue broken their allegiance, although he list not to vse extreme rigor by putting all to fire and sword, but be contented to graunt them their liues: yet will he beare them of all their priuileges, he will lay fines and exactions vpon them, & he will perchance depriue them of their ancient liberties, so as the wretched soules shall grone vnder the burden, & haue cause to remember their offence hundred

yeres after. But Moses sheweth here, that God dealt not so with the Iewes. For when he had once pardoned their offence, he delt with them as if they had neuer done amisse, & their state was as pleasant & amiable, as if they had obeyed him in all points as became them. And so ye see the intent of Moses in this place.

He had reported heretofore, how he had bin heard: & now he addeth here, *What is it that the Lord requireth of thee?* He chargeth thee not with any annoyments, he layeth no punishment vpon thee, he layeth no burden vpon thee to beare thee down w<sup>th</sup>: his only desire is, *if thou shouldst loue him, that thou shouldst honor him, if thou shouldst keepe his commandments.* And is this any profit to himselfe? No. Euery whit of it redoundeth to thine own benefite. Was it not ynough to make this peoples heart to melt, though they had bin the wickedest in *the world*, when they might say, whereas we had forsaken *the Lord*, & broken the covenant that he had made with vs, & chose an ydol in stead of him; he hath not only forgiven *the* so hainous crime, & bin contented to take vs for his children, & to leaue vs the inheritance *which* he had promised vs; but also he gouerneth vs after such a fashion, as it might seeme we had deserued al *the* benefites in *the* world. Could he deale more kindly w<sup>th</sup> vs, if we had honored him & giuen our selues wholly to him? Such consideration then ought wel to haue meeked the hearts of that people; & although they were hard & stubborn, yet ought they to haue bowed, seeing they knewe that God sought nothing but their benefite & welfare. Thus we see now the intent of Moses, & to what circumstances his sayings are to be referred. Which is, that the people should knowe that God had not only pardoned their fault aforepast, but also was minded to forget it vterly for euer after: & that in the mean while they should think thus dutifully with themselves, our God behaueth himselfe towards vs, as if we had neuer offended him, our state is not a whit appeared, he vseth nothing but gentlenes towards vs. Marke that for one point.

But now haue we a general sentence to gather vpon the thing *which* Moses tolde vnto *the* people. For the doctrine *which* is contained in *the* Lawe, belongeth as well to vs, as to the. Now then o Irael, what requireth thy God of thee? After *the* same manner doth God speake vnto vs at this day: he sheweth vs his will as a rule to direct our liues by. And what meaneth he in so doing? Let vs marke what he commandeth, & see what profit *can* redound vnto himselfe by it. Certaine it is *the* God requireth no more at our handes, but that we should loue him; & is not that a condition which we shoulde rather chose, than all *the* kingdoms of the world? Yes; for if our God should make vs princes, surely the greatest honour *which* hee should do vs therein, were but that he should make vs his seruants. We see that such as liue at ease, yea euen men of worshippe & of good reueneue, had leuer to trot to the Court, & to be in seruice with the prince, and to take much toyle, yea and to spende their goods to get estimation, than to play *the* snudges at home in their own houses, & to liue at rest vpon

their owne reuenues. Behold our God entertaineth vs & keepeth vs in his house, & *is* not in degree of flauetic, but as his children; inso-much *which* he calleth vs his inheritance. In deede, were there no further than this, that hee accepteth *the* seruice of vs, of vs I say which are altogether vnprofitable, & haue nothing but al manner of corruption in vs; whereas notwithstanding hee vouchsafeth to imploy vs to good purpose, & to make vs vessels of honor, so as we shine like perles in his church, whereas of our selues we be but dūg & myre: seeing our God dealeth so gently w<sup>th</sup> vs, what an vnthankfulness is it, *if* ye come not to yeeld our selues to him with al obedience? And I pray you what profit shall hee reape by vs, when we shall haue serued him neuer so well? Shall he be *the* better at ease? Hath he need of our help in any thing? No, but al redoundeth to our welfare, & he intendeth nothing but to our profit. Wo worth vs therefore, yea & double wo worth vs, if such goodnes ouercome vs not, & *if* our hearts be not inflamed w<sup>th</sup> a right affection of giuing our selues wholly to our God, to be gouerned by him, lo as we suffer him to ouerrule vs, & *if* we be prest and readie to yeeld to his hand, & to turn euery way as he will haue vs. That is *the* thing which we haue to mark vpon this text. So then, whensoever the law seemeth ouer rough & sharpe vnto vs, & our wicked lusts tickle vs to spurne against God, so as it is hard for vs to do as he commandeth vs: let vs bethink our selues thus: Thou wretched wight, is *the* law of thy god burdenfom & grieuous to thee? what demandeth he of thee; whether a thoteth he? His demand is *if* thou shouldst loue him, honor him, & serue him; & wilt thou in this case become an vnnatural monster? Shall *the* life which thy god hath giuen thee, serue to make thee kick against him; wilt thou grieue thy maker who hath created thee & shaped thee, & doeth also maintaine thee? Were it not better *the* heauen & earth were mingled together, & *the* al things were confounded; than *if* it might be said that thou makest no reckening of thy god? nay rather, *if* thou spittest him of set purpose, inso-much *which* there is neither lawe nor scripture *which* can bring thee to such obedience, as to make thee yeeld glory to thy God? Is it not reason *if* we should serue God, when he vtereth such goodnes towards vs, as to reles vs *the* will of our father, specially by planting *the* beleece of his Gospell in vs? Now then, as the earth when it is lustie & in good plight doeth alwayes bring forth some thing or other, to shewe that it hath heart in it, so, seeing *the* God hath giuen vs vnderstanding & reason about the brute beasts, it becometh vs to consider *the* his doing thereof is to the ende that we should knowe him that made vs, of purpose that we should serue & honour him, and stoop to him with al humility, assuring our selues that he ought to haue soveraigne dominioe ouer all creatures. Therefore let vs marke wel, *if* whensoever we be tempted to striue against God, and his law seemeth ouer heaue to vs, and our affections fight against it, or go the cleane contrary way from it; then to ouermeister such forwardnesse of our nature, we must bethinke vs as it is told vs here, What is it that thy God requireth

of thee? And then is it certain that we shall be too  
 too much ashamed of our selues. For what shall  
 we answer before the Angels of heauen, when  
 this saying shall be laid afore vs? For it shall be  
 well layd to the charge of all such as haue made  
 none account of obeying God, & of all such as  
 haue despised him and his worde. Yea and al-  
 though the Angels were not to iudge of it, verily  
 euen the Oxen, the Asses, the dogges & the very  
 stones & trees might be our iudges: for all those  
 creatures retaine a naturall inclination of obey-  
 ing God. Therefore how shall we do, when we shall  
 be vpbraid with this saying vttered by Gods  
 own holy mouth, What haue I required at your  
 hands? no more but that you should loue mee &  
 honor me. That is the very summe, & effect of al  
 my law containeth. I haue loued you, & my de-  
 sire hath bene to be loued of you. Were you  
 worthy to be receiued & loued of me, when yee  
 drew cleane contrary to my will? Lo here wher-  
 with to hold vs in awe, as oft as we cannot finde  
 in our harts to yeld to the obeying of our God, &  
 his commandements seeme hard & sharp vn-  
 to vs. What? Surely our God could not vse greater  
 curtesie towards vs, than to allure vs to him  
 by louing of vs, to the intent yee should loue  
 him againe. His meaning is yee should followe  
 him the same way that he hath led vs afore. But  
 now it is certaine, y although God require no-  
 thing of vs but to haue the reuerence yee de-  
 ferueth: yet can we not serue him & honour him,  
 vntill he haue reformed our harts. And therby it  
 appeareth what frowardnesse there is in all men  
 by originall sinne. Behold, God commandeth vs  
 but to loue him & to yeld him honor: that is al  
 contained in his lawe. And yet we come all of  
 vs so farre short of the perfect performace of the  
 thing yee is commanded, that we cannot so much  
 as thinke a good thought, but we indeuer by all  
 meanes possible to withstand whatfoeuer God  
 commandeth. Therefore let vs learne to be a-  
 bashed & ashamed of the crabbednes of our na-  
 ture, seeing we be so wayward as to striue against  
 our God & his righteousnes, yea euen though y  
 things that he requireth be more than rightfull.  
 And so ye see what we haue to marke, when we  
 feele such a law in our selues, contrary to y lawe  
 y God hath giuen vs.

Rom. 7. 23.

And hereby wee be warned that it is in vaine  
 for men to make protestation, as a number doe,  
 which go about to excuse themselves y they can  
 not giue themselves to God, because of y weak-  
 nes & sinfulness of their nature. Verily, as who  
 would say, that the euil which is in vs should serue  
 vs for our defence. Were not that a mocking of  
 God? Shall a man be acquit at his iudges hand, by  
 confessing himself to be guiltie? But here it is shew-  
 ed vs, that al y hardnes that we haue in vs to o-  
 bey God, yea euen though it be impossible for  
 vs to moue forward to the performance of the  
 least commandement of the lawe: will not serue  
 to iustifie vs. Why so? Let a man looke well to it,  
 & he shall find that the fault is not in the lawe: for  
 it requireth no more but that wee should serue  
 our God, & therewithal loue him by yielding him  
 his dew reuerence: and what is it to do that? let

vs knowe therfore, that the whole fault is in our  
 selues y we obey not our God; & that although  
 we haue no power at all to performe our dutie,  
 yet doth not that discharge vs, seeing that God  
 demaendeth nothing but y which is right & reaso.

By the way, we must call to minde what hath  
 bene declared heretofore: namely that as concern-  
 ing this text, where Moses sheweth y meane  
 how to fulfill the law aright: it is not meant that  
 we must but onely haue our eyes, hands & feete  
 well ruled; but that we must begin at the refor-  
 mation of our harts. Thou shalt loue thy God  
 (sayeth he) & serue him. And how? With all thy  
 soule, & with all thy heart. Then let vs learne, y  
 if we do the things by compulsion which are co-  
 manded vs; it is nothing worth: wee may not  
 thinke that it shall passe in account. And in deed  
 there are diuers that beare countenance faire  
 ynough afore men, so as they cannot be accused  
 of theft, murder, or whoredome: but in y meane  
 while they be full of wicked lustes, so as they be  
 readie to burst with them, & it is a corse to them  
 to obey God, neither finde they any taste in his  
 commandements. And therefore al is but hypo-  
 crisie, all is but a faire pretence & shewe to the  
 worldward, & (to be short) all is but vanitie and  
 leazing till the heart be wonne vnto God, & vn-  
 till we be fully minded & bent to do as God co-  
 mandeth vs. That (say I) is the end that wee  
 must beginne at, if we will accomplish the lawe  
 throughly. Wherefore let vs not beguile our  
 selues any more as the hypocrites do, with de-  
 sire that men only should be contented. Let vs  
 vnderstand y we haue to do w the heauely Iudge  
 who admitteth no eyesenue, but looketh to the  
 truth of y heart. Therefore let vs giue our selues  
 to God with hartie affection, & not content our  
 selues so with y outward workes, y the intent of  
 doing wel should not also be grounded in our harts.

Besides this, Moses telleth vs y God will not  
 only be serued & honored, but also loued. And here  
 are three words; the one is *Loue*, the other is *Re-  
 uerence*, & the third is *Serue*. Now as touching  
 Reuerence or *Fear*, (for he vscth the same term  
 of feare,) it is not a slauish fearefulness, but it is y  
 seruiceablenes & honor which we yeld vnto god  
 in submitting our selues vnto him, because we be  
 thoroughly persuaded that so far as he hath  
 all foueraintie ouer vs, it is good reason that we  
 should be subiect vnto him. First & formost ther-  
 fore let vs consider, that although God had not  
 spoken to vs to persuade vs to this reuerence;  
 surely euen nature sheweth it vs sufficiently, and  
 it is wel ynough proued vnto vs in our selues. For  
 although it were neuer told vs that the lewdnes  
 of men is such, as they seeke nothing else but to  
 turne away from God, & to become beastlike by  
 al meanes they can deuise, yea euen wittingly &  
 wilfully: yet our heads & harts are stuffed so full  
 of that lesion, as we cannot be ignorant of it. And  
 therefore it standeth vs greatly in hand to beare  
 in mind what this word reuerence or feare importeth,  
 that is to wit, that God ought to be honored  
 of all his creatures, & that seeing we be his, wee  
 ought to offer our selues to be subiect to him.

Also it importeth, that when we thinke vpon  
 God,

Deut. 6. 5.

1 Cor. 5. 38



God, wee should hallowe his name, that is to say, not imagine any thing of him to the derogation of his glorie, but yeeld honor to his righteousness, wisdom & power . This is the first point which Moses setteth downe here, concerning obedience and the right obseruing of the Lawe.

Now this reuerence requireth also loue . For God wilbee honored with hartie affection . If we reuerence his maiestie, & yett stand in feare of it, so as it is a terror to vs: then would wee wish that there were no God at all, and wee coulde fynd in our hartes to plucke him out of his seate, if it were possible . As many as worship God vpon no further grounde, but for that they are sure they cannot scape his hād, & because they know him to be their maker; those (say I) being not touched with any free loue, wil thunne God; and when they heare any speaking of him, it grieveth them; in somuch that if it were in their choyce & power, they would plucke him out of his seat if they could, as I said afore . So then it is not possible for vs to feare God, ( I meane to yeelde him right reuerence, so as we beare a hartie god will to him, & haue a feeling of his goodnes towards vs, & y<sup>e</sup> he is the place where we must seeke al our welfare ) vnlesse we loue him . Therefore if wee haue not this loue, there wilbe no reuerence at all . Wherefore let vs learne, y<sup>e</sup> God requireth free will offerings, that is to say, that our offering of our selues vnto him should not be of force or constraint, but with such deuotion as wee should be desirous to serue him, & as we might protest with Dauid, not onely that wee set more store by his law than by gold & siluer; but also that it is more sweete & pleasant to vs, than honie . Thus ye see what the second worde *Loue* importeth .

The third worde is *Seruite* . For if wee make pretence to worship God with ceremonies and gewgawes as they say, & in y<sup>e</sup> mean while do him no true seruice in deede : is it not a mocking of him? If men beare folkes in hande y<sup>e</sup> their intent is to honor God, & that they loue him, & submit themselves to him; & in the meane season make but a flimsiam of it when God setteth forth his commandements vnto them: what a presumptuousnes were that? And likewise what a matter were it, if they should shewe no prooffe wherby a man might perceiue, y<sup>e</sup> his loue which he speaketh of here is rooted in their heart? Then let vs learne, y<sup>e</sup> we must shewe by our deedes that wee loue & feare God . And what are the doings that must beare witness therof? Euen our seruing of him, y<sup>e</sup> is to wit, when we play not the loose colts by taking leaue to do euery man after his owne lust & liking; but suffer God to ouerrule vs, so as our whole desire be that he should hold y<sup>e</sup> raines of the bridle, & we yeeld euery way vnder his hād to turne to & fro according to his good wil . And so we see y<sup>e</sup> way whereby wee must shewe our selues to loue God, is by our seruing of him .

Howbeit, forasmuch as men are giuen to deuise seruices of their own brain, & do make boast that they glorifie God when they haue followed their owne foolish inuentions: Moses rebuketh this ouerboldnesse of men, and this curiositie of theirs, telling them that the seruice of God co-

sisteth in keeping the commandements & ordinances which he deliuereth to them in the name of God . Now then we see here, that our Lorde hath cut off all our fond inuentions, y<sup>e</sup> we should not imagine to serue him any more after our owne fancie . For why? He will haue obedience, & hee esteemeth more of that than of al the sacrifices in y<sup>e</sup> world, Had this point beene wel obserued, there would not be such disputing as is scene nowadays, among such as beare the name of Christians . For the Papiests may good cheape say, that a mā may fulfill the law of God . And why? Because they neuer wist what end or what mark God aymed at . They think it ynough for a man to be able to discharge himself to y<sup>e</sup> worldward; & so they make God like a little babe, by reason wherof they say it is a blasphemie to saye that wee cannot performe the law . For they neuer came to the trial of it . The despisers of God step forth here & say, that the lawe is easie, when as notwithstanding they neuer put so much as their little finger towards the doing of it . But when we haue well weyed the things that are conteyned here; wee shal finde that it is not so easie a matter . Againe if we compare the law with our own frowardnes, we shal find that the lawe were easie ynough of it self, if we were as wel disposed as we ought to be . But we come farre thort of being Angels; & wee had neede of an angelical nature to the obeying of Gods law . For it draweth vs from the world, and leadeth vs vp to heauen; and we go y<sup>e</sup> cleane contrarie way . Againe, when the seruing of god commeth in question, it wil not suffice vs to play the hypocrites & to say, wel, this or that is to be done, & in the meane while to ouerchip y<sup>e</sup> chiefe point: but when it is said that wee must loue our G O D with all our hearte; & we come to the wel head, and to the verie roote, which is that G O D requireth such a foundenesse, as not onely wee should doe whatsoever hee comanndeth vs, but also haue a pleasure in it, so as our chiefe delight should be therein, and when we see an agreeableness betwene God & our affections, we should be gladder therof than if wee had obtained all our fleshy desires & likings . Againe, men should not be doubtful of the meanes howe to serue God as wee see the worlde hath alwayes beene, by swariung from the rule that is containd in Gods worde . What is it that is termed Gods seruice in the Popedome nowadays, but fantasies that men haue deuised without any reason? And no maruel . For (to their seeming) Gods law was of no great importance, neither did they busie their heads greatly about it . And therefore needs must they inuent a great number of other small trifles . But they that giue them selues to Gods lawe, doe see, there is cause for them to saye thus; Alas, although I take neuer so much paine, yet can I not compass it, but alwayes I come thort of my wayes ende . Nay (which more is ) all ny enforcing of my selfe is in vaine : in so much that if my God were not mercifull to mee, to giue me power & strength, I shoulde goe cleane backwarde, and contrarie to his will .

As for the Papiests, they had no regard of this,

but inuented a sorte of gewgawes to serue God withall, as setting vp of candies before puppets, gadding on pilgrimage, hearing of masses, taking of holy water, and all the rest of their pelting trash. But such as knowe what it is to keepe the lawe, do neuer let their myndes vpon such childish bawbles. But when men knowe not howe to serue God aright, then they romc wandring here and there. Therefore let vs beare in mynde, that here our Lord hath declared which is the true seruice that hee liketh and alloweth of; namely the following of his commandements, so as men deale not after their owne fante and liking, but holde themselues to his worde; and as it were bridling and keeping them selues captiue, do accept nothing but that which they knowe to bee the pleasure of their God. Thus you see in effect what wee haue to gather vpon this text.

Nowe for a conclusion, heere Moses setteth forth commandements for the welfare of the people. Whereas hee sayeth that he setteth them forth, it is to take away all excuses of ignorance, and to quayle mennes foolish curiositie, that would stye about the cloudes to knowe Gods will. Yee see then howe GOD maketh vs vnexcusable, when hee sendeth vs his worde, and commaundeth it to be preached vnto vs. Could he make him selfe more familiar vnto vs, than by sending mortall men as his messengers vnto vs, to speake vnto vs in his name, and to giue vs vnderstanding of his will by their meanes? Then if wee saye that wee knowe not Gods will, you see here is wherewith to disproue vs; for God hath giuen vs his worde in writing, so as wee neede not to seeke for it: and therefore it ought to be sufficiently knowne vnto vs. Nowe then let vs also learne to receiue it with reuerence & humilitie: and when we heare mortall men speaking vnto vs, let vs assure our selues, that we must not measure the maiestic of Gods worde by their persons. But wee must haue an eye to him from whom it cometh, and which is the author of it, that wee may submit our selues wholly vnto it. Therefore let vs not haue these diuelish fantasies with vs, as some dreamers haue, which say, O that God would speake to mee from heauen, I woulde faine haue some reuelation. Let it content vs that God cometh down vnto vs, to make vs priuie to his will: for that is it which Moses ment, in saying that hee did set forth Gods commandements: as if hee had saide, that men neede not to goe farre to seeke him. And in the ende hee sheweth, that all this tendeth to the welfare of the people, so as God seeketh not any benefite to himselfe, for he needeth not to borowe aught of vs, neither can wee do him any pleasure: wee can doe him neither good nor harme, all things are his: according to the eyght Psalme, and also the fiftieth Psalme, where it is saide, that all the beastes in the feelde are in his possession, and that if hee be hungrie or want any thing he needeth not to seeke it at our handes. Why then requireth he to be serued of vs? It is for our benefite, for that there can not be a greater good turne vnto men, than to be

the seruants of their maker. Then let vs vnderstand, that whereas our Lord layeth not the bridle loose vpon our necke, but gouerneth vs himselfe, and holdeth vs vnder his obedience, thereby to moue vs to serue him the more willingly: hee doeth it to our benefite and respecteth nothing but our welfare. Yet notwithstanding it is true that the lawe will finde vs all giltye, & that when God hath shewed vs all that is good and right: that doctrine doeth so litle benefite vs, that it rather bringeth vs death, and wee bee cursed by it. For it is a looking glasse wherein to see that wee bee Gods enemies: and it is a keye to open the gates of hell. And how then cometh it to passe that God shoulde procure our welfare, and yet notwithstanding wee shoulde receiue nothing but harme by it? That is not of it selfe; but it falleth out by another meane, that is to saye by our owne fault. Then let vs vnderstand, that Gods lawe (if wee consider it in it selfe) is vnto vs a doctrine of welfare, whereby God cometh neere vnto vs to be our father and to make vs finde life in him, that by his ruling of our life, wee might sticke vnto him, and thereby be made partakers of his benefites, & in the ende atayne to the heritage of the heauenly life. But herewithal we be so froward and full of corruption, that the law can serue vs to no other purpose, but to curse vs, & to make vs perceiue how lothsome we be vnto God, in as much as we be his deadly enemies, & so we haue double cause to be abashed & afraid, & ashamed of our selues, when we see y<sup>e</sup> good is so turned to our harm: & it is more than if y<sup>e</sup> nature of y<sup>e</sup> sunne were changed by our infection. Woulde it not make vs to loth our selues, if we shoulde find such foule & vyle smokes in vs, as shoulde darken and quench the light of the sunne? yes verily. Nowe we see that Gods law is the light of our life: and yet we not only dim it, but also turn it into y<sup>e</sup> darknes of death, & it is vnpossible y<sup>e</sup> it should stande vs in any other steed, vntill our Lord Iesus Christ haue wrought in vs, & reformed vs by his holy spirit, & by writing his lawe newe againe in our hearts. For as much then as we see y<sup>e</sup> men turne life into death, light into darknes, & benefite into bane: alas, ought we not to be exceedingly abashed? yes, but yet must not y<sup>e</sup> put vs out of conceit of y<sup>e</sup> doctrine of y<sup>e</sup> law, so as we shuld not loue it, howbeit y<sup>e</sup> we cannot performe it, vntill god haue chaged our hearts to cause vs to submit our selues vnto him, and haue made vs newe creatures in our lord Iesus christ. True it is y<sup>e</sup> the setting forth of y<sup>e</sup> law vnto vs, is not for ought: but yet must we needes perceiue by experience, y<sup>e</sup> vntill God hath brought vs home againe vnto him, y<sup>e</sup> doctrine of his law will serue for nothing but to condemne vs. But when he hath once wrought in vs by his holy spirit: then shal wee perceiue that in setting forth his law vnto vs, he procureth our benefite & welfare, according as is saide of it here by Moses. And so you heare what we haue to gather vpon this text. But Moses doth yet better confirme the matter that wee haue seene; which is, that God helde not his people downe like slaues, nor handled them roughly to be reuenged of the, &

1. Cor. 3. 11.

13.

1. Cor. 3. 11.

Iob 35. 7. &amp; Psal. 16. 2.

Psal. 8. 7. &amp; 50. 10.

to make

to make them feele the offence they had committed; but that he handled them after a gentle and louing fashion. Now then (saith he) hath the euerlasting thy God any neede of thee? Behold (saith he) *the heauens, yea, and the heauens of heauens are Gods.* As if he should say, you think that God would faine haue a people, as though he could not forbear to be without them. Hath not hee the skyes at commandement? hath not he his heauenly host? hath he not whole millions of Angels? hath hee not peaceable dominion in heauen? Yes, and therefore ye must not imagine any more, that his choosing of you was to better his owne estate by you. If hee should destroy you, and make quite riddance of you, should his raigne cease? No, no, and for prooffe thereof, he hath no neede of men. Againe, besides that, is not the earth and all things in it, in his possession? Yes: What is the cause then that hee hath not taken and chosen other nations to him as well as you? Is it for that you are nobler, or mightier, or worthier in any respect, than the rest, as it is mentioned in the seventh Chapter? No. It is certaine that the Iewes were not better than the Gentiles: insomuch that if they should haue beene compared with them, they should haue found themselves to haue bin neither nobler of linage, nor richer in substance, nor vertuouiser in life, nor to haue excelled them in any thing. What is the cause then (saith Moses) that God hath vouchsafed to take you for his people, and that he hath let all others alone, & reached you his hand to gouern you? Sought he his own profite or aduantage? No. Seing then that you be so greedy bouid vnto him; serue him w<sup>th</sup> the better wil.

Here we see in effect two things. The one is Moses his confirming of the Israelites still in the doctrine y<sup>e</sup> we haue heard; which is, y<sup>e</sup> all of them should learne to glorifie God for their welfare, acknowledging themselves beholden to him for all good things, so as they haue not any worthines or deseruings to vaunt themselves of, but must exalt their God & vterly abase themselves. Marke y<sup>e</sup> for the one point. And out of this proceedeth the other point; which is, that such as haue had such experience of Gods goodnes towards themselves, & are taught aforehand to glorifie god, must take courage to serue him y<sup>e</sup> more frankly, & offer themselves to God with a more zelous will, to be quietly gouerned & ouerruled by him. Thus ye see y<sup>e</sup> two pointes that are to be gathered vpon that text. Yea & let vs mark well, how it is not without cause y<sup>e</sup> Moses standeth so much vpon y<sup>e</sup> doctrine. For wee see how the vnthankfulness of men is so great, y<sup>e</sup> they labor continually to deface Gods goodnes, by reason of y<sup>e</sup> cursed roote of pride & loitines which cannot be quite & cleane taken from vs. Men then do alwayes beare themselves in hand, y<sup>e</sup> they be somewhat worth, & thereupon they stand in their own conceits, yea euen as it were in despite of God. Although God lay on sure loade vpon our heads with beetles, yet cease wee not to let vp our bristles th<sup>is</sup>, & to grunt at him, & to think there is yet some vertue or power in vs. For this cause Moses thinks it not ynough to haue said once or twice,

you must faller all your welfare vpon the onely fauour of God: but he returneth eftsoune to the confirming of the same doctrine, to the intent that mens cackling might be y<sup>e</sup> better stilled, and that such as deceiue themselves through their vaine imaginations, might learne to conclude in the end, y<sup>e</sup> it is not for vs to looke for any valour or worthines in our selues, but that we must yeld God that which belongeth peculiarly vnto him, namely, that his calling of vs, his choosing of vs, & his maintaing of vs; & likewise our hauing of his word, & our retaining of some order in the Church, come altogether of him, so as we cannot say we haue gotten them by our owne skil, cunning or strength. Thus much concerning y<sup>e</sup> first point.

Nowe for our better confirmation herein, let vs compare our selues with the Angels & with all the world besides, & let vs think thus: what are we? Truly, if we go no further than to our owne selues, we may haue our eyes dazeled, & we know y<sup>e</sup> naturally men do so before themselves, y<sup>e</sup> they be as good as bewitched with the fond imaginatio<sup>n</sup> of their own worthines. Therefore if we should looke no further than to our selues, it would seem to vs y<sup>e</sup> we be something worth: but if wee looke further of, & fall to considering with our selues, What are other men? Do they not set as much or more by themselves than we do? yes; & if there were a third partie to play y<sup>e</sup> iudge, would he not make more account of them than of vs? Yes. For to outward shewe there is much more greatnes, riches, worthines, & honor; there is much more discretion & wisdom in the than in vs. What is the cause then y<sup>e</sup> God hath chosen vs, & let the others go? Haue we any thing wherof we may be proud? Alas, no, if we be not ouerfarr befored in our own fond imaginations. But if we cannot yet be brought to this reason by cōparing our selues with all the worlde beside: let vs mount vp a litle higher & come to y<sup>e</sup> Angels of heauen. Could not God haue contented himselfe with his Angels, wout cōming vnto vs? We be but poore wormes, there is nothing but rottenesse in vs, & yet god vouchsafeth to seeke vs. His wil is to haue vs to be his children, not only to enioy his gifts & benefites here beneath, but also to aduance vs vp to his heauenly kingdom. And for what deserves of ours? [None at al.] Wherefore seeing we cannot be so beaten down at one blow, as to come humble our selues vnto God; let vs wey well these words of Moses, & bethink vs of the thing that is told vs here; namely *that the heauens of heauens are the lords.* For Moses thinks it not ynough to say simply *the heauens*; but he inlargeth his speech yet further, & saith, *the heuens of heauens.* It had been ynough to haue saide *the heauens*; for seeing that y<sup>e</sup> earth (how wide and houghe loe cuer it be) is nothing in comparison of the vnmeasurable greatnes of the syles: y<sup>e</sup> only word *heauens* ought wel to haue sufficed. But Moses intended to expresse it yet more in saying *the heuens, yea euen the heuens of heauens.* In respect wherof he repeateth those words three times; as if he should say, God can find a kingdō large & gret ynough, & of such widnes as he shal not need to com borrow some litle

Deut. 7.7.

corner in the world to lodge in: he needeth not to seeke in darke caues for any thing wherewith to set forth his glorye. Men are but wormes; they be but like frogges in a puddle of myre; and shal God come downe here belowe, to make his glorie shine there: Hath he not his heauenly power; to shewe there aboue that he hath soueraine dominion ouer all creatures? Must he be faine to stande to our courtserie for the dooing of any thing? So then, we see that men must not onely become drunken & beastlike, but also starke diuels through pride, if this declaration of Moses make them not to stoope, & to acknowledge it to be good reaso that God should be glorified euery where, and that they ought not to reuerue to themselves any whit of the praise of their owne saluation or welfare.

Now furthermore Moses addeeth, that Gods affection towards that people, & his louing of them to chooſe their seede, proceeded onely of his own good wil. Your God (saith he) hath dominion ouer heauen & earth; And yet notwithstanding he hath vouchsafed to be your Lord. What is the cause therof? Moses hath shewed it alreadye. But yet he addeeth (for greater confirmation) that God did cast an earnest free good wil towards this people. The first word which he vseth, signifieth sometime to cleaue vnto, & sometime to take pleasure. But here the proper & natural meaning of it is, that God tooke pleasure in that people, so that he acquainted himself with them through a free loue: for he addeeth the worde Loue thereunto. Ye see then, that willing pleasure went afore, & afterward loue ensued of it, and it serueth to shewe, that it is a fondnesse for men to imagine y there is any cause why God should loue one more than another, saue onely that it is his pleasure so to do. Moses could not haue exprest this more plainly, than by saying that it was Gods good pleasure. That is the verie fountaine; and out of that fountaine springeth afterward the loue. Let vs learne then, that God must first loue vs, and that we must feele the same by effect in vs; and yet notwithstanding we must not stay stil at that

loue. But to the ende wee may the better feele y it is a free loue, we must proceede to Gods pleasure or will; that is to say, wee must knowe, that he respected neither one thing nor other, whereby to be persuaded and moued to that loue, but that he sought the cause of it in him self, and because it liked him, therefore he listeth it. That is the thing that Moses hath declared in this text. Howbeit for as much as we cannot as nowe proceede any farther, let vs beate away but this lesson, that as oft as there is any speaking of our saluation, wee must not seeke y cause of it any where else, than in God; & that being viterly naked of all goodnes, we must confesse our selues to be viterly accursed, but that God pitying vs, and mynding to shewe vs mercie, draweth vs out of the cursednes wherein we were, in which respect, for as much as he calleth & allureth vs to the saluation which he hath purchased so dearly for vs, we must not doubt but y he wil bring vs thither, at leastwise if we abide stedfast in his covenant, & yet neuertheless, that because wee cannot haue such stedfastnes of our selues, here will hold vs vp & strengthen vs by his holy spirit, to the end that feeling his power in vs, wee may be the more encouraged to serue him, and not be vnthankfull for so great goodnesse as hee hath shewed vs.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our fautes, praying him to make vs so to feele them, as we may continually mislike them more and more, and in so doing returne vnto him, as to y onely partie that can remedie our diseales, and set vs vp againe by pardoning our offences: so as we may feele the sweetenes that is in him, and the bitternesse of our afflictions may not make vs to mislike of his seruice, but rather y wee may be the more affectioned vnto it, so as by y means we may be franckd vnto his righteousnes, & vnto y obeying of him, vntil we be gathered into the company of his Angels. That it may please him to grant this grace, not onely to vs, but also to all people & nations of the earth, &c.

## On Fryday the xiiij. of September. 1555.

*The Lxxii. Sermon which is the fourth vpon the tenth Chapter.*

15 Yet notwithstanding the Lorde hath through loue acquainted himselfe with thy fathers, and loued them, and chosen their seede after them, that is to wit, euen you aboue all people, as appeareth this day.

16 Therefore cutte away the foreskin of your heartes, and harden not your neckes from henceforth.

17 For the Lord your God is God of Gods, and Lord of Lords, a great, mighty and terrible God, which regardeth not anie mans person, nor taketh anie giftes.



Ye haue to lay foorth more at large, the ſentence that was begun yester day, which is, that here Moſes declareth vnto the Iewes, that all the goodneſſe which they had, proceeded of Gods loue, yea euen of free loue. For his louing of them aboute all other people was not for that they were worthier, but becauſe it ſo pleaſed him. Moreouer, he addeth that God tooke nor Abraham onely, but alſo all his oſpring into his fauour, ſo as his chooſing of the people, proceeded thereof. Whereof commeth it then, that the Iewes were ſo preferred before all the reſt of the worlde? If we ſay it was becauſe they were better than the reſt, y is a maniſt gainſaying of God, who will haue vs to acknowledge his only fauour & goodnes in that behalfe. Then let vs conclude, y God ſought not the cauſe thereof els where than in himſelfe: But y his will was to lay forth the infinite treaſures of his mercy, to ſhew that he was not inducted to any creature, but that his bearing of good will towards them, is for y he himſelfe is good, and therefore all things are to be referred to his praiſe according as the ſcripture ſheweth that his choſing of his church in all ages hath bene to that end. Nowe we ſee in effect what this doctrine meaneth.

Yesterday it was declared what was the uſe of it, namely that men ſhould be humbled in them ſelues, to exalt Gods goodnes, & thereupon take the better courage to ſerue him. For how greatly are we bound vnto him, ſeing he hath vouchſafed to take vs for his heritage, & to adopt vs to be his children, whereas in the meane ſeaſon he hath reiected others that were like vnto vs: For if it be demanded wherein we differ from other men: there wil no difference be found in reſpect of our ſelues. And therefore, ſeing that God hath eſteemed vs ſo highly, we are bound to ſerue him and to giue our ſelues wholly vnto him. But by the way let vs marke, that there is a generall election belonging to all this people, which election deſerueth well to be had in eſtimation. But yet ſhould not al auail, except euery man were made partaker of it particularly in himſelfe. This would be darkeſum, if it were not declared more at large. But it wil become eaſie ynough, if we cal to minde, firſt what Moſes teacheth here, and which wee haue ſeene already heretofore: namely that God choſe Abrahams oſpring out of the whole worlde. And why? becauſe it pleaſed him. All the world was his (as hath bene declared already) and al nations were alike neere vnto him, and in equall degree as that oſpring was that was to come of Abrahā. Nay: (which more is) he choſe a people y had no being, and of who there was no hope. For Abraham was like a drie timberlogge, and therefore was there no hope that euer he could haue any oſpring. Sara his wife was barrē & both of them drooped for age, and their bodies were withered, ſo as God choſe the thing which was not, and his promiſe ſeemed as it were to hang in the ayre, without foundation to reſt vpon. And yet notwithstanding, by vertue of the promiſe wherein God ſayde that hee

would bleſſe Abraham's lynage, there muſt needs come a people, as ſhall be ſhewed in the next lecture. See here I pray you the election of God, whereby he putteth ſuch difference betweene the lynage of Abraham and all the reſt of the world, that he made the ſame linage his Church of purpoſe that the ſignes of his fauour and of his covenant ſhould remaine there, and that his name ſhould be called vpon there, ſo as he offered the promiſes of ſaluation to them that deſcended of the ſame race and linage, & the redemption y was to be ſent into the worlde, was let forth vnto the that they might be gathered together vnder him. Loe here (I ſay) a generall election that belonged to all the children of Abraham, and yet was that grace to be confirmed by faith: but in a parte of them, & in ſome of them. For we ſee that many of them were cut off, not for that they were not Abrahams children, in reſpect of the fleſh and the worlde: But for that they were not his children in ſpirit and before God, which was the chiefe point, as S. Paul declareth. As for thoſe which were vnbeleueurs and vnthriftes, and embraced not the promiſe that was made vnto Abraham with true faith, thoſe were ſet beſide the inheritance. In deede they were accounted for his children: howbeit, that was but as Iſmael was who was not lawfully begotten. Now then Gods generall election which extended to the whole people, was not ſufficient: But it behoued euery man to be partaker of itin his own peculiar behalfe. And how was y to be done? by faith. But let vs ſee from whence faith proceedeth, but onely of Gods wil, in that he vouchſafeth to confirm his fauour towards who he thought good. Therefore choſe he whom he liſted out of this people, and ſealed his promiſe in their hearts by his holy ſpirit, ſo as they were made partakers of his trueth, & it tooke full and perfect effect in them. Lo here the double election of God. The one extendeth to the whole people, becauſe circumciſion was giuen indifferently to all, both ſmal and great, and the promiſes like wiſe were common. But yet for all that, God was ſaine to adde a ſeconde grace, by touching the hearts of his choſen, namely of ſuch as he liſted to reſerue to him ſelfe, and thoſe came vnto him, & he made them to receiue the benefit that was offered them. And in deede, we ſee that the greateſt number of that people haue bin caſt off, and as it were baniſhed from Gods fauour, ſo as there remained but a ſmall remnant of them, not onely at ſome one time, but alſo euen after the captiuiuy of Babilon, according to this foreſaying of the prophet Elay: Although thou wart neuer ſo many in number, ſo as thy folke were as the ſande of the ſea, yet ſhall the remnant of you be very ſmall y God wil ſaue. For the hypocrites abuſed Gods promiſe falſly. And becauſe it was ſayd y the people ſhould be in multitude as the ſande of the ſea, they bragged at the ſight of a great number, and in the meane while diſpiſed God. But he telleth them that he coulde aſwell diminiſh them, as he had multiplied them: ſo as there ſhould remaine but a ſmall portion of them. And ſo it came to paſſe, inſomuch as the prophet ſayth, y if God had not re-

Gen. 17. 6. 7.

Rom. 2. 28. &amp; 9. 7. 8.

Eph. 1. 3. 14.

Eſa. 10. 23.

Eſa. 2. 9.

Eph. 1. 6.

Eph. 1. 19.

Rom. 4. 19.

serued some seede, the countrie of Iuda had bin as Sodom & Gomorre, & God had vtterly rooed them out as they had well deserued.

Now is this very profitable for vs. For nowadayes, when it is tolde vs y we haue the pure doctrine of y Gospell preached vnto vs, & we haue the sacrament of baptism for the warrant of our saluation, y is one choise that God maketh of vs. We be no better than other men, y are drowned in ydolatrie & abhominations, on whō God hath not vouchsafed to looke w̄ such pity, as to make y truth of his gospell to shine vpon thē: but hath let thē alone as detritice of all things, so as there is nothing but horrible confusion amongst them; & yet in the meane season, he taketh vs between his armes, and into his bosome, vouchsafing to cause his word to be preached vnto vs, whereby we see Iesus Christ who inlightneth vs as y day-sun of righteousnes, & we haue the sacraments wherof we knowe the vse. Lo here one choise y God maketh of vs, which is well worthy to be esteemed, wherin it behoueth vs to cōsider Gods only infinite goodnes, for y he espieth nothing in vs, for y which he should reprob vs, before such as are nobler thā we, & haue much more thā we to outward appearance. But yet is it not ynough for vs to be so choise of God as y he taketh vs into his house, admitteth vs to bee of his flocke, & dwelleth among vs; euey of vs must haue an cie to himselfe, so as y gospell be not preached in vain nor we beare the bare name of Christians, without shewing y effect of it in our deedes. For vntil our adoptiō be sealed by y holy Ghost, let vs not thinke y it auaileth vs any whit to haue herd the word of God: but it shal turne to our double condemnation, because y when God had chosen vs, we offended him; whē he had entered into a cōuenant with vs, we brake our faithfull promise which we had made & plighted vnto him; and therefore we must be punished y more greuouly. But whē we haue once a warrant in our hearts, y his promises belong vnto vs, & are behighted vnto vs, by reason y we receiue them w̄ true obedience, & sticke to our Lord Iesus Christ, suffering him to gouerne vs: y is a sure seale of Gods choosing of vs, so as we not onely haue the outward appearance of it before men, but also the truth of it before our God. And like as Abraham was made the father of all y faithful before God: so are we made his children in spirit & truth, and not only as in respect of adoption to y world. Thus we see what we haue to gather vpō this text, & vpō this declaration y Moses maketh here to the Iewes.

And for the same cause he addeeth the exhortation which we haue read, in that he willeth the Iewes to circumsise their heartes, and to beware that they hauden not their neckes any more. Good reason it is that men should submit themselves to God after y manner by forsaking thēselues, seeing that his seeking to win vs to him is not for any comoditie to himselfe, (as was shewed yesterday,) but because hee is desirous of our welfare, so as hee putteth vs not to the doing of any thing which redoundeth not to our own benefit & profit. Seeing then y God respecteth nothing but vs in his alluring of vs to come vnto him: should we drag

backe in that case? Or should we haue proude and Iostie heartes to aduance ourselues against him? Nowe for the better vnderstanding of this doctrine, let vs note that Moses had an ey to the outward signe that was giuen at that time to the Iewes, after the same maner that we haue baptisme at this day. For circumcision seiued to two ends. First, God thereby condemned all mankinde and all that is of mans owne nature: shewing them thereby, that all of it is euill. And secondely he gaue hope of saluation in y seede of Abraham, accordingly as he had promised. To this purpose (say I) I serued y figure of circumcision, namely to put the Iewes in minde, y nō their mothers wombe, they brought nothing with thē but condemnation, & that all y euer was of man was cursed before God, because it had nothing in it but sinne & corruption. Secondly againe they were comforted, forasmuch as they sawe that God promised them saluation, by the seede of man, and y he receiued them into fauour, and iustified thē of purpose to haue them separated frō all y rest of the worlde. Seeing the Iewes had this prerogatiue, surely if they had not ment to deface Gods power as much as in the lay, they should haue made their circumcision available, by cutting off al y euer was of their owne nature, assuring themselves y men can not please God, vntill they haue giuen ouer the things y were their owne. Hereunto had Moses an eye when he sayd, *Circumsise your heartes this day.* For their obseruing of y figure was nothing, except they cōsidered to what end God ment to lead them by it. They beguiled themselves with y visible signes, and y was ynough to thē: for Satā hath alwaies this policie with him, to make men busie their wits about the things y they see with their eyes as whereunto hee seeth them inclined. For all our seeking is to content God with faire couers; and though we neuer come nie him in verie deede; yet would we fain pay him with a sort of pelting trifles. The Iewes then esteemed their circumcision ynough & too much, but yet in so doing they abused it, because they regarded not y thing y God ment to shew thē thereby, but were tied altogether to y visible signe. Therefore doth Moses rebuke them, saying: thinke not y the hauing of circumcision in your bodies, is all y you haue to doe: for Gods giuing of y signe vnto you, was to he lp your infirmity, of purpose to leade you further thereby, namely to bring you to true repentance. For when ye once perceiue y al y euer is of your own nature bringeth nothing but cursing: you shall see that all of it is to be done quite and cleane away. Therefore bethinke ye to mortifie your selues: as if he should say, Circumcision consisteth not in the outward paring away of the fleshe, but the truth thereof is within: it is your heartes that must be circumsised. Moses his meaning hereby, is not to condemne the outward signe: but to shewe the true vse of it, which folke had corrupted through superstition and hypocrisy. Accordingly whereunto Iocll sayth, *Render your heartes, & not your garments.* Wherin his meaning is, not that men should no more shew any token of repentance by humbling them-

1. Pet. 1. 10.

Rom. 4. 11.

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Eph. 2. 3.

Gen. 18. 18.

Rom. 8. 8.

Iocll. 2. 13.

them-

themselves before God, but to shew that all that euer men do by outward signes, (as by rending of the hayre from their heades and bearded, by much weeping, by knocking vpon their breasts, and by al other maner of gestures that may shew them to be abashed, & in maner out of comfort before God) is nothing, except  $\bar{y}$  hart be broken afore. Euen so, circumcision is vtterly vnprofitable, vnles  $\bar{y}$  hart be circumcised as wel as  $\bar{y}$  body.

Now we see the meaning of Moses, but it will be come the plainer & easier vnto vs, if we come to our baptisme. I haue already touched the likeness that is betweene these two sacraments: and it is all one, as if a man should say vnto vs nowe adays, if you would  $\bar{y}$  God should take you for his people and heritage, yee must be baptised in your soules. What? baptised in our soules? Yea for sooth. For the water that is cast vpon our bodies is nothing, if wee haue not the truth of it, namely that we be plunged vnder the water, as if we were in a graue, that is to say,  $\bar{y}$  it maketh vs to die in our selues, so as our owne affections, our owne thoughts, our owne witte, our owne reason, and our owne wisdom eare not any more sway in vs; but  $\bar{y}$  we suffer our selues, to be gouerned by God, so as all our fleshly lusts bee subdued and held in captiuitie vnder him, and vnder his yoke. Therefore if a man would shew vs the true meaning of our baptisme, he should say, looke that yee be baptised within. And for the same cause also doeth Saint Paule in the seconde to the Romans, sette downe a difference betweene the circumcision of the letter, and the circumcision of the spirite: And he sayeth that the one is inward, and the other outward. Whereas he termeth it the Circumcision of the letter, it is by a similitude, for he hath an eye to the worde. To what purpose serueth the reading of Gods Law, and of the Gospell, if it touch vs not inwardly? Verily if euery of vs haue his Bible in print, and yet let it alone, what doe we else but make it vnholly by our not applying of so great a treasure to our vse, & by our not employing of the same to our profite according to the intent of our God? Euen so standeth the case with the sacramentes sayeth Saint Paule. For they be but as a dead letter, so long as wee haue no more but the visible signes, it is but a gay appearance and shew before men: But the whole matter consisteth in hauing the truth before God. Wil we haue the true Circumcision: then must it be inwardly, that is to say, in the Spirite. That is to say, God must worke there. So we see nowe that the meaning of Moses was, that folke should not boast vainly of the bare name of God, nor of the wearing of his badge, without the truth of it, so as they could shewe the power thereof: but that they should fare the better by the signe that is giuen them to warrant their adoption, to the extent it might appeare that God hath not without cause separated them from the heathen, which were as good as banished out of his church, & had no acquaintance at al with him.

Againe we see that this doctrin toucheth and concerneth vs nowadayes, because we haue baptisme which serueth to the same vse  $\bar{y}$  circumci-

sion did, namely to lead vs to repentance. Therefore must we apply it to our vse. And forasmuch as God hath vouchsafed to giue vs a seale of the fatherly loue which he beareth vs, and that it pleased him to gather vs into his Church, and to shew  $\bar{y}$  he hath taken vs vnto himselfe to be heirs of his kingdome: Let not vs disappoint our selues of such a benefite through our owne lewdenelle and vnthankfulness; but lette vs endeavour to fare the better by it, by beinge walkt in our soules, that is to say, by mortifying our owne imaginations, reasons, and lustes, and by offering vp of our selues in sacrifice vnto god, to the ende that he may renewe vs, and that nothing elie but his spirite may reigne in vs, so as hee may beare the whole swaye. This exhortation is made vnto the Jewes, because it was their dutie to apply their sacramentes vnto such ende. Neuertheless let vs marke, that it is not in our power to performe the thing  $\bar{y}$  is required here.

For although the Jewes ought to haue bin circumcised in their heartes; yet was it verie necessary that God should worke in  $\bar{y}$  behalfe. Likewise it standeth vs in hande nowadayes, to mortifie our selues, & we be commanded so to do; but yet must wee be faine to resort vnto God, who referueth to himselfe  $\bar{y}$  office of renewing our soules. And that is the cause why it is sayd  $\bar{y}$  our Lorde Iesus Christ is only he which baptiseth with fire & the holy Ghost. For if a man  $\bar{y}$  ministrereth baptisme, had power to regenerate, then had he in himselfe the power, maetic, & glory, which is giuen to  $\bar{y}$  sonne of God. But our baptising is only with water,  $\bar{y}$  is to say, we haue but the signe of baptisme committed vnto vs, yet notwithstanding, our doing is not in vaine: for we must needes be faithful witnesses of God. And forasmuch as we doe it in his name; we must not thinke  $\bar{y}$  the thing is void & vnprofitable. But yet for all that, it becometh vs to resort to our Lord Iesus Christ, and to consider  $\bar{y}$  our ministring of baptisme in his Church, is by his authoritie, & therefore that it belongeth vnto him to make it auailable & that it is only his spirit whereby we be regenerate. For if euery man could wash his own soule: it might be sayde that the minister baptiseth with water, and  $\bar{y}$  euery man baptiseth himselfe with truth; but it can not be sayd so: for that were as much as to robbe Gods sonne of the thing that is peculiar vnto him. He hath reserued that honour to himselfe, & neuer giuen it to any creature, no not vnto  $\bar{y}$  Angels of heauen. Therefore let vs vnderstand, that nowadayes when it is tolde vs, that we must make the outward signe auailable vnto vs, by being baptised in our soules: we must therewithall immediately submit our selues vnto God, praying him to performe the thing by the power of his holy spirit, which he representeth to vs outwardly by the figure thereof; and to mortifie and renewe vs in such wise, as we may haue the truth of baptisme sealed vppon and ingrauen in our soules. In like case was it with the people of olde time.

True it is that here Moses exhortheth  $\bar{y}$  Jewes to Circumcise their heartes: but yet we shall see hereafter, howe he will say, the Lorde our God Deut. 10. 6.  
will

Rom. 6. 4.  
Col. 2. 12.

Rom. 2. 28.

Iohn 1. 33.

will circumsise your heartes, it may well seeme at the first sight, y these two things stande not wel together, but that there is some contrarietie in them: and yet they agree both together very well. For (as I haue touched afore) it is our durie to be circumsised; that is to say, to cutt off all that is of our owne nature, and to ridde it quite away, y God may reigne in vs. But doe we discharge our felues therof? No: but God must be faine to supply our want: And therefore it is he that Circumsiseth vs. Why then doeth he commaunde vs to doe it, seeing wee haue neither power nor abilitie to doe it? It is to the ende that we should be sorie at the sight of our owne wretchednes, and y seeing wee faile, and are so blame worthy, we should on the other side resort vnto our God, condemning our felues, & on y other side be ecouraged to desire him to do y which wee our felues can not. There is yet one other reason, y whereas God doth all in vs, yet he calleth his doing ours, and will haue euerie of vs to endeuour ourselues, though he be the worker of it. Thus it is he y doth all, notwithstanding that we be not as blockes; For he hath giuen vs a will by nature. Neuertheless that will is wicked, but he correcteth it and maketh it good; & his working is after such a sort, as he will haue vs to indeuour our felues lustily like good men of warre, in so much y although we do nothing, & that that which we do cometh of him; yet will he haue vs to haue such feeling of his power, as to ouercom all temptations, & be circumsised in our heartes, by renewing of our minds, & by forsaking alour own affections, to fight against Satan, vntil wee haue gotten the vpper hande.

But yet by the way we must vnderstand, that this serueth not to magnifie our owne free wil as the Papists haue imagined. We haue shewed already, y we be so litle able by nature to come vnto God, that we drawe cleane backe fro him. Neuertheless to the intent to shew vs plainly what our ductie is, he sayeth vnto vs, do it: & although we be not able to set hand to the worke, no, nor to put forth a finger towards it: yet doth he commaund vs to do our duty, notwithstanding y we be vtterly vnable by any meanes to perform it. And that is to the end y we seeing our default, should be the more ashamed of it, & humble our felues before God, and againe y we should be prouoked to pray him to worke in vs, seeing it is he y doth all in vs, notwithstanding y it be his will, that we should be y instrumentes of the power of his holy spirit. For as he is so gracious vnto vs, as to impute his owne doings vnto vs & to make vs partakers of the: so also it is his will, y we should acknowledge and take them for our owne.

And now to go forward with the matter that I haue touched already, let vs beare wel in mind, that if our heartes be not circumsised, we shalbe condemned of falshood, for breaking of the promise, y we haue made to our God, as this people were, who therefore were oftentimes vpbroyded with the vncircumsisednes of their heartes. The Prophetes cried our oftentimes to the Iewes, come on your waies with your circumsision. You beare your felues in hand that God is greatly be-

holden vnto you, because you beare his marke. But you deale too claudily w him, & ye abuse his name with too wicked trecherie. That marke was giuen you to make you holy, & yet notwithstanding ye be defiled, inso much y ye ly weltring in your owne dung, & (which worse is) ye make your circumsision a cloke of hypocrisie to couer your wickednes withall: So that if ye were stripped naked, ye would be ashamed to see your own filthinesse. But now because ye haue Circumsision, ye imagine y that should hide all your vncleannesse; and thereupon ye fall to spying of God, by your corrupting & falsifying of y thing which he had ordeined for your welfare & profit. Away therefore ye vncircumsised, worle th the verie heathen themselues. Away ye people of Chanaan, your father was an Amon hite and your mother an Hethit: that is to say, ye be worse than the veriestes naughupackes in the worlde. Hence ye Harlots birds, come ye hither to boast that Abraham was your father? Go seeke your anceters somewhere else; for ye be bastards and vnworthe, to be counted Abrahams childre or seede. We see howe the prophetes did curte the combes of the prating Iewes, to the intent they should not brag any more of their circumsision, yea and euen Saint Steuen vseth the same maner of speech in the seuenth of the Actes. Go to ye vncircumsised of heart & stiffe-necked people (sayeth he) ye be like your fathers, who hath alway rebelled against God, & you follow their footestepes, or rather ye goe on from euill to worfe. And think we that such vpbraidings concerne not vs nowadayes? Yes: For if we be once baptised, wee shall pay decre for our desling of the water which God had dedicated to so holy & sacred an vse. In dedde the water of it selfe is nothing; but when it is once ioyned to the word, there is as it were an authenticalle seale which God hath ingrauen in it. Nowe hee that counterfaiteth y seale of a Prince, shal hee not be punished? Beholde, this is the seale of God, which serueth not to seale conuiciences of earthly possessions; as Landes, Medowes, Vineyardes, and Lordeshippes: but to assure vs that we be called to the heauenly life; it is such a seale as bringeth warrant with it, that we be washed cleane from our sinnes by the blood of our Lord Iesus Christ, and regenerated againe by his holy spirit; and that we breake all this, & scape vnpunished: The let vs looke well about vs and consider, that our Baptisme will cost vs very deare if we make it not auailable, so as it may take effect in vs by being truly baptised in our soules.

And he addeth immediatly, *Harden not your necks any more.* We haue expounded the like similitude heretofore: but yet must I tell ye briefly in this text, y by this figuratiue speech which I am about to expound, Moses ment to expresse that the Iewes circumsising of their heartes, was their submitting of themselues vnto God by receiuing his yoke, so as they kicked no more against him like wilde colts. Ye see then y the thing which God requireth at our hands in that he will haue vs to be renewed, is that we should be obedient vnto him. And hereby wee be warned, that as

Ezec. 16. 3. 4.

Ae. 7. 51.



long as men abide in their owne nature, they be rebellous against God, and doe nothing else but spite him by drawing the contrary way from his righteousnes, so as (to be short) they be enemies to all goodnesse. And for prooffe thereof, God requirerh no more but that we should bow down our neckes vnto him, and beare his yoke meekely. That is the whole perfection of our life; and the greatest holinesse that God commandeth, is that men should mortifie all their wicked affections, according to the former saying, that they should be circumcised to please God, that is to say, they must die to liue well, that is to wit, God must ridde them of all that is their owne, if he intend to haue any good of them. Then let vs beare in minde that there will bee nothing but stubbornesse in vs, to make vs to lift vp ourselues against God, and to play the wilde beastes, so long as we abide in our owne nature. To be short as long as a man foloweth his owne inclination; hee must needs be at warre with God, and all goodnes: for there is not that veine in him, which tendeth not althergeth to euill. Nowe let vs go bragge of our owne freewill, and say that men may well binde God to the by their good works and desertes, as the papistes haue imagined. For when the Papists heare that God commandeth vs to doe any thing; they conclude thereupon by and by, that then it is in our power to doe it. Yea, but (as I sayde before) God respecteth not our abilitie or power, but our ductie. Neither passeth he for the gay appearance or outward shewe, to accept the things that carrie a faire countenance to the worldwarde. But the thing that liketh me (sayth he) is y<sup>e</sup> ye receiue my yoke which I lay vpon you, not by tyranny or cruelty, but [of fauour & good will], so as it shal be sweete and amiable to you, if you can inure yourselues to it with humilitie. Thinke not y<sup>e</sup> I come to be pleased with your faire countenances. In deed ye can well ynough pretende outwardly, to be as lowly & meeke as sheepe in hearing the voice of your shepheard: but inwardly ye be as stalfedde buls, ready to strike at him w<sup>th</sup> your hornes; ye be wolues & foxes; there is nothing in you but pride & crueltie; there is nothing but hypocrisie, guile, & spitefulness; ye be of so sturdy nature, y<sup>e</sup> it is vnpossible to tame ye: & therefore it behoueth you to be quite & cleane changed, or else ye can neuer away w<sup>th</sup> my yoke, but ye wil be like wilde beastes, so as I shal not be neuer able to cōpasse you. Such then are we by nature, & such do we cōtinue still vntil god haue reformed vs by his grace, & we see the proof of it here before our eyes. And yet not withstanding we wil nedes stil magnifie our owne reason & say we haue some feedes of goodnes in vs, so as we be inclined vnto goodnes, & can help to further Gods grace, so he aid vs, & so we make a hotechpotech of halie figs & halfe reasons as they say. True it is y<sup>e</sup> God stirreth vs vp & putteth vs forward (say they); but we go on of our own self mouing: & afterward as he increaseth his grace, so do we put to our collup; and finally our atteyning to y<sup>e</sup> accomplishment of our enterprises, cometh of our owne wisdom, strength & forwardnes. But Moses giueth no place to such follies:

but contrariwise, he sheweth, that (spite of our teeth) this sentence of cōdemnation must nedes stande, namely that if we intend to be obedient vnto God, we must first & foremost be circumcised, so as all y<sup>e</sup> is of the world must be killed in vs. Let that serue for one point.

And herewithall we haue to marke, that (as hath bin tolde vs oftentimes) God maketh more account of obedience, than of all the precious things y<sup>e</sup> men imagine theselues to haue. For in all ages men haue inuented fond deuotions, and they haue borne theselues in hand y<sup>e</sup> they should please God well ynough, with deuising of apes toys of their own brain. But cōtrariwise y<sup>e</sup> thing y<sup>e</sup> God requirerh of vs, is y<sup>e</sup> we should submit our selues to him & say; Lord reigne thou ouer vs, & be thou our only master; so as al our righteousness & holines may be to frame our selues according to thy worde, & not to make long vagaries to inuent this or that; but to holde ourselues contented with thy single will, to yeeld to y<sup>e</sup> which thou cōmandest, & to beare thy yoke quietly; yea and to learn to stoop & to bow down our necks vnto it, though it seeme painefull to vs. That is y<sup>e</sup> subiectiō which God requirerh at our hands. Whereas Moses saith: *Harden not your neckes any more*; he rebukerh the Iewes for their former life, as if he should say, It is enough & too much y<sup>e</sup> ye haue hitherto bin stubborn against your God; according to this former saying of his heretofore, Fro y<sup>e</sup> first day y<sup>e</sup> I was acquainted with you, vnto this hour, I haue seene nothing but naughtines & frowardnes in you. He reherseth y<sup>e</sup> same here, as a thing y<sup>e</sup> should make them ashamed. For we like not to haue our former faults laid in our dish. As soone as a man doth but touch them, because our eares are nice, it is a corsie vnto vs, & we thinke y<sup>e</sup> all such things should be buried in forgetfulness, so as they should neuer be remēbred any more. In deed if we our selues did beare the well in mind, it should not neede to tell vs of them any more; but we see how euery of vs falleth asleepe in the, & it greeueth vs to come to any backereckening of the offences that we haue committed against God. We cast them a great way behinde vs, it is a matter of heauinesse to vs: and yet ought wee to bethinke our selues diligently both euen and morne of our former faultes. Howbeit not to be rechelesse of them; or to fall into despaire for the; but to be forie in such wise for them, as we may walke more warily than wee haue done, and be thankfull to God for his goodnes in y<sup>e</sup> hee hath vouchsafed to correct vs, as I haue declared often heretofore. Ye see then how men ought to haue good remembrance of their faults, though they were neuer warned thereof by others. But what doe we? Wee forget them, and can not abide that any man should tell vs of them: and that is a doubling of the fault. Therefore let vs assure ourselues, that it is needefull for vs to be tolde of our sins oftentimes, and to be put in remembrance of them. And that is the cause why Moses sayth againe; Harden not your hearts any more. He doth not alonely warne the Iewes but also therewithall accuse them, telling them that euen vnto that time they hadde behaued

The speeche  
of Papists &  
Pelagians.

1. Sam. 15. 23

Mat. 11. 30.

Deut. 29.

them.

themselves to ill; as it was verie requisite for the to be done to vnderstand, that it was but a fondnesse for them to boast themselves to be Gods people.

Nowe to the intent we may learne to put this doctrine in practise as it ought to be; Let vs vnderstande, that such as will needes harden themselves in naughtinesse, shalbe destroyed by God who will make them to feele y<sup>e</sup> force of his power according to this saying of his. If ye fall to stubbornes with me, I will deale stubbornly with you againe. And it is all one with this saying of the xvij. Psalme, With the frowarde I wil be froward, and I wil deale roughly with such as harden themselves against me. Then let vs learne that Gods intent is to lay a yoke vpon our neckes by his worde, of purpose to bring vs in subiection to his righteousness: And all is for our benefite. Insonmuch that although it bee so vnpossible for vs to fulfill the Lawe, that wee can not so much as put fourth one of our litle fingers to the furtherance of it, nor no once thinke a good thought: yet is that yoke gentle & amiable of it selfe, and all the harme of it cometh of our felues. For if wee will not bowe downe our neckes, but strout them out as hard as if they were steele or brass; so as in steede of being as Oxen to labour, or as sheep to heare the voyce of our shepherd, we become sturdy buls and fall to striking with rage & furie to shake off the yoke, so as we not only followe not the worde, but also shake off all subiection, and in harden ourselves against God, what excuse will there be for vs, seeing wee yeelde not our felues vnto him willingly to be taught at his hande? Yet for all that, we see how the world goeth. God therefore must be faine to ouermaster vs, & to tame vs by maine hande. And in verie deede, looke what afflictions fouer light vpon vs, we ought to take the as strokes of Gods had, to make vs bowe our neckes vnder him, and to become tractable and obedient. But when we go awke and cleane contrary after that fashion, the doth he threaten vs thus by Moses, I will deale stubbornly as well as you. He vseth that terme of purpose, to the intent y<sup>e</sup> men should not dally with him. For at the first blush the saying might seeme straunge which I alledged out of the xvij Psalme; namely, that hee will deale frowardely with such as are froward. For howe can that be? Can God be frowarde? No: But it is all one as if he shoulde say: yee shall finde in me a greater hardnesse than yours is: Let vs incounter together, and see which of vs is stoutest and best able to holde out. I tell you, it is you that are like to be confounded and go to wrecke. And therefore let vs leaue our naughtinesse, and repaire vnto God while he calleth vs; and when we be come to him, let vs suffer ourselves to be gouerned by his holy spirite, which is, the spirite of meeknesse, that we may submit our felues obediently vnto him. And for perfoumance thereof, lette vs marke the lesson that Moses addeth immediately.

*The everlasting thy God (sayeth he) is the God of Gods, a great, a mighty, & a strong God: yea but let vs marke also, that he doth not accept* (that is to say, re-

gard) *men persons*; but iudgeth according to y<sup>e</sup> truth. Beware therefore y<sup>e</sup> trust not any more in your circumsicion nor in such like things, but beare in mind that God will haue your seruice to be such, as your hearts may be wholly dedicated vnto him; and that he wold haue you to submit your felues vnto him, so as he may haue you in his possession, and you enioy the inheritance which hee promised to your fathers, and which belongeth vnto you. Gods greatnesse which Moses speaketh of in this place, is the first foundation which wee must lay whereby to take courage to serue him. For if there be no certaintie in our religion, wee shall alwayes make but a colde worke of it, and if it bee macched with any wilfulnesse, it will make vs to stande in our owne conceites, yea and starke fooles; so as there shall be no truth nor right in our dooings. Howe so euer the case stande, I say if men bee not sure who the G O D is whom they worshippe; they shall but runne a straye and at randonne, without any zeale to serue him. For although the Papisutes bee so greatly giuen to their idolatrie, that to their owne seeming they haue sure houlde of the things that they haue imagined: yet it is but a doubtfull opinion and surmise, which deceiue them. In deede they doe their seruice with many ceremonies; but if a man come to the searching of their heartes, hee shall finde them alwayes doubting, and so snarled in their superstitions, that they knowe not where they be. And truly whensoever they be pinched with aduersitie, then doeth the venime breake out, so as they shewe that they wote not whether there is a G O D or no, but by blaspheming of him, by gnashing their teeth against him, by finding fault with him, and by accusing him of crueltie, for punishing them (as they suppose) without their deserting. Loe in what taking all they be, which followe their owne fancies in cases of religion. True it is that the Idolaters become so beastly in their superstitions, that they followe them with a burning affection, as the prophetes say, who vprayde the Iewes that they were like stoned horses noying after mares, that is to witte, they were so diuclishly minded, that their doinges were not counted as an ordinarie kinde of whoore dome, but as a villanie euen against nature. Likewise in the Popedome it is not seene that such as are taken to bee the earnestest maintainers of their religion, are rather carried away with rage, than moued with any true zeale to Godwarde? Yes certainly: and thereby they doe the more bewraye their owne leawdenesse and shame. In deede they be balde ynough to skorne vs, as though wee were turned away from the right religion: but lette it suffice vs, that wee may alwayes vprayde them that they knowe not what G O D they worshippe, whereas wee on our side haue good warrant of the doctrine y<sup>e</sup> we follow, and are sure that God accepteth the seruice which we yeelde vnto him according thereunto, and that in so doinge we may boldly offer our felues vnto him.

Yee see then that vnlesse we bee sure of our religion, we shall neuer haue any right ordred zele, nor hearts disposed to serue God. And that is the cause why Moses sayeth heere, Go too, ye be not as the heathen that go at al aduventure, weening that they doe well in seruing their Idolles, howbeit that it be but a weening, so as they know not what the Gods be whom they serue, for it is but a fancie of their owne deuising. But your God is the God that made heauen and earth, it is he that hath reueiled himselfe vnto you. Now then, if yee followe them that haue not the like assurance, and fall to disguising of Gods seruice: what excuse will there bee for you? Were it not meete that ye should rather giue ouer both your bodies and soules to him, so as hee might bee honoured at your handes all your life long? And so we see here the intent of Moses as concerning this text.

Rom. 12. 1.  
& 1. Cor. 6,  
20.

Now let vs learne heereby, that wee can neuer rule our liues to Gods liking, vnlesse we first knowe him. For what a thing is it if wee thinke we lue vprightly, and in the meane while know not the God whom we ought to serue? For when is our life to bee counted good and holy? When it is spent in the honouring of God: that is the finall ende of it. For if wee knowe not what God it is, nor what his will is, well may we royle our selues all our life long, and yet shall all of it bee but confusion. It is as if a man should runne gadding ouer the feeldes, he might well breake his shinnes, and tyre his whole body, and yet be neuer the further forward, but rather the swifter hee runneth, the further is he off from his journeyes ende. Wee see then that all things are out of order in the Popedome, because they bee blinde and ignorant, and wote not what God they serue, nor what Saunt they should make their voves vnto, as sayth their owne prouerbe. In somuch that when they haue tyred themselues with trotting vp and downe, they wote not where they bee, but are newe to seeke in their imaginations, whereas to knowe God as hee hath shewed himselfe to vs in his woord, that they might yeeld him the reuerence which is dewe vnto him: they can no skill of it, neither is there any tydings of it among them. But as for vs, if wee intende to knowe the true seruice of GOD, and to obey him thoroughly,

the first poynt that wee must come vnto, must be to knowe him. In deepe this lesson cannot be dispatched at this present, and therefore it shall suffice vs to knowe in one worde for a conclusion, that it is an inestimable treasure to vs, when it pleaseth GOD to shew himselfe vnto vs, so as wee bee sure that our religion is good, and that he alloweth it, and that we goe not by opinion or by weening, as these wretched beastes doe, which suffer themselues to bee lead by the nose, as not hauing any certaine rule whereby to guide and to gouerne themselues. Marke that for one poynt.

And for the second poynt let vs marke also, that for as much as our God is great and terrible; it behoueth vs to be humbled vnder his mightie hand, and to learne to walke in such wise in his feare, as wee not onely be abashed at his Maiestie, but also besides our honoring of him with feare and reuerence, wee repaire and resort vnto him without any doubting that he is our father.

Nowe let vs fall downe in the presence of our good God with acknowledgment of our sinnes, praying him to touche vs still more and more, so as wee may bee made to knowe that wee haue nothing but stubbornnesse and naughtinesse in vs, and therefore may seeke to him for the spirit of meekenesse, lowlinesse, and feare, that being reformed by his grace, wee may seeke to amend our whole liues according to his righteousness, and fight continually against our wicked lustes, vntill wee bee discharged of this mortal body, and be gathered vp into his kingdome: Reseeching him further to graunt vs such grace as wee may neuer cease to followe him whither hee focuer hee calleth vs, and in the meane while to beare with our infirmities, till he haue rid vs quite and cleane of them: and that for as much as we haue now our Lord Iesus Christ, who is the end of the law, and the substance and truth of the Sacramentes that hee hath giuen vs, it may please him to graunt vs the grace to be so washed in our hartes through the power of the holy Ghost, as all our filthinesse may be purged and cleansed, so as in the end we may be wholly transformed into his glory. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Saturday the xiiij. of September. 1555.

*The Lxx. Sermon, which is the fifth vpon the tenth Chapter.*

17 For the Lord &c.

18 Who doth right to the fatherlesse and widowe, and loueth the straunger to giue him foode and rayment.

19 Therefore loue the straunger: for you your selues haue beene strangers in the land of Egypt.

20 Thou shalt feare the Lorde thy God, and serue him, and sticke to him, and sweare by his name:

21 Hee is thy praise, hee is thy God, who hath doone those great and terrible things for thee, which thine eyes haue seene.



10 I sawe yesterday, that to haue a right zeale and affection in seru- ing GOD, wee must bee sure that the religion which wee holde of, is good and allowed of him. For so long as we stand

in doubt, it is vnpossible for vs to goe on with a free courage: we shall alwayes goe limping and as constrained: and if there bee any earnest minde in vs, the same proceedeth of an insensiblenesse, and not for that wee bee giuen in good earnest to serue the GOD whom wee knowe not. And therefore wee must bee well and dewly instructed, care wee can bee disposed to doe well. And that is the cause why Moses saith expressly here, that the GOD which vttered himselfe by the Law, and shewed himselfe afore to the Patriarkes, is the God of Gods, and that there is not any other to bee sought: inso much that although wee were very well disposed, and that wee were neuer so full of deuotion (as they say) yet should all that euer wee were able to doe bee nothing worth, without faith. Therefore wee must bee sure and knowe, that wee doe not any thing in vaine, nor at adu-  
Rom. 14. 23. uenture: but that we followe Gods will, and that he liketh well of our dooings.

Now Moses hauing told the people, that this Lawe was the Lawe of the liuing God; addeth now further, *that hee is great, strong, and terrible.* For wee see how men take leaue to despise God, and ouerthrow themselves so much in their pride and presumption, as they cannot bee brought to any subiection. To the ende therefore that men should not dally with such a Lord, he sayth expressly that the God which willed his Lawe to bee published vnto them at that tyme, is great, mighty, & dreadfull. His terming of him *Great*, is to shew what honour is dew to him. His terming of him *strong* or *mightie*, is to withhold men from standing against him. And his terming of him *terrible* or *dreadfull*, is to make vs knowe that if hee doe but touch vs with his hand, wee must needs be vndone. Therefore let vs beware we despise him not: and when he calleth vs before his Maiestie, let vs tremble and quake for feare, that we may come with right humilitie. Thus do we now see Moses meaning. And therefore let vs marke, that if we will direct our liues aright, wee must haue pure doctrine, that our religion may be grounded vpon Gods truth, so as wee may be sure that the doctrine which we professe, is infallible, & therewithall we must beware that when we know God, we set not light by him, but y<sup>e</sup> our knowing of him doe bring a lowlines with it, so as we submit our selues wholly to the honoring of him y<sup>e</sup> is so high and incomprehensible, before whom the very Angels themselves doe tremble. Ye see then how the thing which we haue to marke, is y<sup>e</sup> men shall neuer know God, vntill they haue gotten such feeling of the infinite glory that is in him, as maketh them to stoupe, yea & to make none account at al of themselves,

that they may giue ouer themselves wholly to the honoring & seruing of him. But this is very yll put in vre. For euen they that make greatest boast of their profiting in the Gospell, can skill to babble well ynough, & they beare themselves in hand y<sup>e</sup> they be iolly fellows, when they can prattle at pleasure, though it be without any reuerence at all. And we see how the holy scripture is shamefully abused nowe adayes by a number of mens discoursing of it as it were but of a fable, or to shew the fincencle of their wit, by raunging into curious and vnprofitable questions. Thus ye see how Gods word is abused nowe adayes at mens pleasures, without any feare or reuerence, for want of considering that which Moses telleth here, that is to wit, y<sup>e</sup> when we resort vnto God, wee must be thinke vs of the dreadfull Maiestie that is in him, that it may bridle vs and holde vs in subiection to him, and make vs to yeeld him such honour, as to be abashed at his speaking to vs, vntill we haue conceiued what he saith to vs & vpon the knowledge thereof, to be ready and forward in obeying the same, without any gain-  
20 sayng. And so ye see what we haue to gather vpon this text, where he saith y<sup>e</sup> the God which hath vttered himselfe by the Law, is great & terrible.

30 Certaine it is that GOD intendeth not to driue vs away from him, but rather to win vs to him by gentleness. But yett must we bee fayne to bee tamed, because of the pride that is in vs, least wee growe bold to offend him, and cannot finde in our hearts to be inured to his yoke, than the which there is not any thing more harde for vs to doe. Wee must (I say) bee first subdued by the feare or terrour that Moses speaketh of here, before wee can conceiue Gods goodnesse. But yett must it be so tempered, as we thinne not his good instruction, nee bee so dismaied as to refuse Gods word out of hand; but as it may be as a preparatiue, to make vs good scholars, and to drawe our wittes to such a teachablenesse, as all that euer we haue of nature may be done away, and nothing may hinder vs to receive his doctrine without gain saying, but y<sup>e</sup> his word (besides that wee loue it) may also bee reuerenced at our handes, and we follow it by submitting our selues to it alwayes and in all cases.

Now after that Moses hath said so, he addeth *that God hath no respect of persons, nor receiueth any rewards.* Whereas he saith y<sup>e</sup> he hath no respect of persons, his meaning is that there is no fauor to be had at his hand for the things that men are willingly moued with. For this word *Person* be- tokeneth the outward appearance. It is not takē here nor in any other places of the scripture, for y<sup>e</sup> which we meane by the word *person* when we say, Lo here is one person, Lo here are two persons: but it is taken for riches, pouertie, birth, nobilitie, or honour. All things therefore y<sup>e</sup> carie an outward showe before men, to moue vs to fauor them or to hate them, to honour them or despise them, all those things (I say) are comprehended vnder the word *Person*, for they be but  
as

as vizors. And after that maner is it sayd that God accepteth no mans person. To what purpose now doeth Moses speake thereof? It is because that the great ones perceiuing themselves to bee borne out by the world, thinke they may doe as much before God, & thereupon become proude. If a man haue once won credit, so as me dare not open their mouthes against his misbehaviour, but he dasheth the out of countenance as many as stand against him: he beares himselfe in hand y he may beare as great sway with God, & thereupon playes y prince among them. That is the cause why a nūber ouer shoote themselves, & cast away all feare of God. For when they see men feare them & stand in awe of them, or whe they see men commend them and fauour them: Then they thinke they haue won the gale, then they fal to triumphing, & they beare themselves in hand y they should no more bee called to account. Now because men ouer shoote themselves after y fashion: Moses summoneth them to gods iudgement, which is done according to truth, after which maner S. Paul speaketh of it where he expoundeth this same saying, y God hath no respect of persons. He iudgeth truly (saith he) according to the dede & according to righteoufnesse, so as men must not thinke they shall fare euer the better for their alleaging this or that.

Furthermore he signifieth therewithall, y God is not contented with cyrteuice, but hath respect to the trueneffe of the heart, & nor to y outward seeming of things, as is said in the first booke of Samuel. And so we haue to marke, y although a man be great to the worldward, yet he must not lift vp his head or his necke against God. For they shal gaine nothing by it, because all y greatnes of the world, is but as smoke before him. And on the other side they y are vnderlings, must not thinke that God will beare with them the more for y, as they now and then moue mortall men to compassion thereby. Therefore away with all these things that must afore our eyes, & whereby we be moued to loue or hatred: for all this is neither heere nor there before God: When we come before him, the first thing y he will loke vpon, is our harts: and although they be now wrapped vp, and (to our owne seeming) we haue lurking holes to hide vs in: yet shall all be laid open. Therefore let vs not beguile our felues in y behalfe. Again, let vs consider, that God will iudge according to y truth of the dede. We may well face out matters for a while, as we do because we be naturally giuen to hypocritise: but al y paintings and all y gay colours y we pretend as now, shal be wiped quite & cleane away when we come once before God. Therefore let vs walke vprightly & with a pure hart, & in especially let vs rule all our workes by his law, knowing y he hath no respect of persons, & let y bridle vs all. Let such as are in authority & of power to grieue y inferior & weaker sorte, forbear e to do so. And on the other side let the weaker beare in minde, that God will not faile to iudge them for all that, because he is not an accepter of persons: & therefore let vs bring nothing with vs but righteoufnesse & soundnesse of conscience before him, for nothing will passe

for payment but onely that.

It is not without cause, that Moses addeth y further, *that God taketh no rewards*. If a man aske vs whether God be like mortal iudges that will be corrupted with bribes & money: truly there is none of vs all but will say no: yea and it is such a blasphemie to say otherwise, y euen the wickedst persons y are would abhorre it. For they would say, what hath God to do with gold and siluer: is God corruptible? But yet for all that, wee cease not to deeme that thing of him which we know to be false. And how so? Because y as we see that worldly iudges are corrupted, in somuch that if a mā greate them in y hand, they will suffer themselves to be caried away, and whereas they had done him wrong afore, they will nowe doe him right, & they be to be bound & chaunged euery way: we beare our felues in hand y God will be dealt with after y same maner. We will not speak it with open mouth: but surely men would neuer be so bold to doe cuill, if they did not transfigure God, & beare themselves in hand y he is playable, & such a one as will be won by rewards. But let vs come to the ordinarie custome of al ages. What is the meanes wherewith men thinke to pacifie God in y Popedome, but by setting vp of tapers, by burning of perfumes, & by doing such other pratie trifles: It seemeth to them y he should hold himselfe contented with such payments, as if a man brought a bribe to an earthly Iudge to corrupt him & to win him y will. But this had not his first beginning in Poperie. The Iewes were deceiued therewith. Al so y heathen men had y same superstitiō, notwithstanding y some of them misliked it, I meane some of the whose bookes we haue, in somuch y they haue cried out against it, saying: what intend ye to do ye wretched folke? When ye haue giuen your felues to deccit, thest, open wrong, crueltie, extortion, & all maner wickednesse, ye come by & by to reconcile your felues vnto God. And howe? By bringing him some part of y bootie. But forasmuch as y guise of y Popedome is best knowne vnto vs, let vs see what is done there. Whe a mā hath pilled & polled his fill, if he giue some Cope to y Church, if he build some chappel, if he found some Masses, if he cause some puppets to be made, or if he doe some other such gewgawe: thats a fellow alone, God is well recompenced at his hand, he needs not to doubt of y forgiveness of all his sinnes before God: If he doe but offer him a peece of the boone, he is wel ynough contented, his mouth is so stopt y he cā demand no more. In dede men will not say thus, but yet is it no neuertheless. For whereof comes it y the wicked surmise all their wicked dedes to be couered, but of y they imagin themselves to haue compounded w God, so as he knowes not what to say any more, when they haue once as it were bribed him after that sort with some present: Now then because the world doth daly so with God, & beareth it self in hand that it can agree with him for rewards: Moses saith on the contrarye, that God is not like mortall men, nor will yeeld a whitte for all that: and therefore he wold not haue men to beguile themselves. For if we desire to be reconciled vnto him

Col. 3. 25.

I. Sam. 16. 7.

Perfius Satyra 2.

when we haue offended him; there is none other way for vs, but to cast our felues downe, and to come to him with a sorry heart for it. For as it is said in the psalme, that is the sacrifice which hee accepteth aboue all: And when he receiueth vs into his fauor, let vs assure our felues that it is for his paimentes sake, which was made in the person of our lord Iesus Christ. Wherefore let vs not presume to bring him any thing of our own, but let vs borrow elsewhere, that which we haue not in our felues. Yet for all this, it behoueth vs to hate sin, if we meane to God should admit vs into his fauor. Yea and we must condemne the euill which we know to be in our felues, if we intend to be acquite of it. And therefore let vs not come any more with our owne vaine felings, vpon hope to pacifie God with such pancing trash, or by likening him to a corrupted Iudge, that will haue his eyes blinded with rewardes: let vs not imagin any such thing in him, but let vs walke foundly.

Now then we see howe Moseses intent was to bridle vs, by shewing vs what the nature of God is: and he exhortheth vs to feare him bicause he is terrible. And again, for as much as he regardeth no mans person, let vs put away all pride & presumption. Let the great ones know that they shall gain nothing by their stoutnes, but yet all creatures must stoope to him. Finally let vs not think that when we haue offended God, we shal please him again with this fond shift of offering him some amends for it. For he doth so greatly abhorre & loath sin, as he can by no meanes away with it, neither is there any payment in the world which can make satisfactiō for it. What is to be done then, but to resort simply & plainly to our God, submitting our felues vnto him, & seeking nothing else at his hand but to be reformed by him, so as al if euer he misliketh may be corrected & cast downe in vs? Furthermore when as it is saide that God taketh no rewardes, we be done to vnderstand, that (as much as in vs lieth) we defile the blood of our Lord Iesus Christ, which is the only payment & satisfaction for our finnes, when we be bold to sin vnder pretence of reconciling our felues vnto God. They (I say) which take such libertie to doe euill, defile the blood of our Lorde Iesus Christ, as if they trampled it vnder foote. For to say that when we haue done a fault, we may be discharged of it by bringing some raunsome or recompence for it, were a plaine declaration that we loue not our gold & siluer: at all. If a man should breake all lawe bicause he is sure he hath to doe with corrupt iudges, whose fauour he shal win by his purse, and yet notwithstanding for all his offending after his sort, had no care howe he wasted & consumed his money, men would say he were witles. But we haue not any other meane wherby to be reconciled vnto God, than the only blood of our Lord Iesus Christ. Now then if we fall to lashing of it out after his fashion wout discretion, is it not a token of too villanous contempt? Yes. And therefore let vs learne to hold our felues to the inestimable price which was paid for our raunsome: let vs learn (I say) to hold our felues in the feare of God, so as we giue not our felues ouer vnto euil. And there will let vs learne also, to behaue our

felues in such wise towards our neighbors, as if mightie greene not the wecke and feeble. For although we may scape in this world, yet when we come before the heauenly iudge, we shall be punished double for our abusing of our power & credite after his fashion. According wherunto S. Paule warneth maisters that they should not mistreat their seruants: for God (saith he) iudgeth without respect of persons. Wherby he sheweth, that such as are set in high estate & authoritie, ought to abstaine vtterly from all crueltie & pride. For why? They may well be serued of the same fauce the felues. And it is not for the to think the felues to haue a better hand bicause that as now they haue a vantage & are in better degree: for all which geere shalbe dashed, when it cometh before God. Thus ye see what we haue to beare in minde.

Now for a further declaration he addeth, that God doth right to the fatherlesse, the widowe and the stranger: that God hath a care of the stranger to giue him clothing & food. Yea & he telleth the Iewes that they had bin strangers in the land of Egypt, & therefore they ought to be mndefull still of the state of theirs, that they might vse all manner of gentlenesse towards strangers. This serueth for the prooffe of his doctrine which I touched euen now: is to wit, that god hath no respect of persons. And in respect doth Moses say, that the widowes, fatherlesse, and strangers that be vexed in this world, they shall haue none to beare them out, men shall suffer the widowes to be troubled, the fatherlesse shalbe made a pray, strangers shalbe laid open to all iniuries, & no man shall withstand it. And why? For in as much as they beare no countenance in this world, nor haue any kinsfolke or friends to maintaine them: it seemeth that they may be put to the bearing of all things: is the custome of this world. But contrariwise it is said here, that God is a defender of the fatherlesse, a maintainer of the widowes, & a protector of strangers. This is vtterly against the common custome of men. For (as I haue said already) men are giuen to the pleasuring of such as may stand them in some sted again: Kinsfolke & friends will help one another: & in the meane while poore people are forsake. But see here how God dealeth with cleane contrarie way. When he sees men trust in their owne staies, and in their own strength, he letteth them alone, as if he should say to them, Very wel, try what ye can doe of your felues. For commonly when meane are preferred vs in this world wherby to helpe vs, we despise God, & we beare our felues in hand, that we may well ynough forbear him. Not that we will so say; but for as much as fewe folke doe call vpon God when the world fauoureth them: therefore doth God also make no account of them. Beholde, it is the widowe, the stranger, and the fatherlesse, that are constrained to make their mone vnto him; and when they haue looked about them, they finde no fauour nor helpe among men. They shalbe dalyed withall, and although some fayre promises be made them, all is but holywater of the court as they terme it: in so much that the poore soules wote not where to become. This kinde of intreatance driueth them to God, & he

Eph. 6. 9.

Eph. 6. 9.

2. Cor. 11. 31.

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hearkeneth to their sighes & complaints. And so we see, that by such examples, Moses hath well confirmed the lesson which he had set downe; namely that God respecteth no persons. For the things that are despised in the world, are precious in his sight: and whom men hold scorned to bestowe a looke vpon; them doth he giue good care vnto.

Such it is so, let vs mark for the first point, that if wee vex such as are without defence in the world, God will set himselfe as an aduersarie against vs. And surely, were wee well perswaded thereof, we wold be more afraid to offend a poore fatherlesse child, a widow, or a stranger, than to offend those that are best friended, and are able to reuenge themselves to the worldward. But what? Our vnbeliefe bewrayes it else in that behalf: in so much that if there be a man that is riche, mightie and well propped vp, we dare not withstand him. And although he haue doone vs some wrong, yet we put it vp meckly, & dare not complaine of it, & much lesse dare we lift vp our hand against him. But as for a poore man, we will not tarie till hee haue doone vs some wrong or outrage, we will be at hofte with him aforchand. For why? Wee feare not that he will be cun w vs; he may not bee so bolde as once to murmur against vs. And if he doe, we can put a barre in his way, with who are you sit? He shall obtayne no right in Law. And if he doe, yet shall he haue the worse end of y staffe. Thus stand we in feare of men if they be armed with any power, but in y meane while we feare not God, who declareth himselfe to be the defender of all poore folkes y are destitute of help. If we beleued y holy scripture, surely this only one saying of Moses would more abash vs, than all the worldly consideratiōs that could befall vs. On the contrary part, when we be so bold in troubling poore folkes; it is a tokē that we beleeue not any whit of al that is contēned in the holy scripture, and that we be worse than heathen folke: And yet for all that, it is the cōmon fashion of y world. But herby it appereth, y nowadays vnbelcef ouerfloweth y whole earth, like a water flud. In deede it is a horrible thing: but yet is it so, & it cannot be denied. What is to be done then? Let vs loke into our selues. If the Armes of a common weale or of a prince bee set vpon a house, or vpon a peece of land, no man dareth presume into it, for it were a breaking of his aleagance and not a private offence. Behold, God setteth his armes or badge vpon y widow, the fatherles, and the stranger, & he telleth vs that hee hath taken them into his protection. Now if a man fal to troubling of them, & deale outrageously with them: is it not an open despising of God, and a desying of him, as it were to bid him batraile? In deede we wil not take it so, but God wil not referre himselfe to our vaine opinion and fancie. Whatsoeuer come of it, let vs marke well, that although the widowes bee shaken off as to the worldward, though fatherles children bee put to the spoyle, though poore strangers be skorned and troden vnder foote: yet doth God set neuertheless store by them, but hath his eyes continually vpon them, and will

surely maintayne them. And therefore vnles we purpose to haue God our aduersary, and that he should shew himselfe to bee our deadly enemy; let vs abstaine from all wrong dealing, extortion outrage, deceite, and malice, towards those that are friendlesse in respect of the world, and vtterly destitute of all shufes, and after a sorte let open to the spoyle, as I said afore. Let vs not oppresse them, least God set himselfe against vs, & shew himselfe to be their continuall shield. Mark well this first fruite which wee haue to gather of the said lesson that was giuen to the Iewes in old tyme, to the end that if we feare not the punishment of men, we may yet be afraid of the determinate sentence that God setteth downe: which is, that hee will not ouerslip the wrongfull troubling of poore folke, without shewing of himselfe to be on their side, and that he hath taken their quarell in hand, according to this saying, *that he will doe them right.*

He saies not, only that he loueth them, or that he pieteth them; but that he will doe them right. Now then, if we see that the Iudges on earth do but mocke poore folkes when they come to them for succour, and y in stead of helping them they do but skorne them, let vs vnderstand that those Iudges must come before the heavenly Iudge, who will surely punish both those whome he had put in commision to defend poore folke, and also those that haue abused the liberry which they had in this world, by dooing the more euill because they saw they might scape vnpunished. God therefore looketh vpon them, and yet maketh as though he saw them not, for a time; so as if men misintrat poore folkes, be they widowes, fatherles, or strangers, in deede he letteth not himselfe againt their dooings at the first, but when hee hath let them take their pleasure a while, then layes he his hand vpon all such as haue passed their boundes in doing outrage to the feeble and little ones; and specially vpon such as haue not doone their office when they were in authoritie to doe Iustice, nor haue succoured poore soules when they were oppressed. For God must needs redresse such enormities, and shew such persons their negligence, by setting himselfe againt them, as againt the corrupters of the lawe when it was put into their hand. And so ye see what Moses ment, in saying y God doth right to such as are wrongfully trode vnder foote, and are not regarded in the world.

By the way, wee haue also great comfote to receiue of this text: so that if wee be destitute of worldly helpes, our God here taketh vs into his tuition; yea and he taryeth not till we come vnto him, but telleth vs that he is our defence, and y he will be our maintainer. Now then although poore folk be wronged, and haue neuer so much violence offered them, so as they be in maner troden vnder foote: haue they not wherewith to content thē selues, sith they know y God looketh vpon them with pitie, and will in y end stretch forth his mighty hand to succour them? True it is y they must bee excercited with patience to lōg as pleaseth God: but yet if they be not too vnthankfull, they haue well wherewith to content

themselves, in that they be sure  $\bar{y}$  God neuer forgetteth them, but succourerh them, & keepeth a register of all  $\bar{y}$  wrongs  $\bar{y}$  are done vnto them, to bring the to account in time conuenient. Howbeit to the intent wee may inioy this comfort, let vs note also,  $\bar{y}$  it is not ynough for men to be fatherlesse or straungers, or for womē to be husbandlesse; but wee must also be truly distressed before God, so as we humble our selues & resort to him for rescue whē men afflicke vs wrongfully. For if a straüger be prouder than he  $\bar{y}$  is at home in his owne countrey and among his friends: it is in vaine for him to trust  $\bar{y}$  God will be  $\bar{y}$  defender of his welfare. When a straüger is so lordly,  $\bar{y}$  he will take more vpon him than  $\bar{y}$  partie that hath wherewith to helpe himselfe: he may goe seeke his maintenance ellwhere than at Gods hand; for he shal not finde it there. But if a straüger perceiuing himselfe destitute of all worldly helpe, & yet  $\bar{y}$  God is on his side, do call vpō him & put himself wholly into his hands; surely then shal he finde at length,  $\bar{y}$  Gods promising to doe right to  $\bar{y}$  straüger, is not in vaine. If a widow play the shee diuell, in troubling and vexing of other folks, and  $\bar{y}$  there is more to do with her than w a dosen men: let her not thinke  $\bar{y}$  God will trouble himselfe for her. But if a widow be helpless, & behaue her selfe meekely, & seeke no further than to liue peaceably with al men: such a one wil the heavenly Iudge receiue into his protection. In like case standeth it with the fatherlesse. If they giue themselues to naughtines, shaking off all yoke, & become vnthrifs in spite of God & the world; they beguile themselues if they think that God fauoreth them, vnder pretence of this doctrine. And therefore let vs marke well,  $\bar{y}$  this is set downe exprefly for such as suffer afflictions patiently, & auenge not themselues, but put their case into Gods hands. Although then that such folke be scorned of the world, and poynted at with the finger, and triumphed at by such as treade them vnder foote: yet doeth God take their case in hand, and will surely shewe it how long so euer he delay. Wherefore let vs learne hereby, to comfort our selues in our afflictions: which is, by being tamed and made to stoope, so as we seeke to be pitied at Gods hand, & referre our whole case vnto him, casting all our cares & sorowes into his lap. And again, let vs be wel aduised,  $\bar{y}$  although the world giue vs leaue to doe euil, so as we may vex & trouble men at our pleasure; yet shal we not scape Gods wrath: wel may we wrangle with him, but it shal not boote vs at all. Thus ye see what we haue to remember vpon that text.

To be short, let vs marke, that here Moses intended to commend equitie and vprightnes vnto vs. If ay he sheweth vs how our Lord will be serued at our handes: namely by behauiug our selues plainly with our neighbors, so as we offer no violence or wrong to any body, & specially to the weaker sort, and to such as haue no maintenance at māns hand. God then will not haue vs to serue him with Ceremonies, but wee must deale iustly and vprightly, so as we yeelde euery man his right. That is the true seruing of God, as is

shewed vs oftentimes in the holy scripture. And fiō thence also is it,  $\bar{y}$  the Prophets haue drawn these sayings, That God requereth mercie & not sacrifice; That God will haue vs to liue amōg our neighbours without doing harme to any body; That he will haue al violence to ceasse; & that he will haue al crueltie & deceite to be farte frō vs. The Prophets haue good store of such exhortations: & the soutaine whereout of they haue fetched them, is this doctrine of Moses,  $\bar{y}$  God wil not be serued with I wote not what superstitions as men are wont to do, who vse much pompe & gloriousnes in seruing God with faire temples, goodly pictures, gay imagerie, sweete perfumes, ringing of bells, setting vp of tapers, & such other pelting trash. They beare themselues in hand  $\bar{y}$  God delighteth in such things, & that when they play vpō their Organs, they make him to daunce as if he were a little babe. But let not vs busie our heads about such small trifles, for God will be serued w truth, righteousnes, & foundnes of heart. Againe he will haue vs to indeuour to serue our neighbors: for we haue nothing else  $\bar{y}$  is worth the bringing vnto him: but he will haue vs to communicate together, so as euery of vs according to his abilitie, do fraine his wits to luccour them  $\bar{y}$  haue need of help, & in any wise to beware that we take not libertie to doe any hurt or harme to any body. Now then let vs make wel the meane of seruing our God according to his wil, that we trāforme him not by our vaine folly, by bearing our selues in hand,  $\bar{y}$  he is wel honored when we bring in our own pelting trash, as it were to dañle his eyes withall, which thing is vnpossible.

Now after that Moses hath shewed that God is terrible, and that it is not for vs to daly with so great a Lorde, who can well ynough hamper vs if we rebel against vprighty; and therefore that it behoueth vs to liue vprightly, & to pitie  $\bar{y}$  poote, & to succor them  $\bar{y}$  are oppressed, so as we offer no crueltie nor tyrannie to  $\bar{y}$  weaker sort, & to such as are destitute of friends to support the: now after all this he addeth, *that God is the praise of his people.* And it is to  $\bar{y}$  end to win their heartes by genilenes & friendly dealing. And herein we see  $\bar{y}$  God omitteth not any thing whereby to draw vs to him, but  $\bar{y}$  after he hath vsed threatenings & put vs in feare, to make vs to stoope & to stand in awe of him, he commeth like a father  $\bar{y}$  should flatter his childe, & vscth myld & gentle words, rather than his fatherly authority. Thus ye see how our Lord laboreth by al meanes to win vs; & therefore so much  $\bar{y}$  more to blame are we, and  $\bar{y}$  lesse to be excused, if we cannot be bowed neither by faire meanes nor by soule, seeing  $\bar{y}$  our Lord trieth al  $\bar{y}$  waies to the wood, to draw vs to him. Therefore doeth Moses purposely say, *That God is the praise of his people, & that he had done great & terrible things for their sakes.* For this cause he saith, first of all that God is their praise. And by that spech hee meaneth, that when wee once know God, and he hath shewed himself to vs by his word; his will is that we should glorifie him. Marke that for a point.

Secondly he putteth  $\bar{y}$  people in remembrance of the great miracles that had bin done for the in their going



going out of the land of Egypt. For they were as marks or tokens of Gods goodness, so as y<sup>e</sup> people could not but be convicted of vnthankfulnesse, forasmuch as God had vttered himselfe as familiarly as was possible, to shewe himselfe fauorable to Abrahams posteritie. To be short, we see how God not onely vteth his dominion & right of soveraintie, which hee hath ouer vs to make vs subiect to his lawe and commandementes: but also commeth to vs as a father, and vttereth as mild and gracious louingnesse towards vs, as can be; and all to the end to breake the hardnesse of our hearts. In somuch that if wee bee not moued at his maiestic, or if we yeelde him not such reuerence as we ought to doe in respect of his soveraintie ouer vs: at least wise yet ought we to be meekened, seeing he stoopeth to vs, & cometh downe fro his seat vnto vs, as if he should say, Wel sirs, assure yourselves I am your father, and therefore I pray you consider well the good that I haue done you, and whereby I haue witnessed my fauour towards you, and let it moue you at leas wise to loue and serue me. That is the very principall meaning of Moses.

But yet by the way, let vs marke also that God is neuer duely honored at our hands, vnles we lay all our glorie vpon him. For whereas he is retmed our prayse, by y<sup>e</sup> word he bereaueth vs of all glorie, & sheweth vs y<sup>e</sup> there is not any thing in vs, whereof we ought to be proud. Therefore let a man set as much store by himselfe as he listeth, yet in the end he shall come to shame, so as he shall perceiue there is not one drop of goodnesse in himselfe. What is to be done then? Let vs resort right forth to our God; to seeke all goodnes in him, & let vs glorifie him for shewing him selfe so liberrall towards vs, y<sup>e</sup> wee may also make our boast thereof, according as it is saide by Ieremie, that the rich man must forget his riches, and the strong man his strength, & the wise man his wisdom, and all that euer is of man must be beaten downe, that wee may fetch our glory at Gods hand, knowing that it is he that executeth righteousnes, iudgement, and mercie. Thus yee see what wee haue to remember in this worde, where Moses saith that God is the praise of his people. And if we be not moued by that which is tolde vs in the holy scripture, at least wise yet let vs open our eyes, and let the often experience of Gods benefites frame vs to such humility as wee may not presume to commend ourselues any more, but onely haue our mouthes open to praise and magnifie the things that wee shall haue receiued at Gods hand. For sith he sheweth vs so many waies, that all our welfare consisteth in him, and that it commeth only of him, if we wil shut our eyes at it like a sort of blocke-heads, and vouchsafe not ne list nor to hold our selues to the thing that is thoroughly known and apparēt, surely we shall be convicted of bereauing God of his praise, & of bringing him to nothing as much as in vs lieth, for his benefites are infinit towards vs. And therefore let vs learn by this les-

so, to acknowledge the benefites thoroughly which God hath bestowed vpon vs: for they be a sufficient busines to keepe vs occupied. If we gather our wits about vs to consider Gods goodness towards vs, we shall find that we ought to seeke our whole praise no where els than only in him. And for that cause doth Moses adde, *It is he that hath done the great and terrible things which your eyes haue seene.* As if he should say, God needeth not to seeke here & there for record, or for iudges to arreigne you: for (spite of your teeth) it shall be proued to your faces, that your God is great, mightie, and terrible. For you were y<sup>e</sup> miserablest creatures in the world, you were in bondage like bruit beasts, and your God loued you so deere,ly, that he hath stretched out his arme against the Realme of Egypt, that stately & excellent Realme, y<sup>e</sup> realme so renowned, wherein all the wisdom of the world was inclosed, in somuch y<sup>e</sup> hee hath made more account of your welfare, than of y<sup>e</sup> Realme. Sith it is so, know ye that it is not for you to glory any more of your selues, but to glorie onely of him. Assure your selues y<sup>e</sup> looke howe manie benefites you haue receiued at his hand, so many records haue you to be wray you: lewdnes and vnthankfulnes, if ye acknowledge them not vnto him. And so by the example that is set vs downe here, let vs learne to acknowledge gods gracious goodnes, & to lay it vp in minde, and to make a good memorial thereof, & to call it often to remembrance, that wee may be prouoked thereby to yeld all glory vnto God, & to confesse that for our parts we be sillie and wretched creatures, in whom there is nothing but condemnation, and therefore there belongeth nothing to vs but wrath, & it is only God to whom all the glory & praise of our welfare perteyneth. Wherefore let it suffice vs that he is ours, and that hauing giuen himself vnto vs, he vouchsafeth also to make his benefites common vnto vs.

Nowe let vs fall downe in the presence of our good God, with acknowledgement of our faults, praying him to make vs to perceiue them thoroughly, and that therewithal we may so know the greatnes of his maiestic, as it may moue vs to submit our selues to the obeying of him, and draw vs to such subiection, as we may frame our selues to his wil, and bee no more intrangled and wrapped in worldly things; but that we may bee so rid of them, as all our seeking may be to dedicate our selues wholly vnto him, y<sup>e</sup> he may acknowledge & accept vs for his people, & haue his hād alwayes stretched out to succor vs at our neede. And that in the meane while we may patiently beare al the aduersities that he shall sende vs for the tryal of our obedience, & so shall ouer selues thereunto, as wee may not sayle to take comfort in his goodnes, and to rest vpon the same, til he haue made vs to seele y<sup>e</sup> things perfectly, whereof hee hath giuen vs a tast already in this transitorie life. That it may please him to grant this grace, not onely to vs, but also to al people & nations of the earth. &c.

Rom. 8. 36.

Ier. 9. 23.

## On Wednesday the xvij of September. 1555.

The Lxxiii. Sermon, in which the last verse of the tenth Chapter is expounded, and this is the first Sermon upon the eleventh Chapter.

22 Thy fathers went downe into Egypt, in number threescore and ten soules: and now the Lord thy God hath made thee in multitude as the stars of the skie.

The eleventh Chapter.

**L**oue the Lorde thy God therefore, and keepe his appointmentes, Ordinances, Lawes, and Commandementes for euer.

2 And consider you this day (for I speake not to your children which haue neither knownen nor scene [them]) the instruction of the Lord your God, his greatnesse, his mightie hande, and his stretched out arme,

3 And his wonders and workes which hee did in the middes of Egypt, vnto Pharao king of Egypt and all his Land:

4 And what he did to the host of the Egyptians, vnto their horses & Chariots, when the Lord brought the waters of the read sea vpon their faces when they pursued you, and how the Lord destroyed them vnto this day.



Haue already shewed  
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he shewed the Iewes that they ought to haue bin the more conformable to him, in respect of the fauor and loue which he had shewed to them at all times. For he had alwayes shewed by his doings, that his promising to take Abraham & all his offspring into his protection, was not in vain. Ye see then an euident prooffe y God hauing receiued Abrahams offspring into his free fauour, hath also confirmed it by deedes & experience. And thereupon it is to be concluded, that if that people had not bene altogether froward, they ought of reason to haue serued God. And that is the point that Moses shot at. Consider with your selues (saith he) if ye be not bounde to giue your selues wholly to the obeying of your God. For he hath multiplied you as the stars of the skie. Through his gracious goodnes you are become so great a nuber, y euen you your selues may be astonished at it. To be short, if ye look vpon your body, y is to say your state, you canot but see such a woderful fauor of your God, as you could neuer haue once looked for or hoped. Sith it is so, there is now no excuse for you if you cannot find in your hartes to glorifie his name, seeing he hath shewed him selfe so good & merciful towards you. That is y summe of y matter y Moses intended to set downe.

And he speaketh expressly of the stars of the skie, because of the promise. For God speaking to his seruāt Abraham, shewed him in a vision y mul-

tritude of the stars, which is infinite. Euen as they be past reckening (saith god) so also shal thy seed be. Now then the meaning of Moses in this text is, y Gods saying so was not in vain, & that Abraham was not disappointed of his hope in resting altogether vpon y promise: for we see the thing performed before our eyes. And this is wel worth the noting. For if God haue done vs any good, we wil indeed for maners sake say it was he y did it: but to be thoroughly persuaded of it in our hart, that is a very hard thing. Therefore is it requisite in respect of such rudenes, y we should be condemned by Gods word, to the end we may y better consider of his hand & power. As for example: if we had neuer read any whit of holy scripture, & yet notwithstanding god should haue deliued vs frō some aduerfite: to say y truth, our owne naturall wit would put vs in mind, to think our selues indebted to God for y fame: But when we be exercised in the holy scriptures, and haue seene there y God referueth to himselfe the issues of death, & that it is in him to succor vs, yea eue after a strange fashion when al seemeth to be vterly forlorne; so as if we call vpon him, he will heare our sighes: the performance thereof maketh it the easier for vs to conceiue his goodnes, because we be taught aforehand, the same things which we come to find by experience. For why? The word y went afore, is as a lampe to giue vs light. Of our owne nature we be as it were blind. True it is that God in lighteneth vs by his holy spirit: but yet are we still in darknes & cannot see two fingers bredth afore vs. But whē God teacheth vs by his word, y is as a lampe to guide vs & shew vs our way. Therefore let vs marke well y to profit our selues by the benefites y God bestoweth vpon vs, it is good, yea & needful for vs to be put in mind of his promise, & to compare that together God had promised it; & now he hath performed it: here we see a testimony y he is alwayes faithful in his sayings, & y a man may safely rest vpon his truth. That is y thing which Moses sheweth vs in this text,

text, in that he speaketh not simply of the great multitude whereinto the people had bin increased, but also saith y God had multiplied them as the stars of the skie, to the intent that every mā should think vpon y promise which was vniuersally known among them, & thereby confirme themselves, inasmuch as God had so kept touch with his seruāt Abraham: & euery man consider thus in himself, indeed we ought to receiue gods simple & single word, although the effecte of it were not seene. But now that Gods hande & his mouth go ioinly together, so as he hath shewed a true prooffe of his presēce before our eyes, and that he meant not to disappoint the hope of his seruants; we know y our God hath a care of vs, & forgat vs not at such time as we were in the land of Egypt. For y time of the peoples abode there was as a kinde of buriall in their graues, so as it might haue seemed y all Gods promises had bin quite dashed. Whē he drew Abraham out of the land y he was borne in, he said vnto him, I giue thee al this land frō one side to another, to thee & to thine ofspring for euer. And yet for al this, yee see howe Abraham did but iourne there as a stranger: he was hunted & faine to flect frō place to place, & he trotted vp and downe like a poore man that had not a corner to hide him in. The like befel to his sonne Isaac, Jacob was banished thence during al the flower of his youth, & when he returned thither againe, hee was faine to remoue oftentimes in his old age, and in the ende God conuicied him away into Egypt. Thus was y house as it were broken vp & cleane banished out of the countrie. And where is the lande of Chanaan which was the heritage y God had promised thē? They were bereft of it. Indeede Iacob caused his body to bee conuicied thither againe when he was dead: but yet did the people abide still in Egypt, & god seemed to haue mocked thē in saying, ye shall inherit this land. But when god brought them againe out of the captiuitie & cruell tyranny wherein they were, it was as a rising againe frō the dead, & as a taking of them againe out of their graues. So then, y people are exhorted in this text, to vnderstand that they ought to impute this redemption of theirs to the promise that had bene made long time before.

And we on our side haue generally a very profitable lesson: which is this. As oft as we fall asleep and minde not Gods benifits so sufficiently as might make vs to perceiue his working & power; we must resort to his promises, y they may be as a light vnto vs to shew vs the good way. Let that serue for one point. And now by the way, we see how God vttered his power in multiplying the people after y fashion. For who would haue looked that of threescore & ten persons there should haue issued seuen hundred thousand & aboue? It is incredible (if we looke no further than to the course of nature) y in three hūdrēd yeres, three-  
 score & ten persons should increase & multiply to so great a number. Had there come of them ten thousand or twentie thousand, it might wel haue bin imputed to the course of nature. But when it came to a hundred thousande, or a two or three hundred thousand, yea & to so huge a number as

seuen hundred thousand; al men must needes be abashed at it, & it was not to be thought y euer it could haue bin possible. But we must not mesure Gods power by our wit: for it was his wil to work after that strange & vncustomed fashion, that men might be driuen to think it to be his worke. For if God worke after an ordinary maner y vs, we be so vnthankful, y we take the thing to happen by chance, or by our own policie, or by some mans fauor, or other meane which we haue found in y world: & we bereaue God continually of his honour. In deed we wil not say y we purpose any such thing; nay, we protest the cleane contrarie: but yet for al y, men are so wickedly giuen, y they alwaies deface Gods power & goodnesse to the vttermost y they can. God therfore is faine to bring vs perforce to the acknowledging of his works, so as we must be compelled to confesse y it is he which helpeth & succoureth vs. Let vs mark wel then, y when he multiplied his people after y sort, he meant to work a myracle that had neuer bin looked for, to the intent y men should no more doubt that it was he that spake vnto Abraham, & that he had not in vain promised him to become y defender of him & of al his ofspring. Nowadaies there ar a sort of scoffers, who to make al things doubtful, wil caule after this maner: Is it possible y in so short a space of time, threescore & ten persons should grow to so huge a number as seuen hundred thousand? Is it possible? Yea, & if that people had bin increased but after an ordinary maner, what would they say then? Came not this of other men? & should we then say that god governeth vs? Why? y order of nature affordeth as much. After y maner would the mockers prate. And therby we see the lewdnes y is in mē. For if God goe not beyond the ordinary course of nature, they haue no sight ar al to discernē his hand, but (to their seeming) it is fortune or theirown wisdom, or some inferior meane of y world. And on the other side, if God lift vp his mighty hand, & do a thing beyond mans capacite, and such as men would haue thought coule neuer haue bin done: then wil they say, how coms this to passe? And they could find in their harts euen to deface gods power quite & cleane, vnder color y it surmounteth their reason & capacity. But for our part, let vs learne to do god so much honor, (for so hee well deserueth) as not to iudge of his workes after our own fancy specially when they be miraculous.

And here we haue as it were a looking glasse, wherein to see how God raiseth vp his Church, according also to this his speaking of it by his prophet Esay, Loke backe to the quarrie of stone (saith he) whereout of ye were hewen, haue: n eye to the womb of your mother Sara. Loke vp Abraham your father: was not he alone? yea, & yet haue I now made you manie in number, as y thing it selfe declareth. In that place God liketh Saras womb to a quarrie of stone. See here (saith he) from whence ye be come. Howe is it possible that such a multitude of people as you be nowe grown vnto, should be drawn out of one quarrie of stone? And yet notwithstanding, from thence haue I fetched you, all of you are  
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Gen. 12. 7.

Hebr. 11. 9.

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Esay. 51. 1, 2

come

come from out of that spring. For as for your father Abraham, what was hee? A sillicolde man forworne and broken with yeares. Who would haue looked for such a people from out of him? Nowe then, learne to knowe that it is I which haue so multiplied you, and that you bee beholde to me, for all that euer you haue. Thus ye see  $\frac{y}{y}$  the thing which we haue to gather, is that whē God calleth his Church & giueth it a being, his working is after such a sort in that behalfe, that (as saith Saint Paul in the first chapter of the first Epistle to the Corinthians) it may well be saide that it is he of whom we haue our being. And his meaning is not that wee were but created of him as mortall men onely: but that he hath gathered vs together to bee his people, and that he was inclined to the doing thereof, without any likehoode giuen on our behalfe. Therefore let vs first and foremost beare well in minde, to be as it were astonished at the power that God hath shewed, so as wee may reuerence the thing that passeth our small capacitie. And therewithall let vs vnderstand, that the maner of Gods raising vp of his Church, is, that where nothing was afore, but men reckened that all shoulde haue gone to wracke: there men are at their wits end to see howe things fall out cleane contrarie, as we finde by often experience. True it is that the people which receiue the doctrine of the Gospell, are but a handfull in comparison of them that refuse it: but yet was it not thought, that things shoulde euer haue spread so farre abroad as they haue doone. For when God stirred vp the poore Frier, yea euen out of a Cloyster or Cel: who would haue thought, that from thence the Gospell shoulde haue bene spreade farre and wide, and that so manie folke would haue submitted themselues vnto it? Againe we see that although the whole worlde haue conspired to oppresse this doctrine, and that the power of the enemies thereof bee such, as they be like enough to swallow it vp quite and cleane: yet doth not God cease to augment his Church still continually. It is seene what crueltie is executed against all her children: & yet notwithstanding she holdeth on still. Seeing then that in our time God hath gone beyonde all hope and all imagination of man: let vs vnderstand that hee hath renewed the remembrance of that which is spoken here by Moses: namely that out of nothing, it hath pleased him to raise vp a kingdom to himselfe in this worlde, insomuch that at this day there is as great a nūber of his, as euer there was at any time. If a man compare the children of Abraham, with such as haue some knowledge of the Gospell nowadayes, it is certaine that the number of the present sort is farre the greater. And therefore let vs learne to magnifie  $\frac{y}{y}$  goodnes & power of our God. And to the end  $\frac{y}{y}$  Gods glory may be the greater, let vs vnderstand that we come vp of nothing, & let it be considered  $\frac{y}{y}$  it is he which hath stretched out his hand, so as all must be fathered vpō him, and he must be acknowledged to be the author of all. Thus ye see what we haue to marke vpon that place.

Furthermore the people are warned, not to

glorie of their owne greatnes, as if it were saide, whatsoeuer you possesse, you haue obtained it at Gods hand, and therefore doe him homage for it with all humilitie. Therefore whensoeuer our Lord increaseth vs, so as we haue greater prosperitie than we looked for: let it not blinde vs, nor shut vp our eyes, but let vs alwayes remember to haue our eyes vpon Gods hand, who had promised to haue pitie vpon vs, & hath also shewed vs it by experience. And so ye see in effect what we haue to marke, where Moses speaketh of the increase of  $\frac{y}{y}$  church. For like as God raiseth vp a people where none was to be seene afore: so also is it his will to repaire his church again with his owne hand. And to be short, the holy scripture sheweth vs,  $\frac{y}{y}$  forasmuch as the Church is  $\frac{y}{y}$  spiritual kingdom of our Lord Iesus Christ: he will also worke after a marvellous fashion, when  $\frac{y}{y}$  case concerneth  $\frac{y}{y}$  preservation thereof. Therefore let vs trust in him by all means. Let vs not doubt but  $\frac{y}{y}$  he which multiplied  $\frac{y}{y}$  offspring of Abraham as the stars of the skie, is as well able to do  $\frac{y}{y}$  like with vs still at this day: & therefore let vs not be afraid but that God can well skil how to set vp his Church again, when it seemeth at  $\frac{y}{y}$  point to be vtterly ouerthrowen. And this is accomplished chiefly in our Lord Iesus Christ, as the scripture sheweth vs. For al  $\frac{y}{y}$  euer was before his coming was but a shadow of  $\frac{y}{y}$  things:  $\frac{y}{y}$  are nowadayes in their perfection. Therefore when  $\frac{y}{y}$  whole world seemeth vnto vs to be vtterly voide of beleeuers & that all is forlorne & as a wast wildernes, let vs loke vp to  $\frac{y}{y}$  stars of heauen, & both consider and hope  $\frac{y}{y}$  our Lord which did once raise vp so huge a multitude out of threescore & ten persons, can likewise do as much for his church at this day. And when he hath done it, let it not be vnto vs as a dreame, but let vs be amazed & astonished at it, forasmuch as it shal haue surmounted our natural wit and reason. But let vs come now to  $\frac{y}{y}$  conclusion  $\frac{y}{y}$  Moses maketh. *Therefore saue the Lorde your God, keepe his Lawes, his statutes, his commandementes, his rights, & his ordinances, eue for euer.* Hereby we be done to vnderstand,  $\frac{y}{y}$  when we once knowe Gods grace, we must bee the more inflamed to giue our selues wholly to the seruing of him, accordingly as S. Paul found not a more vehement & effectual perswasion, than  $\frac{y}{y}$  same where he saith, Brethren I beseech ye & adure ye by the pitie & mercie which God hath shewed towards you. Because S. Paul saw men slow & negligent, yea &  $\frac{y}{y}$  euen the faithfull, (for it is they to whō he directeth his doctrine) haue need to be quickened vp & pricked forward: therefore to giue the more liuelines to his exhortation, he taketh this for his ground, & saith: brethren, I beseech ye by  $\frac{y}{y}$  mercifulnes of God. As if hee should say how harde harted soeuer you be, yet must  $\frac{y}{y}$  great number of  $\frac{y}{y}$  gracious good turnes which God hath done for you, haue some power to moue you, & to set your harts on fire. Were your harts as cold as ice, yet must you needs be moued, & you cannot but feele how gracious and liberrall your God hath shewed himselfe towards you. Nowe therefore whensoeuer we finde not our selues sufficiently disposed to serue God, but  $\frac{y}{y}$  we be held back: and

1. Cor. 12. 8.  
& 2. 6.

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Col. 2. 17.

Rom. 1. 24.

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hundred by the vanities of this world, and by our own fleshly lusts, let vs put this saying of S. Pauls in vte: & when we be intangled in our delights, let vs come backe again & say: what? Shal God haue lost his labor in shewing himselfe so good to wards vs: & shal we become vnprofitable people towards him? We be his Vineyard, and he hath dressed vs, & we bring him forth no fruit but wild fower & bitter fruit, such as were able to choke one: & shal we by our naughtines defea t y grace that God hath shewed towards vs? After such manner ought euery of vs to rebuke himselfe, when we lue not as we ought to do. But when in steed of going forward, we go back, or els lie welling in our own idlenes: let vs be thivk vs of gods benefits, & keepe a register or booke of remembrance of them: & therupon fall to concluding y ther remaineth no excuse for vs, if we make not some acknowledgement vnto God, of y mercie y he hath shewed towards vs. That was the thing y Moses aimed at. Therefore loue y lord your god (saith he) seeing you know him to be such a one.

And further besides y thing that we haue sene already; which is y the true performance of the law beginneth at the louing of God: here Moses telleth vs, y Gods intent is not to be feared like a prince y desires no more but to haue his subiects to stand in awe of him, & therefore will not suffer any man so much as once to quetch against him, but wil haue thc to do al y he cōsidere thc: but y God cōmeth to vs after a more louing maner. Truly if we consider wel what the princes of the earth are, they be but smoke or verie wormes of y earth: but yet are they to be honored, because god hath printed his marke vpon thc. Albeit y they be nothing of theselues: yet are they so ful of pride, y their subiects must be faine to put it vp quietly at their hands, though they would fet their feete vpo the throtes of them. And they be so far of frō considering themselves to be shepherds or herd- 40 men, or to owe any dutie or good demeanor towards their people: y to their owne seeming, the world was created alonly for themselves. They passe not for meeke & quiet reuerence: but they wil needs haue an enforced & constrained bondage. But behold, our God whose maiestie is so great, y euen the Angels of heauen are faine to sinke vnder it, euen he I say stoopeth downe vnto vs, & saith, loue me. He could haue said, stand in feare of me, & trēble at my speech, or els ye shal 50 feele that there is such a glory in mee, as ye must needes be ouerwhelmed by it. Nay, he vseth no such spech, but saith: true it is y I am to be feared, for I haue soueraine dominion ouer heauen and earth, & therefore it is not for any man to dalie with me as with his fellow, for if he be so malapert with me, he cannot but go away with confusion. Now then, my desire is y men should reuerence me: but yet would I also y you should come familiarly vnto me, & y ye should come boldly as 60 to your father. And y is the cause why I require loue at your hands as the cheefest thing y I like best of. Loue me therefore, & shew your selues to beare me hartie good wil. For my mind is not to draw you to me by constraint of feare, my mind is not to rulye y like Oxen & asses. My intent is to

hold ye as my children, without exercising anie tyrannical lordlines ouer you. I would haue but a fatherly authority ouer you, & y you likewise should serue me with a childly loue, & giue your selues wholly & obediently vnto me. Thus see ye y two points which we haue to note in Moses concluding, y the people shold loue y euerlasting their God. For if we will performe gods law well, we must first & foremost loue him before all things: 10 Wel may we be busie with our feet & hands, so as we shal be blameles before men: & yet shal all be nothing, except God possesse our affections, and y we serue him with a good wil, & with a free and vnfeined hart. That is the one point. The other is, y we must vnderstand how God appreth him selfe to vs, & fashioneth himselfe to our capacite, in that his wil is not y we should stand in feare & terror of him, but y we would take him for our father, according to his calling of vs, which is 20 so gentle and so full of allurement, as though he would fet vs in his lap, because he hath adopted vs to be his children. That is the effect of the things which we haue to remember here.

Now as touching that Moses addeth, *that men should keepe gods obseruāces, his statutes, his iudgements, his rights, his ordinances, his cōmandements, & his decrees*: I haue declared already here before why he setteth downe so many words. For it had been enough for him to haue said shortly, Keepe the cōmandemts of your god; you haue his law, which is the certain rule, hold your selues to y. But Moses thinking it not enough to haue spokē simply after y maner, to the intent to expresse the contents of the law, & what doctrine we haue to gather therof, setteth downe *Statutes, cōmandements, rights, ordinances, & obseruāces*. And why is that? To doe vs to vnderstand, that there we haue the full perfection of al holines. We know y in al ages men haue bin tickleheaded: & that their failing to serue god simply & purely, hath sprung of this that euery man would needes be casting of some peece or collup of his own making, to the things that God had commanded. And thereof come al the superstitions that are at this day in y worlde. The very ground (say I) from whence al the diuclish superstitions wherewith gods seruice hath beene corrupted, is that men haue not thought it enough to haue obserued the things that God commanded, vnles euery man added somewhat more of his owne deuising. But now God to hold his people in awe, saith thus: In my law ye haue 30 *rights, ordinances, statutes, &c.* And to be short, whē ye haue thoroughly examined the rule y I haue giuen you, ye shal find it perfect & without want of any thing. Therefore play not the loofe colts: but be contented to serue me simply, according to my wilk & ad not any thing of your own braine. Ye see then y as wel in this text as in other without nūber, (for ye shal find at y lest two hundred of the like) Moses indeuoreth to magnifie Gods law, to the intent y men should not esteeme it to be of vn sufficient authority, or but as able to teach vs by halves: but y they should know it to be their duty to hold theselues wholly to it, so submitting theselues to y same, as they may giue ouer their own wit, & not take vpo them to be wise in their 40 opinion, but

r.Chro. 16.  
35.

but onely answered: Let GOD be obeyed, according to the praier which he hath comanded folke to make with this solemne protestation Amen, so as there may not be any replying at all to y<sup>e</sup> which God hath once vttered with his mouth. And that is the verie cause why the word *Keep*, is let downe here. For men wil needs haue manie things to keep, and they beare theselues in hand, that they haue kept the law very well, after what fashion so euer it be. But our Lord telleth vs that we haue things enough to keep and to obserue, in following his lawe, so as we neede not to adde any thing to it.

Furthermore to the intent y<sup>e</sup> the people may be the more moued, Moses confirming here the matter y<sup>e</sup> we heard euen now, saith thus: *Beshinke you therefore: for it is not spoken to your children which haue neither seen nor heard of it, but to you your selues which are witnesses of the great myracles, mightfull workes, and tokens which God shewed in bringing you one of the land of Egypt, and specially in your passing of the read sea, where he wrought with a wonderful power.* For what a thing was it y<sup>e</sup> the sea shrank aside to make you way to passe through it? And that afterward it swallowed vp al your enemies, that followed you with so great puissance, y<sup>e</sup> you thought your selues vtterly vndone: You haue seen those things with your eyes saith he. What a thing were it then, if ye should forget such wonderful workes of God, and suffer them to vanish away? Might it be imputed to any ignorance? No, but to vnthankfulness, & it were malicious spitefulness for you to tread the things so vnder foote, which God hath shewed vnto you.

And whereas he saith, *It is not spoken to your children which haue neither seen nor heard of it:* He meaneth y<sup>e</sup> he speaketh not of the as shall be spoken afterward. True it is that at this day when we reade the storie of the deliuerance that was wrought at that time, we ought to be moued at it. For it is an euerlasting euidence of the care which God hath had of his Church, And in y<sup>e</sup> same we haue a liuely picture to shew vs how God draweth vs as it were out of the dungeon and gulf of death, by choising vs to be of his house, and therefore it behoueth vs to make our profit of the things that were done then, although we saw them not. But here Moses reasoneth thus by comparison. If I speake to your children (saith he) yet were it their dutie to make their profit of y<sup>e</sup> things which they were taught: and although they haue not seene the things with their eyes, yet ought this recording of them, to do them good. But as for you, ye ought to be better aduised in taking heed to the things y<sup>e</sup> God hath shewed you. For your thanklesse is dubble, & much forer shall your condemnation be, if you profit not by the. What can ye alledge for your selues, if ye giue not your selues whollie to the magnifying of such grace, that is to say if ye honor not God, seing he hath bought you so dearly, and shewed that he setteth so great store by your welfare? Seeing that God hath shewed himselfe to be such a one rowardes you, what is your dutie? Here we be put in mind that when our Lord hath made vs to find fauour by experience, if we profit not by it to serue him

with the better courage and earnest zeale, in must of necessitie come to account, & wee must looke for those horrible damnation in reward of such vnthankfulness. But now let vs see what we become the better by gods benefits. Hath it not bin sufficiently seene & perceined in our time, how he hath helped vs at our neede, & howe he hath stretched out his mightie hande? If euery man would acknowledge for his own part, how many waies god hath shewed himselfe boundles to him, surely we should be at our wits end. Againe, let vs loke vpō the state of y<sup>e</sup> Church in generall. Hath not god wrought after such a sort on al sides in our daies, as if we be not very monsters, or at leastwise worse than brut beasts, we must needs perceiue by his miracles, y<sup>e</sup> he ment to thew here how he reigneth in heauē: But now let vs see how eucry of vs is stirred vp thereby, to serue him. Nay it should seeme we seeke nothing else but towels to hid our eyes withal, and y<sup>e</sup> we belecue not the things which are & ought to be most apparant to vs. Yet was not this doctrine vttered to no end. For if God haue shewed vs by his deeds, that he dwelleth amōg vs, & haue reached out his hand frō heauen, to proue y<sup>e</sup> all power belongeth vnto him, and y<sup>e</sup> he wilbe y<sup>e</sup> fauor of his church, & yet we beleue it not, but play y<sup>e</sup> blind buffards, and turne our backs vpon him, shutting our eyes wilfully when we should take most heed to consider in what wise y<sup>e</sup> Lord hath shewed himselfe to be y<sup>e</sup> father & fauor, both of our selues & of al y<sup>e</sup> are his: what excuse will there be for vs? Ye see then here is a lesson y<sup>e</sup> toucheth vs. For if euer God vttered himselfe: surely we of our time haue seene such deeds of his, as are worthy of remembrance. And whē men shal reherse the a hundred yeres hereafter, (if y<sup>e</sup> world indure so long) it is certain y<sup>e</sup> they shal serue to make them ashamed y<sup>e</sup> shall haue heard the spoken of, so we may wel say, (as is said by y<sup>e</sup> prophets) y<sup>e</sup> the stragēnes of the shal make their eares to glow y<sup>e</sup> shal heare of the: for y<sup>e</sup> is y<sup>e</sup> manner of speech which the Prophets vse in such cases. And we haue seene these things, and had experience of them. Now if y<sup>e</sup> report of them in time to come, ought to moue y<sup>e</sup> people y<sup>e</sup> shal be then: although they shal haue had none other knowledge of the: ought not we much rather to be moued by them now presently? Ought they not to pearce our hearts? Must not Satan needes haue vtterly sotted vs, whē after such perceiuing of gods benefits & power, we see nothing at all, but go on stil & conceiue nothing? Is such blockishnes to be borne with? No verily. And therefore let vs bethinke ourselues, & consider wel how god hath wrought in gathering vs together, & in that we can worship him purely as he requireth. Who is he, (be he a citizen borne or a stranger,) which hath not cause to say, lo how my god hath so vttered himselfe to mee, as if I had seene his hand come downe from heauen to me in some visible shape: For what hope had they which are here townsmen borne, to be either in libertie, or to be but eue a mean people? Insomuch as it see med y<sup>e</sup> al should haue gone to wrack, & come to vtter ruine ere this time. As touching y<sup>e</sup> Gospel, this citie was but a hellish gulfe of superstitions

1er. 19. 30





EHauē scene heretofore howe Moses hath tolde vs , that such as haue bin witnesses of Gods wonders, are much lesse to bee excused than such as haue but only heard y things by report,

and haue not scene them with their eyes. For when God hath bene so gracious vnto vs as to shewe vs his power to our faces; it must needs be that we bee too blockish, if wee bee not myndfull to therof. When our children shal but heare of it, it shal become the to be moued at it: & what ought then to bee done in the very present of the things? Hitherto Moses hath shewed after what manner God had delt with his people through his goodnes, for he had behaued himselfe as an vtter enemy to y Realme of Egypt, to shew him selfe to be the fauour of the Inage of Abraham. It is a benefite that ought to bee very highly esteemed, when God chooseth vs after that sort to be his: which is not for any worthines that he findeth in vs, but of his owne onely goodnes, in that he vouchsafeth to prefer vs before others, so that although wee be no better than they, yet he taketh part with vs, and fighteth for vs at our neede. If folke doe trouble and torment vs, and God be alway ready to succour vs; is it not such a bond, as if we keepe it not vnbroken, the verie world may condemn our malicious forwardnes? Nowe after he hath spoken of the wonders that were wrought in Egypt, & in the passing of the red sea, he telleth them briefly, *that they ought to consider well, how God handled them in the wilderness.* And vnder that speeche hee comprehendeth the thing which we haue scene expounded heretofore: that is to wit, both y great number of benefites which they had receiued at Gods hand, and also his chastisements: for both of them ought to teach vs to feare God, & to walk in his wayes. If he do vs good, it is to draw vs to him by gentlenes, y we shuld worship him. And if he correct vs for our faults, it is to necke vs, y we may learn to beare his yoke, & to serue him as becommeth vs. Moses therefore comprehendeth here both twain of them: As if he should say, Seeing y God hath fed you w manna, without any trauell or labour of your own; ought ye not to giue your selues al wholly to y seruing of him: If a mortal man had kept you in his house & maintained you w foode & apparel, shuld ye not be so bound vnto him, as your whole life might bee answerable to such a benefite? Behold, God hath maintained you in y wilderness, by sending you Manna from heauen. Now then if ye shold forget such a gracious good turne, what an offence were it? Nay, he hath not only sent you Manna: but he hath also preferred your garments, so as they haue not bin marred nor outworne by y space of forty yeares together. He hath shewed himselfe to be your guide in y night, in giuing you a visible sign by fire. & he hath kept you likewise ad y times from y heate of y sun, by spreading his clouds ouer you. In all sorts he hath tendered you as much as was possible. When ye were thirsty, he made water to come gushing out of y rock that was dry before. To be short, he left nothing vndone, when by he might shew himselfe a louing & liberal father towards you. Now then

Exod. 16. 4.

Deut. 8. 4.

Exod. 13. 21.

Exod. 17. 6.

what can you lesse do, than yeeld your selues to y obeying of him? Again, remember what he did, when ye murmured against him for your fondelusts sake. Did ye not then seele his heauy hand for your labor? When ye required flesh, indeede he sent it you; but he made ye to pay deare for y shot: for y meat was as good as a choking of y. While the meate was yet in your mouthes, his wrath came downe vpon you. Again, when ye misbehaued your selues in whore dome, ye knew y his hand strake ye in such sort, y a great nuber of people perished among you. When ye were disobedient to his mouth, he set a fire among you y consumed you, vntill y brazen serpent was set vp. All manner of wayes therefore haue you bin chastised at Gods hand; so as if ye be not myndfull of it, ye be worfe than brute beastes.

Num. 21. 32

Num. 25. 1. 9

Num. 11. 1. 4. 6

Num. 16. 14

Exod. 19. 6.

Exod. 28. 13

Now after that Moses hath declared all these chastisements: he inferreth an example y was notable and worthy to be borne in mind aboue all y rest: that is to wit, of the rebellion that was made by Core, Dathan, and Abiram. For (as is declared in y sixteenth of y numbers), these three with another of y tribe of Ruben, made insurrection against Aaron, laying to his charge y he had vsurped the priesthood, which was an office of great authority among y people. For Aaron was there as in y person of our Lord Iesus Christ, & went into the Sanctuary to make attonement between God & the people. Nowe it spited these men, that they could not come to y like dignity, & therefore vpon enuy they would needs stir the people to a commotion, saying: What? This is a derogation to y prerogative y belongeth in common to al of vs y are the children of Abraham. God hath sanctified vs, he termeth vs his heritage and a priestly kingdom: & yet ye see here how Aaron and his children haue taken y thing peculiarly to themselves, which belongeth generally to y whole people. Therefore let vs maintain our right, & not suffer this dignity to be turned to a state of inheritance. This was their pretence: but indeed they did it of great spite. For first of all God had well prouided aforehand, y there shold be no indirect or wicked suspicion against Aaron, & his childre for the priesthood sake. Moses was y leader of y people; he was y setter of them at liberty, & therefore there was good likelihood y his offspring shold haue bin preferred before all others. Hee had childre: & yet he took not y priesthood vnto himselfe, but left it to his brother. True it is y he made no choice, god did that. But howe ouer he fared, to y intent that y law and the things y depended thereupon shold not be suspected: Gods will was not to doe Moses so much honour as to make hum y priest, but he was faine to stand hum bly aloofe w the rest of the people worshipping God, when Aaron his brother went to carie the names of y people of Israel into y sanctuary, & to offer sacrifice to God in their behalte. And what wer his childre? They abode in y inferior degree, without aduancement to y dignity, which remained to his brother Aaron. Whereby God shewed that those things were not done vpon ambition or worldly couetousnesse, but that it was his own doing, who had set down the order that shold be kept



kept in his Church and Temple. Notwithstanding al this, those leawd persons set to rebelling, & charged Aaron falsly with vnturping y<sup>e</sup> dignitie of y<sup>e</sup> highpriesthood. So was God faine to maintaine his own doing. And thereupon Moses said vnto the, How now? What is Aaō? As if he should say, hath he thrust himselfe in of his owne head? No: & now although he be of Gods aduancing to y<sup>e</sup> high and honorable state, yet if ye consider all things aright, hee doth but onely serue you. But those malicious creatures were not contented w<sup>th</sup> that. We be sacrificid (said they) we be gods people; & what are you more? In this case god was to put to his hand for y<sup>e</sup> redies of it: And according as was commanded by Moses, To morow (quoth he) let euery of you bring his tentor, & you y<sup>e</sup> are the chief of this rebellion, (for they were as then to y<sup>e</sup> number of twe hundred & fifty) come together, & you shall see by your offerings, whether parties seruire is best liked of God. This done he said vnto y<sup>e</sup> people, Assure your selues that if these folk do dye y<sup>e</sup> common death, and y<sup>e</sup> God lay not his hand vpon them in your sight, so as some horrible & dreadful punishment do not light vpon their heads: I am contented y<sup>e</sup> ye shal not esteeme me as sent of God. But if ye perceiue y<sup>e</sup> god make good the thing y<sup>e</sup> I haue vttered with my mouth, then be ye sure that I haue don nothing on mine owne head, but that I haue faithfully performed that which was inioyned me from heauen. Hereupon the earth opened and swallowed vp those rebely<sup>s</sup> y<sup>e</sup> had made the insurrection among the people. And when this was done, y<sup>e</sup> people forbore not to murmur still & to say, See here I pray you, how Moses and Aaron fall to destroying of Gods people. Those whom God hath chosen must be faine to perish at their pleasure, to maintaine their priestly dignitie, and of y<sup>e</sup> same number are we also. What an vnkindnesse is this? Ye see here how God had wrought a myracle that ought to astonish & amaze the whole world, yea euen the very brute beasts & al, and yet this people which reported themselves to be chosen and holy, cease not to repine & rebel still of malicious set purpose, against God and his hand that was openly to be seene. God was faine to ratifie Aarons priesthood yet once againe: whereupon he commanded that euery of them should bring a woden staffe w<sup>th</sup> their names written vpon them and put them altogether, so as they might not be discerned asunder but by the sight of the names. These Staffes were laid before God in y<sup>e</sup> Sanctuary: & when they were taken thence againe, Aarons staffe that had his name vpon it did flourish, & al the residue remained drie: whereby God shewed that he had chosen that house to the Highpriesthood.

Of these things doth Moses here put y<sup>e</sup> people in rememberance, to do them to vnderstand, first y<sup>e</sup> if they dalyed any more with God by seeking any change, or by attempting any thing against the commandemēt of his word: they should seele his vengeance in likewise as they had teene it light vpon Coree, Dathan, & Abiram, and their partakers. Besides this, he telleth them of their spiculousnes, how they had prouoked God againe,

eue after they had felt his iustice: to y<sup>e</sup> intent they should no more returne to such doings, because y<sup>e</sup> if they abused Gods patience & bearing with them for y<sup>e</sup> one time, he wold in y<sup>e</sup> end vse y<sup>e</sup> greater rigor against the. And so ye see what y<sup>e</sup> intent of Moses was. Now hereby we be warned to consider wel with our selues, y<sup>e</sup> whensoever any fault or offence is committed among vs, & God hath laid his hand vpon vs for it: we ought to beare it so printed in our hearts, as it may make vs to keepe his commandments, as Moses addeth afterward. For it is not ynough for vs to know y<sup>e</sup> bare storie: but we must also apply y<sup>e</sup> same to our instruction. So y<sup>e</sup> if god haue corrected vs gently, we must acknowledge his fatherly goodnes towards vs. And from thenceforth let vs not prouoke him any more, but to y<sup>e</sup> intent we may keepe our selues frō offending, let it suffice vs to know y<sup>e</sup> he cannot away with sin. That (say I) is y<sup>e</sup> thing wherof we be warned in this text. And here w<sup>th</sup> let vs also haue such humilitie printed in our hearts, as to be continually sorry for the faults y<sup>e</sup> we shall haue committed. And if our God haue bin so gracious as to execute his wrath vpon some others, let vs be wel ware y<sup>e</sup> we wrap not our selues in y<sup>e</sup> same condemnation with them, by taking their part. Nay, let vs shun them a great way off, and let vs haue nothing to doe with them, if we intende not to prouoke y<sup>e</sup> wrath of our God. That is the effect of the matter which Moses speaks of here. And it is written for our sakes, to the intent that euery of vs should haue an eye to himselfe.

I haue tolde you already, y<sup>e</sup> the things which were spoken as then to y<sup>e</sup> people of Israel, do concerne vs likewise. After what sort haue we felt Gods hand: I meane as well those that are Citizens borne, as those y<sup>e</sup> resort hither from strange Countries. Is there any of vs that hath not perceiued gods wonderful power in his deliuerance? For hath not this Towne bin as it were appointed to ruine and destruction? Was it not likely y<sup>e</sup> it should vtterly haue perished, and y<sup>e</sup> there was none other remedy as in respect of y<sup>e</sup> world? Yet hath God reached out his hand after such a fashion, as the world hath seen an incredible alteration. It was as a dreame, men wold neuer haue thought it: euen they themselves y<sup>e</sup> did seruire in it, were astonishd at it afterward. Nowe then, if this be forgotten, on whom shall we lay y<sup>e</sup> fault? And God hath not only giuen liberty to those y<sup>e</sup> were in bondage, and drawn them out of y<sup>e</sup> gulf of death at such time as it was looked y<sup>e</sup> al should haue gone to hauocke: but also vouchsafed to set vp his kingdome among them. He hath planted his Gospel here, he hath set vp his chayre of estate here, here hath he chosen him a sanctuary & a place to dwell in. And as touching them that are come from strange Countries, how hath god reached his hand to the? Were not they also as it were in y<sup>e</sup> gulf of hell, when they were in the cursed popedome? Ye see then how we be gathered here, altogether vnder y<sup>e</sup> hande of God. And therefore wel ought we to esteeme this grace, and not onely to preach it with our mouthes, but also to shew throughout all our whole life, that forasmuch as our Lord hath gotten vs to him, we be

willing to be his, & thereupon in due order to please him in all things. Vnlesse we do so, surely there will be no excuse for vs, but y<sup>e</sup> we shall be hundred-fold more blameworthy, than those whom God hath let alone, so as they continue still in their old trade, w<sup>o</sup>ut finding him so gracious & favourable towards them. Besides this, Gods working in our behalfe hath not bin for once & away; but if we looke wel vpon his maintaining of the state which he hath established in this city; there hath not bin any yeare wherein he hath not renewed his myracles, & made it appeare openly by some notable signe, y<sup>e</sup> he hath had a continuall care of vs, and y<sup>e</sup> he hath neuer forsaken vs. And in deed we be worse than blind, if we perceiue not y<sup>e</sup> our life hãgeth as by a thread. For there needeth but y<sup>e</sup> turning of a hand to dispatch vs al: one conspiracy was likeinough to haue put y<sup>e</sup> whole church of God in daunger of destruction. But yet for all this God hath preferred vs. And after what fashion? We cannot tell. Had we any drop of wisdom, surely as oft as it came to our minde wee would be astonied at it & say; Lord, how far hast thou exceeded y<sup>e</sup> expectation of men! Againe on the other side let vs marke, let vs marke I say how God hath lifted vp his hande to punish such as went about to trouble y<sup>e</sup> order of his Church, and to ouerthrowe y<sup>e</sup> building which he had set vp by his Gospel. For it is certaine y<sup>e</sup> he hath punished them, to y<sup>e</sup> end that we should take instruction at their cost. He hath bin so gracious to vs as to let vs see and know his vengeance, and yet wee our selues haue bene exempted from it: not for our own desert, (for there is none of vs al, but vpon due examination of his doings, he shall find him selfe faulty) but because it pleased God to spare vs. Neuertheless hee hath shewed vs as it were with his finger, that it is not for any man to provoke him: and that if any bodie step vp against him, he shall finde himselfe too hardly ouermatched. This (I say) I hath bin tolde vs sufficiently. But what God worketh, and we haue no eyes to see his working; & although we haue, yet do wee wilfully shut them against him. Yea & (to goe no further,) let vs apply this storie to our owne vse. Truly I touch things as sobely as I can; but yet is not y<sup>e</sup> holy scripture written to y<sup>e</sup> end we should but onely know what was done to the people of Israel: but to y<sup>e</sup> end we should consider the likenes that is betwene them & vs, y<sup>e</sup> when the like matters befall amōg vs, we might do our selues good by the warning speaks that are giuen vs by thē.

**I. Cor. 10. 11** According wherunto S. Paul saith, that y<sup>e</sup> things which God did at that time, are as a picture for vs to look vpon, to y<sup>e</sup> end we should refer al to our own profite: For y<sup>e</sup> end of time (saith he) is come vpon vs, and we see now the perfection of the things which God had but begun as then.

And here is mention made of *Coree*, *Dathan*, and *Abiram*. y<sup>e</sup> is to wit, of such as could not abide the obseruing of things in such sort as God had then commanded them by Moses. True it is that they professed themselves to be Gods chosen, & the children of Abraham, mark y<sup>e</sup> for one point. For they alledged y<sup>e</sup> they were sanctified; their intent was that their circumcision should be as a warrant for them that they were a holy & sacred

generation. But yet for al y<sup>e</sup>, they would none of the precthood, at leastwise not as God had ordeyned it, but euery of thē would haue it to him selfe. Now I pray you, haue not we for our part seene the like rebellion against God & his word? For wherefore hath al the skirmishing bin, both against the doctrine & against y<sup>e</sup> discipline of the church with such rage; but to displace the order y<sup>e</sup> God set among vs? When heretikes, (yea euen such heretikes as brought mo blasphemies than euer were herd of since there was any christian Church) came hither: they were mainteyned here with tooth & nayle, & openly, yea euen by such as sate in the seate of iustice; in so much as they tooke part with them, and shewed them as much fauor as Turkes should haue vnder Mahomet. Afterward when other heretikes came hither to bring in *Freebil* again, & to set it vp to the derogation of Gods grace, blaspheming his election and p<sup>r</sup>ouidence: they had those mē for their Patrons & Aduocats, which ought to haue bin their Iudges: & those spake for them in our presence, and that with such impudencie, as if they had bent them selues like buls to strike vs with their hornes, & to set themselves as shamefully as could be, against God and his doctrine. This haue we seene. Againe, when things were shewed them so plainly by the holy scripture, as would haue bene receiued euen among the very papists, and when so cleare and euident texts were alledged, as could nor be gainesaid, which things we not only spake by mouth, but also gaue them the articles in writing, & set downe y<sup>e</sup> sentences of the scripture whereby the truth was pointed to as with ones finger: They were not ashamed to reiect all, but stepped forth proudly still, as it were to say; wee will fight against God whatsoeuer come of it. True it is that they spewed out our such sayings with full mouth, for they protested still to hold themselves to the Gospel. O (sayd they) our desire is to haue y<sup>e</sup> Gospel. Yea but what maner of Gospel? A tauerngospel. There was no talking among them of the grace of our Lord Iesus Christ: For it was a comon by word among them to say, There needs no more to be knowe than y<sup>e</sup> which al of vs know; that is to wit, that we must ioue God and our neighbour. And what needeth there to much preaching for that matter? If a man replied hereupon & sayd vnto thē, how can y<sup>e</sup> be? If yee will haue preaching to cease & the Sacraments to be superfluous, thē must the whole order which God hath set in his church be disannulled: Wel (would they say) then let y<sup>e</sup> Gospel be preached simply wout such storming. And againe as touching y<sup>e</sup> Sacraments, belong they not to vs as well as to you? Why not? would we y<sup>e</sup> there should be no more order kept? Nay we cā minister y<sup>e</sup> supper as well as you preachers. Such things as these (I say) were seene and herd. But if *Coree*, *Dathan*, & *Abiram* be condemned here by y<sup>e</sup> holy ghost, to haue intēded y<sup>e</sup> breaking of al order: I pray you what shall a man say, of those which haue sought so manifestly against god after this fashion: for these things were not done of ignorance. Although they be lo shameles as to say stil, wee haue ment no such thing: yet is their

their malice too too apparant . For had no man spoken to them of it, or had no man pointed the as with his finger to y<sup>e</sup> texts of the scripture, so as it might haue bin saide, see here the will of God, there is no difficultie in y<sup>e</sup> matter, it needeth not any scanning as though there were any doubtfulness in it, see here y<sup>e</sup> open text: [they might haue had some colour for their pretence]. But [eing] things were so shewed vnto them, & yet they continued wilful still: see yee not that it was an open making of war against God? Is it not to be seene also what pretence was made by Coree, Dathan & Abiram? Our of question, their sayings were after this maner: Why? If Aaron haue the high-priesthood alone to himselfe, he shal haue all superiority, & what shal we be? Euen so standeth y<sup>e</sup> case with these men: to their seeming, all were made on their side, if God should beare y<sup>e</sup> sway. But god will beare the sway by this order, and we see it is no impeachment at all to the ciuill power which is a thing vtterly distinct from it, neither can any thing better maintaine Magistrates in their souerainty, forasmuch as y<sup>e</sup> order of Gods Church is spiritual, so as it medeth not with y<sup>e</sup> punishing of mens bodies, nor w<sup>th</sup> penalties, nor with imprisonments, nor with such other like things: but all is referred to y<sup>e</sup> word & the sacraments. Seeing y<sup>e</sup> this is apparant doth it not serue better for y<sup>e</sup> institution of Emperres, kingdomes, & Lordships: than if there were nothing else to be had than a confused tyranny, where nothing were referred vnto God & to our Lord Iesus Christ? And therefore when men streine themselves to y<sup>e</sup> vttermost of their power to ouerthrow y<sup>e</sup> order, do they not fall to spitting in y<sup>e</sup> face of Iesus christ to spite him withall? For it is his will to reigne among vs, yea & he will haue his kingdom to be in vs. Now the, when he chooseth men & setteth them vp to gouern his church in his name, is it not too shameful an vnthankfulness to say, we will not admit it, but thrust it from vs: As who shalld say, they would make men beleuee y<sup>e</sup> the Consistory were a thing vtterly seuered from Geneva it selfe, whereas God hath granted vs y<sup>e</sup> grace to make it a member of the body. Nowe then, to dismember Iesus Christ by separating y<sup>e</sup> things which he hath ioyned together, is it not a setting of themselves openly against him? We see then y<sup>e</sup> these rebellions haue happened among vs: & who is to be blamed for it? Truly y<sup>e</sup> heads of the sedition are to be seene, and y<sup>e</sup> perceiuing of the hath not bin at some one time, or a day or twaine ago, but it is now a seuen or eight yeares since it began, inasmuch as Gods children haue bin faine to grone and sigh vnder their burthen, & to cry our alas, beseeching God to haue pitie on his poore Church, seing it was in such a hurly burly. Things went worse & worse, and one licentiousnes brought in another, so as they bare the selues in hand y<sup>e</sup> all things were lawfull for them. And yet notwithstanding, of all that while they did but double the stings which they had felt afore in their wicked consciences, by thinking thus w<sup>th</sup> the selues: What? We can neuer hold our, except we lay our heads together to fortifie our selues thus & thus. Herupon they made continually new prouisions. And after what maner? By practising all maner of treason & disloyalty, &

by applying their minds to all wicked shifts for y<sup>e</sup> maintenance of y<sup>e</sup> thing y<sup>e</sup> they had misbegun. But in y<sup>e</sup> end our Lord wrought. And what haue we to consider therein? That we be worthy of blame. For although those folk did fight openly against God: yet would he not haue suffered such miseries to haue happened among vs, but for our offences. And therefore let vs consider y<sup>e</sup> seeing he hath so punished y<sup>e</sup> parties that came to let themselves apparently against him, & made their reckning to ouerthrow all y<sup>e</sup> he had builded: he hath schooled vs at their coit, & therefore we ought first of all to thank him for his sparing of vs, and that he wrapped vs not in y<sup>e</sup> confusion y<sup>e</sup> was prepared for vs, but hath put a myraculous difference betwene them & vs. Thus yee see that the thing which we haue to marke, is on the one side Gods mercy in bearing with vs, & on y<sup>e</sup> other, the punishing of a few folk, which ought to serue vs for an instructio<sup>n</sup> to teach vs to fare y<sup>e</sup> better by it. For it is certain y<sup>e</sup> thereby God hath shewed vs, how it is his will to haue things goe peacefully, & to keep their ordinary course according to his worde. For it is not for men to pretend Gods name falsely in this behalfe, to swaue aside one way or other. The ministers of y<sup>e</sup> word & such as are appointed to be preachers, must for their part bee able to protest before God, & to shewe openly before men, y<sup>e</sup> they neither be nor desire to be counted any other, than as persons to whom God hath committed y<sup>e</sup> charge of preaching & of administering his sacraments, with such purenes as things may not be corrupted in y<sup>e</sup> church. Wh<sup>e</sup> it is so, let vs vnderstand y<sup>e</sup> we must submit our selues thereto, & that we shal winne nothing by struing against it, but Gods hand must needs be always against vs. For he forgetteth not what he hath ordained, but wil maintaine & defend y<sup>e</sup> same continually. Therefore let vs learn to leaue y<sup>e</sup> seeking of any change against Gods ordinance. Let vs looke vpon the rule that is contained in the holy scripture, & let no man attempt to incounter it by any maner of meanes. Let vs rather die than alter any thing, or attempt any thing against our God. Let vs be as sheepe, if we will haue Iesus Christ to be our shepherd. For whatsoever hee is that hath not a meeke heart like a lamb, is vnworthy to be counted of Gods Church, because our Lorde Iesus Christ wil not be our shepherd, but vpon y<sup>e</sup> condition. That then is the thing which wee haue to beare away in the first place. But let vs also looke wel vpon the maliciousnes of y<sup>e</sup> Iewish people, & take good heede that we become not like them. Sothly it is a terrible case y<sup>e</sup> God shold shew forth his power so vpon rebels, y<sup>e</sup> the very earth should open and sw allow them vp with their wiues and children. There were to the number of 250 that had murmured against Moses and Aaron, which were all rooted out in y<sup>e</sup> open sight of men, so as men saw that God wrought from heauen: & yet notwithstanding complaints were still cast fourth against Moses and Aaron, men charged them with all y<sup>e</sup> blame, all y<sup>e</sup> fault was laid in their necks. Seing it was so, must it not needs be that y<sup>e</sup> people was exceedingly hardhearted? Yes: but let vs nowe looke into our selues. For we also are guilty of the like maliciousnes nowadays in that

Mat. 16. 24.  
& Iob. 10. 27

behalf. For there are a number to be seene which foster poyson in their hearts, & are wilfully wedded to wicked matters, and yet knowe neither why nor wherefore. If a man aske them what it booteth them: they cannot tell, sauing that the diuell hath so caried them away, that they bee easilly wonne to maintaine euill matters, and to murmure and grudge: and therewithal they fall to running vpon those that cannot doe withall, for none other cause but y<sup>e</sup> they indeuour to maintaine the things that concerne God. How haue wee had an eye to the things which God hath done beyond mans expectation? He wrought of al the while, when no mā thought it. There were neither Iudges, nor people, nor ministers of the word, y<sup>e</sup> cuer thought vpon y<sup>e</sup> things y<sup>e</sup> arc come to passe. Wel: is the thing done & past: and do we not perceiue y<sup>e</sup> God pitied vs in y<sup>e</sup> ende, and that thereby he ment to schule vs, and y<sup>e</sup> we shoulde be mindfull of that deed for euer? Why consider we not y<sup>e</sup> he laid his hand vpon vs to humble vs, to y<sup>e</sup> intent we shoulde henceforth liue in al subiection vnder him, & according to his order? Are they not too too vnexcusable, wh. ch. cannot make their profit thereof? Yes surely. For it is as a wilful shutting of their eyes againt Gods workes. But no maruel if things be so out of order nowadays. For wee see y<sup>e</sup> in the countries where the Gospel is, there is more inordinate liberty & more leaudnes than is among y<sup>e</sup> papists. Whereby we may vnderstande, y<sup>e</sup> God doth iustly giue them ouer. For when men haue heard y<sup>e</sup> goipel and will not beleuee it: they must needs alwayes become deuils incarnate and as badde as monsters, so as nothing may be seen in the but cursed disorder. In deede y<sup>e</sup> Papists, forasmuch as they be deadly enemies vnto God, are well worthy of y<sup>e</sup> reprobate minde wherein they be. But as for them that boast of y<sup>e</sup> Gospel, & make a mocke of it, vtterly refusing al good doctrine, & fighting againt god: must not God needs vtter greater rigor towards them, as men see he hath done? And a mā needs not to looke far for y<sup>e</sup> matter. Let vs but looke a litle about vs, & we shall see y<sup>e</sup> Gods vengeance hath broken out to y<sup>e</sup> vttermoſt, vpon those vnhappy creatures which doe so refuse his grace dayly offered vnto them. Now then, if those kind of folk conceiue rancor againt al goodnes, what get they by it, but y<sup>e</sup> they heape vp itil greater punishment vpon their owne heads? But as for our part, let vs learn to keep our selues in aray vnder y<sup>e</sup> itandard of our God: and then let vs assure our selues, y<sup>e</sup> as he made Aarōs rod to flourish in spyte of all y<sup>e</sup> rebels, so will he also make y<sup>e</sup> order to flourish which he hath set among vs. Let vs wait vpon him, & rest vpon that order: and in y<sup>e</sup> meane while shrowd our selues vnder his wings, and not seeke any thing againt his preheminece & dignity, but honour him all of vs both great & sma. If we proceede after y<sup>e</sup> fashion, we may well hope that as he wrought then, so will he continue also towards vs.

But by the way let vs beare in mind what Moses saith here. *Behinke your selues* (saith he) *euens to keepe the commandementes which I set before you this day.* Hereby he sheweth vs whereto y<sup>e</sup> minding of the

chastisements which we haue perceiued to haue bin done by Gods hand, shold serue vs. Namely to bring vs vnto his obedience. For if we think to quit our selues by condemning such as haue so troubled gods order, & gone about to ouerthrow the doctrine of our Lord Iesus Christ: and yet in the meane while do play the same pageants, and followe their footeſteppes within an houre after: surely wee shalbe double punished. Wee see what befell to Iehu, and it is a lookingglasse for vs to behold continually. For if a iudge turne his one hand vnto bribes, and punish theecus with the other for his owne profite: is not he himselfe worthy of dubble punishment? Euen so stode y<sup>e</sup> case w<sup>th</sup> Iehu. True it is y<sup>e</sup> God vsed his seruice in punishing y<sup>e</sup> ydolatries & abominations of Achabs house: but yet for al that, Iehu himself followed the same, & therefore was God faine to punish him also as a robber, & to vse greater rigor againt him than againt the house of Achab, though al things were out of order there and ful of wickednes. As much shall befall vs when we shall haue condemned the wicked, and the despisers of God, and such as haue turned quite & cleane againt him: if we our selues resemble the afterward. Therefore let vs take heede to y<sup>e</sup> which is spoken heere, which is that God calleth vs home to him, by our beholding of y<sup>e</sup> desolation that men had practised. Very well then, our Lord punisheth them: but his punishing of the wicked is for our benefit. For his meaning is y<sup>e</sup> by their example we shoulde learne to turne head when we haue gone astray, that whereas erst we followed him not, ne framed our lues according to his word, we shold come to attonemēt again in him, and take heede to our conuerſation, y<sup>e</sup> we obserue al the cōmandemētis which he setteth before vs.

Againe, Moses sheweth vs heere, that it is not ynough for vs to serue God by halues, as men commonly doe to make their market as they list themſelues. In deede we wilbe ashamed so to do, specially if we perceiue that God chastiseth any man for the like doings, and that wee our selues haue found that hee hath vouchsafed to beare v<sup>s</sup> vs, and to shewe himselfe as our father. If say wee will be ashamed to disdaine to haue any regarde at all of it. But what? We will set a good face vpon the matter, and we will pretend some shadow of vpright dealing, at leastwise in smal particular matters: but other wise, we will holde on still in our old trace, and we will do such things as may wel bewray that in al the rest there was nothing but hypocrisie, so as we went not to work roundly & soundly because we be doublehearted. But god admitteth no such parung of stakes. He saith expresly, *Looke about you when I punish such as haue done amisse.* For vnlesse ye purpose to wrap your selues in the same curse, ye must not only reforme your lues in one or two points, but also rule your selues throughout according to my law, ye must walk in such vprighnes, as it may be perceiued that ye haue giuen your selues to my seruice, and y<sup>e</sup> your whole seeking is to haue me to be your Lord & master. Thus ye see whereto Moses looked in saying. Therefore do ye all the cōmandemētis which I set before you this day.

2. Kin. 10. 30  
31. & 15. 12

But surely mans frailty is such, as he can neuer attaine to the full performing of the law: but yett must we still endeavour towards it. When we haue enforced our selues to y<sup>e</sup> vttermost, yett thal we be behind hand stil in many things. And if we enter into accout for euery poynt which we shal haue performed, we shall haue failed in a hundred. Therefore let vs acknowledge our faults: but yett for all that, the marke that wee must shoote at, must be the obeying of our God without exception, so as we make no paring of stakes with him to say, Go to, as for in this thing, I am contented to yeelde to God, but hee must pardon me in that thing, and he must beare with me for the other matter. If we fall to such chaffaring with him, wee shall finde in the ende that our sond ouerwening hath beguiled vs.

And in any wise let vs wey well this saying, where he sayth: *thou it is hee himselfe that seesteth the commandements of God.* And thereby he bringeth vs back to Gods word in such wise as it is preached, for he wil not haue vs go seeke in the aire, nor yett aboute the cloudes for y<sup>e</sup> knowledge of his wil. We must be contented with his comming downe vnto vs, and with his speaking to vs by the mouthes of men. The rebellious sort haue alwayes sayd that their intent was to serue God: for it were too horrible a thing to be so blasphemous in wordes, as to say that they giue ouer God and will be none of his. Therefore doe they make faire protestations: but in the meane while they tread vnder foote the worde whereby God will be knowne and serued. This hath bin seene in all ages: and we haue found it in these despisers that haue crept in here among vs to corrupt vs, that all their talke hath tended to none other end, but to abolish some peece of the holy scripture. For they haue giuen forth that there is no more neede of the Lawe and the prophets, but that they be quite abolished. And this blasphemie hath bin held or rather flushed our in such sort, as it required to be resisted with stoutenesse. In so much as they haue not bin ashamed to spew out such wicked sayings as these in my presence: namely y<sup>e</sup> old Testament was to be reiected, and belonged not at all vnto vs. And on their Alebenches they made it a common prouerbe, that the hauing of the Gospell was sufficient, that is to say, that wee ought to holde vs contented with these two wordes, A man must loue God, and he must loue his neighbour. Thus ye see how they haue gone about to bring in a Turkishnesse vpon vs, yea and a confusion more horrible than Turkishnesse, in that they durst so openly pronounce all those leawd speeches. Let vs marke then how it is not without cause that Moses sayth here, *The commandementes which I se before you*, as if hee should say: come not hither to protest dissemblingly that your intent is to serue God: but say flatly y<sup>e</sup> ye wil not admit his Lawe because it is preached vnto you by me, by me (I say) which am a mortall man as you be and not your God, least ye should make an idoll of me. Alledge none of all these shiftes, sayth he: for God hath ordai-

ned me to set forth his Lawe, and he will haue it receiued at my hand. And seeing he hath giuen me that charge and office: it behoueth you on your side to obey. Now againe wee knowe that our Lorde Iesus Christ intendeth not to dwell here visibly in his owne person among vs. Hee hath ordeined Pastors in his Church, and hee will be heard by their meanes: that is the perfection whereunto hee bringeth vs, vntill wee come to that happy meeting, to bee thoroughly ioyned vnto him. Those are the wordes of Saint Paul. Now if wee will not submit our selues to that order: it is as if we would rend asunder the body of Christ as much as in vs lyeth. Therefore let vs beware that wee yeelde due authoritie to Gods word, and accept it reuerently when it is preached vnto vs. So then, whensoever we haue to deale with Gods seruice and religion: let vs not fall to fancying of high speculations, as if we would say, Let God shewe me what pleaseth him, and I will doe it. For that is but a vaine excuse, as wee shall see that Moses himselfe will tell vs hereafter where he sayth: Thou needest not to goe ouer the sea, nor to mount vp into the ayre, nor to goe downe into the deepe, forasmuch as thou hast the worde in thy heart and in thy mouth. And this word (saith S. Paul) is not only that which was preached by Moses: but also the same word of faith which wee preach at this day, Sith it is so, let vs beare in minde y<sup>e</sup> God ment as it were to bridle vs by telling vs y<sup>e</sup> it was his wil to make vs subiect vnto him, and y<sup>e</sup> for the bringing thereof to passe, it behoued vs to obserue the doctrine which he did set forth by the hand of Moses. And cosequently it behoueth our Lord Iesus Christes gouerning of vs nowadayes to be such, as we receiue and beleue whatsoever is preached to vs in his name. Ye feare the way for Gods word to haue due preheminance and authoritie among vs: is that wee gouerne not our selues after our owne lyking: but hearken to the voyce of Iesus Christ to submit our selues thereto, so as hee may haue the souereinite ouer vs that is giuen him by God his father, and we receiue his word without exception or gainisaying, knowing that that is the meane whereby God intendeth to try what obedience wee yeelde vnto him.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs perceiue them better than wee haue done heretofore, so as we may fare the better by all the instructions that are giuen vs, as well by the benefices that are dayly bestowed vpon vs at his hand, as by the chastisements which hee sheweth vs: that thereby we may be brought to feare him, and to honor him by all meanes, and not take vpon vs the name of Christianitie falsely, but become his people in very deede, being separated from all worldly infections, and from all wicked lustes that are contrary to his lawe, or which striue against it. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Tewseday the xxiiij of September. 1555.

*The Lxxvi. Sermon, which is the third upon the eleventh Chapter.*

8 Therefore keepe all&c.

9 And that yee may prolong your daies in the lande which the Lorde swaue to your fathers to giue to them and to their seede, euen a lande that floweth with milke and honnie.

10 For the land which thou goest vnto to possesse it, is not as the lande of Egypt whence thou camest: where thou diddest sow thy seede and water it with thy feete as a garden of herbes:

11 But the Lande which thou goest vnto to possesse, is a land wherin are hilles and plaines, and it drinketh raine water from the skie .

12 It is a land which the Lord thy God regardeth: the eyes of the Lorde thy God are continually vpon it, from the beginning of the yeere to the end of the yeere.

13 And if ye be diligent in obeying my commaundementes which I commaunde you this day, so as ye loue the Lorde your God, and serue him with all your hartand with all your soule:

14 Then will I giue the foreraine and the afterraine in season vpon your lande, that thou mayest gather vp thy Corne, thy Wine, and thyne Oyle.

15 Also I will giue thee grasse vpon the feeld for thy Cattell . So shalt thou eate and haue thy fill.



After that Moses hath warned the people to keepe Gods commaundements, now hee harteneth them by setting Gods promises before them, as if GOD should tell them, that his will was they should not serue him but for good wages. And in deede, God perceiuing how loth & slowe we be to follow him, allureth vs to it, by promising vs that wee shall not lose our labor in so doing. Not that he is bound to doe it, or that he intendeth to haue vs as hirelings, or that we can deserue or earne any thing at his hand: wee must rid away all such imaginations. It is meete y<sup>e</sup> wee should yeeld obedience vnto God, though no reward at al were beightened vs. For we ought to loue him for his owne sake, & not for any recompence that can be looked for. Again on y<sup>e</sup> other side, our affection must be francke & free, and not lyke theirs that wil doe nothing, except their prohibe be alwayes before them. We must loue God w<sup>th</sup> a free heart. Thirdly, we can deserue nothing at all by our doings: doe what we can, God is neuer y<sup>e</sup> more bound vnto vs for it. For we be his already, & what can we bring, which is not due to him already by nature? Yet is he contented to apply himselfe to our rawnesse, in saying y<sup>e</sup> if we serue him, there is a reward ready for vs, so as we shall not neede to be afraid y<sup>e</sup> our Labor in honoring him shoulde be vnprofitable to vs if we indeuour fo to honor him. Now we see what a fondnesse it is for men to conclude, that because God promiseth rewarde to such as keepe his Lawe, therefore men can deserue at his hand: For that is not his meaning: but it is done for our infirmities sake because God seeth that wee

haue neede to bee quickened vp. And therefore all the promises of the lawe are as strokes with y<sup>e</sup> spurre. Besides this, we must also come backe to the doctrine of S. Paul, which is, that whatsoever promise with condition God doe make vs in his lawe, it standes vs in no stead. For wee on our side, in steade of performing the thinges y<sup>e</sup> God commaundeth vs, doe goe cleane backe from them, and by that meanes are farr off fro all y<sup>e</sup> benefit y<sup>e</sup> is beightened vs there. And whereas the Lawe sayth, hee that doth these thinges shall liue in them: that booteth vs nothing at all vntill God of his owne goodnesse be at one with vs againe. For then writeth he his lawe in our heartes, and we learne to obey him: which thing we cannot doe by nature. And yet for all that, we doe it not then perfectly, but there is still some blemish in our doings, so as God might iustly reiect our workes, because they be altogether sinfull. Neuerthelesse hee taketh them in good woorth, and yeeldeth vs reward, not as of ductie, but of his owne good will.

Therefore to come againe to the first matter, let vs note y<sup>e</sup> God prouoketh vs to the keeping of his commaundements, by such meanes as he knoweth to be most conuenient for vs. And that is the cause why he sayth, that if wee be wholly his, he also is ours: and y<sup>e</sup> if wee draw neere vnto him he will drawe ny vnto vs: & will bleise vs, & he wil not only prosper vs in this transiorie lyfe: but we may wel hope for a far greater reward in y<sup>e</sup> kingdome of heauen. All these thinges are told vs: and to what end? Not to puffe vs vp with any vaine presumption, as though wee were able to deserue aught at Gods hand, but to incorage vs the more to doe well, seeing that our God which might

Gal. 3. 10. 12.

Rom. 7. 1. 4.

Leuit. 18. 4.

Rom. 7. 12. 13.

Phil. 3. 12.

Gen. 1. 5. 22.  
Exod. 19. 5.  
Psal. 16. 6. 26.  
144. 2. 5.  
Rom. 8. 30.

might well exact the performance of all that is contained in his Lawe, without allowing vs any rewarde at all, doth neuerthelesse voutsafe to binde himselfe freely of his owne accord. Marke that for the first point. For we see here, y<sup>e</sup> Gods promising of all these things to that people, was not for any obedience that they had yielded vnto him; for the land had bin promised to their fathers, yea euen by o<sup>r</sup> he, long before they were borne. And if a man speake of the time that was to come: we see that God had no respect of that, he looketh not that the people should behaue themselves so well as to receive reward of him for it; but he saith; I haue already promised you the land, yea I haue promised it you for your inheritance, to the intent ye should not thinke ye haue gotten it by your owne purchase. And for prooffe thereof, I assured it vnto you by free gift before you were begotten; but yet if ye intend to inioy it, take heede that yee giue your felues to me. Here yee see how God preuenteth all deferring: he regardeth not what we haue deferred, but whereas he seeth vs to be wretched and destitute of all goodnesse, so as he findeth nothing but sinne in vs, whereby we deserue to be reiecte: yet neuerthelesse he of his owne infinite mercie bindeth himselfe vnto vs, & telleth vs he will doe vs good, as though we had serued him according to his law. Marke y<sup>e</sup> for one point.

And thereupon he ceaseth not to say, *Do the things that I haue commanded you, that ye may inioy the benefites that I haue promised you.* The reason is, that he will not haue his goodnesse dalyed withall. If he be liberall, he will not haue men to abuse it as they commonly doe. When it is told vs that all that cuer we haue at Gods hand, is of his onely free gift: wee beare our felues in hand, that we haue leaue to doe euill, and to lue every man after his owne lyking, and that it is no matter what we doe. But God wil not haue his gracious goodnes so disgraced. For his shewing of himselfe fauorable vnto vs, is to another end and purpose, namely to prouoke vs to loue him againe; and that because wee finde him so good a father, we should be lykelymmed againe towards him, & behaue our felues as his children. That is the thing which Moses telleth vs here when hee saith. Looke that yee obey your God, if ye minde to possess the land which he promised to your fathers. For on the one side hee sheweth that the land of Chanaan was an heritage of free gift: and yet hee forbearth not to tell them, that they must not dallie w<sup>th</sup> God in abusing y<sup>e</sup> liberaltie of his, but so much the rather both loue him & feare him. And when they see that God hath powred out the great riches of his mercie so vpon them; the same ought to inflame them to say, let vs giue ouer our felues wholly to our God: Seeing that hee hath fought vs out at such time as wee were gone from him, & preuented vs w<sup>th</sup> his goodnesse, not respecting our vnworthinesse, but taking occasio<sup>n</sup> of himselfe to doe vs good: let it kindle y<sup>e</sup> greater desire in vs to submit our felues to his power and will.

And whereas Moses speaketh here but onely of the land of Chanaan, & of the fruites that the

people should gather there for their finding and sustentance: it is not for that God meane not to leade the faithfull any further than so at y<sup>e</sup> time: for it is certene that they had the promise of life after the same maner as it is contained at this day in the Gospell. And therefore it is horrible blasphemie against God, to say y<sup>e</sup> God held the people of olde time lyke swine in a sty, and that they had no more but a certeine figure of y<sup>e</sup> spirituall good things which are giuen vs presently in these dayes, as that wretched caytife sayd which was punished here, who turned all things vpside downe, & was so bold as to belke out this heresie; y<sup>e</sup> the olde testamēt was nothing else but a figure: in somuch y<sup>e</sup> euen Abraham the father of all the faithfull, had but a fantasticall faith and knew not God aright. And for prooffe thereof (quoth he,) he worshipped Angels in stead of God, & had no knowledge of the euercasting lyfe. Loe what cursed fluffe here was: for we know (saith S. Paul) y<sup>e</sup> the fathers of old time were the childre of God, & heires of y<sup>e</sup> kingdome of heauē as well as we. There is but this difference, y<sup>e</sup> they were lyke young children: but yet for all y<sup>e</sup>, they failed not to possess y<sup>e</sup> benefite; howbeit y<sup>e</sup> they were stil vnder tutors and gouernours, according to y<sup>e</sup> similitude that S. Paul alledgeth there. The auncient fathers had the law & the ceremonies & such other lyke things: but yet they wanted not the substance & trueth alio. Now then, Gods setting forth of the land of Chanaan to the Iewes was not to the intent they should stand poring vpon y<sup>e</sup>, lyke swine that stand mulling with their groyns in their swiltrough: but vnder the earthly inheritance which he had promised to their fathers, he gaue them a taste of the heavenly heritage, accordingly as we see y<sup>e</sup> in their sacrificing, although they offered brute beastes: yet were they made partakers of the redēption that is purchased for vs by our Lord Iesus Christ; and their offering of y<sup>e</sup> brute beastes in sacrifice, directed thē to y<sup>e</sup> redēption y<sup>e</sup> was wrought by the sonne of God, when he shed his holy blood to washe away our spottes and finnes. And after the same maner was it w<sup>th</sup> the land of Chanaan. For such was their slender capacite, y<sup>e</sup> it behooued thē to be guided that way. The land of Chanaan then, was to thē not onely a pledge but also an earnest penny of the heavenly lyfe & endlesse wellfare which the fathers hoped for as well as we, inasmuch as they had the same faith that we haue. So then let vs marke well, that whereas here is mentiō made of the land of Chanaan, and of Gods mainteining of his people there in wealth: serueth not to the end that the Iewes should looke for nothing els but earthly things; but to the end that by tasting of Gods goodnes in this transitorie life, they should vnderstand that he had prepared thē another heritage in heauē, which was more worth than all the world.

But our Lord vseth no such maner of dealing with vs nowadayes. True it is that (as saith Saint Paul vnto Timothie) if we walke as becommeth vs, we haue promise both of this present life, & of y<sup>e</sup> life to come. God telleth vs y<sup>e</sup> he wil not onely receiue vs into y<sup>e</sup> euercasting life, but also y<sup>e</sup> he

will neuer forsake vs so long as we be in this world and in this earthly pilgrimage, but will still haue a care of vs to doe vs good, and to succor vs and prouide for vs in all our needs: howbeit the heavenly lyfe is the chiefe thing, and that is the place whereunto our Lord draweth vs, notwithstanding that he ad this present lyfe to it as an aecessorie. And that is done because wee haue a greater light nowadayes, than our forefathers had vnder the Lawe. For Iesus Christ is come downe from heauen, and hath opened the euerlasting kingdome vnto vs: & he is gone vp thither as in our person: for he is risen againe in y nature of man which he took of vs. Ye see then y heauen is now opened: and therefore it is not to be wondered at though God speake in a larger language now, thā he did in the time of the law. For it behoued the people of those dayes to be led as we see little children are: & (as saith Saint Paule) we be come to mans estate, in comparison of them. Yet notwithstanding we may gather hereupon, that God intending to encourage his people to serue him with the better will, telleth them y he will shewe himselfe a father towards them, euen in respect of this world, howbeit not in all pointes, but onely so farre forth as may giue them some taste and feeling of his fatherly loue, that they may lift vp the eyes of their faith yet higher, and vnderstand that God hath reserved the true blessednesse and perfection of glorie for them, till they be taken out of this worlde and out of this corruptible lyfe. Thus ye see in effect what we haue to gather vpon that text: *Yea and it behoueth vs to marke wel this saying, That thou maist be strengthened.*

¶ Herby Moses declareth that God for his parte is faithfull, and that when hee hath once spoken the worde, we may well assure our selues of it. But forasmuch as we drag our legges after vs, and although he allure vs to him so gently, and draw towards vs of his owne accord: yet are we lazie & slow in coming vnto him: we haue need to be strengthened. That is the very end y al y promises of the lawe do tend vnto. It is not meant that God should binde himselfe vnto vs as our dettor: it is not for that he looketh whether wee haue deserued any thing at all or no: neither is it of purpose to bargain or indent with vs, as though he should take vp hackencies among vs to scue his turne withall, by constraint: but forasmuch as he sees wee be feeble, and haue not so resolute a minde as were requisite, but are entangled in this world, and held backe with a number of vanities, and wicked affections, and (to be short) are not so liuely as to yeelde our selues vnto his obedience: his purpose is to strengthen vs, and to help vs. He seeth our default, and he remedieth it. Be strōg therefore. And how? Euen by considering thus with your selues: Go to, Our Lord might commaund vs peremptorily at one word: for he hath full souerieintie ouer vs, and we be his by nature. And when we haue all of vs streined our selues to the vttermost of our power, yet can wee not doe as we ought to doe. Yet notwithstanding, he will not be serued at our handes wout recompence, but

he faith y if we doe but a peece of that which is due to him, he bindeth himselfe to vs for it. Sith we see this, are we not too leauid if wee bee not touched to the quick, & amend not all storkfulness, to go forth vnto God lustily without stopping for any worldly impedimēt or hinderance? That is y strength which Moses spake of here.

And he addeth hereunto, *that is: is not enough to be entred into the land: but wee must also abide and dwell there*: for if wee haue once receiued the promise of saluation, and God hath blessed vs & made vs to prosper to y worldward: we must not thereupon fall a sleepe; but wee must still folowe our cause. We know that this life is a way, and therefore wee must still goe on forward. And whither is it that God calleth vs? Saith he to vs, when ye haue gone on a little way, tary still in-trangle in the world? No: but we must trauel stil vpward to the heavenly lyfe. And that can not be done without forsaking the world continually more and more. Then let vs marke well, how it is told vs here, y when God hath once put vs in hope of saluation, so as he hath taken vs into his Church and into his flocke, and begunne to doe vs good: we must not fall a sleepe vpon it, but proceede on stil, assuring our selues y al is to no purpose, vnlesse wee hold out to our lues end, without ceasing or failing in the middes of our way. This is it y Moses meant, in saying y when the people were once entred into y lande, it behoued them to haue an eye to y euerlasting inioying & possessing thereof which had bin promised them with the same. Hauing said so, he addeth *that the land of Chanaā is not as the land of Egypt. And why? For your being in Egypt (saith he) was as it had bin in a garden.* For men doe water their gardens, so as when they haue sowed or set their herbes, they will haue water at hand to moyten thē wal. After y same maner was it with you in y land of Egypt, which is watered partly by cunning, & partly by nature. For we must vnderstand, y that land hath one propertie which all other landes haue not. We reade not y any other countrie of the world is vnnoysted with raine and showers frō aboue, saue only Egypt. For once a yeere y riuier Nilus ouerfloweth his banckes, & according to y growing thereof, so doth it belight thē abundance of fruites. In so much y if it ouerflowe not aboue siue or sixe foote deep, it is a token of dearth, as who should say y God threatneth famine to y whole countrie. If it rise to twētie foote or somewhat vpward, well, there will be some abundance. But if it increase to thirtie or fortie foote, then will there be much more: so as in Egypt they haue none other signe of a good yeere & a fruitful haruest, than the ouerflowing of Nilus. Whereas all other riuers doe marre the landes where they ouerflowe: and although they be muddie, yet doe they much harme: This riuier, by his ouerflowing, causeth y land to yeeld great abundance. That is y cause why it is said, y at y tyme y Israelites had as it were euery man his garden, & were faine to haue water to moiste thē wal after y maner of y countrie, which is cut into many ditches & trēches to water the land wal: & all this is according to y ordinance which

Iohn 1.32.

Gal 4.4.

2. Cor. 5.6.

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which



which God hath set there. But here Moses telleth the Israeletes, that it shall not be so with the in the land of Chanaan. For why? There is small store of riuers in many of the countries, yea and in the most part of them. True it is that Iordan passeth through it, and there are certaine lakes also: but that is all, and yet one of them serues but to infect the land. For the lake where Sodom stood, did rather marre the countrie, than yeeld any commoditie. And therewithall wee see how the fathers had much adoe to digge pites, and were in daunger to be vndone with drought: in somuch that they were driuen frō place to place for lacke of water. Ye see then that the land of Chanaan was not watered after the maner of Egypt, neither had it water at hand and at commandement as Egypt had. And therefore is it sayd vnto them, See how God visiteth the land of Egypt but once a yere: and if the riuer flowe lustily ouer all the countrie, it is as good as if he had rayned neuer so much vpon it, so as the Egyptians are sure of a good haruest, when the riuer hath increased after that fashion. But your God must be faine to send you raine and conuenient moisture from aboue, from the one end of the yere to the other. When yee haue sown your seede, ye must waite for raine from aboue, and thinke thus with your selues, Alas Lord, wilt not thou make the seede to increase which wee haue layd into the ground? Now must thou shew that thou regardest vs, and that it is thy wil that our labour shal prosper. And when thou hast sought vs raine, we must be faine to returne againe and looke vp still to heauen, that thou our God maist haue thine eyes continually vpon the land, to make it yeelde fruite. For it is not enough for you y<sup>e</sup> your God send you raine once; but he must be faine to hold on still for other way there is none to water y<sup>e</sup> land, except your God power out his blessing vpon you from heauen. Other- wise the land must needs lye dry and vntilled. Thus doe we see how Moses meaning is, to stirre vp the people to lue in awe and feare, and to prouoke them to call vpon God continually, and therewithall to submit themselves to his gouernment, and to consider how great need they haue of his help, so as they may say: Alas Lord, what will become of vs if thou blest vs not?

Morouer hee putteth them in minde also, to consider what a fatherly care God had of y<sup>e</sup> land of Chanaan, sith it was his pleasure to raine so vpon it, not for once a yere onely, but yere-ly from the beginning of the yere to the ende of it. That is the effect of the things that Moses intended to say here. And thereby wee be done to vnderstand, that Gods bringing of vs into distresse and necessitie, is to prouoke vs to repaire vnto him, and to looke vp to his goodnesse, so as wee should not onely haue cause to giue him thanks for his benefites; but also bee driuen to call vpon him by being held at the staues end, and thereupon dayly redorte vnto him. After the same maner, wee see nowadayes how wee haue neede of faire weather; and that not for fower or fīue dayes in a yere: but as oft as seed is to be layde into the ground, or the land is to

be tilled; or else wee see men coulde not put the plough into the ground, nor sowe their corne: if they should, it would rotte immediately, and neuer take roote in the earth, Againe the grapes would rotte vpon the vines and neuer ripen. Neuertheless, when corne is layde into the ground, it requireth rayne; and it is marvellous if there followe an vmeasurable drought. Afterward in sometime when haruest commeth, the time must be fit for it, and likewise for dressing of vines and for mowing of grasse. To be short, all the yere long God calleth vs to him, by making vs to haue neede of him. And although wee were not prouoked at all; yet the very wit and vnderstanding that he giueth vs by nature, may cause vs to see that he calleth vs dayly to come vnto him, and to put our whole trust in his goodnesse. This is the thing in effect which we haue to remember vpon this text.

But the chiefe point is to put this lesson well in practise. And therefore whensoever we see that our God hath looked vpon vs throughout all the yere; let vs vnderstand that his intent was to shewe the more familiarly, what a fatherly care he hath ouer vs. For if wee had any ruer lyke to Nilus which watered the land in stead of rayne: wee would thinke thus with our selues; well, now hath God done pitying of vs for this yere: & it would not touch vs so well, as when we see y<sup>e</sup> God not onely regardeth vs in the spring-time, but also holdeth on all the yere long, so as there is not any one day of all the yere, wherein we may not behold Gods wonderful goodnesse, in making y<sup>e</sup> earth to yeeld fruite for our sustenance, by considering how he is faine one while to hold y<sup>e</sup> raine lockt vp, & another while to open the windowes & water gates of heauen, that wee may haue moisture in due season: How hee is faine to send heate, and to asfwage it againe: & to send cold and to abate it againe; how hee is faine to send faire weather & fowle, and to temper the one with the other: so as finally, we haue neede of all these diuersities, in their due times and seasons. And sith we see that God prouideth vs of all these things; ought wee not to be the better assured that he hath a continual regard of vs and neuer forgetteth vs, and that hee is a father to vs all the yere long: Lyke as a man y<sup>e</sup> is myndful of his household sith hee becomes a morninges to goe to his businesse; & when hee hath done one thing, looketh about if there bee any thing els to set in order; forcausing in his minde how to dispose the things y<sup>e</sup> are giuen him, so as the benefite thereof may redound to his whole household: euen so God behaueh himselfe as a householder towards vs, so as hee ceaseth not to watch for our benefite both early and late; not that he is faine to toyler after the maner of men: but that howsoever the case stand, hee maketh vs to feele that he is more than a foster-father to vs, & we be too blind & beastly if we consider it not. Thus yee see how the practising of this lesson of Moses, consisteth in giuing thanks to our God, according to the varietie of y<sup>e</sup> time & weather which we perceiue in y<sup>e</sup> yere. And whē he hath prouided vs for the whole yere; let vs assure

assure our selues that hee hath had pitie of vs, and regarded vs, and neuer turned his eye from our benefite, to the end that we might be furnished and prouided thereof. Furthermore, it is not enough for vs to thanke God when we haue so felt his goodnesse: but lyke as Moses sayth here, that his eyes are alwayes vpon the landes y<sup>e</sup> are full of hills & dales, where hollow groudes are not at commaundement to cut trenches in, nor streames at hand to water y<sup>e</sup> fields as it were gardens: so when we thinke vpon those things, we must beare in minde that God hath his eyes continually vpon vs, to y<sup>e</sup> end that we also should lift vp our eyes vnto him, to call vpon him and to resorte to him for succor all y<sup>e</sup> yeete long, & that when he hath giuen vs a good season, we should pray for the continuance thereof thereafter, as we should haue neede of it, and it ought to prouoke vs to doe y<sup>e</sup> lyke from day to day. But contrariwise, we see our owne negligence. For when things fall out according to our minde, we doe as it were despise God. If we see there hath bin a good seede time, then go to, let vs make good cheeres: seeing the seede time was so good, we are lyke to haue as good a harvest. And doe we wonder y<sup>e</sup> God disappointhe vs of our desire, because of such vnthankfulness? What a leauidnesse is y<sup>e</sup>? God hath his eyes vpon vs, & yet we shut our eyes at him; & kicke & spurne against him, & mocke at him: and thinke we y<sup>e</sup> he either ought or can beare w<sup>th</sup> such beastlynesse? Nay rather, seeing y<sup>e</sup> he sayth first, My children, I looke vpon you & haue a care of you, to prouide sustentance for you: it would become vs to be answerable vnto him. Seeing y<sup>e</sup> our Lord beginneth after y<sup>e</sup> fashion, what ought we to doe? Ought we not at leastwise to say, well Lord, and we likewise will haue an eye vnto thee? Nay, contrariwise, when we haue receiued benefites at his hand, we fall to kicking against him. He would take vs into his protection, & we fall to flinging away from him. Againe, where is y<sup>e</sup> care y<sup>e</sup> we ought to haue to call vpon him: it would become vs to consider thus with our selues, Our Lord holdeth vs as it were at y<sup>e</sup> stauces end, to y<sup>e</sup> intent we should stand in awe of him: now therefore, let vs not giue our lusses the head: as if a father shoulde say to his children, sirs, looke y<sup>e</sup> ye apply your selues wel, the one of you at his booke and the other at his worke, & then shall ye haue your dinners, & else ye shall haue nothing. If a father hold his childre at that point, so as they knowe not whether they shall haue meate & drinke or no, except it appeare that they haue done some good, surely it will moue the thought they haue no reason nor vnderstanding. Behold, our God could well giue vs at once all that euer we need: or else he could in one day shewe vs y<sup>e</sup> yere should be prosperous, so as there should be both a good harvest and a good vintage: but he will not doe it. When we haue passed ouer one day, we must beginne againe the next day to pray to him: & God hath ordaind that it should be so, because he sees wel y<sup>e</sup> it is more th<sup>e</sup> requisite for vs to be held in awe. And therefore let vs learne to profite our selues by this lesson: & when soeuer we want raine, let

vs beware y<sup>e</sup> we be patient, in waiting quietly till God open y<sup>e</sup> cloudes. And on y<sup>e</sup> other side, when he voutsafech to water y<sup>e</sup> earth; let vs vnderstand y<sup>e</sup> he giueth vs sustentance w<sup>th</sup> his owne hand, and let vs call vpon him dayly: & sith we perceiue y<sup>e</sup> he watcheth for vs; let vs lykewise haue our eyes vpon him againe. Thus ye see in effect what Moses meant to declare here.

Now he addeth thereunto; *If ye keepe the commaundemens which I set before you, so as ye loue your God, & serue him with all your hearts, in the lande which I will giue you.* Here Moses putteth y<sup>e</sup> people in minde againe what y<sup>e</sup> true seruice of God is: namely y<sup>e</sup> we learne to obey him. This hath bin sufficiently layd forth already: but yet is it not w<sup>th</sup>out cause y<sup>e</sup> the holy Ghost speakech of it so often. For it standeth vs in hand to haue such warnings set before vs, as it were euery minute of an howre. And for prooffe thereof, how serue wee God, but by force & constraint? We haue no willingness nor desire at all to it. But our Lord telleth vs y<sup>e</sup> he accepteth no seruice y<sup>e</sup> is done vnto him, except it come from the heart, & that wee loue him as our father, according as it is sayd in y<sup>e</sup> psalme, y<sup>e</sup> we cannot feare God but because he sheweth himselfe mercifull vnto vs. For so long as we cocieue nothing in God but rigor; we can doe nothing else but shun him, & shinke away from him as farre as is possible: & although wee be constrained to looke vnto him, yet shall hee drawe nothing y<sup>e</sup> is aught worth frō vs. Therefore y<sup>e</sup> first step to serue God wel & to loue him, is to knowe his fauorablenesse, that we may rest vpon it, & looke for mercie & fauor at his hand. For lyke as in y<sup>e</sup> sayd hundred & thirtieth psalme: so also here, mention is made of obediēce after loue, to shew vs y<sup>e</sup> it is not enough to pretend y<sup>e</sup> seruice of God; but that we must lo submit our selues to him, as we may say, Lord thou hast giuen vs the grace to rule our lyfe aright; & therefore voutsafe to govern vs in such sort; as none of vs may take leaue to doe what he list, but all of vs may harkē simply to thy voyce, to submit our selues thereunto.

Now let vs come to y<sup>e</sup> word y<sup>e</sup> Moses addeth; which is, *I will giue.* Here he speaketh in the person of God. He had sayd afore, looke y<sup>e</sup> ye obey the commaundemens which I set before you, & the Lord your God will blesse you. And now he sayth: *I will giue,* as though he himselfe were god. It is not w<sup>th</sup>out cause y<sup>e</sup> he chaungeth the person after that fashion: for it serueth to giue the greater authoritie to his doctrine, & to make it to be the better receiued. For we be inclined to such contempt & skornefulness, y<sup>e</sup> when God speaketh vnto vs by men, we make no account of it, because his worde is preached vnto vs by mortall men. Behold, a man speaketh in the pulpit, & we be not touched with his doctrine as were requisite. It ought to haue there a heauenly maiestie; and we be so dull and grosse, that we perceiue not how it is God that speaketh there. In this respect Moses saith here; *I will giue thee:* and yet for all y<sup>e</sup>, he was not able to giue them one drop of raine. And what is his giuing then? Verily hee sheweth that his speaking is not of himselfe, but of

God, and therefore that wee must receiue it as if God had spoken it with his owne mouth, and had shewed himselfe in visible shape, and vttered his glorie to the eye. Let vs make well then that in this text we be done to vnderstand, that when we come to the hearing of a sermon or to the reading of the holy scripture, wee must not bring deafe eares with vs to bee no whit moued at the wordes, nor to bee quickened vp by the commandementes and exhortations that are giuen vs there: but wee must yeelde our selues vnto our God, assuring our selues that although he serue his turne by men as his instrumentes, yet is it hee himselfe that sendeth the message and authoriseth the word, according to this saying of our Lord Iesus Christ: Hee that heareth you heareth mee, and he that receiuech you receiuech mee. And whosoener receiuech you, receiuech mee also, and lykewise my father that sent me. Ye see then how it is an open rebelling against God, when we dildayne to heare his word that is preached vnto vs by men, and to heare it with as much humilitie as if hee himselfe came downe vnto vs, or as if he sent it vs by the Angels of heauen. That is the matter which Moyses meant to shewe here.

Now in the end he sayth, *that they shall haue their fill, and be well maintained, when they shall haue kept Gods commandementes after that fashion.* Wee haue two points to marke in this text for a conclusion. The first is, that our Lord telleth his people, that hee wil not barely giue them whatsoever is needefull for them: but also giue them their fill of his benefites, so as they shal be throughly satisfiued with them. That is for the one. The second is a coming backe to that which hath bin touched already: namely, that although God speake but of temporall goods, such as concerne but this transitorie life; yet hee lea- deth them further thereby. First therefore let vs vnderstand, that God not onely giueth and bestoweth vpon vs, such things as hee knoweth to be needefull for vs; but also enlargeth and extendeth his riches yet further, by vsing a kinde of ouermeasure. And in very deepe wee see it to be so. For as in respect of naturall necessitie, what needed we more than bread and water? But God addeth wine to comfort and glad mans heart, as is sayd in the psalme. Again we see he vnterseth to pleasure vs after all sortes, by sending vs so many things as are in the worlde to delight vs withall, which are all witnesses of his liberallitie towards vs, in that he not onely prouideth vs of all the things which we coulde not forbear; but also addeth as an ouerplus, a great number of good things that serue for our pleasure: Whereby we ought to bee the more prouoked to loue him, and they ought to bee as wings to vs, wherewith to fly vnto him. But contrariwise, if God giue vs store, wee cannot forbear to pamper our selues like brute beasts, insomuch that wee be wedded to this world. I speake not only of drunkards and Gluttons that cram themselues till they be without wit & reason: but also of all such as are in loue with their delicates and delights, so as if they haue abun-

dance more than ordinarie, they cannot holde themselues within any measure, but thereupon doe fall asleepe, and in stead of being prouoked to resort vnto God, doe runne away from him, or rather lye weltring and bathing of themselues in their pleasures, and forget themselves I wote not how. Wherefore let vs marke wel, that whē God giueth vs abundance, it is not to minister occasion of disorder, but to make vs the more in loue with him, so far as he handleth vs not as seruantes or hirelings, but as his owne children, from whom he withholdeth nothing. Now then, sith wee see this; let vs learne to fare y better by it. Thus much concerning y word *Fill*. But yet let vs marke, y although God giue vs not our fill; yet saileth he not to shewe his freegoodnesse in so dooing, insomuch that there was neuer yet so great a famine, but that our Lord hath alwayes shewed himselfe a father, yea and more than a father towards men: but ill is that considered of vs. And that is a cause also why he bestoweth not so much as were requisite. Because Gods benefites haue fo ill intertainment at our handes, he also is faine to shut his blessings from vs, and to lette vs alone in want and penurie. Thus much concerning the first poyn.

And touching the second, let vs marke that when God feedeth and maintaineth vs in this world euen to our owne contentation; the same must be a prouocation to vs to consider by faith, the infinite riches that are reserued for vs aboue in heauen. It is sayd in the psalme, I shal haue my fill of the abundance of thy goodnesse. Psal. 6. 11. And in an other place it is saide, Lorde howe great is the abundance of thy goodnes, which thou hast layd vp for them that loue thee? Psal. 17. 15. True it is that God maketh vs to feele the abundance of his goodnesse, partly euen in this world: but yet shall we neuer haue our fill of it, (as is said in the sixteenth psalme) vntill our Lord haue taken vs vp to himselfe, & rid vs quite out of this world. And so let vs marke, that the full measure of the good things that are promised vs, & which we looke to iuioy, is not to be found here beneath, it is enough that we see some part of them. Yea and although our Lord bestow but as much vpon vs as he seeth requisite for our infirmitie: Let vs alwayes be led vp higher thereby, so as it may make vs to consider, y when the time commeth wherein God wil shewe himselfe vnto vs face to face, then shall we be blinkt much nearer to him, than we be now: and (to be short,) that whē we be gathered vp into his heavenly kingdome, then we shall haue our fill of all things. Ye see then that we must so passe through this world, as we must not take our fill, contentation, and rest in the things that are here, but bee drawn euer higher and higher to the spirituall good things: and that if we linger in penurie heere beneath, we must consider that by that meane God prouoketh vs to come vnto him, vntill wee bee perfectly vnted vnto him, as the vnion shal be at the last day.

Now let vs kneele downe in the presence of our good GOD with acknowledgement of our faulces, praying him to make vs feele this better

Luke. 10. 16

Psal. 104. 15

than we haue done, so as it may cause vs to hūble our selues continually, and to mislyke of our selues, and to aske him forgiveness of the great number of sinnes and iniquities which we haue committed; and that in the meane while it may

please him to beare with vs in our weakenesse, vntill he haue clothed vs againe with his owne righteousnesse, and also taken vs vp into his endlesse glorie. That it may please him to graunt this grace, not onely to vs but also to all, &c.

## On Wednesday the xxv of September. 1555.

*The Lxxvij Sermon which is the fourth vppon the eleuenth Chapter.*

16 Beware that your heart bee not beguyled, and that yee turne not away to serue other Gods, and to bowe downe before them,

17 Least the wrath of your God bee kindled against you, and hee shut vp the heauen that it raine not, and the earth yeeld not her fruit, and least ye perish sodenly from of the good Land which the Lord giueth you.

18 Therefore lay vp these wordes in your heartes and in your mindes, and tye them for a token to your hands, & let the be as frontlets written between your eyes.

19 And teach the to your childre, talking of the when thou art at home in thine house, & when thou goest abroad, and when thou lyest down, & when thou risest.

20 See thou write them vppon the portals and gates of thy house,

21 That your dayes & the dayes of your children, may be increased in the Land which the Lord sware to your fathers to giue you, as long as y<sup>e</sup> skyes are ouer y<sup>e</sup> earth.



When as Moses sayth here, *that men must beware that they over-*

*shote not themselues:* thereby he doth vs to vnderstand, howe frail we be, & how inclined vnto euill, if we be not diligently restrained by the feare of God, & by continuall minding of y<sup>e</sup> doctrine whereby he guideth and governeth vs. To our seeming it had bin enough to haue sayd; Keep the commandements of your God. Yee see what he requireth of you: sith yee know his will, holde your selues to it. But forasmuch as men are vnconstant, & a small thing or nothing will make them start out of y<sup>e</sup> right way: he addeth yet further this warning, that they should beware; As if he should say; Syrs, keepe good watch. Why so? For we shall be surprised by and by, if we watch not to withstand Satans temptations & wiles. Specially when y<sup>e</sup> case cometh y<sup>e</sup> seruing of God, wee bee streightwayes turned aside, and we need none other bodie to tempt vs, for euery man shall finde continually some seede of superstition in his owne heart, and the minde of man is a warehous of Idolatrie, so as euen without schooling, euery of vs will forge idols, & ouerthrow the seruice of God. For y<sup>e</sup> diuill sleepest not, ne ceaseth to intangle vs in many fond & wicked fancies. Hereby therefore we may iudge how needefull this warning is for vs, where we be willed to be watchfull. Yea and we know y<sup>e</sup> frailtie of our minde to be such, y<sup>e</sup> if wee be not well fenced to withstand Satans temptations constantly, he wil soon haue turned vs out of the way of saluation, & from y<sup>e</sup> pure doctrine of God. And therefore let vs vnderstand at a word, y<sup>e</sup> we haue need to stand continually vpon our garde, as long as we liue in this mortall life. For why? On the one side y<sup>e</sup> diuill tempteth vs, & hath an infinite number of wiles to winde about vs euery minute of an howre: & although his temptations were not so great as they be; yet are we so weak

of our selues, y<sup>e</sup> euery thing of nothing is able to ouerthrow vs. Sith it is so with vs, let vs watch, specially seeing y<sup>e</sup> spirit of God warneth vs so to doe. But what? It is well seene how we be takē vnwares & vnprovidē, and God punisheth our negligence in falling so asleepe, as though wee were at peace & rest here. Nay our life must be kept occupied here as though there were continual warre, & the diuell faileth not to put vs to infinite assaultes & skirmishes on all sides. And therefore seeing we on our side be so sleepe, and our enemy on y<sup>e</sup> other side is so watching to cut our throates: it is good reason y<sup>e</sup> we should so be overcome. For seeing y<sup>e</sup> God warneth vs to stand at our defence, & we voutsafe not to be mindful of it, & to call vpon him & to refer our selues vnto his protectiō; must he not needes shew vs by experience, y<sup>e</sup> his warning of vs is not vnto cause? Yes; & therefore let vs beare this exhortation in mind, & specially when God is to be serued (as I said afore), let vs assure our selues there needeth nothing to dazle our eyes, as appeareth by experience. As soone as y<sup>e</sup> true & pure religion is established in any place; & by mē fal to imbecing of it, for their very nature affordeth it. And therefore so much y<sup>e</sup> more behoueth it vs to hold our selues as impriōned, and not to swaue one way nor other, y<sup>e</sup> we may hold our selues continually in y<sup>e</sup> pure simplicitie of Gods word. Again let vs not be out of quiet though neuer so many mē do tūne out of y<sup>e</sup> right way: for it is their kinde so to do. Whether let vs strengthen our selues against such stumbling blocks, when we see corruptions creepe in againe, & that such as were in a good trade doe disgrace themselues. Sith it is so y<sup>e</sup> men doe easily fall asleepe, & take no heede to themselves: let vs not maruell though euery thing of nothing do corrupt them. Thus yee see how this sentence may serue vs to dubble purpose.

And it is sayde expressly, *that our heartes should*

not be beguiled. For it is not enough for a man to abstaine from doing of euill wilfully: but also all fond deuotions are lykewise condemned, because our Lord wil not haue men to be selfewise, but to obey simply whatsoeuer God commandeth thē. Men thinke it to be a reasonable excuse before God, when they can say, I meant to doe well: but that meant is but a mockerie, as Moses shewed here. And for proof thereof, although our hearts be beguiled, so as men perceiue not their owne euill doings and destruction, but make their reckoning that God will take their doings in good worth: yet are they condemned here (as ye see) with all their good intents, and they faile not to offend God neuertheless, and in offending him they faile not also to heape vp vengeance vpon their owne heads. And why so? Euen because they walke not in obedience vnto him. Now then, let vs learne, not to shield or shrowd our felues any more vnder deuotions after the foolish manner that hath reigned too much in the world: but let vs vnderstand that our Lord will haue vs to fetch light at his word, and to rule our liues by that. And sith he is so good to vs as to teach vs what is good, to the intent that Satan may not haue any entrance into vs, but that hee may bee put backe though hee goe prying about vs and indeuour to vndermine vs, and seeke neuer to many bywayes to creepe into vs: let vs assure our selues throughly, y<sup>e</sup> we haue but only one way, from y<sup>e</sup> which it is not lawful for vs to step aside in any wise. And when we stand vpon our gard, let vs not doubt but y<sup>e</sup> God will reach vs his hand, & so fence vs on all sides, as Satan may well practise what he listeth, but hee shal neuer win any thing at our handes. For otherwise this exhortation were to no purpose. If God should say vnto vs, beware, & in the meane while we had no meanes to beware, hee might seeme to mocke vs. But inasmuch as when we resort vnto him, he vouchsafeth to guide vs, by giuing vs y<sup>e</sup> spirit of wisdom & discretion, to y<sup>e</sup> end we should not be deceived: surely whatsoeuer the deuill practise, yet shall he not preuaile, but we shall euer overcome his temptations, at leastwise if wee suffer our selues to be gouerned by Gods pure word, so as wee forsake our owne fantasies, & trust not to our own wit, but pray God to enlighten vs, and to shew vs by his holy spirit, what is acceptable vnto him. When wee goe to worke after that fashion, so as our warinesse is matched with humilitie, it is certaine y<sup>e</sup> God will alwayes reach vs into his mightie hand. Thus ye see that the thing which we haue to put in vre, is first of all to be vigilant & to keepe good watch: and secondly that so far as we know we may quickly be deceived, we must pray God to defend vs, & vtterly distrusting our selues, leane onely vnto him. These two things will so preferre vs, that we shall continually keepe y<sup>e</sup> right way, eue in the midst of darkeesse. For why? God himselfe will serue vs both for Sunne and Moone, as it is sayd in the Prophet Esay.

And now by the way he sheweth that if y<sup>e</sup> children of Israell continued not in y<sup>e</sup> seruing of God and in his pure religion, they were lesse to be

excused than all the infidels of the world: for it is said vnto them, *mine not away*. Men that haue neuer had any good instruction, are by nature as brute beastes; but when God hath called vs and shewed vs the true foundenesse, then if we faile afterward, it is not with vs as with the fillic infidels that haue euer bin blinde and ignorant, but it is a rebellious turning away vnto wickednes, as though we meant to spite our God by separating our selues from him, by renouncing the covenant which he had made w<sup>th</sup> vs, to hold vs vnder his subiection. This saying therefore ought to be well weyed, & specially of vs in these dayes which haue the pure truth of y<sup>e</sup> Gospell, whereas wee see how all our neighbours round about vs runne headlong on still in blindness. In deede it is pitie y<sup>e</sup> they haue not knowne Gods truth; but yet shal not y<sup>e</sup> excuse them. But what is to be sayd to vs in comparison of them, seeing that our God hath shewed himselfe to vs, & hath layd the matter so playne before vs, as we cannot misse but knowe how to obey him: Wherefore let vs take heede y<sup>e</sup> we keepe on our course, when God shall haue set vs in y<sup>e</sup> way of his obedience, & taught vs how to do it. Let vs beware (I say) that we step not aside in any wise, vnlesse we intend to be worthy of dubble blame. Let vs be thinke vs of this saying, that y<sup>e</sup> seruant which knoweth his masters will, shal haue dubble punishment if hee doe it not. And y<sup>e</sup> we may so doe, let vs seeke to settle our selues y<sup>e</sup> more by Gods word. When he hath once told vs what he would haue vs to doe, let vs profite therein, & let vs be so strengthened thereby, y<sup>e</sup> the diuill (doe what he can, and inforce hee himselfe neuer so much against vs) may not be able to turne vs out of the way.

Now he speaketh afterward of *strange Gods*. For the wellspring of all euill, is the not knowing what God we should serue. If men bee to seeke in that point, needs must all the rest of their lyfe be vtterly vncertaine, & wrapped vp altogether in error. And therefore it is not for naught y<sup>e</sup> God strideth vpon this point, y<sup>e</sup> men should know him, & serue & worship onely him alone. For when we say we must serue no strange Gods: it importeth two things. The first is that we should be able to discern who is our God, so as we ground not our selues vpon false opinion or fantasie, but vpon substantiall certieintie: which thing cannot be if we giue way to our own mother wit. For y<sup>e</sup> is y<sup>e</sup> roote whence all the superstitions in the worlde haue sprong. And the very cause of y<sup>e</sup> huge confusion y<sup>e</sup> is still in the world at this day, is that men take leaue continually to imagin whatsoeuer comes in their heads. O (say they) I trow God will lyke wel of this: & to my seeming, such a thing is good. Now if men behaue themselves so after their owne imagination, all things must needs be out of order. Ye see it is euen a very seagulle. Therefore let vs learne to giue care to God when hee speaks to vs, & let vs not take leaue to conceiue any thing of him, otherwise this is shewed vs by his worde. This then is the first point, that we should learne to discern our God from all the Idols which the world forgeth to it selfe: & therewithall y<sup>e</sup> we should not attempt any thing, but

that which he alloweth. For y Papistes can well enough protest, y their intent is to serue y God y made both heauen & earth; & so also doe the Iewes & Turkes: y case is common to them all. But yet for al y, ye see how y Turks haue wounded themselves into a maze of superstitions, through y deceitfulness of their Mahomet who hath bewitched them. Again y Iewes on their parte are grown out of kinde, & haue mingled y Lawe w their owne inuentions, refusing y redeemer that had bin promised them, who is the very foundation of all y religio which they should haue held. And as for y Papists, y world sees how they haue corrupted all trueth, & turned it vterly into lying. Therefore let vs learne, y if we will not worship straunge Gods, we must so holde our selues in awe, as we attempt not any thing, vnlesse we be sure y it is according to Gods will. For whensoever we fal to worshipping him aiter our owne detence, we doe set vp an idoll in our owne braine: & that is a thing which he vterly mislyketh, reiecteth, and abhorreth. Thus ye see y the thing which we haue to remember vpon this place is, y seeing God hath graunted vs y grace to haue his word to be our guide, we ought to be y more watchfull: & sith we be so weak as we neede not any thing to thrust vs out of the way, we ought to take so much y moore heede, y we may profit daily by his word. And besides y, let vs assure our selues throughly, that it is not enough for vs to weene we doe well: for we win nothing by being deceived, our case is neuer a whit amended by it before God: & therefore let vs learn to pray him to inlighten vs. And therewithall let vs knowe, y whē God hath shewed vs his wil, we must hold vs to it without adding aught thereto. Thus ye see in effect what we haue to remēber vpon this text of Moseses.

Now he addeth immediately, *that men should lay up the things in their heaues which he telleth shē,* 40 *& that they should make a continuall monument of them: as if it were of bracelets about their wifes, or of attyres on their heades, or of denices in writing at the entrance of their doores: to the intent they might occasion them to thinke vpon the lawe of God, so as at their rising in the morning, & at their going to bed at night, men should talke & conferre of it, that their children might learne thereby.* Hereby Moses sheweth yet better, y vnlesse men be held as it were by force, they will soone start away frō God: Lyke as whē a man thinks he hath made a Foxe tame, if he let him alone but one halfe day, he returnes againe to his kinde by and by. Euen so is it with vs. We be so wilde, y although it may seeme for a time that we be thoroughly brought home vnto God, & very well reformed: yet in y turning of a hand all is quite forgotten. And therefore our Lord is faine to put vs in remēbrance, (as hee doth in this text) & to quicken vs vp to inforce our selues to seeke al the means and helps y may be, to hold our selues in awe vnder his obediēce. That is the cause why he saith, y folke should make thē frontlets as ornaments of their heades. Whereas men doe commonly wear brooches, buttons, & such other things, & women wear billiments of gold and other costly attyres vpon

their heades: the attire of the faithful must be to haue some remembrance of Gods law. In stead of bracelets & other fine toyes to apparell & deck our selues w, we must vse such an attyre as may teach vs to garnish our soules, yea & to giue our selues wholly to God, & to submit our selues altogether to his word. In stead of the hauing of gay things to furnish our houses withal for delight, we must haue some such thing as may put vs in minde to say, These are the things that our God calleth vs vnto, he will neuer haue vs to forget him. And if we haue ouerthor our selues, so as our minds do wander abroad, he calleth vs home againe, & telleth vs y we must not range so after our own vaine fantasies. Thus we see y summe of that which is contained here. We haue had the like saying in the sixth Chapter. But yet this sheweth vs more expressly, that it is not enough for vs to haue withdrawn our selues for once frō our vaine and wandering imaginations: but God must bee faine to bring vs to that point againe, by putting vs in minde of our sloth and negligence, or else we shall dwell in it continually, and he must be faine also to shewe vs the weaknesse & feeblenesse of our spirites. And in deede, very experience shewes it: for the whisking of a flye before our eyes, is enough to make vs run after it, & to do what we can to stopher. Wee builde castles in y aire, & by and by al vanisheth away. 50 Now then seeing there are so many vanities in our braine, do we wonder y we doe very quickly start away from God? What a number of occasions are there in this world, to turne vs this way & that way, so as we shal be led & caried quite away ere euer we thinke on it? Again, Satan is such a futtle Sire, that if we be not well armed aginst him, we shal neuer continue in y obeying of our God. This repetition therefore is not superfluous, where God telleth vs again, y it is good for vs to haue his law written euerwhere, so as we might reade his cōmandemens vpon our fingers. And he hath disposed them into ten sentences, to the end they should be y better knowne vnto vs. For looke how many fingers there are vpon our hāds, so many are y commandemens of God, to y intent they should be y easier to beare in remēbrance: so as there needeth no log registers, (which were hard to carie away,) forasmuch as he hath giuen vs so short a rule, y if we be long in learning of it, we proue our selues to be wilful. To be short, if we shut not our eyes wilfully, we cānot say but y we may soon haue lerned y things which our god sheweth vs. Againe sith it is his wil y in stead of y deckings wherunto both nien & women are too much giuen through fond desire of vainglorie, we should haue wherewith to put our selues in mind of his lawe, y we might be held in awe by it: what excuse wil there be for vs, if we fal to going astray, or if we be wedded to this world, or giue 60 our selues to wickednesse? Thus much concerning this text.

But according to y fashion of y world, which is alwaies giuen to hypocricie, & to shamefull mocking at al Gods ordinances, y Iewes made them frontlets of certain sentences of Gods law, and they obserued the law very well as in respect of

ſ words ſ are let down here. For they had brace-  
 lets of them, & rolles, & attires on their heads, ſo  
 as it might ſeeme ſ there was nothing but holi-  
 neſſe in them. Alſo they had the commaund-  
 mentes written in their houſes. All this (ſay I)  
 was well done. But they ſurmized that they ſer-  
 ued God by theſe outward ſhewes; and that was  
 nothing ſo. We alſo for our part ſhould come to  
 the ſame point lykewiſe, if we conſidered not  
 what the will of our God is, ro ſubmit our ſclues  
 thereto. For as I ſaid afore) hypocriſie is ſo roo-  
 ted in mans nature, that they would alwayes be  
 dalying with God, & content him with counter-  
 feirings, ſo as there might be nothing but diſſi-  
 mulation; & yet for all that, they beare theſe ſclues  
 in hand, ſ he ought to hold theſe diſcharged. But  
 we muſt marke that God will not bee ſerued by  
 the writing of ſome ſentence of his Lawe vpon  
 a poſt or a doore, or at the entrie of a houſe; his  
 reacion is nothing ſo. But what? Forasmuch as  
 he ſeeth that we be ſhort wited, & that although  
 we haue bin taught his word duely, yet we bee  
 eaſily turned away fro it; it is not without cauſe  
 ſ he will haue vs to ſecke all the helpes that can  
 be, ſ we may haue the better ſtay of our ſclues,  
 & learne the remedies of our frailetie, ſith we  
 need none other thing to turne vs out of ſ way.  
 And ſith we know ſ vice to be in vs; let vs bee the  
 diligenter in ſeeking God, & let vs ſay: How is it  
 poſſible ſ I ſhould hold my ſelfe in ſ feare of my  
 God? If I ſhould paſſe but one day wout thinking  
 vpon him & vpon his cōmaundements: I ſhould  
 forget him by & by. What is to be done then? As  
 ſoone as I riſe in the morning, the diuell offereth  
 me ſ many lettes. Now it ſtandeth me in hand to  
 reſiſt him, & that I tary not till mine enemy giue  
 me ſ aſſault: but I muſt think vpon my God who  
 calleth me to him. Againe at night when I goe to  
 bed, forasmuch as a nighttimes the diuell ceaſeth  
 not to put many fond ſancies in my head, and a  
 man is not able to reſtreine his own minde from  
 conceiuing ſome vaine thoughtes or other: it be-  
 houth me to be ſtil ſeneed by being mindful of  
 my God, & by referring my ſelfe vnto him & by  
 reſiſting wholly there. For if I tary long, I ſhall  
 be ſo withdrawn from him, ſ I ſhall not finde the way  
 thither againe, lyke as when a man taketh no  
 heed, but runs galloping on wout minding of his  
 way whether he be right or no; ſ longer he tra-  
 ucleth, the further he is from his way; yea & if  
 there be ſolke to ſer him in the way, & he regard-  
 eth not to take the right way againe, then is  
 hee well worthie to wander ſtill out of his  
 way. If one ſay to him, Sir, you muſt take on  
 that hande, and yet he will needes goe the con-  
 trary way, as though his wits were rouing in the  
 aire, & ſo goeth on ſtill in the ende hee ſhall find  
 himſelfe ſarre off from the right way. And there-  
 fore let vs beware that we be not ſo headſtrong  
 in our vanities, as not to inducour to amend our  
 ſclues. For (as I ſaid afore) we may eaſily wander  
 out of ſ way euery minue of houres, ſo as we need  
 not any thing to make vs ſtray fro ſ right way.  
 But it wee bee out of it, let vs ſecke to come in a-  
 gaine by & by & to be reformed. For our God is  
 not ſar fro vs, he promiſeth by his Prophet Eſay,

that he wil be at our backs, as a ſcholemaſter is at  
 the back of a yong ſcholar. And like as ſ mother  
 ſ hath her eye alwayes vpon ſ childe ſ the bring-  
 eth vp, wil alwayes be at hand by it: ſo God ſhe-  
 weth by a familiar example, ſ he wil be at our el-  
 bowe, ſ ſo be that wee ſecke him & ſuffer him to  
 reforme vs. And therefore let vs learne to exer-  
 ciſe our ſclues in ſ ſtudie all the time of our life.  
 And ſpecially ſith we ſee there is ſo vrgent need-  
 ſitie, let euery of vs quicken vp himſelfe, & let vs  
 not tarie til ſ diuel haue caried vs ſo farre aſtray,  
 ſ we can no more return into ſ way; but as ſoone  
 as we ſet but one ſtep awry, or ſwarue neuer ſo lit-  
 tle aſide, let vs bethink our ſclues againe by & by.  
 Nay let vs not tarie ſo long; but let vs be afore-  
 hand, & let vs call ſo much ſ more earnestly vpon  
 our God to guide vs, & to preuent vs with his  
 goodneſſe. Let vs follow his word, which is ſ true  
 ſhooteanker, & the very lampe to giue vs light.  
 Let vs open our eyes to behold the light that he  
 ſheweth vs, & let vs often call to minde ſ things  
 which we haue learned. Let euery of vs marke to  
 what vice he is inclined, ſ he may ſeek the re-  
 medie of it, as ſome be giuen to one affection &  
 ſome to another. And ſo when we once know our  
 owne diſeaſes, let vs apply the ſe medicines vnto  
 them. In Gods word we ſhall finde ynow of them  
 wherewith to heale & cure vs, ſo we be willing to  
 vſe the good ſ is offered vs there. Thus ye ſee in  
 effect how we ought to praſtiſe this text. It con-  
 ſiſteth not in the doing of a fort of Ceremonies,  
 nor in pretending faire countenances, by wearing  
 texts of Gods law vpon our apparrell, or by writ-  
 ing vp of a number of goodly ſentences without  
 any other minding of them at al; al ſ is no-  
 thing. What then? We muſt ſeek the meanes to  
 confirme our ſclues in ſ feare of our God, and to  
 recouer againe into the right way; & becauſe we  
 bee ſo weak, wee muſt receiue ſuch remedies as  
 God appointeth vs.

About al things we muſt obſerue that which is  
 ſaid here; *Lay vp the commaundements which I ſet be-  
 fore thee, in thy heart and in thy ſoule.* To the intent  
 then ſ men ſhould not ſtand poring vpon ſ out-  
 ward faſhion & figure; that is the chiefe poynt.  
 The marke (ſay I) wher at hee ſhootes, and  
 whereunto all this doctrine is to bee referred,  
 is that Gods lawe ſhould be in our hearts and  
 in our ſoules. For though wee haue it euer before  
 our eyes, & at our tongues end, ſo as wee ſeeme  
 to ſer neuer ſo great ſtore by it, and yet in the  
 meane while our heart is locked vp, & wee haue  
 no courage to ſerue God: truly we doe but de-  
 ceiue men, & procure our ſclues the ſorer con-  
 demnation before God. Now then let vs haue  
 Gods law written, let vs haue the ſayings of it  
 painted vpon our walles as in tables, & let vs haue  
 thinges to put vs in minde of it eaſly & late; but  
 let not ſ ſerue for our diſcharge, as though God  
 were to be payed in ſuch coyne. How then? Let  
 vs induer to haue it ſo grauen in our hearts, as  
 it may neuer be wiped out againe, yea euen in  
 our hartes & in our ſoules, ſ is to ſay, in ſuch ſort as  
 it may poſſeſſe al our affectiōs. For that is ſ place  
 where Gods word is to bee kept. But what? The  
 thing ſ S. Iames ſpeaketh of, is ſeene more now-

adayes than euer it was; namely that they which come to heare Gods word, take as much profite by it, as by looking vpon themselves in a glasse: they be no sooner gone, but all is forgotten. What fareth a man the better by his seeing of himselfe in a glasse? As soone as he turneth away his face, his shape vanissheth away. Euen so is it with vs. Whereas our comming to Gods word, should be to be transformed into y<sup>e</sup> lyknesse of God, (as S. Paul teacheth vs in the second to y<sup>e</sup> 10  
Corinthians,) & whereas it is the power & proprietie of y<sup>e</sup> Gospel, to transforme vs into the glory of God, by beholding him in the person of Iesus Christ: we come to it but to make a pastime of it, so as anon all slipperth away againe, & there remaineth no substance nor power of it with vs. And by that meanes the precious seede of the Gospell perissheth. For it lighth amōg stones, so as it can take no roote. A man may loofe a good deale of corne, if he cast it vpon the drye 20  
ground, or in a footepath, or vpon stones: for the byrdes will picke it vp by and by. Euen so let vs not maruel though Gods word enter not into vs, for whereas our hartes ought to be tilled as when a plough hath eared a peece of land: they lye still vnopened & vnbroken vp at all. By reason whereof, Gods word may wel be giuen vs as a feede, but it shall doe vs no good, the diuell will catche it away by and by, because it sinketh not into our hartes & our soules. That is the cause 30  
why I sayd y<sup>e</sup> alij Moses hath spoken of frontlets, of bracelets, & of writings set vp in mens houses, must be referred altogether to this, y<sup>e</sup> we shall fare neuerawhij better for y<sup>e</sup> vttering of y<sup>e</sup> Lawe vnto vs, nor vnderstand any thing at all by it, vnlesse it haue taken roote in vs, & that wee haue receiued it with hartie affection to giue our selues vnto God.

And yet is not all y<sup>e</sup> wee haue to doe, neither doth God thinke it enough y<sup>e</sup> euery man should 40  
indeuer to profite himselfe by it: but he will also haue the fathers to teach their children. Wherein he sheweth y<sup>e</sup> (as I haue sayd afore) it is not enough for vs to serue our God during our owne luges; but we must also prouide y<sup>e</sup> the seede of religion may remaine after our decease. For we be transitorie, & our lyfe is but a shadow: & therefore inasmuch as Gods truth is immortal, it is good reason y<sup>e</sup> it should continue for euer, & that it should be preferred frō hand to hand, & that 50  
men should put their indeuor thereunto. And specially whē God hath giuē them childrē, it becometh them to know y<sup>e</sup> it is a treasure, and that they must yeeld an account thereof. For it is no small honor y<sup>e</sup> God doth to men & women, when he giueth them children. They be creatures fashioned after y<sup>e</sup> image of God, & we terme them y<sup>e</sup> seede of y<sup>e</sup> Church. Now then seeing that God committeth thē to our charges: it is good reason y<sup>e</sup> we should indeuor to bring thē vp in such wise 60  
as God may be seruēd by them, y<sup>e</sup> when religion shall haue continued her course all our lyfe long, it may also hold out and continue still euen after our death. But here we see our owne negligence, or rather our leawdnesse. For wee be not onely slothfull; but we see how the most part of vs doe

shun & eschew (as much as we can) to be trained in Gods worde. If men bee spoken to of it, it is a corsie to them, & if they perceiue y<sup>e</sup> there shall be talke of any good doctrine, they haue no regard to come there. It is well scene y<sup>e</sup> a number are worse than y<sup>e</sup> Turkes, & are so bewitched w<sup>th</sup> their owne fond opinions, y<sup>e</sup> as soone as y<sup>e</sup> bell tolleth to call & prouoke vs to come daily to y<sup>e</sup> hearing of Gods worde, they goe another way. And for 10  
proofe thereof, what a number are there which w<sup>th</sup> drawe thēselues from it as much as they can? Yea & when they come, they stoppe their eares wilfully, because they bee occupied about their wicked affections, and the diuell hath so befoted them, as they finde not any fauor at all in any word that is spoken vnto thē, but are weary of it as soone as there is any matter spoken concerning God.

As for y<sup>e</sup> bringing vp of children, y<sup>e</sup> world sees what it is. Fathers are loth to haue their childrē better than thēselues, for feare least they should put them to shame. Forasmuch as they themselves haue despised God all y<sup>e</sup> time of their lyfe; they be contented y<sup>e</sup> their children shall despise him full as much or dubble: & if they happen to haue any regard of y<sup>e</sup> doctrine, it is but for fashions sake, & by way of constraint. But wee bee so taught these things in this text, y<sup>e</sup> it shall cost vs full care to haue bin so warned by God, if we regard not the things y<sup>e</sup> he hath tolde vs. There- 30  
fore let vs bee alwayes careful to beare Gods word in minde, assuring our selues y<sup>e</sup> although we haue profited neuer so wel; yet are we but in the way, & we must goe on still; so as the once knowing of things is not enough for vs, but we must be faine to be put in remembrance of thē continually, & to be stirred vp by God; or else wee shall start away by and by. Now then let vs thinke vpon it, & let euery of vs haue an eye to y<sup>e</sup> charge 40  
y<sup>e</sup> is committed vnto him. Let such as haue children bring them vp in the feare of God, & let y<sup>e</sup> be their chiefe care; for it is the best inheritance y<sup>e</sup> they can leaue them. For otherwise, although they leaue them neuer so riche, & set them at neuer so good a stay; al must needs goe to ruine. For God will curse all, if it bee not grounded vpon the pure religion. For whereas our Lorde speaketh of going to bed, and rising vp, of rest and labor: it is not for nought. For he sheweth vs that wee haue neede of all the helpes 50  
that can bee, to put vs in minde of his lawe. And therefore sith we see that by all manner of meanes we be turned away frō the remembering of God, if the helps that are shewed vs here bee not set still before vs: these occasions ought to quicken vs and stirre vs vp thereunto.

First of al then, whereas it is saide; *when ye goe to bed at night, and when ye rise a morning*: it sheweth vs that wee may well take our rest, and thinke vpon all our bodily needs, so as a man may wel seeke his ease when hee is weary of tra- 60  
uelling & of following his busines alday long; but if we be so careful to seeke the rest of our bodies: is it not said also y<sup>e</sup> the rest of our soules is to beare y<sup>e</sup> voice of god: If a man say, I haue no leasure: hast thou no leasure to rise in the morning? Againe, when



when thou comest to the table to take thy repast, hast thou not time ynough to edifie thy selfe in the feare of God? Moreouer, when thou art about thy businesse all the day, or when thou art going a journey; must God needs be forgotten all the while? No; but yet doe men alwayes finde letters to keep them from coming vnto God. Indeede we may easily finde trifling excuses to content men withall: but when God saith vnto vs, Go to, what haue you to doe all your life long? are yee so fore troubled that yee cannot spare a little time to exercise your selues in my worde? I giue you time ynough to followe your owne businesse: and yet so as yee may bestowe some time in the studie of my doctrine: but you thinke not vpon it: Nay rather you take occasion to turne away from it at euery small let that can happen. And by that meanes you bee hardened in all euill, so as a man cannot reclaime yee, but ye become worse than wilde beasts. Thus yee see of what contempt and vngodlines we be constituted, when we benefit not our selues by Gods doctrine, when in we ought to keepe our selues occupied at all times.

Furthermore whereas he speaketh of *raalking of it*; it is a rebuking of the wicked corruption y<sup>e</sup> is among men, who neuer make an ende of their too h talk: but when they should speake of god, the matter must be cut off by & by by the waite, and they thinke it to be but matter of griefe. Yea and they be not contented to vse fond and foolish talke; but they do also vse ribaldrie & leawd talke, such as tendeth to the poysoning one of another. And therefore it is good reason, that God should tel vs that the things which wee haue heard to day, had neede to be brought oftentimes to our remembrance: and that God had neede to quicken vs vp, so as wee may be made to be thimk our selues; And that forasmuch as we be pulled backe with such sloth, and we see 40 our selues are carried away with so great and vrgent necessitie, that our mindes are giuen alto-

gether to euill; inso much that whensoever God allureth them to good, by and by they shrinke away vnto euill: we perceiuing the same, should take the helpe y<sup>e</sup> God setteth down for vs, in telling vs that we must thinke vpon his lawe both at our vprising a mornings, and at our going to bed a nights, & that we must talk of them all the day long. Let vs assure our selues it is not without cause that God spake so to his owne people; but that it is a generall lesson for all men in all ages, and hee speaketh not onely to the rude and vnskilfull, that they should take those helpe to refresh their remembrance: but he saith *All of you*, doe it euerie one of you. Hee speaketh to those that weene themselves wisest. And therefore let no man thinke himselfe excepted here. Let such as haue the charge of teaching others, vnderstande that this is not spoken onely to the rude and ignorant; but also to the intent that euen they then selues should learne to rouse vp themselves, and y<sup>e</sup> all of vs together should shew our selues so desirous to profite in Gods worde; as we may seeke to be put continually in mind of it. And let vs assure our selues, that it is the chiefe thing wherein we ought to occupie our selues, so long as we be in this world.

And now let vs cast our selues downe before the maiestie of our good God with acknowledgment of our faulces, praying him to bring vs to such repentance; y<sup>e</sup> being ashamed of our selues, our only seeking may be to win his fauor by fleeing to his mercy, and that we may attaine theereunto by meanes of our lord Iesus Christ, praying him not onely to forgieue our offences past, but also to correct them after such sort in vs, as our whole seeking may be to obey him. And that in y<sup>e</sup> meane while it may please him to guide vs by his holy spirit, vntill hee haue brought vs to the full fruition of the glorie whereunto we be nowe going. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth &c.

## On Thursday the xxvj. of September. 1555.

*The Lxxviij. Sermon which is the fifth vpon the eleuenth Chapter.*

22 For if ye do earnestly keepe all the commandements which I command you to doe, and that you loue the Lord your God and walke in all his wayes and sticke vnto him :

23 Then the Lorde will driue out all these Nations before you, and yee shall possesse Nations that are greater and stronger than your selues .

24 Whatsoeuer place the sole of your foote treadeth on, it shalbe yours . Your bounds shalbe from the wildernes and from Libanus, and from the Riuer, euen the riuer of Euphrates, vnto the vttermost sea.

25 No man shall be able to stand against you . The Lorde your God will cast the feare and dread of you vpon the face of all the Land whereunto you go, as hee hath said vnto you,



**V**E haue seene what promise Moses made to the Israelites: namely y<sup>e</sup> they shold possesse y<sup>e</sup> land which was giuen them to inherite. Howbeit forasmuch as their enemies might bee a stop in their way, and it might well seeme that God was not yet fully minded to performe that which he had said: he addeth further, that that let also should be taken away. As howe? *Euen by this, that God would cast a terror vpon all the nations whom he had erst condemned, so as none of them should bee able to withstande the people that was so guided by his owne hands.* That is the effect of Moses meaning in this place. And it is as much as if he had said vnto vs, *Whē God hath once warranted vs a thing, although all the lets in the world shoulde incounter vs, yet ought we not to doubt of ains promise. For why? The things that may seeme vnpossible to men, are altogether in his power, because no creature is able to resist him. And therefore when we be abashed at the sight of the impediments that come before our eyes: wee must fall to the considering of the mightinesse of our God, which is able to ouercome all things. So then let vs marke well, that wee must fully conclude with our selues, that God is able to performe whatsoever hee hath vttered with his mouth: insomuch that although all accessses bee (in our iudgement) foreclosed vnto him; yet will hee wade through them all by his power. And therefore let vs not measure the effect of Gods promises, by our owne eyesight, nor by the conceite of our owne naturall vnderstanding: but let vs assure our selues that hee hath victorie alwayes in his hande, howe much so euer the worlde set it selfe against him, and strue to stop the performance of that which hee hath spoken.*

Herewithall, it standeth vs in hand to applie this thing chiefly to our owne sttenthening: and forasmuch as we see the diuel euer ready to hinder our welfare, yea and to disappoint it vtterly: let vs haue this saying continually printed in our remembrance, that God which hath receiued vs into his fauour, and promised to leade vs into the heritage of the kingdome of heauen, is the God of holts and of victorie, and that although all the furniture of hel do set it selfe against him, it is all noughtwoorth, but shall be turned into smoke: insomuch that although wee bee driuen to abide neuer so many assaules in this worlde, and that the diuell neuer cease to practise one thing or other against vs: yet are we sure that god will welynough worke fuch deuses, as wee shall neuer be ouercome, so hee be on our side, as hee hath assured vs, so that wee keepe our selues vnder his protection. And this is to be vnderstood, not onely of Satan himselfe, but also of all his vp-holders. For the diuell vseth all the meanes that can bee: he hath all the wicked at his becke; hee ruleth them and driueth them to all euill. Forasmuch therefore as they be led by the wicked spirite; they vex and trouble vs as much as they cā. But we haue God on our side to fight for vs, and we shall be defended by his power. Wherefore let

vs not feare but that hee will alwayes giue vs the victory, though we bee faine to indure much paine and trouble: for it cannot bee but that in such incouters, there must euer needs be some terrour, because we see that the wicked are alwayes as whor as fire to annoy the children of God, and that as soone as they bee able to stirre but one finger, by and by they begin a new skirmish. Therefore must we beate it patiently, when soeuer it pleaseth God to exercise vs after y<sup>e</sup> fashion. And we must waite for the end which Moses promiseth here to the faithful; which is, that they shal alwayes haue victorie of their enemies. And so we see to what end this doctrine is to be applied.

Now remaineth to be noted also, that wher-as God promiseth such things, hee hath mens hats in his hand: for he addeth the mean, which is, *that hee will cast our dead and our feare vpon all our enemies.* As if hee should say, hee will print his mark vpon vs, so as the wicked (be they neuer so full of rancor, and be they caried with neuer so great fury and rage) shall be abashed, dismayed, & vtterly at their wits end. As to the worldwarde, they may well seeme to haue the heartes of Lyons: but God will make them to melt away like water, so as men shall see with their eyes, that there is not so much as one drop of corage in any man, but so farre forth as God giueth it them. And as for vs, although we bee afraide, and haue not so stout a courage by nature: yet wil God change vs, & giue vs inuincible constancy, so as although we had hin men of warre, and very valiant; yet should our manlineffe bee nothing like to y<sup>e</sup> which he will make vs to feele in our selues, so we goe not presumptuously to worke, but rest vpon him, seeking to be vphelde by his hand and fauor. The matter therefore which wee haue to mark vpon that place, is, first that whereas our life is as a warfare, yet must wee not bee afraide, because god hath promised to fight for vs. Yea, but we haue to do with an ouermightie enemy: and it is not one diuell alone that wee haue to withstand, but infinite legions of diuels. What cā we do then, seeing wee be so fraile, and are tempted so on all sides, & (to be short) our safetie is set as it were to the spoile? For what haue we to defende our selues withall? But we must haue an eye to our god, I haue told you heretofore, that it is not without cause that he intiteth himselfe to be the Gods of Hosts. It serueth to shew that he will defende vs in such sort, as our enemies shall be disappointed. Although they aduance themselues with neuer so raging violence, & that we be scatered at their first alarms, yet shal we alwayes get the vpper hand, by the helpe of him which hath all power in his hand. And indeede we knowe that God hath his Angels, whom hee hath ordeined for our safeguard. Hee thinks it not ynough to reach out his arme to helpe vs, but hee hath also vttered forth all his blessings, to fence vs with them on all sides. Therefore let vs trust to it, and let vs walke on boldly through all the troubles that are prepared for vs, not doubting but that we shall ouercome them, hauing such a guide as is spoken of in this text.

Again, let vs also apply these things euen to the necessities of this present life. Indee the chiefe point is, that god should succour vs to the intent we may finish the course of this present life. But yet must we be faine to be aided by him euerie minute of an houre, fo as hee leade vs through the great number of euill wayes which we haue to passe, and preserue vs from all daungers. So then we must be fully resolued of this,  $\bar{y}$  God will not onely giue vs victorie in the ende, thereby to bring vs to the kingdome of heauen; but also will helpe vs continually in this worlde, fo as we shal wade out of al the troubles and perplexities wherin we be; in somuch that eue when we seeme to be vicerly ouerwhelmed, he needeth no more but to reach vs his hand, and by  $\&$  by wee shalbe afloate againe. Moreouer let vs assure our selues, that seeing God hath promised vs such victory against Satan and our Ghostly enemies: men also shall not bee able to preuaile, when they set themselves against vs; but although the whole world be bent against vs and at deadly foode with vs; yet ought it to suffice vs, that God is fauorable to vs. For inasmuch as he hath promised that al their practises which they attempt shalbe to no purpose, and that he wil turne them vsid downe: we may wel be quiet, and tary his leasure still with patience; and although we be abashed for a time, and perceiue not that God intendeth to worke according to his sayings: yet let vs stand stedfast in his doctrine, vntil he haue shewed vs the effect of his truth. That is the way for vs to despise and desie al the wicked  $\bar{y}$  seeke nothing else but to destroy vs. They be like a sort of madde dogges, and when they cannot bite they wil barke. They haue their throats alwayes open, and their teeth alwayes sharpened,  $\&$  their pawes are alwayes in a readines, fo as whensoever God letteth them loose, they be crueller thā Lyons or any other beasts. Let vs sticke alwayes to this that our Lord hath taken vs into his protection, and that when the wicked haue done what they can, in  $\bar{y}$  ende they shalbe ouerthrowen and all their attempts shall come to no purpose or effect: That is the thing which wee haue to remember here. Notwithstanding, forasmuch as it cannot but bee a trouble and vexation of minde vnto vs at all times, to see what power our enemies are of, and to see howe spitefull they shew themselves against vs; let vs haue recourse to that which is said here, namely that God hath mens hearts in his hande. And therefore be the pride of men neuer so great, and their stoutnesse sitch as were able to make the aire and the world to tremble: yet let vs assure our selues that our Lord will turne it into feare and cowardlynes, fo as the parties that would neede be so feared of others, shall in the ende haue lesse courage than women and children. For why? it is God that giueth men courage and constancie: and it is he that bereaueeth them of it again whē he listeth. Now then if we be fully perswaded and resolued  $\bar{y}$  our Lord bridleth mens hearts: we wil not doubt but that he will alwayes giue vs victorie against our enemies; and it is the point which the scripture standeth expressly vpon. And to the intent wee

may know that men haue no one spark of pro-  
 wesse or manhood in them, furtherfooth than  
 god giueth it them, Salomon saith expressly, that  
 the hearts of kings are in the hand of God. It  
 should seeme that though all the rest of man-  
 kind be in subiection and bridled; yet kings be  
 exempted from the common array: for no man  
 dares once open his lippes against them:  $\&$  when  
 they haue once spoken  $\bar{y}$  word, by and by it must  
 be put in execution. It should seeme therefore that  
 they haue a prerogatiue about al  $\bar{y}$  world beside.  
 Yea, but like as God maketh  $\bar{y}$  riuers to run here  
 and there, and turneth their streames which way  
 he listeth: so also doth he hold  $\bar{y}$  hearts of kings  
 in his hand saith Salomon. And what shall then  
 become of  $\bar{y}$  little Goslings when they perke vp,  
 $\&$  haue no power nor strength at al: Shall we be  
 dismayed at their threatenings? The thing then  
 wherin we must trust, is our yceling of  $\bar{y}$  honor  
 to God which he requireth at our hands, to wit,  
 $\bar{y}$  it belongeth to him to giue men corage when  
 they be fearefull,  $\&$  to daunt the corages of such  
 as are as lustie as if they had the thunder  $\&$  ligh-  
 tening at their commandement: for God will fo  
 cut their combes, as they shal not know where to  
 become, but be vterly dismayed, so that in stead  
 of  $\bar{y}$  stoutnesse which they had shewed before;  
 there shalbe nothing in them but weaknesse and  
 fearefulness. After that manner must  $\bar{y}$  fairfull  
 assure themselves. For otherwise what will be-  
 come of vs? In what taking are we? As I said a-  
 fore, we be hemmed in on al sides by Satan  $\&$  his  
 ynderlings. There is not  $\bar{y}$  minute of an houre,  
 wherin we haue not somewhat to be afraid of: a  
 thousand dangers beset vs round about:  $\&$  there-  
 fore what will become of vs, if wee be not fo fully-  
 perswaded of this doctrine, as to make it to serue  
 vs for dyches  $\&$  rampyres, to hold out al  $\bar{y}$  assalts  
 that our enemies make vpon vs? And fo, foras-  
 much as our life is full of vniquietnesse,  $\&$  we be  
 threatened with many sortes of death, fo as wee  
 cannot stepfoorth one foote but wee shall meete  
 with some mischance or other, specially consid-  
 ering the means which the diuell hath to annoy  
 vs withal,  $\&$  the indeuer which he putteth ther-  
 unto;  $\&$  also considering  $\bar{y}$  multitude of  $\bar{y}$  wicked,  
 whom hee driueth forward  $\&$  carrieth headlong:  
 let vs put this lesse in vre,  $\bar{y}$  the god of hostis who  
 hath  $\bar{y}$  victorie in his own hand, is on our side  $\&$   
 wil defend vs, fo as we shal not be ouercome, but  
 be preferred  $\&$  defended by his power. Haue we  
 this once well printed in our hearts, we may go  
 on boldly: and though we see men neuer so full  
 of pride that they spew it out again, and fo spite-  
 full that they coule finde in their hearts to eate  
 vs vp at one bit; let vs not passe for that; for God  
 will strike them in such a feare, that they shalbe  
 daunted and discouraged; and although wee  
 haue neither sworde nor staffe, yet shall they be  
 vanquished by themselves,  $\&$  not perceiue why  
 nor how, but only by Gods secret working. Let  
 vs looke vpon it,  $\&$  experience will shew vs that  
 God ment not to beguile vs when he beighted  
 it vs with his own mouth. But our own vnbelief  
 $\&$  leawdnesse, suffer vs not to perceiue the thing  
 by experience which is spokē here, We cā wel y-  
 nough

Rom. 16. 20.  
 & Eph. 6. 12.  
 23.

Prou. 21. 15

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60

1 Pet. 5. 8

nough make our complaints and say; howe happeneth it that God giueth such prowesse to our enemies; how happeneth it y<sup>e</sup> we be so cowardly and forlorne? We can aske such questions wel ynough. But we consider not the cause of them: & yet it is in our selues: & our enemies haue none other power, than we our selues giue them: and I say the fame of Satan, as well as of all his vnderlings, For whē we forsake our god it is good reason y<sup>e</sup> we should be disarmed of his help, and y<sup>e</sup> he should let vs alone like poore forlorne cauits looking on either side of vs, & not cpying any remedy to resist our enemies withal, because we be bereft of y<sup>e</sup> garde and inuincible fortresse y<sup>e</sup> God promised vs, according as it is spoken of, both in Exodus and in the Psalme, where it is said that y<sup>e</sup> people were disappointed of their strong holde, when they had once forsaken God. I pray you if we stand not in awe of God, is it not reason that he should make vs afraide, both of men & beasts,

1. Cor. 6. 20. yea and euen of a flic when it doth but flic by vs, as the scripture telleth vs: Beholde, our God offereth himselfe in his maiesty, requiring that we should do him homage, by humbling our selues vnto him, and by offering our selues both bodie & soule in sacrifice to him, y<sup>e</sup> he may possesse vs: & we despise him, making but a mocke at his holie word, so as he can not get any seruitee at our hāds, for we strue against him like wild beasts. Seeing y<sup>e</sup> this is apparant, is it not reason that he should chastise vs, by making vs to stand in feare of me? Yes: for what are we? Behold I am scared & made afraide, at the peering of a worme that doth but put vp his head at me. I neede not to seeke farre to knowe the cause thereof. Let me but consider whether I haue behaued my selfe well towards my God, in yeelding him obedience in al things. Nay contrariwise, I haue turned away fro<sup>m</sup> him, and mouerour I haue played the rebell, I haue leaped beyonde my bounds, and to bee short, I haue fought against him: and therefore I must not thinke it straunge, if I bee afraide of men, which are nothing. Verily God will yet more laugh our pride and ouerweening to scorn. For he will make vs to quake at the falling of a leafe from a tree. To be short, as Salomon sayes, we shall flic when noman followeth vs: euerie little noyse shall make vs to thinke that we be pursued with maine strokes. Verily it is a singular gite of God to haue quietnesse of conscience, so as we may be assured of his defence. And on the contrarie part, if we be not vnder his protection, wee shall be dismayed without any cause on mans behalfe, onely because we haue God aginst vs. And so the cause why our enemies doe so trouble vs as wee wote not where to become; is that we regard not our god. For is it reason that hee should bee our friende when we be not on his side? No: but he must rather set himselfe against vs. And that is y<sup>e</sup> cause why Moses both in other places, and especially in his long that is in the 32. Chapter, saith, How coulde it bee that a hundred of you should flic before one man, and that a thousand of you should be chafed by a hundred of your enemies, if it were not for that the Lorde hath forsaken

Exod 32. 25  
& Psal 106.  
23.

Leuit 16. 36

1. Cor. 6. 20.

Proou 28. 1.

Deut. 32. 30

you, and deliuered you as prisoners into your enemies handes? Consider then (saith hee) that when yee be afflicted by your enemies, it is for that your God hath appalled you. For you be not worthy that he should put his power into you, or vttir it in your behalf. And therefore whensoever we stand too much in feare of our enemies, & are so dismayed that we can hardly call vpon God, but be ouerwhelmed with distrust and vexation of minde: let vs vnderstande that God hath withdrawn himselfe from vs, and hath left vs destitute after y<sup>e</sup> fashion, because we be turned away from him, and haue shaken off his feare, and not stood in awe of him as wee ought to haue done, in respect whereof hee threateneth vs by men, & maketh vs to feele our owne wretchednesse, to the intent we should returne vnto him. Furthermore hee sheweth well by the sequelle, that his promise was not in vaine. What a prooffe was there thereof, at the entering of the people into the land of Chanaan? For they had such a multitude of enemies, as might haue made them all dismayed. But what for that? God himselfe fought for his people. And that did the poore harlot well perceiue, when shee said to the men that were come to spie out the land, I know that your God is the God of heauen and earth, which reigneth ouer all. And for prooffe thereof, I see y<sup>e</sup> al the inhabitants of these countries, are astonished at the only fame and report of you, whereas they be discouraged, that they be as good as vanquished already. Shee attributeth this indeed to y<sup>e</sup> wonderful working of God. Now seeing that this silly woman, hauing but a little tast of faith, did lay so sure hold vpon it: I pray you ought not we to behold y<sup>e</sup> strength much more openly, which our Lord promiseth vs here, which is, that he will cast a terrour and fearefulness vpon all those that are much stronger & mightier than we? It is said y<sup>e</sup> euen when God stretcheth his mark vpon kings & princes, y<sup>e</sup> brute beasts which haue no reason do stand in awe of them. And why is that? Because God worketh by a secrete meanes vnknown to vs. If our lord had not such power to inspire men with assuredly principalties & eniorities could not continue one minute of an houre. Now then seeing that God imprinteth such a marke, y<sup>e</sup> he maketh not only me but also beasts to stand in awe, & to be subiect to those to whom hee hath committed the sword of iustice: let vs note y<sup>e</sup> if we be his children, we shall also beare his image; inso much y<sup>e</sup> if we be vnder his tuition, wee shall be defed in despite of our enemies: yea & we shall be feared, so as wee shall perceiue by the effect, that it is long of none but our selues that we be not succored by him, and y<sup>e</sup> although our vntaithfulness do beat backe his hand, yet doth hee ouercome vs w<sup>th</sup> his infinite goodnes. For we see y<sup>e</sup> although the wicked haue the Law in their owne hand; yet notwithstanding they be so abashed & dismayed, y<sup>e</sup> they be quite and cleane wout heart. We must needes seee it, or else we be duller than blocks. For our Lorde hath wrought with such power, that though wee were blinde, yet we might grope it with our hands, namely that God hath daunted those that thought to haue cut the

Isaia. 2. 9.

Dana. 2. 38.

throtes of his children, euen when no man durst lift vp his little finger against them , inſomuch ſy when they thought themſelues to haue wonne ſy golt, then were they ſeen to be ſo ſtricken down & diſcouraged, & caſt into ſuch feare & perplexitie, and ſo at their wits end, as they wiſt not what to do nor where to become. Indeede they had ſy Law in their own hand (as I ſaid), they had practiſes and deuices ynow, and ſy world fees ſy they had neither vprightnes nor faithfullnes in them. 10  
But yet howſoever they fared, they were diſcouraged, & were made to ſtand gaping & gafiing one vpon another, & could not tel what to do for feare. Hereby we ſee that our Lord not only held their hands tyed, but alſo bereft them of heart; ſo as he diſappointed them of wit & reaſon, by reaſon whereof they were ſo dulle, that there was leſſe ſkill in them than in little babes, yea or euen in beaſts. Ye ſee then how it is a goodly proote of ſy which is promiſed here: ſo as if we yeeld god his due honor, we ſhuld bee the more itayed vnder his protection, to walke on continually, yea & to keepe our ſelues from ſtepping out of the way.

Now let vs take good heed to ſy which I haue ſaid, namely ſy ſuch as do ſo goe aſſray & giue theſelues to naughtines, haue not ſy protectiõ which our Lord hath promiſed: for they goe wiſſully to caſt themſelues vp as it were to ſy ſpole. Therefore it is good reaſõ ſy God ſhould forſake them, & that they ſhould find themſelues to be taken vnprovidẽd. But if we walk in humility, & ſeeke to be always guided by ſy hand of our God: then let vs hardly put our truſt in him, and we ſhall euer be maintained. Although men gape vpon vs like Lyons with open mouth; & although we haue not wherewith to reſiſt them; yet will God be able ynow to beate them backe. Wee may be driuen to fight, but in ſy mids of the incounter we ſhall be ſuſtained as God hath promiſed vs, and ſy will be an inuincible fortres vnto vs. That is the thing 40  
which we haue to remember vpon this place.

Yea and Moſes ſaith expreſly, *People or Nations that are mightier and ſtronger than you*, to the intent wee ſhoulde not make comparation with the things that are ſeene, to thinke that God wil not helpe vs except there be ſome naturall meanes, or ſome worldly enteraunce. No no, wee muſt not bee at that point: but wee muſt conſider that his power is infinite. Therefore wee doe him great wrong, when we reſtraine his power to ſy which 50  
our ſelues can attaine vnto. Nay, when our enemies are too ſtrong and too mighty for vs, and when it ſeemeth that they be ready to tread vs vnder foote: euen then muſt wee perſwade our ſelues that God wil vter his power to ſuccor vs. And therefore let vs go on boldly, at leaſtwiſe to there bee no preſumption in vs, and that we bee not ſubborn againſt our God. For there are two things which are very requiſite for vs. The fiſt is that we giue ouer our ſelues wholly to the ſeruing and honoring of our God: & ſecondly that we put our truſt in him, and ſucke in his promiſes, not doubting but that he will giue things a good ende, though they ſeeme vtterly paſt all hope. Thus you ſee in effect what we haue to remember vpon this leſſon.

Now immediatly Moſes addeth, *That where-*

*ſoener the people ſet their foote, they ſhall poſſeſſe the whole land, from the wüderner vnto Libanus, and from ſy great River Euphrates vnto the Sea.* For thoſe were the bounds & borders which God had promiſed to his people, as appeareth in the perſon of Abraham. For the promiſe that is made here is no newe thing, but a raiſing or confirming of the ſame thing that God had ſpoken long afore. As if he ſhould ſay, nothing ſhall bar you from intoying ſy heritage ſy I haue aſſigned you: ſtick you to me, & I wil performe whatſoever I haue ſaid vnto you. True it is that if ye haue an eye to ſy great nũber of Nations which you haue to ouercome; ye may be ſo ſcared as to ſay, How ſhall we nowe do? Indeede wee be a great multitude of vs; but what are we in compariſon of our enemies, which are men exerciſed in feats of armes, & hougẽ me like gyants: as we haue ſeene already heretofore. Againe they be huddled alreade, they haue their townes well fortified, and when we ſhall haue taken a two or three hundred of their townes, yet is it nothing in reſpect of ſy reſt, but our enemies will be continually both before vs & behinde vs. Ye ſee then ſy theſe were things that might well haue made ſy people afraid. But it is ſaid vnto the; Although ſy land be neuer ſo large, although yee haue neuer ſo many cities to take, and although there be neuer ſo great a number of battels prepared for you; yet lettle you your ſelues vpon the promiſe of your God, for he can ſkilfully enough how to performe the thing that he hath ſpoken. Shut you your eyes againſt all likelyhoodes of things that may daunt your corages, and open your eyes to behold ſy incuntible power of your God, & doubt not but he will ſhew himſelf faithful. Now we ſee wher at Moſes aimed. But yet was not this thing accompliſhed to the ful, vntill the reigne of Dauid & Salomon. For although Iofua made partition of their portions, & God appointed him to ſy office; yet were ſy vncleuening people mixed it with ſy Iewes; and (which worſe is) wher as they ſhould haue rooted them out quite & cleane, & haue had poſſible poſſeſſion of the land: they payed tribute to their enemies, which held the in bondage like ſlaues; & ſleece ſy wool from their backs. They were vexed in ſuch ſort, 100  
ſy they were as good as ſlaine quick, & they indured ſuch cruelty as was pity to ſee. It ſhall ſeeme therefore ſy God kept not touch w them. But here is an excellent goodly text, to open vnto vs the thing which I haue expounded afore, and which wil come to be ſpoken of againe. It is ſaid that *God will giue his people the victory, conditionally that they keepe all the commandements which are intynged them.* God tyeth it w a condition. Do whiſtsoever I command you (ſaith he,) & then ſhall you finde my power to be ſuch, as your enemies (do what they can) ſhall not be able to preuaile any whit againſt you. Nowe let vs ſee if ſy Iewes were able to performe all Gods commandements. Nay, they were vtterly diſobediẽt vnto the. And we alſo ceaſe not to take ſy clean contrary way to ſy which god teacheth vs & commandeth vs vntil he haue re- 100  
ſo med vs by his holy ſpirit. Ye ſee then that the Iewes were diſobediẽt vnto god, & therfore were diſappointed of his promiſe. Yea, but yet for al ſy he ceaſed not to make place for his owne mercy ſtill!

Gen. 13. 14.

Iudg. 3. 8. &amp; 4. 1.

Ro. 7. 19. 23.

still by meanes of their leawdnesse. For although their enemies pricked them like thornes; yet they held still the possession of the dwelling place that God had appointed them. True it is that it is said expressly, forasmuch as ye haue behaued your selues leawdly, and prouoked your God, by refusing to goe forwarde when he was readie to guide you: therefore shall you not ouercome your enemies, but they shall remaine still, and be as thornes in your sides, & as waspes to sting you, yea and they shall euen picke out your eyes, because yee haue not taken courage as ye ought to haue done, nor submitted your selues to God, to go forwarde at his commaundement. Lo what thinckings are made vnto this: & they perceiue them welly enough; and afterward they become subiect vnto them, insomuch y they were faine to beare charges & tributes euen til they groned againe. But our Lord hauing chastised them so many waies, did afterward thew vnto them, that he failed not to pity them still; for he raised them vp such men from time to time, as saued them fro their enemies. And so howsoever y world went with the, they still inioyed Gods gracious gifts, at leastwise in part: not that they were worthe of them, but because Gods wil was to be as good as his promise, so as me might not be disappointed of it through their own leawdnes & vnthankfulness. In the end, Dauid and Salomon obtained the promise, so as God by their hand did set the people in full & perfecte liberty, & their kingdome was perfectly established, because god had so promised. But wee must note, y Dauid and Salomon were a figure of our Lord Iesus Christ: and we be sure y it is long of none but our selues, that God theweth not himselfe bountifull & liberall to the vttermost. For if we obeyed him according to his commaundement, wee should want nothing, but we should euen in this earthly life feele his drawing of vs vnto euerlasting saluation. And forasmuch as he is y fountain of all goodnes, he would giue vs such abundance of all things, that wee should haue all things at wil; and we should passe through this world as through an earthly paradise, and afterward attaine to y kingdome of heauen y is prepared for vs. Lo howe God offereth himselfe vnto vs in his law: but yet with condition y we do whatsoeuer he commaundeth vs. But we be so far off from doing it, y we drag back from it, and there is not that thought nor that affection in vs, which is not enemye to God & his righteousness. By reason wherof, in steede of the inioying of his benefites which hee hath promised in his Lawe, he is faine to become our enemye, & to arme himselfe against vs, and to consume vs till we be vtterly come to nothing. Sometimes hee thundreth in such sort, y wee be ouerthrowen in y turning of a hand. And wherof commeth that? Euen so it must needs be: for (as I said afore) god theweth himselfe liberal towards vs & vttereth his great treasures toward vs. But what? Our hearts are shut & locked vp. And therefore must we needs be bereft of them, and feele the paine thereof, we must be so vexed as we may grone againe, & be in such anguish of mind, as we may not wote where to become. Yet notwithstanding, if we be his, he

neuer faileth to mingle some sweetnes continually with the corrections y hee fendeth vs. True it is that hee beareth with the wicked, and with such as are vtter castaways: but yet in the end he is terrible to them, and dealeth not in such wise with them, as he doth with those whom he intendeth to referue to himselfe. Although that naturally all of vs be disobedient vnto him, yet ceaseth hee not to haue pittie vpon vs: and although wee feele fore blowes at his hand; yet doth hee shew vs therewithall y he is not minded to roote vs out vtterly. But surely we should continue still in our sins to the end, yea and rot away in them, were it not for his raising vp of the promised Dauid, that is to say, of our Lorde Iesus Christ. For by his meanes we recouer y which we had lost by our owne finnes, and so yee see how Iesus Christ setteth vs in possession of the heritage that was promised vs by the Lawe. Yet notwithstanding we should be disappointed of it, and it coulde not belong vnto vs, vnlesse y Iesus Christ had as wel made vs partakers of the benefites of God his father in his owne person, as redeemed vs in our owne persons. Nowe then, wee recouer all this in him, whereas erst we were quite & cleane bereft and cut off from the inioying thereof. Therefore let vs marke well, that whereas God made so many & so large promises to the Iewes in his law, vpon condition that they should keepe his commaundements: he ment to shew that the same rooke no place, vntill the kingdome was established in the person of Dauid. And therefore wee must not alledge as the beastly Papiests doe, who say: Tuff, God promiseth vs this and that, if we keepe his commaundements; therefore it followeth that wee winne Gods fauour by our owne desertes, and that wee purchase the kingdome of heauen, and are able to attaine saluation by our owne obedience; for God hath an eye to yeeld vnto euery man according to his desert. They shew full well, that they neuer vnderstoode one sillable of the holy scripture. And euen this text without going any further, is ynough to bewray their beastlines & ignorance. True it is that God promised his people that they should inioy y land which he had appointed vnto them: but y performance thereof was to be deferred to the reigne of Dauid. Wherupon let vs marke how it is our Lord Iesus Christ which maketh y promises of y Law auailable towards vs, so as we shall not be disappointed of y things y are concerned therein. And indeed, y is the very cause why y promise is made expressly to Dauid & Salomon, as it had bin made before to all y people. And this serueth well to make y doctrine yet plainer which I com to treat of. For there are two sorts of promises in y holy scripture. The one is; He y doth these things, shall liue in the. The other is, He y beleeueth in y son whom y father hath sent, shall be saued. Loe here two promises, betwene y which it behoueth vs wel to put a difference: for they be far vnlike. When God saith, He y doth these things: he bindeth not himselfe to vs but with an if; namely that wee discharge our selues by performing his Law; and that, not only in part, but throughout and perfectly. But no man is able to do that;

and therefore yee see wee be flut out from all hope, and we cannot looke  $\bar{y}$  the promise should be of force any more towards vs, because of our default. For God continueth alwayes faithful, but wee suffer not his goodnes to come into vs. Now when he seeth vs so bereft of all his benefites; he findeth another new remedie for vs, which is this: Lo here any sonne who is vniuersal heire both of heauen and earth; hee holdeth all the worlde in subiection, hee hath the whole fullnesse of the Godhead inclosed in him, my image shyneth most perfectly in him: which is shewed forth in his Gospell: and therefore they that are members of his bodie, are made partakers of all the benefites which hee hath in him. That is the way for the promises to haue their effect and force in vs, and not to looke simply to the doctrine of the lawe. For when God sayd, I will giue you the lande: to whome spake he? To all the people. But yet with condition, if yee keepe my commandments. And that was made void. As howe? Because the people were disobedient, and kept not covenant with God. And so yee see that the whole coucnant was broken, so as God was set free againe, and no longer bounde vnto them, because it was tyed to a condition. What doeth he then? He sends vs a king to whome he sayeth, I will giue thee the lande for thine inheritance. Hee vseth the selfe same wordes that are set downe here by Moses. I will giue thee the lande (saith hee) for thine inheritance, from the wildernesse vnto mount Libanus, & from the riuier Euphrates to  $\bar{y}$  great sea. And to whome doth God giue it? To Dauid & Salomon. True it is that he had giuen the same land afore to all the people, but the people were banished from it through their own fault. And was it then but for one onely person? was it the worthines of Dauid or Salomon that made God willing to giue them the thing which hee had promised to all the offspring of Abraham? No: but it was because they were a figure of our Lorde Iesus Christ. And in verie deede when the Prophets intended to assure the people of the quiet state that was promised to the, and of the inioying of the land: they saide, I will raise you vp a Dauid. Now then, Gods offering to lay foorth his riches to all men without exceptio in his law, to maintaine them withall in this present life, as if he should say, whatsoeuer I haue promised to giue to the fathers of olde tyme, belongeth to you also, at leastwise if ye obey my law thoroughly in all points, & not by pieces & starts. But wee be so farr vnable to discharge our felues of that duetie, that we fall to despising of God, so as hee is faine to shewe himselfe an enemy vnto vs. That is al that we be able to win by our keeping of the lawe, if we wil needes stick simply to it as I sayd afore. Neuerthelesse there is this other remedie for it. Whē our Lord Iesus Christ cometh forth & reacheth vs his hande to pull vs to him; then we find that he is not without cause termed the vniuersal heire of all the goods which God his father hath. And his possessing of them is not for himselfe: for he is one selfesame essence w God the father, hee hath bin the God of glory at

all times. But in this flesh of ours & in our humane nature wherewith he was clothed, he was ordeyned chief king, and the dominion of the worlde was giuen vnto him, euen as wel in heauen as in earth. Now then if we be once graffed into his bodie, and perfectly made one with him; then shall wee recover that thing in him, which we cannot obtaine by our deedes & desertes. And then shal we see that Iesus Christ being graffed againe vnto glorie, wil of his goodnes drawe vs after him, to make vs partakers of all things that he hath.

Furthermore, the telling of this thing vnto vs is not to giue men scope to doe euill, but wee must marke that when God referueth vs to himselfe to put vs in possession of his goods, he doth also reforme vs by his holy spirite. Yet notwithstanding, all that euer we can do, albeit that wee be gouerned by God & haue a good will to serue him, is of no value at all if it bee effected of it selfe: but yet for Iesus Christes sake God will accept vs and our workes, and the inheritance shal abyde sure & stedfast vnto vs: for we must not be afraide but that we shal attaine vnto it. It is not giuen vs for our own sakes, but because wee be partakers of our Lord Iesus Christ, & receiue the grace that he hath purchased vs, so as wee be reconciled to God by his death & passion, in respect whereof he is mercifull to vs, & we be sure of the forgiuenesse of our finnes, because all spots are washed & scoured cleane away. Although there bee finnes & imperfections in vs, which might make vs blamable before God; yet are we iustified and brought into his fauour againe, when hee hath once renewed vs by his holy spirite. Therefore if we go that way to worke, let vs not dout but the promise shal stand fast, so as we shal feele the effect & force of it to our saluation. But in the meane while let vs not glorie in our felues, for there is no matter nor cause why we should do so.

Now let vs fall downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feele them better, yea and so to feele them as that mistaking and condemning our felues for them, we may submit our felues to our Lord Iesus Christ, beseeching him so to reform vs by his holy spirit, as Gods image may shine forth in vs, and wee not faile to continue in the possession of the heritage which hee hath promised vs, because it is not grounded vpon our owne workes & deedes, but vpon his freebestowed goodnes. And moreover: let vs pray our Lord to be so gracious to vs, as to giue vs such strength while wee passe through this world, wherein wee haue a great sort of enemies to fight against, that we may get the vpper hand of them, & be alwayes certified more and more,  $\bar{y}$  he is neere at hand to such as call vpon him & submit themselves vnto him. that by  $\bar{y}$  meanes he may continually be glorified at our hands, & that it may appeare howe hee will alwayes vphold vs, if wee fight vnder his standarde. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

Mat. 18. 18.  
1. Cor. 4. 4. 6  
Coloss. 2. 9.  
Hebr. 1. 2. 3.

1. Cor. 2. 8.  
Mat. 28. 18.  
Phil. 2. 7. 9.

Joh. 1. 1. & 17.  
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# On Fryday the xxvij. of September. 1555.

The Lxxix. Sermon which is the sixth vpon the eleuenth Chapter.

26 Behold, I set before you this day a blessing & a curse.

27 A blessing if ye obey the commandements of the Lord your God which I commaund you this day.

28 And likewise a curse if ye obey not the commandements of the Lorde your God, but turne out of the way which I comaunde you this day, to go after strange gods which ye know not.

29 And when the Lord your God shal haue brought you into the land which thou goest vnto to possesse it: then shalt thou set the blessing vpon mount Garizim, & the curse vpon mount Eball.

30 Are they not on the other side of Iordan, on the west side in the lande of the Cananites, which dwell in y<sup>e</sup> plaine ouer against Gilgal, beside the groue of Moreh?

31 For ye shall passe ouer Iordan, to go & possesse the lande which the Lorde your God giueth you: and you shall possesse it & dwell therein.

32 Take heede therefore, & forpoume all the ordinances & lawes which I set before you this day.



HE protestation that Moses maketh here, serueth to shewe y<sup>e</sup> men themselves are the cause of all their miseries, & that it is not for them to seeke the blame thereof any where else. And on y<sup>e</sup> other side, that when God declareth his will vnto vs, the way of welfare is shewed vs, & it is long of our selues y<sup>e</sup> our life is not happie in al respects throughout. So then, the meaning of Moses is, y<sup>e</sup> God doth men a singular good turne, when hee vouchsafeth to teach them by his word. For whē they haue the record of his wil, it is as good as a shewing of them howe to attaine to saluation, & howe to prosper in this transitorie life. Contrarywise also they be warned y<sup>e</sup> if they fare not y<sup>e</sup> better by the doctrine that is deliuered vnto them, vnhappie are they, & they haue not cause to cō-  
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So then, first we be done to vnderstand that y<sup>e</sup> hauing of the knowledge of Gods wil is an incestimable treasure. All of vs are desirous to lead a happie life, but there is no meane for vs to attain

to it, vnlesse God open vs the gate to come vnto him. If it be alleged, How then? Shal not men be blessed, if they indeuour to do wel? Wil not God accept all their seruice when he sees them go on with a good intent? Let vs marke first of all, that men may (to their own seeming) haue as greate deuotion as is possible, & yet they shall but erre. To weene that we do wel is not all that we haue to do. We must be sure y<sup>e</sup> way which wee take is no bypath, but the way that leadeth straight forth vnto God. Ye see then that we cannot be sure of any blessing, that is to say, that our liues please God, and that the seruice which wee doe him is wel liked of, vntill he haue shewed vs what he requireth & what he alloweth. For so long as we walke after our own imagination, wee go the clean contrarie way; & in stead of going forward wee go back. Marke that for one point. Againe, for the second point, when we haue done all, yet is God nothing beholden to vs for it. What oweth he vnto vs? [Nothing.]; Now then all that we can hope for is by reason of the promise y<sup>e</sup> he maketh vnto vs, & by telling vs that if wee keepe his law, we shal not lose our labour nor be disappointed, but we shall haue a good rewarde at his hand. Gods saying lo, is the ground from whence the blessing springeth that Moses speaketh here. And it is the same thing that S. Paul telleth vs, where he presupposeth y<sup>e</sup> euen before y<sup>e</sup> law, men could not deserue any thing; & not without cause For if we had done all that which were possible for vs to do, (as I said afore) were it possible for vs to deserue aught at Gods hande? No: for we owe it him euery whet of it, & he oweth nothing vnto vs. And so ye see why Moses sayeth here, y<sup>e</sup> when the lawe was published, then was a blessing set before the people. As if he should say, Heretofore ye haue knowne no rule, ye haue bene as the wretched infidels which go on at all aduenture & haue no certainte to trust vnto. But now hath your God gathered you to him, & shewed you y<sup>e</sup> right way. Therefore y<sup>e</sup> way for you to leade a happie life is to obey the wil of your God.

Also here is a promise added to it, whereby the people might bee in the better hope y<sup>e</sup> God would

Rom. 1. 2. 3.



would bl.ſſe them. It is al one then with y which I haue told you already, namely y God is verie gracious to vs, in ſhewing vs after what manner we ought to lead our life . For without that, we might martyr our felues as much as we liſted, & yet it ſhould be to no purpoſe. Wherefore let vs beware that we receive the word the more reuerently which is preached vnto vs in his name, ſpecially ſeeing it bringeth vs a bleſſing, not only in y we learne therby to know what Gods wil is, & how to lue in his fauour; but alſo for that hee binderh himſelfe of his own good wil; ſomuch y although no duetic compellum thereto; yet vouchſafeth he to covenant with vs in ſuch ſort, as we ſhal not ſerue him in vaine. But here a mā might caſt a dout, how it cometh to paſſe that Moſes ſpeaking of the law, ſayth that he ſetteth forth a bleſſing; For (as was declared yeſterday) whatſoeuer God promiſeth vs in his lawe, we fare neuer a whit the better by it, becauſe of the condition that goeth with it, which is that y promiſe of his bleſſing is tyed to performing of his commandmēt. But no man doth that; & therefore are we al diſappointed of the promiſe of the lawe, by reaſon of the vnpoſſibilitie of the condition. It ſhould ſeeme then y Moſes ſpeakes to no purpoſe in this text, in promiſing a bleſſing to the people. And in deede we heare how S. Paul ſpeleth of it. He ſaith y the law bringeth nothing but Gods wrath & vengeance; for it rebuketh euery one of vs, ſo as there is none of vs all that is righteous, neither hath euery any man bin. All of vs then are conuicted by the lawe, as tranſgreſſors againſt Gods rightcouſnes; & ſo be wee in danger of deſtroyed death. Sith it is ſo: it followeth y the law of it ſelfe can do no more but ſhewe vs that we be accured of our God; & that he is our deadly enemy & muſt needs be our Iudge. And where is then the bleſſing that Moſes ſpeakes of here? The anſwere hereto is this: that if we looke no further but what we be in our own ſtoward nature, in reſpect of the ſinne y we haue drawn from Adam: the law can doe nothing but curſe vs. For whereas God ſheweth vs what our rightcouſnes ought to be; if we fall to the examining of our liues; we ſhal find y we haue offended him in euery point, & therefore we be paſt hope. Yea, but y ſpringeth not of the nature of y law, but of our own ſinfulnes, in y we are ſtubboꝛne againſt our God, ſo that in ſteede of obeying him, we inuouor al together to follow our own wicked luſtes. The lawe then as in reſpect of our felues, bringeth nothing but wrath & death. But as in reſpect of it ſelfe, ſurely it bringeth bl.ſſing. For were we as we ought to be, that is to wit, were we ſo found & vncorrupt y we were as thoroughly diſpoſed to ſerue God as was our forefather Adam by creation before his fall: the lawe ſhould bring vs his bleſſing. For why? it ſheweth vs that we muſt loue God with all our heart. When we be once ioyned vnto him, & when we be once knit vnto him in all perfection of goodneſſe, of ioy, of life, & of glorie; then ſhal this ſaying be found true. For were we of nature good & right, we ſhould be anſwerable to this doctrine, & wee ſhould obſerue it; & ſo ſhould this bleſſing be per-

formed towards vs. Whereof is it long y as now the law bringeth vs nothing but death & damnation? Euen for that we be not able to receiue the promiſes y are contained there. Our Lorde ſaith, Come ye to mee, & I will fill you full of all goodnes; & we ſhrinke quite & cleane from him. So is it not long of the doctrine. Whereof then? Euen of our felues. Where is the fault to be found? In the law? No; but in our owne felues. Now then let vs mark, that whereas Moſes profeſſeth here y he ſetteth a bleſſing before y people, his ſo doing is not without cauſe.

But here it might be replied, that although our own ſin be the let that we be not made partakers of y bleſſing that is bightened in y lawe to enjoy it; yet notwithstanding, for aſmuch as we be vtterly excluded from it; it is in vaine for him to ſay, I ſet before you a bleſſing. That is not ſo: For we haue two points to note. The one is, that Gods ſpeaking after that maner concerning his word, is to the ende y we ſhould haue it in reuerence & eſtimation, & alſo loue it & ſet our hartes vpon it; & moreover fall to the conſidering of our owne curſednes, ſo as we might be humbled & caſt downe, & be ſorie when we ſee our benefite turned to our bane, & our life into death be cauſe we be not diſpoſed to receiue it. But God ſhal haue wunne nothing at our handes by letting vs alone there; we muſt be ſaine to go one ſtep further. For aſmuch as we ſee our felues bereft of the bleſſing of the law ſo long as it continueth but a dead letter; that is to ſay, ſo long as it doth but only tel vs what wee ſhould do, & giueth vs not power to do it in deede; wee muſt reſort to our Lord Ieſus Chriſt, whoſe office is to write the things in our hartes which God had written in ſtones, that hee may make vs willing to obey, in ſteede of our ſwearing aſide to y contract. Againe, our Lord Ieſus Chriſt hath deſerted this bleſſing for vs; that wee might henceforth be receiued into fauour for his ſake, & our workes be accepted at Gods hande though they be nothing worth of themſelues. For we come not as euery man in his own perſon, nor as they y had performed the law the felues; but we come in the name of our Lorde Ieſus Chriſt, as members of his bodie. Ye ſee then that the bleſſing is perſourmed in vs by ſeeking the remedie which we want, which is that whereas God hath promiſed to bleſſe n en vpon condition, for aſmuch as the ſame booteh vs not, there is added another point of fauour, which is that he receiuethe vs for his ſonnes ſake, & writing his lawe in our hartes, imputeth not our ſins vnto vs; by meanes whereof we ſaile not to bee partakers of the bleſſing that is contained here, though we be not able to performe the law, but that the ſame paſſe our abilitie. Marke that for one point.

Now let vs come to y which Moſes ſaith concerning y curſe. He ſaith y like as the law offendeth vs Gods fauor, which is the bleſſing y tendeth to our welfare; ſo alſo we muſt not ſeelight by the threatmings y are ſet downe there. For if we giue deafe eare to Gods ſpeaking, ſo as our hartes rancle againſt it through ſtubboꝛneſſe, or y we play the ſcoffers which turne all things to

Rom. 4.15.  
& 7.14.

Pſal 14.3.

Rom. 7.14. &  
8.7.

2. Cor. 3.6.

2. Cor. 3.3.

Ier. 31.34. &  
36.26. 29.

2. Cor. 2. 15.  
16.

laughter: let vs beare this in mind, that howsoeuer the world go, Gods worde shall either be our life or our death, there shall not so much as one word thereof fall to the ground. Such as benefite themselves by  $\bar{y}$  things  $\bar{y}$  are told them on gods behalf, shall find  $\bar{y}$  the doctrine serueth to their saluation: And on the other side, the despisers thereof, & such as refuse to be taught by it, must yeeld an account thereof, and they shall feele  $\bar{y}$  no one iote of it shall be lost, neither is to be despised. For should the thing be vndone & vanish away w<sup>o</sup>ut effect, which passeth out of  $\bar{y}$  mouth of God: No. And therefore let vs marke well,  $\bar{y}$  if men cannot find in their hearts to vse Gods doctrine in their benefite when he sendeth it vnto them: it shall turne to their euertlasting death, & their damnation will be doubled, because they held scorn of the benefite  $\bar{y}$  was profered them. And this is very needfull for vs. For we see how men dally with Gods word; & they  $\bar{y}$  cast it not quite & cleane away, do thinke themselves to be more than half perfect; because they be com not vtter enemies to fight against it, they beare the felues in hand  $\bar{y}$  God ought to hold himself contented with it. But thinke we that God will forgoe a good a thing to perish: He offered vs life, and we refused it: and doeth not such vnkindnes deserue horrible vengeance? Again, God setteth more store by his own honor, than by the saluation of our soules. And good reason it is  $\bar{y}$  he should. Now he hath shewed vs after what manner he will be glorified by vs, & we make no account of it but reiect it vnterly. And therefore let vs consider well,  $\bar{y}$  if we receive the blessing of Gods worde,  $\bar{y}$  to say, if it serue not to reconcile vs to him,  $\bar{y}$  we may take him for our father: we must (spire of our teeth) feele him our Iudge, & his worde must condemne vs. Whereas it should haue been a witness of his loue towards vs to bring vs to saluation, & to the inheritance of  $\bar{y}$  kingdom of heauen: it must become an inditement to passe vpon our liues, so as we shall be accused in this present life, & alter our death Gods vengeance shall pursue vs for euer, because we obeyd not gods word when it was preached & set forth to vs.

Esa. 49. 8.

Now then, seeing  $\bar{y}$  God telleth vs  $\bar{y}$  this is  $\bar{y}$  conuenient to vs, &  $\bar{y}$  he calleth vs vnto him: let vs learne, let vs learne I say to go to him and to make haste, least this threat light vpon vs, that we be cursed for our wickednes, in  $\bar{y}$  we listd not to receiue  $\bar{y}$  benefite that was offered vs. And specially nowadays we ought to be  $\bar{y}$  more provoked therunto, because our fathers of old time had not the like occasion. It is true that Moses might wel say he offered  $\bar{y}$  blessing to those people in  $\bar{y}$  law: But we in these dayes haue the blessing set forth more openly in  $\bar{y}$  Gospel. The promises at  $\bar{y}$  time were dark, & they pointed at Iesus Christ, howbeit a farre off. They yeelded some smal taste of life; but wee at this day haue our fill of it, so as god giueth vs euen his hart there without omitting of any thing, to  $\bar{y}$  intent to make vs to perceive his insatiable loue, that by to draw vs & to win vs vnto him. Such it is so,  $\bar{y}$  the law sheweth vs it aloofe, &  $\bar{y}$  gospel bringeth it nearer to vs: let vs not bee loo slowarde as to shrink away as

though we would needs spite God of purpose to be curied: but let vs rather embrace the blessing which costeth vs nothing as they say: For there is no more for vs to doe but to receiue it willingly, according to  $\bar{y}$  promise which he maketh vs, saying: Opē thy mouth & I will fill it. And for  $\bar{y}$  same cause also doth S. Paul say, Now are  $\bar{y}$  acceptable dayes, now are  $\bar{y}$  dayes of saluatiō; shewing how  $\bar{y}$  same is to be applied to  $\bar{y}$  preaching of  $\bar{y}$  Gospel. His alledging of that text of Esayes is as he should say, Our Lords desire is nothing else but to do  $\bar{y}$  office of a sauour among vs: & therefore suffer him to shew himself such a one. Again, let vs vnderstand  $\bar{y}$  we neede not to seeke farre for him; for he offereth himself to vs before we once thinke of him, to make vs perceiue his fatherly kindnes & goodnes. And on the contrary parte, when he threateneth vs & is minded to make vs feele his rigour, he runneth not vpon vs at  $\bar{y}$  first dash, neither listeth he vp his hand by and by to strike vs: but only sheweth it vs first aloofe. Yet notwithstanding, howsoeuer he fare, let vs marke  $\bar{y}$  the Gospel is neuer preached, but  $\bar{y}$  he witnesseth on  $\bar{y}$  one side  $\bar{y}$  he is ready to receiue men to mercy, & to open them  $\bar{y}$  gate of his kingdō,  $\bar{y}$  they may go into it: & on the other side that if they be stubborn & wilful in their wickednes, it shall not boote the to thinke to escape, or to ween  $\bar{y}$  the word shall be vaine & to no purpose: for god wil always giue it force & power. What to doe? To destroy those  $\bar{y}$  haue so refused it, & trode it vnder foot, & made a mocke of it, & openly resisted it. Now by the way we must call to minde again what I haue touched already heretofore in following Moses discourse: namely  $\bar{y}$  God promisseth not any blessing but to such as obey his cōmandements: like as or  $\bar{y}$  other side he threateneth none but such as turne away from him. And thereby he sheweth that men may well take much paine, but they shall lose their labour if they rule not themselves according to the lawe. Here ye see how al  $\bar{y}$  deuotions  $\bar{y}$  men deuise, are cast down. Moses saith they be vnterly fruitlesse. In dede  $\bar{y}$  Papists, Turks & Iewes doe perfwade themselves,  $\bar{y}$  they desire much at Gods hande by their doing of things vpon their own head, whē they be able to say, I take it to be very good. They beare themselves in hand  $\bar{y}$  they come very neere to God by their warding in their windlasses after  $\bar{y}$  fashion. But on  $\bar{y}$  contrary parte we see,  $\bar{y}$  God promisseth not any thing but to such as obey his word. Therefore if we intēd to be vndisappointed of our hope, let vs seeke to knowe Gods wil by asking it at his own mouth, & therupon let vs simply obey whatsoever he telleth vs. For as long as men rule themselves after their own imaginations, or after  $\bar{y}$  traditions of men; it is no obedience, but a displeasing of God, & he wil not admit it to come in their account. Thus much for the first point concerning this blessing.

On  $\bar{y}$  contrary, how much soeuer we reigne at it, setting themselves against vs, yea & condemning vs for our refusing to follow their foolish intentions; God acquiteth vs here, for he threateneth none but such as rebel against him. Nowadays  $\bar{y}$  Pope thundredth against vs, because wee  
wil not

will not be subiect to him as other do, which hold downe their neckes vnto him and yeeld themselves in bondage to him like wretched beastes.

True it is y<sup>e</sup> their imagining that he hath power to ding vs down to the deepe pit of hell, is y<sup>e</sup> thing y<sup>e</sup> amazeth them, & maketh the rude and ignorant fort to quake. But forasmuch as we heare it at the mouth of our God, y<sup>e</sup> we neede not to be afraid except we haue disobeyed him: let vs hold vs to it, & be bold to laugh at the popes manaces to scorne, for they be no better than the rattling of a bladder with a few beanes in it to feare a yong babe withal. In deed it makes a great noyse: but yet it is but a toy. And euen in like case it is with all the manacings that men can make.

But here is yet one other saying wel worthy to be noted. Moyses saith that *the curse shal come upon the people when they turne away from their G O D to serue strange Gods, and such as they haue not known.* Here againe he sheweth y<sup>e</sup> they which haue bin rightly taught, are much more blamewoorthe than the wretched infidels. For they spite God maliciously & wilfully: they offend not any more of ignorance, but turne aside wilfully fro y<sup>e</sup> way y<sup>e</sup> God had willed them to walke in, & seeme to make warre against him of set purpose: by means wherof they make their condemnation the grieuoufer. And therefore let vs marke well, that we which haue receiued y<sup>e</sup> doctrine of the Gospell, shalbe lesse excusable than y<sup>e</sup> papists, if we obey not our God. For the papistes holde on stil their old trade, they be gone astray like sillie beasts, & all that euer they do is but filth & abomination. This is true. And yet do we for our partes much worse in turning away from our God, after his comming vnto vs, & y<sup>e</sup> hee had brought vs nigh vnto himselfe. And Moyses saith expressly; *The Gods which you haue not known.* Where in he rebuketh the malice of men, in that they had leuer to follow y<sup>e</sup> vncertaine than the certaine. True it is y<sup>e</sup> we haue a cleane contrarie ground in nature. For if a man be demanded whether he had leuer to be sure of a thing or to be doubtful of it; He wil alwaies say he had leuer be sure of it. And yet for all that, we seeme all of vs to struie which may be most wauring, doubtful, & vncertaine of his soul health, & yet notwithstanding what is there that we should make more account of? And God is readie to assure vs of it, warranting vs it by his word, so as we cannot faile of it, if we obey him. We heare it, & can God ly? No: & therefore let vs go on as he hath comanded vs, Nay, we be loth to do so. And what do we in sted thereof? I trow, I weene. Loe at what point we hel! Let vs see howe the papists do. When they should pray vnto God, this one good point they haue, that they knowe themselves vnworthe to praise vnto him. That is true. But behold, our Lord giueth vs a remedy, which is, that our Lord Iesus Christ shalbee our spoked man: so as if he intreat for vs, we shalbe admitted & God wil heare all our prayers. It is the thing which the holy scripture assureth vs of eueriwhere. But what do the Papistes? I am not worthe to praise vnto God (say they) & therefore I wil go seeke to the virgin Marie, S. Michael, & S. Peter: & therupon they deuise & set vp a

great sort of Saints at their own pleasure. And what a dealing is that? Sure we be that our Lord Iesus Christ wil not faile vs: for as much as it is his office appointed him of his father; y<sup>e</sup> hee wil discharge it. And why then do we not go right forth vnto him? Hee wil be a good stay for vs. Com vnto me saith he, alluring vs gently. Against wee haue promises innumerable, that if we refoit vnto him we shal not be disappointed of that which we hope for: & yet for all this wee leane to our own weening, & we say, to my seeming I were best to go to S. Michael or to our Lady. And so we fall to forsaking the certaintie y<sup>e</sup> God hath giuen vs, to ketch an vncertaintie: and in likewise wife deale we with al y<sup>e</sup> rest. For in seruing God according to his law, we be sure that our seruice shalbe wel taken. But the Papistes fall to inuenting of this & that, & leaue the law of God: & is nocht a forsaking of the certaine to followe an vncertaine: Yes, & that is against nature. Therefore it appeareth y<sup>e</sup> we be blinded by Satan. For we haue the cleane contrarie in vs by nature. We haue wit ynough to say, I would faine be assured & we be loth to hazard our selues at all adventure: & yet in this case we be so mad, that neither ropes nor chaines can hold vs. My alleaging of these examples is to shewe after what sort we should put this doctrine in vre: for it falleth out y<sup>e</sup> men haue wilfully estranged themselves from God in all cases. How so? For whereas God hath discouered him selfe vnto them; they haue not vouchsafed to hold themselves to him, but rather haue busied themselves about their own dreams & dotages. In deed they wil easily say, We know there is but one god y<sup>e</sup> maker of heauen & earth: but in y<sup>e</sup> meane while they hatch a whole swarm of other gods, as we may wel perceiue by y<sup>e</sup> idols which they haue forged. And wherof commeth that? Euen of this, y<sup>e</sup> wheras men knew God, yet they haue had no list to glorifie him, but haue wandred away after their own imagination, by meanes wherof they be turned away from him. And at such time as God gaue his law, y<sup>e</sup> blessing was more darksome than it is nowadays in y<sup>e</sup> time of y<sup>e</sup> Gospell. Beholde, God doth not onely report himselfe to be y<sup>e</sup> maker of heauen & earth; but also because he is incomprehensible, & his maiestie passeth all our vnderstanding: hee will haue vs to looke vpon him in his liuely image, that is to wit in our Lord Iesus Christ. He is the sonne of god, which hath shewed himselfe so familiarly, y<sup>e</sup> we may be sure ynough that we worship the liuing God forasmuch as we knowe that the whole fullnesse of glorie & of y<sup>e</sup> Godhead dwelleth in him. That is the cause also why y<sup>e</sup> Prophet Esay spake of him, saith, Lo this is he, lo this is our god. If the case stode so with the fathers of olde time, y<sup>e</sup> it behoueth them to stand vpo a certaintie euen in the time of the law, so as God woulde not haue his people hang in dout, but that they should be certined of as much as was for their behoote & benefit: much more ought we to be sure nowadayes. For we haue a larger discouerie of things in our Lord Iesus Christ, so as y<sup>e</sup> voyce of the prophet Esay; Lo this is he; lo this is our God, ought to sound continually in our eares; by

Ioh. 1. 4. 13.  
& 1. Ioh. 2. 1.

Mat. 12. 18.

Rom. 1. 21.

2. Cor. 3. 18.  
& 4. 4.

Col. 2. 9.  
Esa. 25. 9.

reason wherof it is not for any man to turn away from it, nor to runne gadding at rourers, nor to reele one way or other; but we must knowe & assure our selues y<sup>e</sup> we haue y<sup>e</sup> ful & perfect measure of al wisdom, if we can hold vs to Iesus Christ, & to the things which his doctrine teacheth vs. But herein we see how the wretched world gad-deth vp & downe, euery man trotting after his own way, so as euery mans will is to go astray: & yet notwithstanding we shield our selues with ignorance. When we haue shut our eyes after y<sup>e</sup> fashion against y<sup>e</sup> light, when we haue stopped our cares against y<sup>e</sup> doctrin of saluation, whē we haue turned our backs vpon him at his shewing of his face, & whē we haue spit at him for his reaching of hand vnto vs: yet we fall stil to excusing of our selues by ignorance. So then the thing which we haue to remember here in this place, by Gods vpbraiding of men with their turning away from his word when it is preached vnto them; is that their so doing is through a diuelish stubbornnes, & y<sup>e</sup> cūen by y<sup>e</sup> wittnes of their own consciences it is a worshipping of gods which they haue not known. For our faith must not be vncertaine, it must not be an opinion or weening, but it must bring a sure knowledge with it. And what manner of knowledge? Truly as in respect of our own wit & reason, if we intend to come vnto god, we must worship him w<sup>ith</sup> al humilitie, & remember that his secrets surmount our vnderstanding. But yet here withall it behoueth vs to stande vpon so sure a ground, cūen by knowledge; as our owne consciences may beare record of it, & we be able to lay with S Iohn, we wote well y<sup>e</sup> we be y<sup>e</sup> children of God. Lo here what the true Religion is. It is not an vnadused zeale, or a liking that men cast in this thing or that; but a sure known doctrine grounded vpon Gods truth, wherethrough we be able to say y<sup>e</sup> it is he which hath spoken to vs, & y<sup>e</sup> he is a faithfull wittnesse of y<sup>e</sup> things y<sup>e</sup> are for our welfare & saluation. And againe, whatsoeuer we alleage, wee shall alwayes abide conuict of our inalice. So that when we haue once beene taught y<sup>e</sup> word of God, if wee afterwarde worship gods whom we haue not known, if we swaue aside to any superstition, or if we continue not in y<sup>e</sup> pure simplicitie of y<sup>e</sup> holy scripture; surely we shall iustly be accused to haue had strange Gods, & to haue bin forgers of them, as folke y<sup>e</sup> loue the vntruth better than y<sup>e</sup> truth. According wherunto S. Paul speaking of all such as obeyed not the Gospel, saith it is good reason they should be stricken with horrible blindness, & that forasmuch as they honored not the creator, it was meete that they should become vnderlings to the creatures, y<sup>e</sup> is to say, to the things which they had dreamed in their own fond braine & foolish fancies. Now the seeing y<sup>e</sup> our God hath taught vs, let vs learn to hold our selues at a stay to his word, & to vnderstand in what manner he hath shewed himself vnto vs; & let vs benefite our selues by al the records which he giueth vs, & beware y<sup>e</sup> we wander not one way or other, ne followe not our owne leadings. For there wilbe no excuse for such as would not be certified of God when he was ready to do it.

Now in the end Moses addeth, *that when the people were come into the land of promise, they should diuise their companie in two parties: the one halfe vpon mount Garizim, & the other halfe vpon mount Ebal: & that they which should be vpon mount Garizim, should pronounce the blessings; & that those which should be vpon mount Ebal, should pronounce the curses,* which thing we see was done accordingly.

For this commandement shall be rehearsed yet againe in the 27. Chapter of this booke. And Iosua in his eyghth Chapter declareth y<sup>e</sup> he had obeyed the cōmandement of Moses. The effect of y<sup>e</sup> storie is, that when y<sup>e</sup> people were entred into y<sup>e</sup> land, they should meete with two mountaines, y<sup>e</sup> one called Hebal & y<sup>e</sup> other Garizim. Now god had commanded y<sup>e</sup> one part of y<sup>e</sup> people, namely certain tribes, shold be on y<sup>e</sup> one side on mount Garizim; & y<sup>e</sup> the rest of the tribes should be vpon mount Hebal, & y<sup>e</sup> the Leuites shold stand in the middes of y<sup>e</sup> host bearing the Ark of God, to thew y<sup>e</sup> God was chiefe souerain there, & that the Leuites were as wittnesse or furies to vndertake matters in y<sup>e</sup> behalfe of the people, like as if there were two parties to make som solemne match or couenant, a notarie or register is present to take an othe betwixt them: euen so God had ordeyned y<sup>e</sup> the people should be there to heare & receiue y<sup>e</sup> doctrine of saluation, & y<sup>e</sup> they should answer on their part, as in y<sup>e</sup> passing of som solemne contract; to y<sup>e</sup> end they might knowe vpon what condition God had chosen the: & preferred the before al other nations of y<sup>e</sup> earth, as shall be shewed hereafter in the foresaid 27. Chapter. And what were y<sup>e</sup> blessings? They were a rehearsal of y<sup>e</sup> same thing that God had spoken afore: namely, al such as keepe my law shall be blessed; Al such as worship me with a pure conscience shall be blessed: all such as hallow my name, shall be blessed: al such as obey their fathers & mothers, shall be blessed: all y<sup>e</sup> lone chastly shall be blessed: all y<sup>e</sup> abstaine from deccit, extortion, & al manner of euil, shall be blessed. God then on his parte promised blessing after y<sup>e</sup> manner. Hereunto the people answered, Amen, Amen: y<sup>e</sup> is to say, So be it: where-by they ratified y<sup>e</sup> which had been spoken by the mouth of God. Again, on y<sup>e</sup> contrarie part, y<sup>e</sup> curses were vttered on mount Hebal in this wise: Cursed be he y<sup>e</sup> turneth aside after strange gods: Cursed be he y<sup>e</sup> dishonoret. his father or his mother: Cursed be hee that offendeth in theft or in whoredom: Cursed be he y<sup>e</sup> performeth not all y<sup>e</sup> cōmandements conteneid in this booke. Amen, Amen, said y<sup>e</sup> people. When the curses were vttered after y<sup>e</sup> fashion, it behoueth euery man to answer Amē. And so ye see what is said in this text.

Now let vs mark y<sup>e</sup> by what meanes god meent to touch y<sup>e</sup> people neerer to y<sup>e</sup> quicke, by their agreeing to such a couenant. And the same belongeth vnto vs. For although we haue not y<sup>e</sup> same ceremonie y<sup>e</sup> was obserued at y<sup>e</sup> time, yet haue we y<sup>e</sup> truth howfoeuer the world go: & whenfoeuer Gods word is preached vnto vs, although we receiue it not, yet shall it not fal to y<sup>e</sup> ground, but it shall light vpon our heads spite of our teeth, & it shall be an intolerable burthen to sink vs down to y<sup>e</sup> bottom of hel. Therefore when we receiue gods word

Deut. 27. 12  
& Ios. 30. 3

I. Iohn 3. 2.

Ro. 1. 25. 28.

word into our hearts, let beware ye like wel of it & ye we ratifie the promise of our saluatiō which he maketh vs. Nowe hee adopteth vs to be his children; and if we be his children we be also his heires. Therefore when we embrace the preached word by faith & obedience, although our mouth speake not a worde, yet doe wee confirme Gods truth to our saluation, according to this saying of S. Iohns, that as many as beleue in the only sonne of God, haue setto their seales that God is true. Thus ye see howe the full measure of our saluation and of the promise is accomplished & hath his full effect & power, when we on our side do aunswere rightly Amen. And although it be not spoken with the mouth, yet let the heart say it: for ye is the chiefe point. True it is that if there be faith in the heart, the mouth must needs agree vnto it also; according to this saying of the Psalme, I did beleue, and therefore will I speake, which saying, is alledged likewise by S. Paul to the Corinthians. But my speaking at this time is of the ceremonie; namely ye although wee haue not a mount Garizim & a mount Heball among vs; although we assemble not together into one cōpanie, to seuer our selues into two hostes, and although there be not a visible Arke among vs; yet is Gods once declaring thereof inough for vs, & his once setting downe of a memoriall thereof before vs is sufficient for vs, to make vs knowe ye same belonging to vs at this day, & ye the preaching of the Gospell vnto vs in the name of our Lorde Iesus Christ, is all one as if we confirmed God to be our father by our saying Amen. That is ye very meane whereby we be receiued to be his children, & whereby we be assured of the inheritance of the kingdom of heauen. For otherwise, how were it possible that we wretched creatures should attaine to such dignitie, as ye God should vouchsafe to win vs by gentleness, & vtter ye good loue that he beareth vs, & be willing to haue vs to be his, to the ende ye he might be owner of vs? Must it not needs be ye we be worse than froward if we benefite not ourselues by such grace? Yes, & therefore let vs learn to answere Amen willingly, when our Lord behigheth vs his blessings. For on the contrary part, although wee harden our hearts & shut our eyes, yea & grind our teeth at God as it were in rage & dispire of him: yet must there follow an Amen (Aerupō), which shall burn vs like a searing yron, whereby God wil shew ye his word is as a burning fire to consume all things, so as we must needs feele ye inward scalding thereof when God vttereth ye power of his word, by reason whereof we shalbe in continuall inquietnes & torment for euer, if he set himselfe against vs. Yet for all this ye faithfull must answere Amē, as well to the blessings as the cursings. Amen, by embracing ye grace ye God offereth vs. Doth God offer himselfe vnto vs? Cometh he to seeke vs out when we be vtterly lost & forlorne? Doth he come downe to these horrible miseries wherein we be plunged: Well, then it is our duetic to go vnto him, and not to be so frowarde as to drawe back when he allureth vs so gently. Thus ye see howe we must answere Amen to the blessings, by embracing ye grace of the holy Ghost, ye we may

be guided & governed by it, & made acceptable to our God, by fashioning our life after the rule ye he hath giuen vs, in resting vpon ye grace of our Lord Iesus Christ, whereby he is reconciled vnto vs, & accepteth vs for righteous, inasmuch ye although we be sinners, yet he receiueth vs for his sonnes sake, & couereth al our sins & vices. After that for therefore must we answere Amen, that our Lorde may performe all the free promises to which he hath made vnto vs.

Also we must aunswere Amen to ye curses. For why? We haue such a number of contrarieties in vs, as is pity to see. Although God haue giuen vs a good desire to receiue his word, & ye we receiue it in deede; yet do we it not to the full. For wee drag our legges after vs; there is alwayes some gainstribing in vs; we haue still some remanentes of our flesh; & besides that, there is too too much stubbornnes in vs, so as we be like asses ye haue need to be diuen forward by force. And therefore I sayd ye we must answere Amen to ye curses. When we see ye God will haue vs to passe through ye afflictions of this worlde, & through the cares ye are vpon earth: Let the prouoke vs to repaire vnto him, and let vs assure ourselues ye oftentimes his causing of vs to feele his curse, is for our benefite. Moreouer let vs consider thus with ourselues: Alas, if God curse all such as transgresse his commandements; what shall become of me? Now then let euerie of vs finde such fault with himselfe, as we may patiently indure whatsoever it pleaseth God to lay vpon vs in this present life. Thus our pronouncing of the curses must be to ye end that they light not vpon vs. For they ye quicken vpon themselves after ye manner, shalbe set free from the curses. And let vs mark by the way, ye when we shall not haue performed all ye commandements of the lawe, we haue a remedie for it in our Lord Iesus Christ, for otherwise we should be accursed euerichone of vs, according to this allegation of saint Pauls to the Galathians: Cursed are they ye performe not the whole Lawe to the full. Wherevpon he concludeth, ye all men are cursed of God as in respect of their owne workes, and ye if we will be iustified by our owne deertes, we must goe seeke our payment in hell. For God hath shot our one thunderbolt against all mankind, in saying, cursed be all they ye performe not the whole Law. But no man performeth it. Euen ye holiest men in the world are indebted in ye behalfe. So then S. Paul rightly concludeth, ye we be all accursed in ourselues. But yet he sendeth vs to our Lorde Iesus Christ, & telleth vs ye forasmuch as he is giuen vnto vs, we be set free from ye rigor of the Law: so ye whereas God as now doth teach vs his will, telling vs what way we should walke, & setting before vs both his promises & his threatenings: although our lues be still vnperfect, yet wil he not cease to accept vs, so we haue recourse to him which hath supplied our want. For our Lord Iesus Christ hath made such satisfaction by ye sacrifice of his death; ye God accepteth it in full paymēt to couer al our faults. Therefore let vs repaire thither, & let vs so plunge ourselues in it, as we may be clenfed & scoured free al our spots. Which thing will come to passe, if we learne to walke in

Iohn 3:33.

Psal. 116:10  
& 2. Cor. 4:13.

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1. Cor. 11:31

Gal. 3:10.

Deut. 27:26.

humilitie and feare before our God, & abufe not his goodnesse & patience. For y is the meane to make vs acceptable vnto him, fo as his curses shal be turned fro our heads, & his grace & blessing fo increased after he hath once vtured the same,

as it shal grow cōtinually in vs, vntil it be come to the full perfection.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faults, praying him &c.

## On Saturday the xxviij. of September. 1555.

*The Lxxx Sermon, which is the first vpon the twelfth Chapter.*

**T**Hese are the ordinances and Lawes which yee shal keepe, that yee may doe them in the Lande which the Lord God of thy fathers hath giuen thee to possess, all the dayes which thou shalt liue vpon the earth.

2 Yee shall destroy all the places wherein the people, whom yee shal conquere haue serued their gods, whether it be vpon high mountaines, or vpon the hills, or vnder any maner of greene trees.

3 Also yee shall digge downe their Altars, and breake their images, and burne their woods with fire. Yee shall destroy the images of their gods, and dispatch the names of them out of that place.

4 Yee shall not deale so with the Lord your God:

5 But looke what place soeuer the Lord your God shal choose out of al your tribes to set his name in and to dwel in: there shall yee seeke him, and thither shall yee resort.



**W**heras Moses e shorteth y people here againe to obserue the ordinances & statutes of y law, 30 and to do the; it doth vs to vnderstand, y if we be not diligent in following Gods will, we shal soone be carried away vnto wickednes one way or other. For it falleth out vpon vs y we do comit many faults through ouersight, we stumble at euey turning of a hand because y deuill doth easily beguile vs; & we haue no great wit or discretiō in vs, our mind is ful of fondnes, & consequētly vncōstant: & therefore if we be not very diligent in obeying our God: we shall neuer obserue his law as we ought to do. Now the let vs beware y we set our minds earnestly to y ordering of our life. For if we bethinke vs not aduisedly of it, we haue any great care of it; we shal not fail to do amisse some way or other. That is y thing which we haue to gather vpon this place where Moses faith y we must not only put gods cōmandemētcs in execution, but also *keepe the to do them*. As if he should say, y if men holde not themselves well in a we, if they bee not very watchfull in following their duety, & if they be not well aduised & earnest in their doings: by & by they slip away, and there is no stedmes in them; and although there haue bin some good zeale in them, yet it vanisheth away out of hande.

And he sayth expressly that *they be the statutes and ordinances of the God of their fathers*. Which serueth to the better confirming of the matter y we haue seene heere to fore: which is, that the Land of Chanaā was giuen the by vertue of the couenant and promise y was made before they were borne. The Iewes then are put in minde in this place to thinke the selues beholden to Gods free bestowed goodnes, for their promised inheritāce forasmuch as they coule not boast of it as of a

cōquest, because God had assigned it to their fathers before they were borne. Neuertheless his purpose is also to confirme them in the doctrine of the Law, to the end they might knowe y they worshipped not a new god, or a god lately found out; but the same God which had bin reuealed to their fathers in all ages afore, & therefore he telleth them they were lesse to be excused, if they held the not to the religion y had bin knowen in all times afore, at leastwise amonge their fore fathers. For we heare what God vpbraideth them withall by his prophet Ieremie. Go seeke all the worlde about (saith he) go ouer y sea, & see if the heathen nations haue changed their gods, and yet they be but idols. Sith you see such stedfastnes & constancie in the infidels, y they be not variable in their superstitions, but rather as it were wedded & wiffully giue ouer to the; what a shame will it be to you to haue forsaken the liuing God when ye haue knowen him, & not to continue in his word: Then let vs marke wel in this text, that Gods vpbraiding of y Iewes with his manifesting of himself vnto the & to their fathers folong time aforehand, is to y ende they should be the more worthy to be condemned, if they hid not them selues to the doctrine which had bin so well warranted vnto the. But let vs marke also y it is not inough for vs y our forefathers held some kind of religion: but we must also see y the same be allowable. And whereas it is sayd here, y their forefathers knew the same God which had set forth his Law to the at y time: the knowledge or opinion which the fathers had, is nor y chief ground that we ought to stand vpon; for God presupposeth y he had so certified the of his word, as they were nor in any doubt at all. Therefore first let vs learn to knowe what our Lord declareth vnto vs, and then let vs afterward go to antiquitie. And it is certaine that if the religion be true, & good, it is

1er. 24. 0. 12

not new nor deuised in our time; but our re-  
 pair must be to the things y<sup>e</sup> are witnessed in the Law  
 and y<sup>e</sup> prophets. There we shall see how God hath  
 gathered his Church, how he hath gouerned it,  
 & how it hath alwayes had his truth, euen from  
 the beginning of the world. In d<sup>e</sup>de the number  
 of people is but small y<sup>e</sup> haue followed godlinesse:  
 the rest haue turned away after their owne inu<sup>e</sup>-  
 nations. Howbeit, we must not haue an eye to the  
 world, but let it suffice vs y<sup>e</sup> god hath had a church  
 of his owne in all ages, whereunto it behoueth vs  
 to be ioyned & to become one w<sup>i</sup>th it. For although  
 the Church haue bin despised of the worlde; yet  
 hath it alwayes bin precious in Gods sight. And  
 we see the like still at this day. True it is that the  
 most part of such as boast themselves to be be-  
 lieuers, are doted with leasings, errors & abuses:  
 but wee must let the<sup>m</sup> alone, & submit ourselues  
 to the truth y<sup>e</sup> God telleth vs, kniting ourselues  
 in v<sup>n</sup>ity of faith & concord with the faithfull which  
 are contented to followe whatsoeuer God hath  
 shewed the<sup>m</sup>. Thus ye see y<sup>e</sup> way for vs to put  
 this text in v<sup>r</sup>e where the God of the fathers is  
 spok<sup>e</sup> of, is y<sup>e</sup> it is not ynough for vs to haue som  
 antiquite as the papists alledge, saying; we haue  
 bin a long tyme in possession; but we must be well  
 ground v<sup>p</sup>o certainty, so as we know y<sup>e</sup> the God  
 whom we worship is not an idoll. When a man  
 knowes y<sup>e</sup> once, then let him proceede to the es-  
 sent & agrement of faith, according to our be-  
 lief wherby we confes y<sup>e</sup> there is but one almighty  
 god, which is y<sup>e</sup> father of our lord Iesus Christ,  
 and by the same read<sup>e</sup> our father too; y<sup>e</sup> our Lord  
 Iesus Christ is the redeemer that hath appeared  
 vnto vs; that we be sanctified by the holy Ghost,  
 and also y<sup>e</sup> we can beare record of the nauety of  
 our God, at leastwise according to his vttering  
 of himselfe vnto vs by his holy scriptures. Which  
 done, then let vs adde, y<sup>e</sup> we beleue the holy  
 catholike Church, and that there is a cōmunion of  
 Saints, so as there is but one body. But yett must  
 God be faime to thewe him selfe to vs to be the al-  
 mighty: that he is y<sup>e</sup> same which made both hea-  
 uen & earth, that he is the same at whose hande  
 we must hope for saluation; y<sup>e</sup> he is able to main-  
 taine his owne glory, so as all the things y<sup>e</sup> men  
 haue deuised of their owne braine are but lies.  
 That is the first end wherat we must begin. And  
 afterward we must agree with the holy patriarks,  
 Apostles, & all the faithfull that haue liued since  
 the worlde began. We must haue y<sup>e</sup> indissoluble  
 band of faith, & al must come to this point, name-  
 ly that they be grounded vpon the certaine and  
 vnfallible truth. As for example, The Iewes that  
 came after, had the fathers as well as they,  
 of whom also they made theselues a sheelde. but  
 God did vtterly mislike their so doing, according  
 to this saying of the prophet Ezechiel; Walk not  
 after the righteousnes of your forefathers. At the  
 first blasp<sup>h</sup> here seemeth to be some cōtrarity. For  
 in this same place it is sayd, Worship ye the God  
 of your fathers, stick to him, & beware ye change  
 not your religion. And there y<sup>e</sup> prophet Ezechiel  
 sayth contrariwise, beware that ye follow not y<sup>e</sup>  
 deuotion of your fathers. Yea verily: for there  
 were two sortes of fathers among the Iewes: the

one was Abraham, & the holy Patriarkes & Pro-  
 phetes, and such as knewe the lining Iesus Christ, &  
 serued him in all purenesse: those it behoueth the  
 Iewes to rule themselves by. And in y<sup>e</sup> respect & doth  
 Moses say now vnto them, beware; ye turne not  
 away from the God of your fathers, but cōtinue  
 still in their faith. Besides this, they had other fa-  
 thers also, which were backsliders, & frowarde,  
 and had corrupted the Lawe, & made a mangle  
 of it with all the superstitions of the hea-  
 then. In respect of this it is said, beware ye to low  
 not your fathers; for they were frowarde & false-  
 harted towards God. In the same talking is the  
 world at this day. The Papistes alledge their fa-  
 thers. But what? Are not the Apostles the true  
 fathers of the christian Church? Yes, but the pa-  
 pistes will not heare them speake, nor any other  
 that haue stablished such order in the Church as  
 God cōmanded. But they heare their a<sup>n</sup>ce-  
 sters like themselves, which being a misbegottē  
 generation, they take Monkes & old dotterelles  
 for their fathers. Againe, when they alledge any  
 of the auncient doctors, if there be any folly or  
 superstio in their writings, they can shill to cull  
 it out euery whit: but as for the good, they cast y<sup>e</sup>  
 a great way off. Now then let vs beware of such  
 maner of fathership, & let vs vse discretio in cho-  
 sing out y<sup>e</sup> true fathers, & let vs put y<sup>e</sup> in v<sup>r</sup>e which  
 Paul speakes of where he sayth y<sup>e</sup> all fatherhood  
 dependeth vpon God and vpon our Lord Iesus  
 Christ. Thither (say I) must we refer our father-  
 hood, if we wil haue good fathers; so as God may  
 be the chiefe father of them all, & if they giue re-  
 cord y<sup>e</sup> they be his sonnes, y<sup>e</sup> they may beget vs  
 by the vncorruptible seede of his word; or els there  
 wilbe nothing but vtter confusion. Thus ye see  
 what we haue to remember vpon that saying.

Now heretofore Moses addeth further, y<sup>e</sup> the  
 Iewes must not serue God at the fist, and after-  
 ward become cold: but y<sup>e</sup> they must perseuere in  
 it all the tyme of their life. And at the<sup>m</sup> manner will  
 God be honoured of vs. For he taketh vs not to  
 hyre for certain dayes, & then to let vs go, or to  
 giue vs leaue to depart at the ende of our terme:  
 he taketh vs for life & death. And it is good rea-  
 son, as S. Paul sheweth vs where he sayth y<sup>e</sup> our  
 Lord Iesus died & rose againe to reigne both ouer  
 the quicke & the dead. Though that were one  
 other respect than this, were it not ynough? Be-  
 hold, y<sup>e</sup> son of God which bought vs by his death  
 and passion, is risen againe immediately: & is it  
 not meete then y<sup>e</sup> we shold giue our selues to him  
 & to God his father, and y<sup>e</sup> we should be wholly  
 dedicated vnto him, & that we should both in-  
 duor to serue him as long as we liue vpon y<sup>e</sup> earth,  
 and also y<sup>e</sup> our death should be as a sacrifice & of-  
 fering vnto him, to shewe ourselues obedient to  
 him in all points: Yes: & therefore let vs marke  
 well, y<sup>e</sup> we must not doe it, as it were in a pang,  
 as a number of folke do, who are very what in gods  
 seruice for a two or three dayes, and afterward  
 their mind is altered, & their deuotion is quite  
 gone, & they shew full well y<sup>e</sup> there was no ze-  
 le in the<sup>m</sup>. But let vs alwayes beare in mind to serue  
 God as long as we liue. And therew<sup>t</sup> shall let vs  
 also bethinke vs of y<sup>e</sup> which is set downe here,  
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Eph. 3. 15.

Rom. 14. 5.

where Moses speaketh yet againe of the heritage that had bin promised to y<sup>e</sup> Iewes. For seeing that our Lord doth daily put vs in mind of his grace: it is good reason y<sup>e</sup> wee should plucke vp a good courage to honour him, & gather new strength to say, forasmuch as I haue liued out this day in the world, & haue serued God this morning, seeing y<sup>e</sup> I perceiue he cōtinueth his goodnes (stil towards me, yea, & increaseth it: is it not reason that my zeale & nime affection to serue him should be y<sup>e</sup> more kindled, and y<sup>e</sup> my hope should nor be abated? That is the thing which Moses ment in saying, Ye shall possesse y<sup>e</sup> land: & as long as ye possesse it ye shall haue a faire mirrour before your eyes to shewe you how your God calleth you to him, & maintaineth you in the possession of the benefit which he hath once bestowed vpon you.

And therefore let vs marke, y<sup>e</sup> we deserue well to be benefite of the grace y<sup>e</sup> God thal haue granted vs, if we acknowledge it not toward him, but for get it, & apply it to another end than he ment it. It hath bin sayde heretofore y<sup>e</sup> the Iewes should possesse the land, as long as y<sup>e</sup> heauen hung ouer the earth. And yet we see how they be put out of it, inso much y<sup>e</sup> at this day they possesse not any part of it, but wander abroad in the world, & are hunted to & fro. And what is y<sup>e</sup> cause thereof? Surely God had maintained them in the inheritance which he had promised thē, if they had not turned away frō him after y<sup>e</sup> fashion. For it was not without cause, that y<sup>e</sup> land was called Gods resting place. As if he had said, y<sup>e</sup> when all the residue of the worlde were tossed & turmoyled, y<sup>e</sup> Iewes should dwell at ease & rest in y<sup>e</sup> land, so as if any mā made war vpon them & troubled them, yet God would stablish thē there. Yea but they haue brokē couenant w<sup>th</sup> him. And therefore at this day (as we see) they be banished frō resting in any place of the whole world. They be as vagabonds euerie where. And what is the cause of it but their own vnthankfulness in y<sup>e</sup> they haue forsaken gods promise through their vnbeleefe and stubbornesse, and haue vtterly disanulled it to the vttermost of their power? Therefore let vs bethinke ourselues. True it is y<sup>e</sup> we must be as wayfarers in this world, if we wil be heires of heauen, as y<sup>e</sup> Apostle telleth vs. But howsoeuer the case stand, if we intend to be blessed of our God, & to feele y<sup>e</sup> he is a good defence for vs: let vs hold vs in obedience & subiectiō to him. Otherwise let vs assure ourselues, y<sup>e</sup> although al y<sup>e</sup> whole world hold with vs, yet we shall finde ourselues to persecuted and pursued, as we shall finde no rest any where. If a faithful man walke in the feare of God, although he be persecuted & tormented; yet may hee rest vpon this point to say, yet is God my protector; and he will call vpon him, & by his calling vpon him he shall finde cause of cōfort. But on y<sup>e</sup> contrarie part, if an vnbeleeuer play y<sup>e</sup> rebell against God, although he haue peace to the worldward, and be in fauor of men, yea & also dreaded: yet shall hee euer be vnquiet & agast. And the reason is, because he seeth not to be at peace with God. So then let vs marke that whereas Moses exhorteth the people heere to serue God all their life long; it is to the end wee knowing y<sup>e</sup> God renews

his mercie and goodnes daily toward vs; should be inflamed to serue him with y<sup>e</sup> greater courage, & that frō day to day we should always continue therein as though we were at rest. We see y<sup>e</sup> euery sleepe setteth a man in good plight againe, so y<sup>e</sup> when he hath wearyed himselfe with walking or working, he becommeth ready and disposed to returne to his labour againe the next morning. Euen so must we take courage at our Lords incouraging of vs, and at his calling of vs vnto him, so as it may appeare that we be willing and ready to follow him.

But now let vs come to that which Moses hath set downe concerning the Lords ordinances and statutes. The first cōmandement y<sup>e</sup> he giueth the Iewes, is that when they be come into the Land which they were to possesse for their inheritance, they should beare downe all the altars of the heathen, breake and deface their ydoles, burne all the groves where they had used their superstitions, and vtterly root out the remembrance of them. Here we see againe how hatefull a thing ydolatrie is vnto God, and that he can not abide y<sup>e</sup> his seruice should in any wise be corrupted. Let vs marke I say, that God accepteth not any seruice at our hands, when it is mingled with any abuse or folly of our owne heads: but as we must serue him onely, so must we serue him not after our owne fashion, but according to his owne wil, cōmandement & allowance. Wherein we see how a great number of ignorant wretches beguile themselves nowadayes. For hauing protested that their intent is to serue y<sup>e</sup> only one God, they put to many patches of their owne, bearing themselves in hand that y<sup>e</sup> is not amisse. And why? So long as mine in deuour be to serue God say they, & that I do it of a good intent, why should it be condemned? Yea, but we heare how our God can not away with any companion, as he declareth euerywhere; and euen in this text we be taught the same expressely ynough: for God will haue all remembrance of ydols vtterly rooted out. For why? As long as ydols haue their vse, God is defaced & ouercouered that he can not be discerned, and likewise all things in the world are confounded by it. Therefore it is all one as if me should go about to spoile him of his maiestie & glory. And euen y<sup>e</sup> papists themselves auow the same thing in their cōmon byword, when they say that God is not known for the Apostles. And it was Gods will that they should make a common prouerbe of it, to shewe that they cut their owne throtes with their own knife, in that they can alledge no excuse at the latter day. For they say they ment it not: no, but will not their prouerbe proue them liars? Yes: for their owne wordes shall iudge them. Howsoeuer they fare, let vs note that if Gods seruice be not kept in the owne purenesse, all is mard: so that although men worship him neuer so much, yet hee misliketh it, as wee see by his speaking thereof in his prophete Ezechiell. Goe serue your owne Gods sayth he, for I haue done with you. As if hee should say; belong altogether to the deuill if you will; Seeing that ye hold ye not all wholly to me, but that I must haue companions ioyned with me, and ye make me but as one

Deut. 11. 21.

Psal. 73. 14

Hebr. 11. 13  
16.

Esa. 42. 8.

Ezec. 20. 19



of the common sort, so as I must bee as good as no body: I enounce you and giue you ouer y<sup>e</sup> may goe to the deuil; for I will haue no more to doe with you. So then let vs marke well, that to serue our God aright, we must yeelde such preheminance to his maiestie, as to depende all wholly vpon his worde and doctrine, without adding any thing to that which hee commaundeth, as shall be declared more at length in the next Lecture.

Nowe furthermore, whereas it is sayde *that the [very] remembrance of ydolles must be rooted out*: it is to the end that folke shoulde be the better aduised. Truly God sheweth vs on the one side (as I haue sayde) howe greatly he hateth all ydolatrie, seeing hee willett men to burne the woods & all that euer hath serued to the maintenance thereof, insomuch that hee will haue the very stones beaten to powder, and the golde and siluer broken, so as all may be quite & cleane done away. Seeing that God doth so condemne the creatures which are good as in respect of the selues, because they haue bene instruments of superstition: thereby we see well that hee can in no wise away with ydolatrie. Besides this hee hath alwayes respect to the frailtie of man: for as soone as we meete with any thing, by and by we be miscarried: wee bee euer starting one way or other. And what is the cause? Naturally we be inclined to ydolatrie: and because wee bee earthly and fleshly; wee bee euer imagining of God some thing that seemeth good to ourselues, by reason whereof wee turre him into sundrie shapes. If we haue neuer so small an occasion, by and by we be drawn vnto euill. If a flye do but crosse our eyes, we make an ydoll of it. We see then wherat God looked when hee gaue so strait commaundement to beate downe the altars, to heaue downe the groues, to burne vp the woods, to breake the images, and to destroy the puppets vtterly. For had those things continued still among the Iewes; there would euer haue beene some among them, which would haue giuen themselues to the superstitions of the heathen. Tust, would they haue sayd: what and if a man had deuotio<sup>n</sup> to it: it is a hallowed thing: like as at this day, such as haue bene nussed in papistrice, are so held to it as long as they see their pelting trash, that they can neuer winde themselues out of it, though they would neuer so faine. If a man that hath bene long inured to the Masse doe see a chalice: his minde giues him still that there is some holinesse in it; whereas cleane contrariwise it is as filthie and stinking an infection as any can be, and yet notwithstanding wee can not conceiue it. For why? As I sayde afore, we be fleshly by nature: and besides that, Satan vseth such slight, that when he setteth such things before our eyes to beguile vs with, we be staired by them out of hande; and therefore there is none other remedie, but to make cleane riddaunce of all such things as may allure vs to superstition. Truly if their were puppettes among vs as are in the Popedome, it might be allcaged that they could not hurt vs as long as they were not worshipped. In deed

it is true that they of themselues could not hurt vs: but lette vs looke into ourselues, and we shall finde ourselues so weake, that wee shoulde be blinded immediatly by such baggage, and it would turne vs away from Gods pure worde, insomuch that if we had altars still, we should not knowe that the Lordes supper were ministred vnto vs to the intent wee should be partakers of him, and inioy all his goods: but there would  
10 remaine I wote not what a wicked imagination of y<sup>e</sup> hellish Sacrifice which is done in the pope doinge; namely of the Masse, wherein men thinke that Christ is offered there to GOD his father for the remission of our sinnes. And so there would alwayes remaine some wicked fancie still in our heade. That is the cause why God hath so straitly commaunded to breake the ymages, destroy the altars, and burne vpp the woods or groues where ydolles haue bene serued and worshipped. The Papis in these dayes replie that that commaundement was giuen but to the Iewes, because they were giuen to superstition. Verily as who should say that we were better disposed nowadayes than they were. True it is that GOD giueth not this commaundement to vs as touching the Ceremonie of burning all things wherewith ydolles haue bene serued: but yet for all that, his will is that we should make cleane riddaunce of all things that may turne vs from the pure religion. If it were of necessitie that all things shoulde bee doone away wherewith ydolles haue bene worshipped; this temple shoulde not nowe stande to haue the name of GOD preached in it. It hath bene a brothel-hou<sup>s</sup>e of Satans, but nowe must wee apply it to good vse, by taking away the trumperie that hath reigned in it, which was quite contrarie to Gods worde. But howe soeuer the worlde goe, if we looke well vpon our infirmities, wee shall finde that this Ieston belongeth to vs at this day, namely that all remembrance of ydolles is to bee vtterly rafed out. And nowe in-  
30 much as the maladie of superstition is so rooted in vs, there is none other remedie for it, but to take away all obiectes that may moue vs there-  
40 unto, that the deuil may haue no more any meanes to intangle vs in his nettes which hee layeth for vs: but that wee may knowe simply after what manner God wilbe worshipped and serued.

Also we may gather further vpon this text, howe mad men bee in their superstitions, accordingly as the prophetes doe speake thereof. For they vse such similitudes as these; namely that men not onely resemble such folke as are carried away with sonde loue, and haue lost both  
100 honestie, witte, and countenance; but also resemble horses that ney after Mares, and such other brute beastes. Yee see then after what manner the wretched Idolaters are carried away in their superstitions. And this is declared vnto vs, in that wee heare him speaking of woods of high grouts, as men terme them, and of Mountaines and Hillis. For there was not that odde nooke wherein the Iewes hadde not  
some

some peculiar deuotion; after which manner wee see howe out ydolaters also haue poylond the fountaynes, Woods and Hilles with the filthinesse of their superstitions and charmes. Wherefoeuer was any notable thing, by and by there was reared some Temple, or there was some chappell builded, and all to worshippe some ydol in. There is neuer any ende or measure when men take leaue after that fashion to worshippe G O D after their owne liking. 10 And forasmuch as wee see that, wee ought to brydle our selues the more, that we attempt not any thing without the warrant of Gods worde. For if we hold not ourselues within our bounds, and as it were tye our selues simplye to that which G O D hath commaunded: it can not bee but that Satban shall leade vs out of the way, so as there will be horrible confusion in our case.

The first reason then is, that such as will 20 needes serue G O D after their owne fancie, doe alwayes goe into such a dungeon as they can neuer gette out of againe, and they fall continually from one superstition to an other. Marke that for one point. And on the other side wee see howe greatly it will bee to our condemnation, that we can not finde in our heartes to dedicate our liues vnto G O D, seeing that the ydolaters are vs carried away by their foolishne fantasies, that they haue neuer doone with them, nor can neuer thinke themselves superstitious ynough. Therefore if we for our parte seeke not to keepe ourselues in obedience to our G O D, what will become of vs? For God hath layde such a yoke vpon our neckes, as is gentle ynough. He hath an eye to our infirmitie, hee giueth vs such strength as he knoweth to be meete for vs, hee beareth with vs as gently as may bee. And yet for all this, hee can not compasse vs, wee bee so nice as is pittie to see. 40 Wee fall to complaying and say; Alas, G O D pincheth vs too sore. And if wee doe him but halfe seruice, yea or but the hundredth parte of our ducie, wee thinke hee ought to holde himselfe contented with it: whereas in the meane while the ydolaters dee martyre themselves out of measure, they indure after a sorte the peines of damned soules, and they are euer readie to increase their superstitions.

Wherefore let vs looke well to ourselues; and seeing it is not lawfull for vs to attempt any thing beyonde Gods will: but it behoueth vs to knowe what he requireth of vs, and to submitte our selues wholly vnto him: lette vs be gentle and meeke minded to beare the yoke patiently which G O D layeth vpon vs, seeing it is neither harde nor greuous (as I sayde afore). And seeing that the ydolaters doe so followe their geere, and nothing can stay their trotting and gadding, but that they doe as it were flye to the seruing of their ydolls: Lette vs steppe forward also, sith wee see that our Lorde sheweth vs the way, yea and such a way as thought it be verie harde as in respect of our

corruption, is neuertheless verie playne and easie to vs, in respect of the grace of his holy spirit.

Heere is this moreouer, that Moses sayeth not heere, y<sup>e</sup> the Iewes shall destroy and breake the ydolls in all places wherefoeuer they become: but that G O D commaundeth them to doe it in the lande that is giuen them to inherit. Wherein wee see that the holy Ghost commaundeth not all the faithfull in generall to pull downe and to breake all ydolls in the worlde: but onely where they themselves haue authoritie. And it is a point well worth the noting. For if we be among ydolaters, it lyeth not in vs to ridde the Lande from the superstitions that reigne in it. What is to bee doone then? Euerie inan must reforme himselfe in his owne heart, so as all ydolls may be thrust out from thence. When I see Gods seruice corrupted any where, I must forbear to haunt that place or to communicate in companie with those ydolaters. I must cutte off all the wicked affections that are in my fleshe, and I must shew moreouer that I am not minded to forsake my G O D, nor to falsifie the faith that I haue plighted vnto him by desiling myselfe with the ydolarries that are about mee. Therefore euerie man must first and foremost reforme his owne heart, and secondly separate himselfe from all things that may defile him. And that is because G O D hath giuen vs a charge of our owne persons, and made vs as it were keepers of his temples, to the intent that euery of vs shoulde looke narrowly to ourselues. That is a thing which it behoueth vs to doe when wee be in the countrey of Idolaters. Besides this, euery man must purge and cleanse his owne house from all filthinesse. So as if a man be a housholder, hee must looke well about him that he hold well his children and seruantes in the feare of G O D and in the purenesse of religion. For if a man suffer his house to be defiled, and all things there to goe to hauocke: hee shalbe sure to make account thereof to God. Not that a man can holde his wife and seruants continually tyed to his seruice to turne them to the christian faith when hee lyeth: but my meaning is, that hee must not suffer any superstition or ydolarrie. For why? Seeing that G O D hath giuen him soueraigntie in his owne house; it behoueth him to deale in such wise as G O D bee honoured there, and as no filthinesse be mingled with the pure religion, but that all be ridde quite and cleane away. But as for Kinges, Princes, and Magistrates, which haue power and authoritie, they must roote out all superstition and ydolarrie. And seeing that G O D hath armed them with the sword: it behoueth them to vse it in that behalfe, so as they doe not in any wise suffer or giue leaue, that there be anie vncleannesse to greue G O D withall, or to abolish or deface his seruice. Those are y<sup>e</sup> things which we haue to marke vpon this text of Moses. And therefore to be short, let vs remember that hee commaundeth euery of vs to keepe cleane his owne body

body and soule. For why? God hath laide such a charge vpon vs, that he will haue vs to be the Temples of his holy Ghost: and therefore hee will haue curie of vs to keep his bodie as cleane as can bee. Nowe then let vs bee carefull: to drine al idolatrie farre from vs, and not to meddle with it in any wife. And agayne, let curie of vs haue an eye to his householde, that there bee no infection in it to mar the seruice of God. And thirdly let those that are in estate of cheefe founteintie; as kinges, Princes and magistrates, let them I say consider, that sith the Lord hath giuen them authoritie and power, if they suffer his seruice to bee defaced; they shall bee called to account for it. For it is saide that when thou art come into the lande: thou must drine out al Idolatrie, and vtterly deface whatsoeuer hath serued to any superstition.

And in speaking after that manner, Moses sheweth that the putting away of idols is not all that wee haue to doe: but that the cheefe point is the aduancing, restoring and establishing of Gods pure seruice. And that is well worthe to be noted. For wee shall see a great number nowadayes, which can wel enough mocke at the follies of the Pope, & at the abuses which reigne vnder his tyrannie. They dare well enough eat flethe vpon frydayes, and they make no great account of Lent & Saints cuens, or of the taking of holy water, or of kissing of Reliques, or of gadding on Pilgrimage, or of anie other such petie traie. They haue no great deuotion to y<sup>e</sup> masse, or to Shrite, neither passe they for the deade, or for the singing [of diriges and such other paltrick] for such as are deceased. Wee shall see a great number that can well enough despise all the superstitions of the Popedome, yea and euen laugh them to skorne and vtterly condemn thē. But what? There is no feare of God, there is no Religion in them. Surely it were much better for them to haue gone on still like brute beastes in their ignorance, than by such contempte to fall to rushing against Gods Maiestie like wilde beastes, and not to perceine that there is a God which reigneth ouer the whole worlde. Then doeth it not greatly boote to haue abolished Idols, except the true religion bee set vp in the steede of it: Like as when a house is builded amisse, if it be saide to bee nothing worth, or that there be many faultes in it; it shall be wel done to pull it downe againe, whereas notwithstanding if it were let alone in the same plight, so as a man had leuer to haue some Hoggecote to lodge in, yet for all the insauorednesse and faultinesse of it, it would serue his turne after a sorte being let stande still: but if it were pulled downe and rased to the grounde and none other builded vp in steede thereof, the pulling downe of it were to no purpose at all.

Let vs marke then that here Moses deliuereth vs a perfecte doctrine which consisteth of two rules: Namely that wee worship our G O D purely; and moreover that all superstitions bee cast downe, so as nothing may hinder the worshipping of God according to his worthinesse, but that men may haue an eye to him alone, &

holdethemselues alonely to his Maiestie. And first he speaketh of the abolishing of al superstitions. Why so? For if a man intende to til & sow a feelde, if the same bee full of bryers, thornes, and noysome weedes, he must first and foremost cleanse y<sup>e</sup> ground, or else he must breake it vp w<sup>th</sup> y<sup>e</sup> plough to kil wicked weedes before he lay his seede into it. Euen so must all corruptions be taken from among vs, ere we can giue our selues ouer to the seruing of God. Well may it be preached vnto vs that there is but one God whome we ought to worshipping: but if wee bee possessed aforehande with fond fancies or imaginations, we shall be neuer the better for it, but our minds shall euer be intangled. That is the cause why Moses beginneth at that ende. But yet hee addeth further, that it is not inough to haue cleansed a peece of grounde, vntill it be also tilled & sowed, that it may bring forth fruite, for else it will continue barren still. And what is a man the better then for his plucking vp of the bushes and brambles that were in it afore? That is the thing which is shewed vs here. But first let vs marke, that it is but a flat mockerie, when men will needes set fourth Gods worde, without correcting of the vices that are contrarie to the right religion; after which manner there are a number to be founde nowadayes in the Popedome, which rowe betwene two streames, of which sorte are these hypocrites which haue perchance some taste of the Gospell, and can boast indeede of the preaching of Gods worde. But howe is that? Whereas they see the wretched worlde as sore blinded and besot as may be, so as nothing else is minded but idolatrie and superstition: yet they thinke it enough for them to say, there is but one God whome it behoueth vs to worshipping. They dare not say that he onely is to be worshipped: but let vs worship God, say they. And will not the Paynims say as much? Haue not the Papists alwayes sayd the same? And yet when they haue saide, wee haue Iesus Christ for our aduocate: it is seene neuertheless, that they let him alone behinde them and run gadding after the patrons which the worlde hath deuided, and holde the wretched world at such a bay, that (like a sort of traitors to God and his Church) they make me beleue that it is not euill to be partakers of all the abominations that are committed in it. But we see howe Gods meaning is cleane contrarie. For Moses saith not onely, You shall serue the Lorde your God: but before hee come to that point, he saith, Ye shall beat downe the Altars, breake the images, burne the groues, and make cleane riddance of all that euer hath serued vnto wickednesse: curie: whil of it must be vtterly done away. And why. For had the people continued still in such infections: it had bene vnpossible that God shoulde haue bene worshipped purely. Then it is not enough for a man to giue some tast of Gods truth: but if we see that Leasinges haue borne swaye aforetimes; they must be cut off, men must erie out against them, men must be reformed, they must be brought into the right way, and they must not bee suf-

ferred to stray so any more. But yet therewithall let vs also learne, that when men haue cryed out against superstitions, they must not stay there: but they must chiefly proceed to y<sup>e</sup> setting vp againe of Gods seruice, as Moses speaketh thereof. For the very cause why there are so many Pictures in the worlde nowadayes, and why there are so manie folke that resemble swine and brut beastes rather than men: is that they be contented to mocke at the fondnesse and ignorance of the vnbeleeuers, and yet could neuer skill themselves what it is to worshippe GOD purely, and to stick to him, and to humble themselves to his worde. And therefore it is meete that they should be giuen vp to a reprobate sence, & that GOD should giue them the bridle, that they might no more haue any honestie, humanitie or aught else in them that is good. Wherefore let vs learne not onely to know that Papistes are miserable & wretched creatures, and to condemne them in all their follies & superstitions: but also to be ready to goe vnto God when he calleth vs.

And let vs vnder stand that when he hath bene so gracious vnto vs as to teach vs the true religion and doctrine of his Gospel, thereby he sheweth vs that it is he onely whome we ought to worship. Thus ye see what we haue to remember vntill the rest may be laide forth more fully.

Now let vs kneele downe in the presence of our GOD with acknowledgement of our faults, praying him to make vs feeble the more iucly, that being cast downe and as it were ouerwhelmed in our selues, we may go seeke y<sup>e</sup> mercie which he hath promised vs for our Lord Iesus Christes sake. And seeing he hath graunted vs the grace to put away all superstitions from among vs, let vs beseech him that his seruice may be so set vp againe, as he suffer vs not to become heathenish, but that as he hath once sanctified vs, so we may holde out in the same, and profit continually more and more therein, vntill we haue finished the course of this life. That it may please him to graunt this grace not onely to vs but also to all people and Nations of the earth &c.

## On Wednesday the ij. of October. 1555.

*The Lxxij. Sermon, which is the second vpon the twelfth Chapter.*

3. 4. 5 But looke what place fouer &c.

6 And thither shall yee bring your burnt offerings, and your sacrifices, and your tithes, and the heaue offerings of your handes, and your vowes, and your free-will offerings, and the first borne of your kine and sheepe.

7 And there shall you eat before the Lorde your God, and be merrie both you and your household in all things that you set your hande vnto, wherein the Lorde your God shall haue blessed you.

**I**N the Doctrine that I haue deliuered vnto you alreadie, there are two partes. The one is that God will haue all things vterly rooted out wherewith Idols haue bene serued. And good reason hath hee so to doe, because he seeth the frailtie of men: for if we haue neuer so small an occasion, by and by we be miscaried. For Idolatry is so rooted in our heartes, that we haue neede as it were to plucke ourselues from it by force: and what wil then become of vs, when we be drawn to it? Let vs marke wel therefore, that forasmuch as we be inclined to superstition, if we intende to serue GOD, we must put away all things that may turne vs from the right way, & from the simplicitie which God commaundeth vs. And men cannot stand too much vpon their gard in that case. True it is that a number of us do weene ourselves to be so strong, y<sup>e</sup> although they be neuer somuch conuerfant among y<sup>e</sup> superstitions of the vnbeleeuers, yet they shal not be attainted with them: But God is wiser than we. And therefore let vs remember the lesson that he telleth vs: namely that we must thunne all the

superstitions of the heathen and the misbeleeuers, or else his seruice will be marred among vs by and by. But forasmuch as I haue declared that part alreadie, I wil stand no longer vpon it.

Let vs proceed to that which Moses addeth, namely *that we must not deale so with God*: by which saying he meaneth, that the Iewes must not go about to honour the liuing GOD by building vp the altars, Chappels, or any other of all the filthy things again which they had beat downe. As if he shoulde say, GOD will not be serued after the manner of Idols, and therefore regarde not what the heathen haue done, followe them not, neither fashion yourselfes to their example: but holde you to this one rule, of doing that which your God commaundeth you. And this is well worth the noting: for when we haue condemned Idolatry, we cease not for al that to imagine that God liketh well that we shoulde do y<sup>e</sup> same things in honor of him, which were done by the vnbeleeuers: and y<sup>e</sup> appeareth by the dealings in the Popedom. After that the Gospel had bene preached to the worlde, men fell to mingling of al maner of superstitions of y<sup>e</sup> heathen with the true seruice of God. And what was the cause

cause thereof? The heathen had their Pilgrimages: and men knewe well it was a diuelliſhe abuſe: neuer theleſſe they did not put them quite and cleane away, they did but onely change them. In ſteede of going on pilgrimage to ſuch an Idol, they goc now to our Ladie of Laurette, to \* the holy handkercher, to Saint Michael, to Saint James, and to viſite the holy Sepulchre. Men ſhould haue vterly rooted out all y things that had bene ſo brought in by Satan, and in ſteed thereof they did but change them. Whereas men ſaw that the heathen made great feaſts, and kept a great number of ſolemne holy dayes in honour of their Idols: O (quoth they) wee muſt no more doe ſoe, for that were a ſeruing of the diuell: but let euery pariſhe make a Church-holyday, to play, to daunce, and to feede in till they burſt againe, and all in the honour of God. Beſides this, let euery one haue their patron, and let them worſhippe him. And ſo in ſteade of the ſolemne feaſtes that were among the heathen, let others be brought in among vs. O ſirs (ſay they) theſe thinges are not doone any more in honour of the Idols; but in honour of Saint Martine. And then let them daunce and playe the drunckerdes, for all is well enough ſo it be done in the honour of God. Againe the heathen were wont to keepe a holy day which they called the feaſt of all Spirits: and we muſt change y word and haue the feaſt of all Soules. Moreouer the heathen had a Temple which was called the Temple of all goddes: and wee doe nowe call it the Church of all Saintes or all Hallowes. See what an act worthe of remembraunce and an Angelicall act the Pope thought hee did, as our Papiſts can well ſkill to make their bragges. For ſo (ſay they) there is a temple called the Temple of all the gods: but what? Wee haue but one God, and therefore it muſt not continue after that faſhion. Wel, we will change the worde, and whereas the heathen had a Temple which they called the Temple of All their gods, we will haue it the Church of all Hallowes, and we will haue a Church-holyday added to it. Again when they ſawe that the heathen had their ſacrifices: Needes muſt they alſo haue their Maſſes ſet vp in the roome of them. Moreouer perceiuing that the heathen had their waſhings, they alſo would needes haue their holywater. To be ſhort, whatſoeuer ſilth and infection was among the Infidels; the Papiſts tooke it to themſelues to keepe. And what was the cauſe thereof? Euen for want of taking heed to this text, wherein it is ſaide that whereas the Infidels haue many deuotions deuifed of their owne braine; we muſt not couet to doe the like to our God, nor looke that way; but we muſt hearken what he ſaith and commandeth. Were this ſaying of Moſeſes vnderſtoode; all the diuelliſh deuifes that haue reigned & doe reigne ſtill at this day in the Popedom, ſhould get them away to the bottome of hell. For we ſee here a generall condemnation, whereby GOD ſheweth that he heareth al ſuch things. And why? Becauſe he will not haue men to deale with him as the ignorant doe with their Idols. A thing may ſeeme faire to the worldwarde, & men may

clap their hands at it: but behold God ſaith here, I wil not be ſerued after ſuch faſhion, or ſuch manner, let not men preſume into my preſence to deuife what they think good theſelues. And if it be alledged, yea, but ſhall ſuch a thing be ſhilt taken, when I doe it in the honour of God? Shall be ſaid that I ſerue Idols, when I doe ſuch a thing of a good intent, and all to ſerue God? Is it ſo great an euil that men ſhould cry out at it? No, no, men muſt hearken what God commandeth, and ground themſelues altogether thereon, ſo as they preſume not to adde any thing therunto. We ſee then that the meaning of this text is, that we muſt forget all the follies that haue beguiled vs, and not alledge cuſtome or continuance of time, but receiue the doctrine of the holy ſcripture like little children. A yong child will not ſay, thus and thus haue I bene taught; for he knoweth yet nothing at all: But he receiueth that which is put to him, and is the readier to learne, becauſe he is not inured aforehande with anie maner of miſteaching. But if a child haue bene miſtaught and nuſed in his fondnes: then if a man go about to amend him, O (ſayes he) I waſtaught ſo, and a man ſhal not be able to make him pronounce one ſyllable aright, nor to ſpeake one worde to any purpoſe. And why ſo? Becauſe he hath bin trained by an Aſſe, who hath framed him to his owne faſhion, and hee hath learned y right trick of him. After the ſame manner it is with a great number of folke that haue been brought vp in curſed poperie: alwayes they hold ſtil ſome reliques of it, ſaying, Yea ſir, but can ſuch a thing be euil? There is euer ſome reaſoning againſt God. But as for vs, let vs prauiſe y which is ſaide in the foure & forth Pſalme: My daughter, forget thine owne people and thy fathers houſe, and thy husband wil take pleaſure in thee. We know that in that place our ſpiritual marriage with Ieſus Chriſt is deſcribed vnder y perſon of Salomon. And firſt of all we be commanded to forget all that cuer is of our owne. For by our people and by our fathers houſe, is meant all that cuer we haue of nature, all things that we haue loued afore, and all the pleaſures & delights wherewith we haue bene helde backe. All theſe thinges muſt be thruſt vnder foote, or elſe the ſonne of God wil neuer like of vs, whoſe calling of vs to him is to make vs all one with himſelfe. Alſo we muſt put the ſame thing in vre which I haue alledged heretofore out of Sainte Peter: namely that we muſt be like newborne babes. For when a child beginneth at his Apſie he is eaſie to be taught and ſuffereth himſelfe to be ouer ruled: euen ſo in al things, let vs learne this leſſon which God teacheth vs in his doctrine, & let al our wiſedome be to obey him. That is the thing which we haue to marke in this texte wherein it is ſaid, thou ſhalt not deale ſo with thy God: for God wil not be weighed in the balance nor ruled by y meſure of Idols; but wil haue me to embrace what ſo euet he commandeth, and to reſt vpon it wout gainingy or replying. For declaration hereof he ſaith, *Ye ſhal reſort to the place which hee ſhall haue choſen to put his name in, and ſo dwell in.* Which ſaying here is expounded

It is a Relike in Rome wherein they ſay y picture of Chriſtes face is after it was wiped therewith,

My Pſal. 45. 12.

1. Pet. 2. 28

of some to bee his habitation, that is to say, his sanctuary or tabernacle. But all cometh to one end: Gods meaning is plain & vndouful, namely y<sup>e</sup> whereas the heathen had set vp many Altars, builded many Chappels, and gone on many pilgrimages: the Israelites shoulde holde themselves contented with the only sanctuary. Now if it were lawfull for men to bee ruled by their owne reason, y<sup>e</sup> Iewes might here haue pleaded in this wise against God, What, the countrie is great, and shall there be no Altar in no place of it but onely in one? There are diuerse great Cities; and shall there be neuer a Temple in them for men to offer sacrifice in and to doe their deuotions? There are a great number of countreies bordering vpon it, [which doe otherwise;] and shall we in worshipping G O D looke onely vnto heauen? Why shall there be no altar? It might seeme therefore that the Iewes had verie iust cause to refuse this commaundement and to say we will bee so deuout that we will haue some signe or marke of Gods dwelling among vs and we will worshipping him, and doe solemne sacrifices vnto him. But what? In this case men must bridle themselves and holde their owne wits in captiuitie, so as they giue God leaue to speake, and they themselves holde their peace, without attempting to go anie further than Gods mouth permitte them. Yee see then howe it is Gods will to humble his seruantes by making them subiect to his word. Wherefore let vs learne that we must not followe our owne sway nor our owne imagination: but this ought to suffice vs, that our seruice be acceptable vnto God, by ordering of it according to his will: there is no other way but that.

And it is said expressly in the place which the euenerlasting, thy God shall choofe; as if he shold say, it is not in the choice of y<sup>e</sup> Iewes to appoint God a place or to say vnto him, here will we sacrifice. Men must not presume so far. It belongeth to thy God to choofe saith Moses. To be short hee will haue Gods autoritie to bee receiued and him onely to be the ruler of his people, so as he may command what he listeth and be obeyed without gain saying. Yee see then that the foundation of true religion is not to say, it seemeth so to me, I weene so, I would faine haue it so, it is a goodly thing; but to let God speake, and to assure our selues that it is not for vs to doe any thing but y<sup>e</sup> which he alloweth. And so is meant by this saying that obedience is more worth before him than all manner of sacrifice. And in verie deed can we doe him any greater honour than to rest vpon his worde, and suffer our selues to be gouerned by it, and to be as poore blinde folkes vntill hee haue lightened vs and shewed vs the way? Now as for those that solow their owne deuotions, they be reue GOD of his fouercintie and yeeld him no reuerence at all: therefore it is but a building in y<sup>e</sup> aire and an vtter confusion. Wherefore let vs weigh wel this word choofe, that we may be fully resolu'd in our selues that none but God hath autoritie to set order how he should be honoured and serued.

And he addeth yet further, *from out of al your*

tribes. Here the people might bee tempted to a kind of ielouse, for we know that men do willingly drawe things to themselves, and that it is a greefe and a corsey vnto vs when others are preferred before vs. The same might bee also among the Iewes. The lande of Chanaan is diuided into twelue tribes, for the Tribe of Ioseph made two, and the Levites had no portion at all. But yet for all that, yee see there were twelue Tribes, which had euery one his portion to inherite. Now G O D tolde them that his Tabernacle should be set in Ierusalem; and that his temple should be builded vpon mount Sion. Here vpon the residue might haue quarelled thus: What? Are not we the children of Abraham as well as they? with whom is it that G O D hath made his couenant? Are we not al of one stocke? Why then shoulde the Tribe of Iuda be preferred before vs? (specially seeing he is not the first begotten. Both y<sup>e</sup> birth right belong vnto him? Why then shoulde hee be more honoured than all the rest? Whence hath hee this priuiledge? After that manner might the matter bee debated. Also it might be alledged that the Arke ought to be remoued euery moneth of the yere fro one tribe to an other throughout al y<sup>e</sup> twelue Tribes. There are twelue moneths in the yere, and we be twelue tribes of vs: and therefore wee ought to begin according to the order of birth-right, so as the eldest haue the carying of the Arke the first moneth, and euery Tribe after in his order. Were it not reason it shoulde be so? Yee see then that the rest of the Tribes might haue made that allegation when they sawe the Tribe of Iuda preferred before all the other Tribes. But Moses presenteth that, saying, it belongeth vnto thy G O D to choofe and to commaunde what hee thinketh good. According whereunto it is saide in the Psalmes, that the land of Chanaan was in deede made holy, and that God had promised it to his seruant Abraham. But what? He refused the tribes of Manasses and Ephraim, and rested not there, but choofe the Tribe of Iuda. And why? because it pleased him. If a man shoulde looke vpon the outwarde apparence, it is wel known that the kingdome of Israell was farre greater than the kingdom of Iuda. True it is that in king Dauids time they were all one kingdome; but when the people fell away, then the Tribe of Ephraim became of greatest honour among them: but yet for all that, God reserued this dignitie to the citie of Ierusalem and to mount Sion, that hee woulde be worshipped there. Sith it is so, let vs vnderstande that to serue G O D aright, men must vncase themselves of al pride, so as they seeke not to aduaunce themselves, but submit themselves wholly to Gods wil without regarding to bee honoured about others after the ambitious manner of the Papistes which strue who shall goe foremost to the offering. They pretend to doe it of deuotion; but indeed they doe it of diuclish pride. And therefore if we wil haue God to accept our seruice, let vs learne to come vnto him with humilitie and not to turne our tayles to our neighbours: & if

Deut. 10. 9.  
Iosua. 18. 9.

Psal. 78. 67.

god vouchsafe to endue any others with greater grace than our selues, wee must not spyte them for it, as wee be warned of it. Wee see that God distributeth his giftes more vnto one than vnto another; What is nowe to bee doone? should wee haue spite at it? Should wee be gafe aboute vs howe to make our selues iolie fellows? Alas wee doe but wander away from GOD when we steppe forth to aduance our selues before men. Therefore let vs proceede with all lowliness, and not bee so fondly and wickedlie disposed as to haue a will to bee preferred before our neighbours. And so we see what Moses meant to expresse here in saying, God wil choose him out some certaine place from among thy tribes: and let it not greue them that are put backe from it. For why? If it bee Gods will to humble them, they shall gayne nothing by their coming to rushe against him. And therefore let euery man holde himselfe contented with his degree and measure, and let him that is little holde himselfe contented with his littleness.

And nowe hee addeth expressly also, *that God will choose a place to put his name in.* Whereby he meaneth that he is not to be inclosed in it as in respect of his substance. For (as I haue declared afore) there are alwayes two things which it behooueth vs to marke well. When we haue an outward order or forme of seruing God, wee must obserue two things therein. The one is that forasmuch as God seeth vs to be rude and earthly, hee stoopeth vnto vs, and pleasureth vs so far, as to giue vs things fit for vs. As for example, when wee in praying doe vse these ceremonies of kneeling down, of putting off our cappes, and lifting vp our hands: wherefore doe we so? It is not for that GOD hath neede of it for his part, but for our owne weakenesse sake. Because we bee ouer grosse, we bee faine to be exercised after that fashion. After the same manner wee haue Baptisme, and the Lords holy Supper, all which things are for the weakenesse of our nature. And so ye see that that is one thing which wee haue to marke on our part. But when as God beareth with vs after that fashion, let vs beware that wee firme him not to be like our selues, or that wee thinke him not to behaue himselfe after our lust. For men are alwayes in daunger of falling into that extremitie. The thing then in effect which Moses ment to say, is this: The Lord will choose him a place to set his sanctuarie in, there will he haue you to worshipp him: there will he haue you to offer your sacrifices to him, thither will hee haue you to bring your oblations; there will he haue you to honor him w<sup>th</sup> your persons & goods, protecting your selues to bee wholy at his deuotion. But yett must you not thinke that your God is come downe from heauen and shut vp in a cofer or chest. You must not thinke that he sitteth betweene Cherubins after the manner of men; but that it is ynough for you that his name is there, that is to say that he giueth you some token of his presence and power, to the intent ye may be sure that he will heare all our prayers and be

mercifull to you. And yett for all that hee filleth heauen and earth, howsoever the worlde goe. Therefore ye must not fall to shutting vp of the infinite maiestie and substance of your God, into a corner, or into a materiall & corruptible Temple. Beware of such superstition, and be contented with the hauing of his name, that is to say, y<sup>e</sup> your God is there called vpon, that his Law is there preached to you, that his promises are there set before you, that you be grounded vpon his grace, that you neede not to doubt but that he is your father and Sauior, that you may boldly sue vnto him, and that you be sure he is ready to receiue your requests. That is the intent why your God is minded to be among you.

Of this place we haue a good lesson to gather, which is, that seeing God hath ordeyned means agreeable to our infirmitie to serue him withall; we ought to vse them, according to this saying, *shew shall seeke out that place.* For Moses haung warned the Iewes of their rudenesse, commaundeth the to besceite themselves by such meanes as the Lord teacheth them: that is to wit, by the ceremonies which he would giue them. Nowe adayes we haue not the like ceremonies to those that were vnder the lawe. But yett doth our Lord beare with vs also, so farre forth as hee seeth it requisite, and giueth vs such ceremonies as are meet for vs, in respect whereof we haue the meetings that are made among vs, as I haue saide afore. And why? To the end that Gods worde should be preached to vs, that we should make cōmon prayers as it were with one mouth, that we should confesse our faith, and christendome together, and that y<sup>e</sup> Sacramentes should be ministered in the companie of the faithful. Seeing y<sup>e</sup> our Lord giueth vs such meanes, it behooueth vs to vse them. For whosoever despiseth the, mocketh God openly. Let vs marke wel that whatsoeuer our Lord hath ordeined for our behoofe, we must receiue it, & be diligent to strengthen our faith therby dayly more & more. For if I thinke my selfe to be so perfect, y<sup>e</sup> I passe not to come at y<sup>e</sup> Church, there to besceite my selfe with others: it is a diuillish ouerweening; and it were better for me that I were some poore begger that had neither witte nor vnderstanding, (so as in the meane while I knewe mine owne pouertie) than to be so high minded. For it is the next way to cast me downe to the bottome of hell, when I will needes exempt my selfe from the common order. And therefore whosoever hath any zeale and affection to serue God, must doe that which is commaunded here in seeking the place that God hath appointed: that is to say, he must not holde skorne of any thing which he hath ordeined for the confirming of our faith. That is one point.

Againe we must alwayes beare in minde, that when God vouchsafeth to plant his name among vs, we must not serue him after our owne fashion, and after our owne rude manner: for his seruice is alwayes spirituall, and the things that he sheweth vs here beneath, must draw vp aloft to heauen. And hereby a man may see howe the wretched world hath bin beguiled. For y<sup>e</sup> greatest

warrant that we haue of our Lorde Iesus Christs presence among vs, is lest vs in his holy supper. There he doeth as it were put himself into our handes, of purpose to be incorporated into vs, as the breade and wine become one substance with vs when we haue eaten it and taken sustenance of it. The sonne of God sheweth himselfe familiarly vnto vs. Yet for all this, we must not imagine that he is come downe from heauen, & that we handle him herbetweene our pawes, 10 or that he is inclosed within any certaine place. No: but his comming downe to vs, is to drawe vs vp to him. Therefore when wee receiue the communion, let it content vs that wee haue there a good and sure pledge of the grace of our Lord Iesus Christ, and that we be sure of his dwelling in vs, and of our being one with him. And yet for all that, we must not be so fleshly and grosse, as to ducke downe our heades to it, or to worship it: but rather wee must beholde 20 him by faith in his heauenly glorie, & seeke him there. For wee see howe beauly the papistes became: They beare themselves in hande that there was no God at all, if hee were not shutte vp in a boxe: they worshipped Iesus Christ after such a grosse manner, that they became vterly brutish and wilde. Forasmuch then as we see that the wretched worlde hath bene so bewitched by Satan, let vs resort to the remedy. For the fault grewe of this, that men followed not the rule that is contained in this text, *There shall you see, & knowe your god.* And why? For there is his name. Where as it is saide you shall seeke him there: it is not meant that ye should shut him vp there: but that ye should there glorifie his name. True it is: that notwithstanding the chosing of that place, yet the people were still taught to serue him spiritually. For God renounced not his own nature, when he appointed a temple to be worshipped in: but his doing thereof was to the end 40 that the people should exercise themselves continually in his spiritual seruice, notwithstanding that the Ceremonies were outward. That is the thing which we haue plainly to gather out of that place.

Nowe we haue to marke likewise, that God helde his people a long time in suspence, before hee shewed them the place where hee would dwell for euer. True it is, that wherofouer the Arke was, there the sacrifices were to be made. Yet notwithstanding the place was not appointed out, that is to wit Mount Sion. Although the Arke were for the most parte at Silo: yet did it wander vp and downe for a great time, and the people were in continuall wayting where it should rest: and that was a greate temptation. For see what might haue bene saide: G O D promised vs to chooseth out a place: but hee doeth it not. And why then should we not chooseth a place our selues? 60 And why should we not hee like well of vs for so dooing? Howe soeuer the worlde goe, it is not lawefull so to doe. The matter stoode not here vpon tenne, twentie, thirtie, a hundred, or three hundred yeares: but yee see the people were faine to taria a much longer

time, euen to the reigne of Dauid. There had bene a number of changes, a great sorte of Iudges one after another, and a great sorte of gouernours: and yet of all that whyle G O D spake not one worde of that matter, whereby it might seeme he had vterly forgotten his promise he had made by Moses. But yet must the people taria his leasure still. And therefore let vs not bee as though wee stood vpon thornes, when our Lorde listeth to holde vs at a bay. Let vs beare in minde that hee tryeth our obedience. If hee vter not things vnto vs at the first as wee woulde wishe, it is his meaning therein to trie vs the better, whether wee can finde in our hearts to be subiect to him or no, & whether we haue the lowlines and reuerence to walk on in the simplicitie of his word. That is the thing which we haue to mark concerning his first point.

Furthermore, wee must vnderstande, that when God hath chosen a place: it is not for vs to remooue to and fro. And yet wee must not be drowned in so brutish superstition, as to thinke that G O D is tyed to the place which hee hath chosen. Indeede it was an excellent prerogative for the citie of Ierusalem: to be called the royall citie of G O D, so as he would vouchsafe to haue his Temple there. But we see what befell them for abusing so honourable a tittle, and for refusing to serue G O D with pure consciences. After that God had patiently wayted for their conuersion, hee withdrewe himselfe from them. When he sawe the Iewes become stubborn; hee tooke away his glorie from that place. Yea and the Prophete Ieremie had vpbroyded them with it aforehande. Goe your wayes to Silo (sayth hee) and see how desolate it is at this day. And yet notwithstanding Silo had bene preferred before Ierusalem. For Gods Arke had bene there a long time, and yet was that place tasted to the grounde. Beholde a thing euen at this present that might make your hayres to stand vp vpon your heades.

Doe yee boast of your Temple (quoth Ieremie?) Thinke you that God is so much bounde vnto you that hee can not withdrawe his glory from thence? The threatenings were vterred by Ieremie; but the people followed still their wicked trade: and in the ende Gods glorie was faine to departe, as is saide by Ezechiell. For the Maiestie of G O D was shewed him in the Temple, so as hee sawe there both heauen and earth, and things that were aboue nature. And yet for all that, hee sawe also that all vanished away as smoake, and the Temple abode empte and was vnhalloved, because G O D had forsaken it and giuen it ouer. Whereby wee see done to vnderstande, that when our Lorde sheweth vs fauour aboue others, we must liue the more warily and fearefully; and that if wee will continue in the possession of the benefites that we haue receyued, we must not abuse them. Had Rome bene chosen as was Ierusalem, howe proude would they haue bene? For although they boast themselves to haue the Apostolike sea, and that the Pope is the head of the worlde, so as the vniuersall su-  
prema-

Ier. 7. 12

Ier. 7. 4

Ezec. 10. 2



premacie of all things is there: yet haue they not one syllable for them in the holy Scripture, but haue vsurped all that euery they challenge to themselves, and they haue no colour that God liketh of them. But what though there were some text that God gaue preheminence to that Citie? Yet we see that as now it is a very dungeon of hell, insomuch that they haue not onely burst out into all manner of leaudnesse, and by all means wrought dishonour vnto God: but also are become as voyd of religion as Sodome, so as the deuils themselves haue more feare and reuerence to Godward, than all those filthy and stinking rable that rule the roste there. Seeing then that there is such contempt of God, and so outrageous wickednesse there, thinke wee that God is so bound vnto them, that he cannot depart from them? He had said of Ierusalem, This is my resting place: but of Rome he neuer sayde any such thing. And therefore wee see what a fondnesse it is to make such bragges as to say, that howsoeuer the Pope doe, yet is hee still the head of the Church. Nay contrarywise wee haue God for our head, and it is not lawfull for vs to change him, except we wil go to destruction with those whome wee see to haue bene so farre ouerseen after that fashion. And nowe sith wee see that this is fallen out in the Popedome, let vs looke well to it when God dwelleth among vs, that we driue him not away, but that we serue him with all purenesse, that as hee reigneth ouer vs at the present, so he may continue with vs to the ende, and neuer forsake vs. That is the thing which wee haue to beare in mind when we looke vpon the examples that befell both to Silo and to Ierusalem. I say, to Silo where the Arke had bene a long time: and to Ierusalem where the place was appointed for the building of the Temple, according to the promise that Moses had made.

And now hee addeth, *That they should resort thither to offer their Sacrifices and burnt offerings, there to doe all their deuotions, and to pay all their voves.* As if he should say, that they might not attempt any thing vpon their owne fond heads, but hearken vnto God, and be gouerned by his only word. And herewithall wee must call to minde what hath bene touched afore; namely that Gods ordaining of Sacrifices, burnt offerings, voves, and such like things, was not for any neede that hee himselfe had of them, or for that they could stand him in any stead: but to keepe the people occupied with those ceremonies, and all because men are so fraile and earthly. God then did ordaine Sacrifices, And to what purpose? To instruct folke withall. For when the Iewes came therunto, it was for them to consider thus with themselves: Wee be wretched sinners, wee be not worthy to approche vnto the Makie of our God, for he is righteous and the verie righteousnesse it selfe, he is the fountaine of all cleannesse, and wee on our side bring nothing to him but all manner of filth and vncleannesse. Therefore it stood the Iewes in hand to haue some meanes to wash themselves and to make themselves cleane before God. It stood

them in hand to bee discharged of their debtes, and of the curse wherein they felt themselves to bee wrapp'd. For the dooing whereof God gaue them the said Sacrifices. When they came to him, they protested on y one side, Alas Lord, wee deserue death, but wee hope that thou wilt heare vs for the bloods sake which is to bee shed for the washing away of our spottes. Besides this, they had washings, wherby they were made to acknowledge thus: True it is Lord that wee be full of filth, but it is in thee to make vs cleane. And so yee see that the Sacrifices were ordained to instruct the people, as I sayde afore, and wee likewise haue the same order at this day, which God would haue to continue still among the Christians. And therefore let vs referre all to that ende, namely that in asmuch as wee be grosse and rude, it is for our behoofe to be exercised with some Ceremonies. Yea, but yett must not those bee of our owne inuention. For wee shall neuer haue doone, if we go to worke after our owne fashion. Let vs content our selues with the playne things that are contained in Gods woord. For that is all our wisdome.

Finally Moses addeth, *There shall yee eate and drinke in the presence of your God, both you and your households.* And when yee come thither your God will blesse you. Heere Moses addeth that when the people submit themselves after the manner afore said, God will make them to prosper. That is the effect of his meaning heere. And heere withall he sheweth vs, that euen in the matters y concerne this temporall life, we must dedicate all things to the seruing and honour of our God. And that is a thing well worthy to bee marked. For wee see howe the worlde is desirous to discharge it selfe in such wise to Godward, that when they haue once serued God a little, they would haue truse for a good while after. As how? When the greatest hypocrites in the Popedome haue performed all their ceremonies in their Churches, as the besprinkling of themselves with their holy water, their crossing of themselves, and their much numbling of their *Mea culpa*: they beare themselves in hand that all the day after they may turne their backs vpon God as soone as they haue turned their rayles from the Church, and God seeth them no more. For why? He is well payde, and he must holde himselfe contented. After that manner doe men behaue themselves. And why so? It is because that although wee knowe Gods seruice to bee spirituall, yett notwithstanding wee consider not that all things which wee doe in this present life must be referred to the seruice of GOD: like as when wee eate and drinke, it is trewe that the dooing thereof is to sustayne vs in this worlde till GOD take vs out of it. Again, we haue other needfull things to bee doone, as the applying of euery mans trade, in traueling and labouring for his liuing. True it is that all these things are worldly and earthly, and therefore they must not withdrawe vs from the heavenly things, whatsoever come of it. Therefore when we eate and drinke, our taking of our bodily suste-

naunce must bee after such a sort, as therewith we must find some further taste of the goodnesse of our God, and joy in him for that hee is our fosterfather, of whom we haue our dayly bread, as wee profess by asking it at his hande. And when we haue taken our repast, wee must proceede to take sustenance of y good things that are prepared for vs in heauen, against wee departe out of this worlde, that wee may haue some beginning of them afore hande, and trauell towards the attaynement of them dayly more and more. That is the thing which Moses ment plainly in this place saying, When yee haue offered sacrifice to your GOD, yee shall make merry there in his presence. For the people were wont to make feastes at their sacrifices. And what maner a ones? Holy feastes: not that God was honoured by their eating and drinking: but for that it was a testifying, that it behoued them to beare in mind that they were all their life long in Gods sight: So as it behoued them not onely to thinke vpon him at the beginning of the yeere, or a three or foure times a yeere when they came to Ierusalem to do sacrifice, but also to thinke thus with themselves continually: Although wee bee farre off from the Temple, so as wee cannot bee there to doe our sacrifices: yet doth not our GOD sayle to regarde vs: for hee watcheth ouer vs, and wee bee in his protection. Therefore whensoever wee eate or drinke, let vs assure our selues that hee seeth vs, and we cannot hide our selues out of his sight, neither ought wee on the other side to forget him, as men commonly doe when they be minded to make merry. They friske it out in such sort, as if they thought they could get away from him. But on the contrary parte, Gods will was to doe the people of old time to vnderstand, that whensoever they did eate and drinke, they should thinke that God sawe them. Wee in these dayes haue no such Ceremonie of feasting in Ierusalem and in the places neere about the Temple: but yet doth the truth thereof continue still to vs: which is, that we be done to vnderstand y after we haue beene at the Church, and haue mette there together in the name of our God; when euery of vs returneth

home to his house to dinner, we must not let god alone in the Church, and take our leaue of him; but we must beare in mind that God guideth vs, and when we be come home to take our repast euery man by himselfe, we must beaue our selues as in the presence of our God, & our mirth must be after such a sorte, as he may bee the witnesse of our gladnesse. For we know that if our mirth be vnholly, it is cursed of God. Therefore let vs learne to beare alwaies in mind, that our God is our guide euery where, and that he neuer forsaketh vs, to the intent that we on our part shold not be as beastes that runne astray. That is the thing which wee haue to marke vpon this text. The Ceremonie thereof was in force during the time of the Lawe. But as for vs nowadayes, let vs bee contented with the truth therof, & learne to vnderstand y sith our Lord Iesus Christ is come, we neede no more any materiall Temples to tell vs that God is with vs. For our Lord Iesus hath not for naught taken to him y name of *Emmanuel* <sup>Mat. 1. 18.</sup> (as the Prophet Esay calleth him) that is to say: God with vs. And forasmuch as our Lorde Iesus Christ telleth vs y he wil be with vs continually to y worldes end, let vs not feare but y God will accept vs for his childre, so y in passing through this transitorie life, we haue our eye alwaies vpo him, and goe forward still towards his heauenly kingdom. For then wil he make all the rest to be dedicated to his honor, so as euen our eating & drinking shalbe a peece of his seruice, & he will take it in good worth & like well of it, so that we do wholly worship him, looking to be fed at his hand, not onely with this corruptible foode, but also with such nourishing foode to himselfward, as wee may liue with him the same life that he himselfe liueth.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our innumerable faults, which we comit dayly against his Maiestie without ceassing, praying him to make vs perceiue the better than we haue done, and in the meane while to beare with vs, vntill he haue rid vs quite & cleane from all vices, and vnited vs thoroughly to his righteounesse. And so let vs all say, Almighty God heauenly father, &c.

## On Monday the vij. of October. 1555.

*The Lxxxij. Sermon, which is the third vpon the twelfth Chapter.*

8 Yee shall not doe according to all the things that you doe heere this day, that is to wit euery man as he thinketh good.

9 For as yet you be not come into the resting place and the inheritance which the Lord your God giueth you.

10 You shall go ouer Iordan, and dwell in the land which the Lord your God will make you to inherite. And he wil giue you rest from all your enemies round about you, and you shall dwell in safetic.

11 And when the Lorde your God shall haue chosen a place there, to put his name in: Ye shall bring thither all that I commaund you that is to wit, your burnt offerings, your sacrifices, your tenthes, your Heaue offrings, and all the choise of your voves which ye shall haue vowed to the Lord.

12 And ye shall make merrie in the sight of the Lord your God, both you your selues and your sonnes and daughters, your Menseruautes and your Maide seruautes, and the Leuite also that is within your gates: for he hath no part nor inheritance with you.

13 Beware that thou offer not thy burnt offerings in all places which thou seeest.

14 But in the place which the Lorde will choose in one of thy Tribes. There shalt thou offer thy burnt offerings, and thither shalt thou bring all the things that I commaund thee.



Although Moses haue treated of this matter heretofore, yet is it not without cause that he goeth to it againe for y<sup>e</sup> better confirming thereof. For as I haue told you already, Men are alwaies desirous to passe their boundes, & cannot submit themselues to God, to accept nothing beyond his word. Wherefore let vs marke well that God thinks it not ynough to tell men once for all, that they should behaue themselues according to his word & ordinance: but he repeateth y<sup>e</sup> same lesson oftentimes, to the intent that men should take y<sup>e</sup> better heede of it, and marke it the better. And because y<sup>e</sup> people had not as yet the law written as touching the Ceremonies; it is said expressly, *You shall not doe as ye doe now.* For it behoued the people to bridle themselues thereafter as they were taught. Howbeit, for the better vnderstanding of this text, it might bee demaunded first, whether the Israelites did for a time offer sacrifice at their own pleasure, without rule, or without being certaine what God required or allowed. The answere herunto is, that they had alwayes some marke to shoose at, and that they had not the bridle so loose in their neckes, but that they knew how they ought to sacrifice. And in deede, we heare how the Apostle saith to the Hebrewes, that fro<sup>m</sup> Abel forth on, there was no sacrifice accepted but by faith. And sayth importeth alwayes an obedience, so as if men deale at alauenture, there is no faith at all in them. But the Apostle saith expressly that Abels sacrifices pleased God because of his faith. Whereupon it followeth, that God hath euer shewed his will to y<sup>e</sup> faithfull, so as they haue none gone to worke vnadvisedly, but haue had such certaintie as was requisite for them. And whereas Moses reporteth in Genesis that Noy sacrificed of cleane beastes vnto God; it doth vs to vnderstand that Noy must needs haue had some knowledge of the difference of them aforesaid: for it passed his vnderstanding to finde out which beastes were cleane. Needs therefore must it bee that God had imprinted it in him: and that order hath continued for euer. And so is it certaine that the Israelites neuer had any such lawlesse libertie, but that they knew which

was the trewe way of worshipping G O D. Also it is expressed by Moses that Abraham would instruct his posteritie in the iudgements, Lawes and Ordinaunces of G O D. Whereby he doth vs to vnderstand, y<sup>e</sup> although there was not as then any law writtē; yet notwithstanding Abraham failed not to haue knowledge of the things y<sup>e</sup> God required & of whatsoeuer else was requisite. For Moles coulde haue sayde at one worde, Abraham will reach his children to lue well and holily and according to the wil of God; but he sayeth that he wil teach them his Lawes, statutes & ordinances. To what purpose? I haue told you before, that it was to magnifie God the better, for his well prouiding of all things requisite to the seruing of him, so as the faithful could not stand in any doubt, but were sure of their dutie what they ought to doe.

According herunto therefore let vs marke, that when the people of Israell came out of Egypt, their sacrificing was not after the manner of the Heathen, according to the invention of man: but after a heavenly order, that is to say, according to the order which God had appointed. Yet notwithstanding, it is true that there was not as yet any such particular declaration made of the Sanctuarie, and of all the appurtenances and things belonging thereunto, as wee see is set downe in Exodus and Leuiticus. These things (say I) were not so particularly set forth: it was not yet sayd vnto them, You shall haue but one altar, which shall be of such a measure, of such a heigth, and of such a breadth: you shall haue a Tabernacle of such manner of stufte, of thus many peeces, thus long, and thus broad: You shall haue fire burning continually in the Sanctuarie: Your sacrifices shall neuer bee offered without Salte: there shall alwayes bee light and perfume in the Temple: The cakes that shall bee offered in the Temple shall be of such a fashion: There shall be bread continually before the Lord, and it shall be renewed day by day: Againe there shall bee a hygh Priest, which shall enter once a yeere into the narrowe Sanctuarie, and there shall be an Altar of burnt sacrifices for him to offer vpon from day to day. These things were not yet thus set out: & that is the thing which Moses meaneth in this text whe<sup>n</sup> he saith, Ye shall not doe after the same manner

Hebr. 11. 4.

Gen. 8. 10.

as we doe this day. For there was greater libertie before such time as God had set fourth his commandements to brydle the people withal, and to hold them in such awe as they should not attēpt any thing vpon their own head, nor step aside to the right hande or to the left; but followe the thinges roundly which were conteyned in his Lawe.

And heereof wee haue to gather, that after as God vttereth his will vnto vs, so are wee the more bound to follow the same. For if we knew not what to doe, and that God had let vs alone in suspence: we might haue some excuse for our doeing of thinges as seemed good to our selues. For why? Our Lord hath not bin so gracious to vs as to say vnto vs expressly, Thus shal ye doe: And therefore we may do according to our owne skill, seeing we haue no expresse word to y contrarie. After that maner might a man reply. But now that God hath witnessed his will vnto vs, we must stoop to it, and it is not lawfull for vs to adde any thing thereto, For that were as much to say, as we would fall to scanning whether God or we were the wiser. And what a presumption were it, if wee would needes haue better thinges than those which he inioyneth vs? Yet notwithstanding, if men cannot find in their heartes to yeelde to the thinges that GOD commaundeth, they enter into this diuinish presumptuousnesse of purposing to be wiser than God hath giuen them leaue to be. Wherefore let vs learne, that when we haue once assurance what God alloweth, we must rest wholly vpon it. And herewithall we must marke, that God did not without cause giue the people of olde time so many rules to shewe them how to doe sacrifice. When we read the thinges that are contained in Leuiticus, to our seeming there bee many needelesse thinges. For God might well haue sayd in fewe wordes, I will haue a Temple, and there will I haue you to sacrifice vnto me. But there are such a sort of commandements as may make a man amazed and out of his wits. And what is y cause thereof? True it is that all thinges were made and doone according to the patterne that Moses had seene in the Mount, as God himselte declareth. And thereby we be doone to vnderstand that the figures, (although that at this day we know not perfectly in all pointes to what v they serued) had a spirituall truth, which may be referred to the thinges which we haue now adates by the comming of our Lord Iesus Christ: for hee is the very body and substance of all the shadowes that were vnder the Lawe. When we read that the highpriest might not enter into the Sanctuarie, but with such attyre as is there described; wee would thinke it strange to see a man so disguised, with so many thinges about him. And why was that? We must marke that it was to doe the people to vnderstand, that the partie which was to bee the mediator betweene God and men, was not of the common state and sorte of men, but that it behooued him to haue a speciall kind of holinesse to preace vnto GOD with all. And that was the cause why hee caried this tytyle in his frondet vpon his

head; *Hallowed vnto God, or the holinesse of God, Exod. 28. 36*  
 Againe, hee had other attyres about him, so as hee coulde not goe or stirre, but there went a noyfe or sound from him. For hee ware belles vpon the skirtes of his garments; and that was to shewe that all men ought to giue eare, when it is told them that the sonne of God was offered for vs in sacrifice, so as the same may ring into our heartes, to the intent wee may seeke the meanes to be reconciled to GOD. There were other thinges whereof a man may perceiue the reason. As the twelue precious stones which the highpriest ware on his brest aloft vpon the Ephod: and the names of the twelue tribes grauen in other stones vpon his shoulders. Whereby was ment that Iesus Christ did nothing for himselfe but all for vs and in our behalfe: and that his going vnto God after that fashion, was to bring vs into his presence, according to this saying of his, I sanctifie my selfe to make you all partakers of the same holynesse. Nowe then wee see the reason of many thinges that were commaunded in the law, and we know it was not without cause that the Apostle sayde that all thinges were made according to the patterne that Moses had seene vpon the Mount: after the which maner Saint Steeuē allegeth the same text in the seuenth of the Actes. *Neuerthelesse we must note, that Gods meaning was to hold his people in awe, that they might be the surer what to doe, and not bee occasioned to transgresse the true seruice of God, by mingling of any inuentions with it. I say it was Gods intent to inure his people to obedience, for if we shew our selues to serue God otherwise, all that cuer we doe will bee nothing worth: nay it will be sinne. If I weene I doe well, and in the meane while stand in doubt and perplexitie; al must needes goe to wrecke. For if wee bee not inlightened by certeintie of faith; God alloweth not any of our doinges. And therefore I say his intent was to keepe the people of old time in obedience. And that was the cause why hee wiled that there should bee light continually in the Temple. It was not to giue light vnto God, or to doe him any seruice, but to do the rude people to vnderstand, that we must not doe thinges disorderly, and be as blind folkes when we approach vnto God: but that we must haue light to guide vs by, which light is not to be found in our owne braynes, but must come from aboue. And for that cause the holy candlesticke had Lampes vpon it, wherein was oyle continually. Whereby was ment, y if men be not guided & governed by y holy Ghost, they do nothing but wander vp & downe, & in y end they shall fall into destruction. Again, God wiled that no sacrifice shold be brought vnto his Altar. Whereby is ment y men must not bring aught of their own to the seruing of God: but we must haue the holy fire, y is to say we must pray to God in y Church, & not go beyond his word, or beyond y doctrine y hee gueth vs. Moreouer it is sayd y no sacrifice shold be offered wout salt. And why so? For when wee offer things to God wout warrant y hee alloweth them & requirerh the, they haue no sauer at al before him.*

Exod. 25. 40.

Heb. 9. 8. 10.

Col. 2. 17.

Leuit. 16. 4.

Exod. 28. 33

35.

Exod. 28. 13

Exo. 28. 9. 13

Ioh. 17. 19.

Hebr. 8. 5.

Act. 7. 44.

Rom. 1. 4. 23.

Exod. 27. 20.

Leuit. 10. 1.

Leuit. 2. 13.

him. Thus you see in effect how it was Gods intent to cōfort his seruants, & to incourage thē, y they might serue him as became them. And again, it was his will to cut off al occasiō of adding any thing which they had learned of y heathen. We know y although mē haue no incōuters before their eyes, yet they cease not to forge many fond things, weeing to please god by y means. But when we see examples on either side of vs, it is a futher prouocation to vs. Besides y ticklishnes which we haue already of nature, it pricketh vs forward to say, why should nor such a thing be good: For y Lewes had seen y fashiōs of Egypt & of other heathē folke: & therefore they might haue bin prouoked to fashiōn thēselues like vnto them: & that had bin a corruption to ouerthrow y whole seruice of god. To preuent this mischief, God gaue them a remedy, which held them occupied in such sort, as they had ynough to do in y things y were inoynded them, & had no leasure to withdraw themselves or to adde any deuise of their own. And so we see it was not for naught y God gaue his people so many lawes, rules, & ceremonies at their going into y land of Canaan. For first of al, it was nicete y the figures and shadowes shold supply y roome of y truth y was yet vnreuealed, vntill Iesus Christ was shewed openly to y world. Secondly it was Gods will to try y obedientnes of his people by y means. And thirdly it tooke away al occasiō of intermedling thēselues w y superstitiōs of y heathē & vnbelieuers.

And for y cause doth Moses say, *You shal go ouer Jordan, & God wil giue you rest in the land that he hath promised you, & there shall you dwell in safesie, although you haue enemies round about you.* And then wil he choofe him a place in one of your tribes, and thither shal you bring your sacrifices, burnt offerings, & oblations. And the very true sacrifice (saith he) is to do nothing vpon your own heads, but to obey your God thoroughly in all poyntes. Wl ē he saith y they shall come into y land, it is to shew y Gods deferring to giue his law til that time, was to declare more particularly what things he liked of. For it was his will to performe his promise made vnto Abrahā, before he would establish his owne seruice. And thereby he gaue thē to vnderstand y the land of Canaan ought to haue led thē to a further thing. For had there bin no further matter in it than y land it selfe; it had bin ynough for thē to haue bin settled in it, and there to haue had wherēv to finde them abundantly. But God seteth vp his seruice, & sheweth thē after what sort they shold honor him thēself: & al is referred to our Lord Iesus Christ. We see then y the land of Canaan should haue guided y Lewes to y hope of y heavenly life; so as they should not haue set their mindes vpon y inoying & possyding of the profits y came therof, but haue proceeded on further & considered y Gods meaning was to raigne among thē after a spirituall manner. That was y cause why he listd not to giue thē y ceremonies at y first, after the maner y they be set down in Leuiticus; but reserved the setting of them soorth, vntill the people were come into their inheritance.

And he saith expressly *that the Lewes should dwell in*

*quies & safesie, notwithstanding that they were beses round about with enemies.* Hereby we be done to vnderstand, y it was not ynough for thē to haue conquered the country, but y it behoued God to maintaine them shil vnder his protectiō. And as the Israēlites were warned of it thēso doth the same belong to vs at this day. For God telleth vs y if he hath once called vs, it is al one as if he had made vs to passe the red sea. True it is y he could cal vs without making of vs to chaunge our place. But let vs consider from whence God taketh vs, & whither he draweth vs. He taketh vs out of y bottom of hell. For so long as we be in our owne nature, we haue none accessē to y kingdom of heauen, nor any acquaintance with him, but are vtterly banished from y hope of life. And whē he hath drawn vs out of such confusion, he pulleth vs vp to himself, to the end we might cleaue vnto him: & although we dwell as yet on the earth; yet notwithstanding we cease not to be heires of y heavenly inheritance. This is a fare greater thing thā to passe the red sea. For we haue an enemy y is greater and much stronger than was Pharaō & al his people. For what can we do w hē we haue all y diuels against y, labouring to hinder our saluation, & being so futtle & hauing all y means y can be to do it withall: They be called the princes of y aire, & they reigne ouer our heads, so as they might easily ouerthrowe vs if God deliuered vs not from the m. Therefore it is a great power which God vttereth when it pleaseth him to gather vs vnto himselfe. And yet is y to no purpose, except we be preferred still vnder his hand & tuition. For as long as we be in this world, we shal be inuironed continually round about w enemies. The diuel ceaseth not to trouble vs; he hath wyles & flightes yn to doeit withall: & we on our side are vnarmed & vnprovided; & therefore it standeth vs greatly vpō, to haue God to be our defender. Nay, the diuell needes not to seeke farre: for we carie such a number of vices with vs of our owne, as we might be overcome a hundred times without any great adoe or noise. Let vs mark wel then, y like as God promised to maintaine the Lewes in the inheritance y he had giuen them: so it standeth vs in hand at this day to be maintained by his hand in the faith; y we may perseuer in his seruice: or else our saluation wil go to wreck euery minute of an hour, so as there wil be no stay nor continuance.

Now afterward Moses addeth: *God will haue you thenceforth to serue him in the place which he shal haue chosen so pss his name in.* Which is as much to say, as that we must not make this our rest; to inuēt this or that; but we must hold our selues in quiet, and abide vnder the government of our God. When we be at rest, then is our mind much troubled w vnquietnes, which is cleane contrary to Gods meaning. For if he giue vs respit, so as we be not troubled with feare & terror, to what end is it? Is it not to the end that we should be so mild as to say, go to my God, if I were vexed or disquieted in minde, I had some cause to be carryed here and there and to doe some thing or other. I should be seeking of sundry remedies. But now that thou vouchsafest to maintaine me

Eph. 6. 12.

Eph. 6. 12.

Eph. 2. 2.

1. Pet. 5. 8.

Rom. 6. 12.  
13. & 7. 23.

in

in quiet rest, it is good reason that I should bee still, and suffer my selfe to bee ruled by thy word, and to bee bowed which way thou listest, without giuing heade to my lustes, for that were a wicked vithankfulnessse. That is the thing which Moses ment by that text. And the same matter concerneth vs also. For whensoever God vouchsafeth to giue vs rest from our enemies, wee ought to bee so much the quieter in our selues. As for example. If we were among the Papistes, wee might bee in such feare, as we should bee driuen to seeke new shifts euery day, as the poore soules are which bee among them, who may well say, Alas, I haue no liberty to serue God. How may I behaue my selfe in such sorte as I may not defile my selfe with the superstitions of these Idolaters? Thus ye see how these poore catifes are faine to seeke al the waies to the wood to finde some shift to swim between two streames. And no maruell though they be in that taking. In deede it is no sufficient excuse; for howsoever the world goe with vs, we must bee fully resolu'd in our selues to serue God neuerthelessse. But yet are we the lesse to be borne withal, when we abuse the time of quietnesse that God giueth vs. If we be at libertie, then must nothing withhold vs from hauing our religion pure and clean. For he offereth himselfe to vs dayly in his word. And therefore let vs reframe our selues from wandring after our owne imaginations, and let vs bridle our selues in that behalfe. Seeing that God hath giuen vs rest: let vs followe all that he sheweth, without attempting any thing at all to the contrary. But we see the contrary come to passe. For commonly it falleth out that when men be in rest, so as no man troubles them nor disquietes them; then fall they to bee lustie or sporting like a horse that is broken lose and hath neither bridle nor saddle. And the experience hereof is too comon, in so much y<sup>e</sup> those to whom God hath graunted such fauour as to haue his truth in most safetie, doe thinke it better to behaue themselves after another sorte, and to change their state: and what a kinde of dealing is that? It is a duellish rage that we be caried away withall, when wee cannot bee quiet in our selues at such tyme as god hath giuen vs outward rest, and holdeth our enemies locked vp, so as although they be round about vs, yet he suffereth them not to make any change to disquiet vs with all, and yet we our selues cannot abyde to sit in quiet. Wherefore let vs marke welly<sup>e</sup> seeing God is so gracious to vs as to grant vs libertie to serue him purely: it is our dewtie to holde our selues quietly vnder his obedience, without attempting any thing at all. But the Papistes haue well shewed in this case, that they cannot find in their hearts in any wise to submit themselves vnto God, and that their intent is not to yeeld him any obedience. For first of all they looked not what God ment by the olde figures of the Lawe, and yet they followed the things that Moses commaunded concerning lightes, perfumes, and apparell. And why was that? Bicause they considered not that all those things were referred to our Lord Iesus Christ. They were much more brutish

than the very Iewes that had no faith at all. For the Iewes at leastwise held themselves to the rule that was giuen them. In deede they knewe not the right vse of their Ceremonies: but yet had they an expresse commaundement from God, & durst not attempt any thing against the same. But as for the Papistes, notwithstanding that Iesus Christ bee manifested, and haue accomplished all the things that were betokened in olde time: yet haue they vtterly ouerthrowen that good and substantiall foundation, and thrust his death and passion vnder foote. They fall to raking vp of lightes. And what needs that? The holy ghost hath shewed himselfe visibly in the person of our Lorde Iesus Christ, and afterward vpon the Apostles, to doe vs to vnderstand that we must no more looke for any outward figures, bicause we haue the truth and substance of them. But what? The Papistes haue abolished the infinite grace of God, and vtterly made a mocke of it. They will needes offer sacrifice, and haue atyred their priestes thereafter, disguising them as though it were to the playing of an entelude. And all this geere is but gугawes, for they bee not commaunded of God, and besides that, they be done as it were in despite of him. All that was doone in the law was of Gods setting vp: & these men fall to setting vpp of newe fashions such as God neuer spake of. Againe, they place a mortall man in y<sup>e</sup> roome of our Lord Iesus Christ; as who should say that the office of our Lord Iesus Christ were not welynough knowne and apparant, vnlesse it were figured out with newe and straunge toys. It is all one as if a body should thew forth the picture of a man when the partie himselfe is present, and should saye, Behoulde this picture, and yet the man is there himselfe who can much better shew himselfe what he is than the picture can doe. Euen so doe the Papistes in setting forth of y<sup>e</sup> picture of Iesus Christ. He is named the liuely image of God. Although the father be incomprehensible in his owne maiesty: yet hath he vttered himselfe in the person of his sonne, as wee may behold him there face to face, as sayth Saynt Paule in the second to the Corinthians. But the Papistes drawe a Curteine before it, and tell vs that wee must bee contented with pictures. It is therefore a turning of all things vpside downe, and a bringing in of duellish confusion. Neuerthelessse, wee see that in the Popedom there is no harking what God saies; but all is doone at the appointment of man. Looke whatsoever they doe, they terme it by the name of Gods seruice. Yea, but howe is God dewly serued? God sayth, ye shall not doe wharsoever seemeth good to your selues: seeing that I haue set you downe a certaine order, bee contented to be gouerned by my word. But what say the Papistes? Mee thinkes this is good: This we take to be excellent: euery man castes to his collup, and in all Gods woord a man shall not finde one syllable of al the things which they terme Gods seruice, and which they will needes haue to passe in their account. For let a man search all y<sup>e</sup> things through which are comprised vnder y<sup>e</sup> name in y<sup>e</sup> Popedom, & he shall finde the euerichone

Mar. 3. 16. 25  
Act. 2. 30

1. Cor. 4. 4.  
Hebr. 1. 3.  
2. Cor. 3. 18.

euery chone to bee forged and builded by men, and that God not onely disclaymeth them, but also condemnmeth them, becaufe he hath shewed vs his certeine and infallible truth, which is the thing that we must frame our felues vnto. Wee see then howe all this doctrine hath bene wickedly throwen downe in the Popedome: and that is becaufe they haue peruerted the true vse of the figures of the Lawe, and taken inordinate liberty to doe whatsoever came in their heades, without hauing any regarde to the witnessings that God giueth vs, whereby they might haue said, These be the things which we ought to do. Now so much the more diligēt ought we to be in marking this place: For were we still in doubt nowadayes what to doe, so as we knewe not what things God alloweth: then might wee haue some fancie to make vs to sway to and fro. But seeing that God hath tould vs what hee requireth at our handes: that ought to be ynough for vs. And now hath hee abolished, the Ceremonies of the law that were of his owne appointing: Yea, And wherefore? To shew vs thereby ſ he wil not haue vs any more intangled in the outward figures. The reason is added; becaufe we haue them thoroughly fulfilled in Iesus Christ. Now then, if we wil not deface the glory of our Lorde Iesus Christ, and ouerthrowe the benefits that he bringeth vs; we must put away the old figures. Marke that for one point.

Col. 2. 14.

Col. 2. 17.

Eph. 5. 26.

Hebr. 1. 2.  
Mat. 23. 19

Againe, wee see that God is contented with fewe ceremonies. For it is not his will that wee should haue any more deckings, lights, perfumes, Cakes, sacrificings of beastes, nor other such things: but his wil is that in our baptisme we should haue such an assurance of our washing & cleansing by the grace that is purchased for vs in our Lord Iesus Christ, as should continue with vs for euer. Haue we that? We must hold our felues contented with it. For God could haue added more, if he had listēd: but he listēd not so to do. And to y e see here is a bridle which must reine vs backe to gather vs home to G O D, or else he shall neuer be able to weeld vs. Now what haue the Papistes done? Tutsh, this simplicitie of baptisme pleased not them, they would needs adde this & that to it at their own pleasure. What say they? Should that be but sincere water? What a thing were that? yea, but god hath so ordeined it, Iesus Christ who is the infinite wisdom of God his father hath so appointed it. It is said that last of all God hath spoken to vs by his mouth, and that we must stand to whatsoeuer he saith. Now he hath ordeined it in water alone. Yea, but wee must haue a taper (say the Papists) to represent the holy Ghost: we must haue salt, to represent ſ heavenly wisdom, and the grace of God: wee must haue diuers other things, and we must haue spittle to make infantes and dum folks to speake, and we must haue a number of other gogawes to moeke God wall, which are so grosse, and sond, as they can serue for nothing but to make Christianity a laughingstock to the Iewes and Turkes: and the duell plays his part with them, when y world is sotted after such a sort. Wee see the that the Papists haue broken and transgressed Gods

order, by adding after ſ maner to ſ things which he had set downe certaine, and in such measure as he would not haue men to go beyond them.

But there hath bin yet a farre more outrageous disorder in ſ Lords Supper. For therein our Lord Iesus Christ ment to shew vs, ſ his wil is ſ we should settle our whole trust in him, becaufe we be led w his substance, & therefore wee must not seeke life any where else thā in him: we must not eate there & drink fromwhere else; for we haue there full suffiance for ſ sustenance of our soules, we haue ſ full perfection of all goodnesse in him. That is ſ thing which he sheweth vs by his holy supper, & his wil is ſ we should receiue ſ bread & wine in witness thereof, and ſ it should be distributed among vs, to the end we should be knit together in him, to become members of his body. But on ſ contrary part, they haue set vp ſ abominable Masse, & wil needs sacrifice Iesus Christ. And whereof comes that? Euen of ſ they vnderstand not ſ they vsurpe ſ office which is allotted to him in the holy scripture, according wherunto he hath offered vp himselfe once for al, & behold, mē wil needs take vpon them to counterfeit him, for by their own saying, it is all one sacrifice. Yet for al ſ, they be but Apes to Iesus Christ. For it becommeth them not to take vpon them the office ſ is not allotted vnto thē. Againe they wil needs make a minglemangle of al things: for they not only disguise & falsifie all things that were ordained by our Lord Iesus Christ, but by all likelihood are fully bent to fight furiously against his institution. Iesus Christ ordeined ſ the bread & wine should be diuided among ſ faithful. But it is ynough w them ſ one doe take it all, & eate it vp alone. Yea & when the people come of purpose to communicate with them, (which is but once a yeere) they be faine to content themselves w the one part of it, & the other part is reserved. Besides this, there is no opening of Gods word, their saying is ſ they go to receiue their God, & they make a charme & sorcerie of their consecrating of the bread & wine. Thus y e see how proudly they be turned away frō Christs ordinance, so as they could not deuise howe to fight against him w more violence. Now sith we see these things, we ought to acknowledge Gods grace in drawing vs out of such confusion. And there shall let vs marke, ſ Gods standing so much vpon ſ point ſ his people should not do what they liked themselves, is not wout cause. For why? we see what mē are whē they once go astray. Whē they once take ſ libertie, they disguise the truth, and there is no end of their leasings. Therefore let vs beware ſ we hold our felues short, specially whē God hath giuen vs rest from our enemies, & we dwell in a place where we may worship him purely, let vs keepe ſ simplicitie ſ he commaundeth, & alloweth by his word, wout any swarting aside from ſ fame how little soeuer it be. For we had need to keepe our felues farre off frō al corruptions, if we be determined to obey our God. And why so? For mans heart is a dreadfull gulfe. And again, euery mē drawes his neighbor into error after him. Therefore it is like an endlesse maze wherof there is no way out again, vnlesse ſ thing

John 6. 51.

1. Cor. 10. 17

Luk. 22. 17.

he obserued that is spoken here: namely *that men do not what every man thinks good in his owne eyes.*

And let vs note also, by this saying, al our inrentes (as nien terme them) are condemned, though they seeme neuer so good to our selues. For we be no competent Iudges; God must tell vs what is good: & if we on our side find any apparant reaso, it is altogether but smoke. So then for as much as God in this place setteth his own word, and y<sup>e</sup> testimony of his will, directly against all our deuotions, and al that euer seemeth good to vs: let vs assure our selues that it is not lawfull for vs to followe whatsoever we think good. For al that is nothing worth: but al y<sup>e</sup> seruice that wee do vnto god, must be grounded vpon his word & his infallible truth. Without y<sup>e</sup>, we doe but build in the aire, that is to say, all that euer we do is but dreaming.

Now Moses addeth y<sup>e</sup> same things again which he had spokē concerning *Sacrifices, Burnt offerings, freewill offerings, vooes & tenthes*; namely, *that all those things must be done & paid in the place that God had chosen out of one of their tribes.* This thing was not so soone performed as I haue shewed heretofore. And y<sup>e</sup> reason is, for y<sup>e</sup> god intended to proue his peoples patience, & also for y<sup>e</sup> y<sup>e</sup> people were not worthy y<sup>e</sup> God shold establish the order at the first, in such sort as he had promised it. And that is a thing well worthy to be marked. For we see y<sup>e</sup> gods gracious gifts arc oftentimes long in coming. And yet God saith, ye shal no sooner haue spoken, but I will be ready to succour you, yea & my hand shalbe stretched out to helpe you before your words be out of your mouths. So doth God promise: & yet notwithstanding he suffereth vs to linger. And why? Because we haue hindered the course of his grace by our vnbeleefe; and we be so reclus, that hee maketh no haste to come vnto vs, because we for our part come not to him but w<sup>th</sup> great hardness, & as it were limping. Yet notwithstanding he doth alwaies surmount all our vices w<sup>th</sup> his infinite goodnesse, as it came to passe in y<sup>e</sup> which Moses speaketh here. God had promised to choose a place for his Sanctuary to rest in y<sup>e</sup> for euer. Now y<sup>e</sup> thing was to haue bin done as soone as y<sup>e</sup> Israeletes were entred into the land of Canaan; & yet it was delayed a long time: ino much as there passed a hundred yeres or twaine, yea three or four hundred before y<sup>e</sup> promise tooke effect. And that was because the people were not worthy to be so satisfied, as God had declared, & therefore were faine to abide the punishment of their sin. For they draue not out their enemies as he had commaunded them, but became negligent: and besides y<sup>e</sup>, they themselues turned away & fell into all maner of vices & corruptions. That therefore was the cause why God withdrew his hand, and performed not his promise till the time of Dauid. Neuertheles, although y<sup>e</sup> people were malicious, although they were vnthankfull towards God, although they prouoked his wrath so many waies to y<sup>e</sup> vttermost: yet could they not vtruly disappoint y<sup>e</sup> promise altogether. The rea-

3. Sam. 7. 10

son was, for y<sup>e</sup> it depended not vpon y<sup>e</sup> deserts of men. Therefore although men be vnworthy of it; yet doth God in y<sup>e</sup> end performe whatsoever he saith. Yet notwithstanding there is a delay made for a time, to the intent that folke should learne to know their own naughtines, and mislike of it, and be sorry for it. Wherefore let vs learne hereby, that if God at any time do shew himselfe vnwilling to put vs in possession of his benefites out of hand: it is because that we haue procured the delay of them by our own naughtines. But yet shal we not be vtterly bereft of them, fo we acknowledge our finnes and be sorry for them: but in the end he will reach out his hand again, to put vs in possession of the benefites wherof we had deserued to be vtterly dispossessed. Truly this wil not boot the hypocrites at al: but as for gods church, although it lue in suspence for a time; Yet will our Lord shew in the end, that his goodnesse surmounteth all the finnes of men, and that he will not fail to be faithfull, though all of vs be lyers. Sothly (as I said afore) we must not vnder this colour flatter our selues. For if we be stubborne in euil, our Lord will wely enough find the meanes to discharge himselfe of the promise wherof we shal haue bene disappointed. But let vs learne to acknowledge our finnes; & when we haue acknowledged them, let vs learne also to rest vpon the goodnes of our god, not doubting but that it is so great and infinite, that notwithstanding all the lets which we on our side shal cast in the way of it, yet it will so get the vpper hande, that in the ende we shal find the welfare from the which we had shut our selues out of doores. That is the thing which we haue to remeber vpon this text of Moses, where he saith that god wold appoint a place, euen such a one as he had chosen out from among all the tribes of Israel, where he would haue his name to be called vpon. The residue which cannot bee declared as now, shalbe pursued heereafter.

2. Tim. 2. 13

Now let vs fall downe in the presence of our good god w<sup>th</sup> acknowledgement of our faultes, praying him to make vs perceauē them better than we haue done heretofore, so as wee may mislike them more & more, & therby be brought back vnto him: and that sith wee for our partes bring nothing to him but vtter corruption; it may please him to graunt vs the grace so to reforme vs by his word, as y<sup>e</sup> sacrifices which we shall offer vnto him may be made holy by faith, and he accept them for our Lord Iesus Christs sake. And for as much as we knowe that he requireth spirituall sacrifices: let vs call vpon him w<sup>th</sup> such boldnes, as we may be hard at his hand, & yeeld him praise for all his benefites bestowed vpon vs; and moreover induer to discharge our selues of our ducties euery man towards his neighbor, because those be the sacrifices which he receiuet & alloweth. That it may please him to graunt this grace not onely to vs, but also to all people and nations of the earth; &c.

On



## On Tewſday the viij. of October. 1555.

*The lxxxij. Sermon, which is the fourth vpon the twelfth Chapter.*

12. 13. 14. And ye ſhall be merry, &c.

15 Neuertheleſſe, looke whatſoever thou haſt a mind vnto, that maiſt thou kill and eate within any of thy gates, according to the bleſſing of the Lord thy God, which hee hath giuen thee; as of the fallowe deere or of the Red deere: both hee that is cleane and he that is vncleane may eate thereof.

16 Onely of the blood ſhal you not eate, but you ſhal powre it vpon the ground as water.

17 Thou maiſt not eate the tithes of thy Corne, of thy wine, or of thine oyle, within any of thy gates, nor yet the firſt ingendred of thy kine, or of thy ſheepe, nor any of the vowes which thou ſhalt haue vowed, nor the free will offerings or the liſtings vp of thy handes.

18 But thou ſhalt eate thoſe things in the preſence of the Lorde thy God, in the place which the Lorde thy God wil chooſe to himſelfe. *There ſhalt thou eate them, both thy ſelfe, thy ſonne, thy daughter, thy manſeruant, thy woman ſeruant, and the Leuite that is within thy gates.* And thou ſhalt bee merrie before the Lord thy God in all things whereunto thou putteſt thy hande.



Moſes going forward ſtill with his matter, commaundeth the Lewes here to bee merrie in the preſence of the Lorde. Nowe although this leſſon haue bin laide forth alreadie, yet is it requiſite for vs to bee put in minde of it againe. For the treating of it heere newe againe, is not for nought, neither hath the holy Ghoſt let down any thing more than needeth, as I haue ſayde heretofore. Men cannot keepe meaſure in their mirth without ſome diſorder alwayes. And the cauſe thereof is ſo they haue not an eye vnto God in their making merrie. Nay rather (which worſeis) they thinke it is no mirth at all vneleſſe they turne their backs vpon him. Whereas we ſhould ſecke all our welfare in GOD to haue our reſt there: wee beare our ſelues in hand that wee be beſt at eaſe when wee be furtheſt from him. For this cauſe God ordeined the ſayde Ceremonie of ſolemne feaſting when the ſolke offered ſacrifice vnto him, as it were of purpoſe to put them in remembrance, that God was there preſent, and ſhewed himſelfe vnto them. Not that the doing thereof once a yeere was a ſufficient diſcharge to them; but that every man ought to make a leſſon & a generall rule of it, that whenſoever they did eate or drinke, they ſhoulde reſerre it wholly vnto God, accordingly as Saint Paule warneth vs to doe. And thereby wee ſee that ſo true a truth thereof abideth vnto vs, though the Ceremonie thereof bee done away. Wherefore let vs learne, tharin playing and ſporting after the faſhion of the children of this worlde, wee ſhake off God and bereaue him of his honour. And ſurely it is an vnexcusable vnthankfulneſſe, when we acknowledge not the author of all welfare. If we reſerre all our mirth vnto God, it will

be alwayes moderate. Beſides that it ſhall euer haue a good end, God wil ſo hold vs in aw by his Maieſtie, as we ſhall not paſſe our boundes as we ſee the wretched and blind vnbeleeuers do, who haue no more ſtay of themſelues in their making merrie, than wild beaſtes haue. Now then, if our eyes be ſo ſet vpon God; we ſhalbe ſober and moſt ynough. Marke that for one point.

But beſides this, it is the meaning of Moſes alſo, that fathers ſhoulde teach their children, and maſters their ſeruants, to do the like. For it is not ynough for a faithful man, that he himſelfe ſerue God: but he muſt alſo gouerne his houſhold, aſſuring himſelf that it is committed to him to the ſame end, & that he is to yeeld account of it. And in deepe, what reaſon is it ſo a man ſhoulde haue ſuperioſitie ouer his neighbors ſo creatures faſhioned after ſo image of God as wel as he, and that in the meane while God ſhoulde be bereft of his right, and not be vſed as chiefe ſoueraigne of all? What a preſumption were that? Were it not an vtter peruerſing of the order of nature? Then let vs marke well, that heere wee bee warned to rule our houſes in ſuch wiſe, as GOD may bee ſerued both of great and ſmall. Let him to whome God hath giuen children, beware that he bring them vp in the right religion, & let him do the like to his men and his maides, ſo as God may be the common father and maiſter of them all. That was the thing wherof Moſes intended to warne the Lewes, & in their perſons it behoerth vs alſo to bee taught at this day to doe our duties, in ſo behalfe. And therewithall wee be exhorted to gentlenes alſo. For although the maſter of a houſe haue preheminence & authoritie ouer his houſhold; yet notwithstanding his inioying thereof, muſt not be to himſelf alone: but he muſt impart it to al his whole houſhold: for elſe it is a ſeparating of himſelfe from ſo ſtate of man-

1. Cor. 10. 31

kind, & a barring of the common societie which God hath set among men. Therefore there are here two points to be noted. The one is y<sup>e</sup> whofoeuer hath charge of children and seruants, must do his indeuet to lead them to god. And y<sup>e</sup> other is, that all such as are set ouer others and haue inferior persons vnder them in what state of subiection soeuer it be, ought to be kindharted towards them, and not to reigne ouer them with tyrannie and cruelty, but to rule them w<sup>th</sup> al gentlenesse, so as they make them partakers of the benefites and gracious gifts which they haue receiued at Gods hand.

That which Moses addeth concerning the *Leuites*, serueth for a further confirmatiō of y<sup>e</sup> which he had spokē of their reioycing or making merrie in y<sup>e</sup> presence of God. For (as I haue declared already) God had appointed y<sup>e</sup> townes of y<sup>e</sup> Leuites to be disperfed among y<sup>e</sup> tribes, to y<sup>e</sup> intent there should be good doctrine raught throughout y<sup>e</sup> whole country. We know what the state of y<sup>e</sup> tribe was, namely how it is said in y<sup>e</sup> second of the Prophet Malachie, y<sup>e</sup> lippes of the priest ought to teach knowledge, & that men shoulde seeke for good doctrine at his mouth, & that the Priests were as the messengers of y<sup>e</sup> liuing God. God then had chosen y<sup>e</sup> tribe of Leuic to be continually among his people, to hold them in the true and pure religion. For had they bin placed all together in some corner by themselves, after the same maner y<sup>e</sup> rest of the tribes were in their portions; all the people besides had bin vnto teaching. But inasmuch as there was no tribe where the Leuites had not some towne allotted to them; by that meanes the seede of Gods word was spread abroad, so as the persons whom God had ordained to gouerne his Church & to haue the charge of mens soules; were so disperfed y<sup>e</sup> land was furnished with them throughout. And now it is said y<sup>e</sup> the Israclts shal make merrie with the Leuites y<sup>e</sup> were mingled among the. And why? For they might holde the people in some awe. Though there had bin some vnruely persons, yet if they had seene the Leuites, who bare their marks, & were specially chosen to the spiritual gouernmēt of y<sup>e</sup> Church: it would haue bin a bridle to reframe the w<sup>al</sup>. Thus the Lord seeing y<sup>e</sup> frailtie of his people, gaue the this help to hold them in order & modestie. As if he shold say, True it is that I haue chosen you for mine inheritāce, & you be y<sup>e</sup> people whom I haue dedicated to my self; but yet is there a special holiness in the Leuites, because they peace into y<sup>e</sup> Tabernacle, and are appointed to teach you the lawe, and to keepe you from running into superstition, & from starting aside to strange gods. Seeing then y<sup>e</sup> I haue committed this charge to my Leuites: let them be in your company, that by your beholding of them you may be y<sup>e</sup> more prouoked to feare mee, and to bee merrie after a holy manner, without desyling of your selues with the lustes of the world as ye see the vnbeleueers doe, who rush out into all disorder: that seeing I haue appointed my Leuites to bee as messengers from me, and y<sup>e</sup> my lawe is in their mouth, & their office is to beare abroad my do-

ctrine: you may not be so giuen to disorder, but rather consider y<sup>e</sup> I dwell among you, so as the very sight of my seruants may do you to vnderstand, that I am neere at hand, & that you ought not to separate your selues from me. And hereby we be put in minde to behaue our selues soberly and modestly, & that we haue neede to be exhorted dayly thereunto by the word of God, for feare of starting out into vnchristinesse; for we see what feeblenes is in vs. True it is y<sup>e</sup> when we be once entered into a wicked trade, we shall soone be hardened in it: but to be constant in doing good, we shal haue much ado. Therefore although we haue some good disposition & desire to serue God: yet must hee bee faine to quicken vs vp still from day to day. Wherefore let vs seeke the meane; which is to resort to the doctrine y<sup>e</sup> shoulde be our guide, and to yeeld willing care to the warnings y<sup>e</sup> are giuen to draw vs vnto God, & to confirme vs in his feare & obedience. Yea and when wee haue bin at a sermon, and haue heard y<sup>e</sup> word that is preached to vs in his name: let it serue to keepe vs in awe, & although wee be tempted to vnchristinesse, yet let it be as a bridle to reine vs backe vnto God. Thus you see howe we ought to vse the meanes & remedies y<sup>e</sup> God hath appointed vnto vs to redresse the frailtie that is in vs. For otherwise we would start away by and by, and wonder that we should be so vterly strayed away from our God. That is the thing in effect which we haue to remember vpon the first sentence that is set downe here.

Now he addeth afterward, as we haue seene already heretofore, that the people should not sacrifice in all places, but only in the place that God shold choose among their tribes. And that is to hold the people in obedience, that they shoulde not attempt to serue God after their owne fanse & imagination. In deede a man might say at the first blush, y<sup>e</sup> there needed no rehearsing of the thing y<sup>e</sup> was easie ynough of it selfe. But the case concerneth not y<sup>e</sup> only vnderstanding of it, there is another reason why God setteth down this saying so oft: which is that men cannot refrain frō swearing one way or other, but that although they be fully minded for a time to serue God, yet doe they start aside in the turning of a hand, because they be vnconstant & light minded. Nor wout cause therefore doth God rehearse here y<sup>e</sup> same thing that we haue seene here before, namely that the people shoulde not offer sacrifice in all places. And why? For things in those dayes were very darke, & it was needefull for the people to be restrained, to know y<sup>e</sup> there was but one God. The heathen had euery one their religiō by himself, & there was no certaintie at al among them. But it behoued the people of Israel to be fully resoluēd in this wise. The God whom we worship is the maker of heauen & earth: & because we be not able to gette vpe vnto him, hee hath shewed himselfe vnto our fathers, so as wee cannot doe amisse, if wee worship him according to his Lawe. It behoued the people of Israel to bee at that point. For had they had diuers altars, and y<sup>e</sup> euery man might haue followed his owne deuotiō: what a thing had it bin? There would haue

Leuit. 3. 5. 8.  
& Ioh. 21. 3.

Mal. 2. 7.

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but

bin store of inuocations: they would haue brought in diuersitie of religions, euery man would haue deuised what he had listid, & the God of Abraham should no more haue bin worshippid after his owne maner. For this cause is it saide, you shall haue but one Altar and one Sanctuarie, and God referueth to himselfe the choosing and appointing out of the place wherein he wil be worshippid & serued. We see then y here all libertie is taken from men, so as they may not take any thing at all vpon them in the seruing of God. Marke that for one point.

Againe, it is shewed vs here moreouer, y forasmuch as we be subiect to this corruption of forging sond opinions, & consequently of false and wicked opinions out of number: God ment to hold his people in y true vnitie of faith, and his choosing of one Sanctuarie was as a band of concord, to the intent y men should not run gadding euery one after his owne fanfic. To bee short, without agreement in y one faith, we cannot serue God or doe any thing to his liking. And hereby we see that men do themselves no good at all by their foolish deuotions, but rather prouoke Gods vengeance the more, by their straining of themselves to do the things y they haue deuised of their owne braine. For y very ground of religion is to knowe whom we ought to serue,

John 4.21.

as our Lord Iesus telleth vs in y fourth of Iohn, saying: We knowe what we worship. Nowe he speaketh there of the Iewes, bicause they had y law, & therein the full certaintie howe God was to be serued. But it is said by the Prophets, that at the coming of our Lord Iesus Christ there should be three Altars, one in Egypt, another in Assyria, & the third in Iewrie. Whereby is ment y God shoulde serued euer where. For the materiall Altars were beaten downe. As for the things that are termed Altars in the Popedom they be diuellsish abhominations: for their setting of them vp is to sacrifice christ on the. But he hath offered himselfe once for all, according to y office y was giuen him by God his father. And therefore it were high treason & blasphemie against God to haue altars now adayes among Christians. For Iesus Christ is our onely spiritual Altar: & when we be knit vnto him, then is God duely worshippid and as he himselfe requireth. Wherefore let vs learne y although the ceremonie be disallowed: yer y meaning of it may greatly profite vs;

Esa. 19. 19. &amp; 23. 24.

which is, y we must serue God, not by turning aside euery man after his owne conceits, but by linking our selues together in y bond of faith & by agreeing rightly together. And whereupon shall this concord be grounded: Vpon Gods word & vpon our Lord Iesus Christ, who is his very wisdom. For if we resort to him, we shal haue a certaine marke to shewte at, & such a one as canot deceiue vs. But as soone as we swarue aside from him, be it neuer so little; by & by we vanish away in our own foolish thoughts. Thus ye see in effect what we be taught as concerning this place.

Hebr. 9. 26.

And let vs marke wel that it belonged to God to choose the place, as hath bin told you before, so as y Israelites had not leaue to spee it out themselves, & to say, This is the fittest place: but God

bare all y stroke alone. Hereby we be done to vnderstand y it is not for vs to set vp a seruice of god after our own liking, but y we must herken vnto him, and so receive his woord as nothing be added thereunto, as shalbe declared yet tetter in y end of this chapter. And verily when as he saith that he will chose it in *one of their Tribes*: thereby he doth vs to vnderstand that we must not enuie our brethren, though one of them be more honoured than another. Let it content vs that god accepteth our seruice; & although some of vs be lesser and some greater and excellenter than others: yer must not that breed any hartburning among vs, nor occasion vs to be greeued at Gods granting of more fauour vnto other than to vs: but euery of vs must doe his dewtie in his owne degree, & seeke no further but to bee receiued at Gods hande all together, both they that goe before, and they that come after.

Furthermore let vs make well, that whereas God saith he wil *choose that place to put his name in*: it is not ment that his being was shut vp in the Sanctuarie: but onely that foolke should there haue a recorde of his presence. And that was to the intent that the Iewes shoulde not buse their heads about grosse imaginations, as we see men commonly inclined to doe. When God stoopeth to imparte himselfe familiarly vnto vs, we take occasion to make him some Image; if we could wee wouldt ye him to some stone or to some piller, or coope him vp in some corner: and wee thinke we haue him not with vs, except wee haue some visible signe of him. And this was the cause why men made puppets and Idolles to represent God by. For this cause he telleth them expressly that he himselfe wil choose the place wherein hee will be worshippid and serued, howbeit not that his being shall bee shut vp there, but onely that his name shall bee there, that is to say, that hee will bee called vpon there. And moreover, the Iewes were to bee put in minde, to looke vp to the heauenly patterne that Moses sawe on the Mount, as oft as they looked vpon the arke of couenant and the other signes that God had giuen them, and thereby to be led to the spiritual seruice which was figured by those things, wherof Iesus Christ was y very substance. True it is that euen at this day still God commeth downe or stoopeth vnto our rudenesse; in so much that it is his will we shoulde haue temples or Churches to assemblen in, and thither we come together to make our comon prayers there.

Exo. 25. 40. Hebr. 8. 5.

Col. 2. 17.

Againe, Baptisme is ministred there, for Iesus Christ also is there among vs & rulerth ouer vs, & in his supper we haue an assurance y we be knit vnto him, & grafted into his body, so as we haue but one life comon to vs all. Yet must we not be held downe by the signes and tokens that God giueth vs for our helpe; but we must rather be conuicid vp by them, and not bee wrapped in superstitious, to worship god after a fleshly maner. Wee must consider that hee filleth all things, yea euen abiding in his heauenly glory, and there must wee seeke him by faith. When wee thinke vpon him, we must not draw him downe

hither to haue him here after a fleshly manner, but wee must mounte vp by faith into heauen where he dwelleth, as the scripture speaketh of him. That therefore is the thing which we haue to remember vpon this place besides y<sup>e</sup> things y<sup>e</sup> haue bene declared already. For I doe but put you in remembrance of the things that haue bene discoursed more at large heretofore.

Nowe afterward there is leaue giuen by God to his people, to eate fleshe throughout all the lande of Chanaan, so it be not of any Sacrifices, tithes, burnt offerings, Heaucofferings, or silit fruites. It shall be lawfull then for you to eate of all common fl: the euery where; but as for that which shal haue bin sacrificed vnto me, let it not be eaten of in any other place, than in the same which I shall haue chosen to fet my Sanctuarie in. Howebeit, he addeth one worde more here, saying: according to the blessing which *God shall giue thee*. Here wee see first of all, that it were not lawfull for vs to eate one bit of breade, vnles we were sure in our minds that God giueth it vs and that wee haue leaue of him to eate it.

And that is the cause why Saint Paul requereth faith where he speaketh of eating and drinking; saying that whatsoever is not of faith, is sinne.

And whereof treateth hee there? Euen of the eating of fleshe or of herbes, of bread or of fishe, and of all manner of foode; and hee saith that it must be doone with faith. As howe? Some will say that faith is too precious a thing to be mingled with corruptible meates. Yea, but wee must be sure in all our life, that we attempt not any thing which may displease God, or that is not lawfull for vs to doe by his leaue or warrant giuen vnto vs. Therefore in the foresaide text, by the worde *Faith*, Saint Paul meaneth the recorde that we haue in our eating and drinking, that God sheweth himselfe a father to vs, by giuing vs foode to nourishe our bodies withall: and that our vsing of the benefites which the earth yeeldeth, is not by stealth as though we woulde robbe him of them; but as it were by receiving them at his hand. When a father giueth his children euery one his pittance, saying, hold here, & eat it: it is no more than God doth daily vnto vs, when we be certified by his word, y<sup>e</sup> he hath giuen power to y<sup>e</sup> earth to bring forth corne & wine for our vie, & deliuered vs y<sup>e</sup> beasts & all other things to eat of. Wee must assure our selues y<sup>e</sup> the growing & encreasing of victuals in the worlde commeth not by haphazard, but of Gods ordinance, who hath appointed them to feede vs through his goodnes. I tolde you this doctrine is verie needefull. For what a thing were it, if we could not eat a morfell of bread without offending God? And yet S. Paul auoweth it to be so. And why? For if in my eating & drinking at all times & in all places, I know not that I am beholden to God for y<sup>e</sup> good things y<sup>e</sup> hee hath ordeined for mee: it is al one as if I stole it fro him: I do but slich it fro him like a dog or a cat, which taketh that which was not ordeined for her. Yee see then that that is one fault.

Againe, it is as it were a burying of God, whē men knowe not that it is he which giueth them

the foode for their sustenance. If wee bee not fully persuaded of that; then is God disappointed of the honour that belongs to him, so as wee acknowledge him not for our father and fosterer, but become so brutish that wee minde no more the life which is prepared for vs in y<sup>e</sup> kingdom of heauen. But his taking of such fatherly care of vs in this world, is to leade vs vp higher thereby. And so wee see that vnlesse wee be sure that God giueth vs leaue to eate and drinke according to his blessing; wee bee but as brute beasts, and much worse than they. Againe, on the other side, who giues vs authoritie to deuour Gods benefites? Shall wee wretched creatures which offend God without ceasing, presume to do it of our own heads, without considering that wee haue those things of his free goodnes, and that they belong not to vs otherwise than of Gods good will, who vouchsafeth to shewe him selfe liberal towards vs? Surely then doe wee rain all things to vs without any right or title. Therefore are we blame worthe euery way for our eating and drinking, till wee knowe that GOD is the giuer of all. And heereby wee bee doone to vnderstande further, that in our eating and drinking wee must not obserue the traditions of men, but content ourselues with the testimony of Gods good will. And therunto also doeth the holy scripture referre vs by condemning the fond toys that men deuise of themselves, as when they say, it is not Lawfull to eate flesh vpon such a day, this must be done and y<sup>e</sup> must be done. And what authoritie haue men to bid and forbidde such things? For the Pope and all his rable are not able to make a filly flye: and shall they forbidde vs to eate beefe, mutton, or any other of the things that were made for our sustenance? What else is their vsurping of such authoritie, than a robbing of GOD of his souerainetie ouer vs? Now then let vs haue an eye to the will of our GOD. And sith wee knowe that hee hath giuen vs all meates without exception: let euery of vs vse them soberly, and bee contented to bee ruled by his worde: for to him onely doeth it belong to lay Lawes vpon vs, and it is not for any mortall man to presume so farre. If any man take that vpon him which is not due to him, let vs despise him, yea and abhorre him; as one that goeth about to ouerthrowe y<sup>e</sup> authoritie of God. And so ye see what wee haue to marke in Gods suffering & giuing leaue vnto his people, to eate flesh in all places, so it were not sacrificed. As if he should say: In your eating and drinking consider well what is lawfull for you. And howe may you discern that? By my word, Giue your selues once ouer vnto me; and you shal no more be afraide of any thing. If men lay new Lawes vpon you; make no account of it: for it is ynough for you, that ye haue leaue at my hande.

And nowe Moses addeth expressly, according to the blessing which *God shall haue giue thee*, whereby he doeth vs to vnderstande, that euery man must haue an eye to his owne abilitie, and thereby rule his desires. For if the riche man hauing whereof to liue, doe fare according to his abili-

abilitie, and the poore man will needes fare as well as he: he must needes smarr for it. And God liketh not of it when he that hath not wherewith will needes fare as dayntly as hee that is riche. Indeede we must alway beare this lesson of Saint Pauls in mind and put it in practise, namely that he which hath abundance giue not himselfe till he burst, he giue himselfe to his pleasures, according to his saying in the xiii. to the Romanes, that we must not haue a care of our fleshe to coker it too much: For our fleshe desireth not the best things, and our appetites are inordinate: and therefore the following of them were but a confused disorder. Although the richer sort haue great store of all things, yet must they not pamper themselves out of measure, so as they shoulde at any time fall into disorder, and not induour to bestow of their abundance vpon such as are in neede and pouertie. For Gods meaning is to try the charitie of such as haue wherewith, by giuing them more than they themselves haue neede of, to the intent they shoulde not be nigardly of the things which they haue, but be helpfull to their poore brethren & to such as want. Neuertheless, a rich man may fare according to the blessing y God shall haue giuen him, and the poore man must content himselfe with browne breade if he haue none other, and not strayne himselfe to eate whytebread as well as the riche man, but beare his pouertie patiently, and pray to God to nourish him as it were with Manna from heauen: And although hee haue nothing else but drie bread to feed on, the same must serue his turne in steede of all other vittels. That is the thing in effect, which Moses meant to shewe vs here. And it is a verie good and profitable lesson: for thereby wee bee doone to vnderstande that if God giue vs abundance, it is a continuall putting of vs in remembrance that hee dwelleth among vs, that wee bee not as these drunkardes which in a yeare when there is store of wine, do despise God and praise the very brute beastes, so that if they may not drinke wine till they spewe it our again, and powre it in as it were with tunnelles, they haue neuer enough. Let vs beware of such beastlines: and let vs beare in mind that we be in Gods presence. And surely if wee beare him that reuerence, we will bee ashamed to cram our selues like dogges or swine, and to defice his image in vs by vncensurable eating & drinking till we burst againe. Lo what we haue to beare in minde. Likewise on the other side, if the yeare be barren, so as there be small store of wine, and corne is deere: This text teacheth vs to thanke God for it, and to cur our morsels the smaller, and to briede our selues. For why? It is saide that our eating must bee after as our God hath blessed vs, so as we must haue an eye to the abilitie that God hath giuen vs: and accordingly as we haue wherewith, so must euery of vs learne to rule himselfe, and not play the vniuersities y are led away by their lusts, which put all into the platter (as they say) to satisfie their bellies withal. Some are so delicate of their diet, that rather than they will forbeare when God

1. Cor. 7. 30.

Rom. 13. 14.

sendeth them scarcitie, they will sell their cotes, yea and their dishes and platters too. Such folke might consider, that it were good for them to keepe somewhat in store, for afterwarde, to the intent that if they fell into sicknesse or any other necessitie, they might haue wherewith to relieue them. Had they anie honestie or any stay of themselves, to thinke that it is Gods will to deale sparely with them at that time: Had they anie consideration at all I say: they might say, Lord thou hast all good things in thine hand, and that so plentifully, as thou couldest wel giue vs much more: but thou intendest to try our patience. Vouchsafe therefore to blesse the little that thou hast giuen vs, so as it may suffice vs. Let it be as the Manna to vs, that we may perceiue thy fauor towards vs, euen thereby though there were none other thing. But what? All our minde is vpon the filling of our bellies; yea euen without regarding how far God giueth vs leaue to goe. So much the more therefore ought all men both rich and poore, to mark wel this text. Let y man of wealth say in himselfe: it is the blessing of my God: & sith it is so, I must yeelde him account of it, and I must looke verie well about me howe I may vse these things aright according to his ordinance: so as I giue not my fleshe whatsoeuer it liketh or lusteth for, but that I be haue my selfe soberly howsoeuer the world go, and also imparte my ouerplus to such as haue want or neede, and releuee them with mine abundance. Let the rich deale after that maner. Againe on the other side, let the poore be thinke them thus: Wel, God giueth vs not wherewith to finde our selues, and therefore it behoueth vs to beare our poore state patiently, and not giue head to our lustes: for then shall we but prouoke Gods wrath, by following our deintie desires & such other like things: wherefore let vs be well aduised to content our selues with the little that he giueth vs.

Thus ye see that although the rich enjoye their ease & haue wherewith to maintaine their delights for the present time: Yet they must bee of such mind, that if God list to bereaue them of all things the next morrowe, they must not repine to giue ouer al, but so humble themselves as they may say, Lord I will iue to day according to the blessing which thou hast giuen mee: and if thou list to impouerishe mee to morrowe, doe thy good pleasure: onely graunt mee the grace to learne to content my selfe with anie other state of liuing than I liue in to day. Whereas to day I fare according to mine abilitie; if thou list to bring me downe to browne breade, let mee abide to be brought thereto, and let my necke be pliable to receiue thy yoke. That is the effect of the things which we haue to marke vpon this sentence of Moses, where he declareth that euery man must moderate his dyet and fare according to gods blessing, that is to say, according to the abilitie that God giueth him wherewith to doe it.

And wee bee further warned to beware that we deuoure not all that euer wee can get by pilfry and wicked trades: for that is no blessing of

God. When a man hath raked other folks goods to him by fraude and Leawde dealing, can that be called Gods blessing? True it is that riches come alwayes from Gods hande: but yet who-soeuer he is that enricheth himselfe by rauen & fraude, is ricche of God, and vterly milled of him. So then, let vs marke that although a man coulde by wicked thiftes gaine wherewith to feede himselfe fat; yet must he not take such libertie to him. For why? In this place we be restreynd backe to the blessing of God. Were this point wel marked, we should not see so much naughtinesse in the world as there is to be seene nowadayes. For all the care is how to gette wherewith to maintaine vs: but as for whether the meanes be Lawfull and reasonable, no man entereth into the examination of that: but so he may setape and catch, he neuer takes any further care at al. We see what rauening there is, we see what deceitful and leawde dealing there is: in somuch as there is not anie state or trade of men in y world this day, which is not so peruerted as wold irk a man to think vpon it. Every mans seeking is to pul to himselfe y goods of other men, & commonly all is fishe that comes to net. For why? We haue no regard of Gods blessing, but we winde them in vnto vs, some by lying, and some by faire glosing. And to what ende? Forsooth to finde our selues withal. Beholde, God calleth vs all, & tellerh vs that his blessing shall fight vpon vs, if we followe his worde simple: & that he will not faile vs in any thing, at leastwise if we endeavour to doe what we can. Indeede we may hap to fare hardly nowe and then, so as God will not feede vs to fall as we woulde wish: but yet howe soeuer we fare, hee promiseth to giue sustenance to as many as resort vnto him. But wee disappoint our selues of it by our owne leawdnesse. For first and foremost we be troubled and tormented with distrust; secondly our vnordinate lutes doe tempt vs and tuckle vs: & thirdly the diuell doeth so blinde vs, that wee make no conscience of pilling and polling, of deceyuing and beguiling, and of giuing our selues to al naughtinesse, so we may bee fat fedde, and liue deintily: as for all the rest wee make none account of it. And therefore let vs remember this worde Blessing, as whereby God sheweth vs that we must resort wholly vnto him, accordingly also as our Lorde Iesus Christ teacheth vs by bidding vs to aske our dayly breade of God his father, where by we protest that wee holde all things of his blessing.

Finally he addeth, *That as well the cleane as the vnclane may eate thereof.* Our Lorde doth not here giue leaue to the vnclane, to eat the fruits of the earth with an euill conscience: but his meaning is that there is not so great streitnesse to be vsed in the receiuing of the comon meats and drinke, as in eating of the sacrifices. For y eating of the Sacrifices was to another purpose. In thole holy feastes aforementioned, it behoued them in any wise to be cleane afore hande according to the ceremonie of the lawe: so as it was not for any man to come to the Temple and to eate of the Sacrifices, vntill hee hadde

first cleane himselfe; and water was set readie at the coming in of the dore for the same purpose. But heretis saide that there was no such strait bondage to be obserued in their comon eating and drinking. That is the verie meaning of Moses. But yet must wee marke also therewithall, that all that euer we touch is defiled by our vnclannesse, if wee our selues be not dedicated vnto God, according to this saying of Saint Paules, that all things are cleane to the pure and cleane, which haue their consciences right before God, and cleane by faith: whereas on the contrarie part, the vnclane eaters and such as haue no feare of GOD, defile the breade and wine by their touching of it, and do but make all things vnclane, so as Gods creatures are infected by y filthines that is in them.

This must wee holde for a rule: and specially in eating and drinking wee must haue the saide cleannesse of dedicating our selues vnto God. Neuertheless wee must note that wee cannot at all times be so well disposed in our eating and drinking, as when wee come to the Church: there we must bee of an other minde. True it is that euen in our laboring, and in our looking to our householde, wee ought to haue God alway before our eyes; and that when we eate and drinke, wee ought to doe it in his name, according to the lesson that I alleaged out of Saint Paule. But when wee come to the Church God is yet neerer vs and more familiar with vs. For our Lorde Iesus Christ assureth vs that he is there among vs when we come together in his name: and by our holding vp of our hands towards heauen, wee shewe that our conning thither is to present our selues in the sight of our God. And therefore wee must haue a more singular and earnest affection when we bee come thither, than when wee bee doing of our common businesse. Ought there not to bee a difference put betwene the Lordes supper and our common eating and drinking? True it is that whensoever we receiue our ordinarie repast, wee ought to call vpon God and to giue him thanks, or else wee bee defiled. But yet when wee come to the holy supper, wee must be rauished after another fashion, as though wee were no more in this worlde: Our mindes must not runne vpon the feeding of our bodies, but vpon the sonne of GOD, who calleth himselfe our life, telling vs that his fleche is our soode, and his bloode our spirituall drinke. And therefore it is meete that it should be separated from the things that belong to the common order of this earthly life.

Wee see then that the meaning of Moses in this place where our Lorde giueth vs libertie to eate and drinke, is that wee shoulde call vpon him: and that although there bee infirmitie in vs, yet must not we therefore forbear y libertie and leaue that GOD giueth vs to vse the soode which he hath appointed to our vse: which thing wee may doe with a quiet conscience, not doubting but that GOD doeth well like of it, seeing hee hath giuen vs such warrant, & hath dispensed with vs of his owne

Tit. 1. 5.

Matt. 18. 20

10 h. 6. 51.  
51. & 21. 25.  
& 14. 6.

ficc.

free goodnes, And specially that when we were fort vnto him, we must retire & call our selues backe from al earthly cares, y<sup>e</sup> we may mount vp wholly vnto heauen. As for example, when we be to receiue the holy supper, or when wee see y<sup>e</sup> Christ assureth or warranteth vs by Baptisme, y<sup>e</sup> we be made cleane by him, and newly reformed, so as he accepteth vs and taketh vs for his members, to the intent that his fathers iudgement seate shoulde not be terrible vnto vs: when we thinke <sup>10</sup> on these things I say, it becommeth vs to bee drawn to the heauenly life, and to be as it were seclused from our earthly cares, that wee may the better sticke vnto our God, and fare the better by it all the dayes of our life.

And nowe let vs fall downe in y<sup>e</sup> presence of our good God w<sup>h</sup> acknowledge vs of our faults, praying him to make vs perceiue the daily more

& more, & to teach vs so to serue him, as we may abide continually in the pure simplicitie of his worde, without adding aught to it or taking aught fro it, vpon our own head. And seeing we know our selues gilty before him of so many sins committed against his maiestie; let vs flee for refuge to his mercie, and not doubt but that seeing hee hath vouchsafed (not to haue a visibie Sanctuarie among vs, but) euen to knit himselfe to vs in the person of his sonne Iesus Christ, wee may assure our selues that he alwayes hath compassion of vs, to receiue vs, notwithstanding that we be so wretched creatures as we bee well worthy to bee cut off from him, and to bee vitterly thrust out of his kingdome. That it may please him to graunt this grace not onely to vs but also to all people and Nations of the earth, &c.

## On Wednesday the ix. of October. 1555.

*The Lxxxiiiij. Sermon, which is the fifth vpon the twelfth Chapter.*

19 Beware that thou forsake not the Leuite of all the time that thou shalt be v<sup>o</sup>pon the earth.

20 When the Lorde thy God shall haue enlarged thy borders as he hath saide, and thou sayest, I will eate flesh: if thy mind be delirious to eat flesh, eat thou what-focuer flesh thou hast a mind vnto.

21 If the place which the Lord thy God will choose to put his name in, be farre from thee, thou shalt kill of the Oxen and sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat of it within thine owne gates, according to thine owne hearts desire.

22 As the Fallow deere and the Reddeere are eaten: so shalt thou eate them. The cleane and the vncleane may eate thereof alike.

23 Onely take heede that thou eate not the blood: for the blood is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but shalt powre it vpon the earth as water.

25 Eate not of it therefore: that it may go wel with thee and with thy children after thee, when thou shalt haue doone the thing that is right in the sight of the Lorde.

26 But as for the halowed things that are in thy custodie, and thy vowes; thou shalt take and carie them to the place which the Lorde hath chosen.

27 And thou shalt offer thy whole burnt offerings both the flesh and the blood, vpon the altar of the Lord thy God. And of thy Peace offerings thou shalt powre the blood vpon the altar of the Lorde thy God, and thou shalt eate the flesh.

28 Take heede and hearken to all these words which I commaund thee, that it may go well with thee and with thy children after thee for euer, when thou shalt haue done the thing that is good and right in the sight of the Lord thy God.



E sawe yesterday why God appointed the Leuites to haue cities here & there throughout the land of Iurie: namely for the maintaining of the true & pure religion among his peo-

ple. For if any of them would haue turned away to superstition, or idolatry, those whom God had appointed to his owne seruice, might haue amended them by good admonitions. So by y<sup>e</sup> meanes was y<sup>e</sup> seed of good doctrine sowne every where. now pursuing y<sup>e</sup> same matter. Moses addeth, *Theas the peo-*

people should beware in any wife that they defrauded them not of their rights. And not without cause. For as I haue told you before, God had appointed them of purpose to serue him, and the greater part of them also to teach his people, that his lawe might be knowen. Seeing it was so, it was good reason that they should haue wherewith to find and maintaine them. For in very deede a part of the inheritance belonged to them, because they were descended of the lineage of Abraham. But GOD had put them from it, to the ende they should not bee troubled neither with tilling of the grounde nor with any other busineses, but onely giue themselues all wholly to the doing of their office. And it is not without cause that Moses plainly exhortheth y<sup>e</sup> people to doe their dutie in this behalfe: for wee see the vnthankfulnesse of the worlde. The Idolaters can finde in their hartes to maintayne their priestes, and they spare for no cost: but as for them that serue God purely, there is commonly no account made of them, as hath bene seene in all times. We see how God himself complaineth that he was defrauded both of his first frutes and also of his offerings, and of all the residue which he had appointed to himselfe in his lawe. But if a man had inquired howe the heathen behaued themselves towards their idols: he should haue founde that they were willing to spende the most part of their substance in their superstitions. We see then as I haue told you already, that the worlde is so thankeles towards the liuing God, y<sup>e</sup> if men be not thoroughly quickened v<sup>s</sup>, they let slippe al that euer God commaundeth, and coulde bee contented that such things should neuer be spoken of. Specially as for those whom God hath ordeined to preach his word, men can finde in their hartes, not onely to set light by them, but also to forsake them vtterly. And why? It is because god rebuketh vs for our faults, but we would he were further off from vs, & that he would lay the bridle in our neckes, so as euery man might do what he listeth: & therefore it greeueth vs to be touched by Gods word. But yet for al that, if those y<sup>e</sup> haue that charge committed to them do their duty; they must be importunate in calling vpon vs, by rebuking, exhorting, and reproving vs, that they may overcome vs by their liuely rebukes & sharpe threatnings. Now, that is not y<sup>e</sup> thing which the world coueteth & desireth. Nay y<sup>e</sup> world had leuer to maintaine such as should neuer speake worde of ir, than to haue a preacher that would rebuke sin liuely. And if it were in y<sup>e</sup> worlds choice, it had alwayes leuer to maintaine a whole count of Munkes & Chanons to houle out with ful gorge, than to finde one preacher that would speake as he ought to do. Men can be contented to haue Organs. And why? For they put men to no grieue by rebuking their sins. But as for such as preach Gods worde to the quick, men could finde in their hartes that they were rid out of the worlde, if it were possible. And therefore it is not wout cause y<sup>e</sup> our Lord saith he will not haue them forsaken, which beare abroad y<sup>e</sup> true doctrine in his name. For by that meanes folke becaue themselues of

the foode of life, in that they refuse to mainteyne those that bring them the doctrine of saluation, which is all one as if they ment to starue themselves for hunger. And that is the cause also why Saint Paul standeth so much vpon y<sup>e</sup> warning. Certaine it is that he fought not his owne profit. In somuch that he forbore to take his due wages in some places, because he sawe that men grudged at it. And he chose rather to take it of other Churches, where he serued not, than of y<sup>e</sup> Corinthians, because of the vnthankfulnesse, which he sawe among them. Nay, he chose to labour with his owne handes, rather than hee would giue them any occasion to speake ill of him. Thus haue we a man that is not giuen to his owne profite, but rather forbeareth willingly euen that which God had granted vnto him; and yet he ceaseth not to tel them, that y<sup>e</sup> preachers of Gods worde ought to be found & mainteined. And why is that? Because wee see the diuelles suttletie, who desyreth nothing so much as that the Churches should bee destitute of good shepherdes. Againe Saint Paul hath an eye to the spitefulnesse of the worlde. And that is the cause why he standeth so much vpon the said point, That those to whome God hath committed the charge of the preaching of his world, should be faithfully mainteined. It is a great matter (saith he) that we for bringing our spiritual goods vnto you, should haue wherewith to susteine our bodies. It is a very faire recompence. And yet if y<sup>e</sup> mislike you, you shewe great malice, and that yett set but litle store by the inestimable treasure sent you of God. Now wee see to what purpose Moses commendeth here the tribe of Leuie vnto them. It was not so much for the profite of those that were to be mainteyned by the offerings, first frutes, and tithes; as for the common benefite of the whole people. For it was to the end they should be mainteined altogether in the true vnion of faith, & that they might alwayes haue men to put them in mind to liue in obedience towards God, and that the Religion might be preferred in y<sup>e</sup> purenes therof. This is not for y<sup>e</sup> peculiar benefite of y<sup>e</sup> Leuites, but for y<sup>e</sup> general welfare of the whole Church of God.

Now hereupon Moses repeateth y<sup>e</sup> same thing again which I haue expounded heretofore: that is to say, *That the Lewes might eat flesh throughout all the land of Iurie, conditionally that the sacrifices were reserved for the sanctuarie, & for the temple wh<sup>o</sup> the time were come that it were builded.* I haue tolde you already that the cause why God gaue such leaue, was to the end that men should learne to refrain frō the attempting of any thing which they were not sure to be lawfull for them to do. And howe shall we knowe that the things which we doe are acceptable to God? By hauing his word which he giueth vs. For it is not for vs to be further of his counsell, than he discloseth vnto vs. To be short, it is shewed vs here, that in all our life wee must not stirre one finger, except we be sure that GOD hath giuen vs leaue. Now he for his part leauech vs not in doubt, but hath giuen vs a sure and vnfallible rule, so as we may alwayes discern the certaintie at least-  
wile



wife if wee will holde our selues contented with the thing that God alloweth, without adding any thing to his doctrine and his lawe. For there he hath vttered his wil in such wise vnto vs, that if we want any thing nowe, it is because we list not toarken to him that hath all dominion ouer vs. As for example, all the doubttes that are among the Papisstes procede of nothing else but of a foolish curiositie which they haue to do better than G O D commaundeth them. O (say they) I would be so holy as nothing might passe from mee which should not be good. And is it not enough to obey G O D? Yes (say they), but I would do yet more. He y<sup>e</sup> palleth those bounds, shall but torment himselfe, and dwell in vnquietnesse all the time of his life, as wee see these hypocrites are, which are alwayes tossed and turmoyled with some doubt. And what is the cause thereof? It is a reward which they deserue verie well because they will not rule themselves by Gods word. But (as the Prophet Esay saierh) if we walk purely and simple according to Gods word, we shall haue rest in our soules, and wee shall be free from all these troubles and debates which the wretched vnbeleeuers make: for they wote not at which ende to beginne, neither knowe they where to make an end. Therefore let vs marke well howe it is not without cause, that G O D speaking of eating and drinking, doeth giue here expresse leaue to his people, to the ende we shoulde not aduenture anie thing, but in his name, and to doe vs to vnderstand that he hath such a care of vs, that hee will giude all our steppes, and therefore we must liue as in his presence.

Furthermore let vs learne to receiue the libertie which G O D hath giuen vs, that we may enjoy it so far forth, as is expedient: for we know y<sup>e</sup> this libertie of ours ought to carie a restraint with it: & S. Paul telleth vs y<sup>e</sup> al the things which are lawfull, are not alwayes behouefull, because they do not alwayes edifie our neighbors. But yet howsoever the case standeth, we must haue our consciences free, so as wee may vse the things that G O D hath graunted vs by his worde. And therefore both in eating and drinking wee may giue him thanks with a cheerefull hearte, as they that knowe howe it is hee that feedeth vs, and that we doe receiue all things at his hand. Moreover we bee continually put in mind hereby, y<sup>e</sup> he is neere at hand with vs, and y<sup>e</sup> his prouidence extendeth euen to y<sup>e</sup> least things. For it may well seeme that eating and drinking are no such things as are without that God shoulde haue regarde of them. But yet it is Gods will to beare sway in that behalfe, to the ende that we shoulde knowe the fatherly care that hee hath of vs, not onely in respect of our soules, but also in respect of our bodies, though they bee transitorie and corruptible.

Hereunto Moses addeth, that *the people shoulde refrayne from eating the bloude of beastes*. Whereby he doeth vs to vnderstande, that wee must so vse Gods creatures, as we abhorre all crueltie. For at the first sight it seemeth an vnaturall thing to kill the beastes to whome

G O D hath giuen life, by knocking of them downe and by cutting of there throtes. It seemeth to be a chaunging of Gods ordinance, and an vtter peruerting of all things, when men take leaue to doe such things. Yet notwithstanding our Lorde sayth that men may lawfully eate the fleshe of beastes, and that hee hath created them for mans vse. Neuertheles Gen. 9. 3 to the intent to inure his people to meekenesse, hee willeth them to absteyne from bloude. But that serued but for the time of the Lawe and the ceremonies. For as wee haue seene already, our Lorde gouerned the people of olde time as little babes. And wee knowe that men teach young children all things that are good: but for asmuch as they haue not yet the capacitie to vse things as they that are come to mans estate: men holde them in awe, and suffer them not to haue things at will which are lawfull of themselves. As howe? Men beate a child for handling a knife, because hee cannot tell yet howe to vse it. So then G O D vfed a childlike kinde of instruction and as it were rudimentes, or euen as wee say, the A, B, C, to enter that people withall which was yet rude and weak; but yet wee knowe what the ende and intent of the Lawe was, in commaunding men to absteyne from the bloud of beastes. For Gods will was that men shoulde abhorre all crueltie. And the same exposition hereof is set downe by Moses himselfe in the ninth Chapter of Genesis. For after the floude God declareth that men may well eate the fleshe of beastes, so they forbear to eate of their bloud. And why is that? Because it is to be considered, that the soule or life of euery liuing thing is after a sorte represented by the bloude. And I forbidde you all manslaughter (sayth G O D): beare well in minde that men are created after myne owne image: and therefore yee muste not worke any outrage one to an other. For whosoever sheddeth mans blood, shall haue his bloude shedde by man. Wee see (I saye) that the respect which our Lorde hadde, was not of the brute beastes: but rather that his meaning was to holde vs together in brotherly loue. And therefore hee gaue the people of olde time a figure, whereby to put them in minde that they shoulde not offer any outrage to the reasonable creatures. That is the very effect.

Nowe as touching the Ceremonie, that is no more in vse: it was meete that all such things shoulde bee doone away at the coming of our Lorde Iesus Christ: but yet doeth the substance of it continue with vs still, so as G O D commaundeth vs to lue peaceably one with another. For seeing it is tolde vs in his Lawe, that it was not lawfull to eate the bloude of beastes: howe much the rather ought wee to spare the blood of men? For men are not sette in the worlde to make meate of; but G O D hath prynted his marke vpon them, and made his owne image to shine forth in them, to the ende that wee by our sparing of them, shoulde shewe what

Esa. 55. 3.

1. Cor. 6. 12.  
& 10. 23.

Gen. 9. 3.

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Gen. 9. 4.

Gen. 9. 5.

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reuerence we beare towards GOD. There are two things which we ought chiefly to regard in maintaining concord and friendship among men. The one is that we be all of one kinde. Thou shalt not despise thine owne fleshe, saith the Prophete. And in deede, we see that euen the wilde beastes do through a naturall instinct keepe companie together, and euery of them liues quietly with others of the same sort. Needs then must wee be more peruerse and lesse reasonable than the brute beastes, if wee fall to deuouring one another, and play the cats and dogges, as they say. Neuertheless, considering the inordinate vnrliness that is among men, howe there is neither vprightnes nor indifferent dealing among them: surely there needeth none other iudge to condemn them of their crueltie, than the very wilde beastes.

But there is yet a further thing, which I saide to be the seconde point: and that is, that God hath set his image in vs. Therefore when I doe any outrage to my neighbour, it is all one as if I should deface the image of GOD, and so am I guilty of high treason. Wherefore let vs beare well in mind y<sup>e</sup> our Lord maketh great account of the maintenāce of peace & agreement betweene men: the meane whercof is that no man offer any violence or wrong vnto his neighbour. And surely wee knowe howe greatly God misliketh manslaughter. For the lawe was made so strait in that behalfe, that if a bodie were founde deade by chaunce, and it was not known who killed it, the elders should meete about it, and after great search for the matter, they should take a solemne othe that none of them was guilty of the murder: thereupon they should offer a sacrifice, to witnesse that the land should be as it were defiled if God punished not so heynous an offence, though the murderer were not founde. And what shall then become of vs when our handes are imbrewed with blood, and the murderer is known, and we be full of crueltie towardes our brethren? Thinke we to scape the hande of y<sup>e</sup> Iudge vnpunished, when as he hath pronounced such sentence? Yea and euen when manslaughter is committed in battels, although the same be permitted when the warres are Lawfull: Yet notwithstanding the scripture telleth vs there is a kinde of dehling in it, to the end y<sup>e</sup> euen when men are compelled to slae their enemies in the maintenance of iust quarels, they should consider thus with themselves: Alas, I must be faine to deface here the creatures that are shaped after the image of God: and thereupon be sorie and loth to doe it. Nowe then let vs marke that about all things it is Gods will we should liue quietly among our selues, without offering of any violence or outrage one to another. But truly, murders are about all things most horrible in Gods sight: and yet must we marke therewithall, that by that meanes all other outrages are forbidden. And that was the cause why the Prophete Esay vpbraided the Iewes, with the bloodinesse of their handes. It was not for that they had robbed by the highways

sides, or for that they had so beaten or stricken foolke, as they might haue beene indited for it before earthly Iudges, but it was for the pilferies and extorsions which they had committed secretly, and for their wrongfull consuming of other mens substauces. Although then that there be no open murder committed not any such outrageous act done as may be condemned by ordinarie iustice: yet doeth not God accept that as sufficient, except wee be free from all raiu, and wrong dealing, and haue liued so vprightly among our neighbours, as we haue done nothing to them which wee would not haue done vnto our selues.

Moreouer we haue to note howe Saint Iohn in his Canonickall Epistle saith that he which hateth his neighbour in his heart, is a murderer alreadie before God. Although this hatred of ours be not known, although wee shewe no ourwarde token to the worldewarde that we be caried with desire of reuenge, although there appeare no such thing as may discouer our malice vnto men: Yet are we guilty of murder before God, if we haue any hartburning at all within vs. For euen that were a giuing of place vnto Satan, as Saint Paul telleth vs here where hee warneth vs that the sunne should not go downe vpon our anger. He saith that the partie which hath his heart so infected with hatred and rancor giueth Satan the possession of him to reigne ouer him. That is the thing which wee haue to beare in mind.

I tolde you euen now, that the vse of this ceremonie hath ceased euer since the coming of our Lorde Iesus Christ. And therefore we ought to be the more encouraged to serue GOD, sith wee see that wee be not reined in with so rough a bitte, nor held so short as the Fathers of olde time were. Yee see howe at this day, GOD giueth vs leaue to eat the blood of beastes, which thing was not granted to the Iewes. Wee knowe what istolde vs of it by the Apostles themselves. For they made not a decree of it, as the Papistes vnderstande it, neither changed they any thing in Gods word, (for that had bene high treason to God): but so far much as they knewe that our Lord Iesus Christ, had by his coming abolished the Ceremoniall lawe: they shewed that it might bee lawful to eate bloude, so it were done without offence to others. For their forbidding of it in the fifteenth of the Actes, was but for a time; and thereby they shewed that it was free for euery man according to conscience, to maintaine peace and concordewithall. In deed they counselled men to absteyne from it, howebeit that was but for a time (as I said) vntil the faithfull were better settled in the doctrine of the Gospell.

And nowe let vs applye this doctrine to our owne vse. I haue tolde you alreadie, that sith and foremost it behooueth vs alwayes to byddle ourselues, assuring ourselues that nothing is permitted vs which breedeth offence. And why? Because God bindeth vs one to another. But y<sup>e</sup> for al y<sup>e</sup>, we haue our consciences at liberty. So as

Esa. 58. 7.

Deut. 21. 1.

i. Chro. 22. 8.

Esa. 75. 1.

1. Ioh. 3. 15.

Ep. 4. 16. 27

A& 15. 20.  
29.

wee knowe that the thinges are free to vs, which were not permitted to the fathers of olde time. Nowe then ought not this to moue vs the more to serue God, which iheweth himselfe so freeharted towards vs? For if we were vnder the bondage of the Lawe; wee ought to obtaine from manslaughter, seeing that the bloude of beastes were forbidden vs, which at this day is permitted vnto vs. And therefore let vs beware wee abuse not such goodnesse of our God: but rather the more that hee graunteth vs, the more let euerie of vs bethinke him to holde himselfe in his obedience & subiection, that we play not the loose Colts as the prouerbe saith. That is the effect of the thinges which wee haue to note vpon this text.

Now as touching the *Vowes and Oblations* wherof Moses speaketh so much; let vs remember what hath bin saide heretofore; namely howe it is not Gods will that his people should eate and drinke, without hauing some recorde that all commeth of him: As for example, whereas at this day he giueth vs leaue to eate and drinke euerie man according to his abilitie; his meaning is that wee shoulde giue our neighbours part with vs, and shewe by our almofeedes that wee doe homage vnto him with the things that he hath giuen vs, as belonging vnto him alone. There is not now adayes the like order that was vnder the Lawe of Moses, concerning oblations, firstfrutes, and Sacrifices: but Almofeedes are the sacrifices that God liketh of, as is shewed vnto vs, specially in the Epistle to the Hebrewes.

And it is a doctrine that is verie rise in the holy scriptures. But there it is saide expressly, that wee must not forget the brotherly loue which wee ought to haue in succouring our neighbours that are distressed: for they bee the sacrifices which God requirerth and alloweth. Sith it is so then, let vs marke well, that if a man haue witherewith to maintaine himselfe abundantly, hee must not exempt himselfe from doing seruice vnto God therewithall. And after what manner? Euerie man must streine himselfe to the vttermost of his power to succour and releue such as haue scarcitie & want of worldly goods. Thus yee see howe the right vse which our Lorde appointeth to all his creatures, is to offer them vp vnto him, to shew that we holde all of him. That is the very meaning that was intended in all the firstfrutes of olde time. And although the Ceremonie continue not at this day; yet ought the truth thereof to reigne still among vs. Wherefore let vs learne to cherish our selues in such sort, as wee forget not other folks: and specially let vs beate in minde, that our vnthankfulness will defile all our good fare, if wee acknowledge not God to be the giuer of all things vnto vs. Wee heare what our Lorde Iesus Christ saide to the hypocrites that tooke greate paines to make cleane their vessels that there might bee no spotte in them. Make cleane the insides of them too, quoth hee. And afterwarde hee addeth, that the right way for men to make themselves cleane, is to giue to the poore, and not to

busie themselves about a sort of pelting trifles as the worlde doeth continually, who thinke to dally with God, and woulde giue him rittlerattles to play with as if hee were a babe, but they cannot beguile him so. Therefore according to Iesus Christes exhortation, if wee meane that the meates which we take shoulde be sanctified vnto vs, let vs looke that God bee honoured by them, and let vs beare well in minde howe it is of his onely freegoodnesse that wee bee nourished by them. And forasmuch as wee can neither doe him good nor harme, neither hath hee neede of any thing: let vs shewe our good will towards his poore seruauntes: For they bee his bailifes whome hee sendeth to vs, to receiue the fines and other duties that we owe him for all his beneficites. Thus yee see in effect what wee haue to gather vpon that saying.

Nowe it is saide further, *that if the people doe the thinges that are right and iust before God, they shalbe blessed, both they and their children.* Heretofore wee bee still warned, that if wee will direct our life aright, wee must not followe our owne good intents as they cal them, but hearken what God sayth vnto vs, and telt simplicly vpon his will, as shalbe declared more at large to morrowe by Gods will. Neuertheless Moses warneth the people here as he doth in manie other places, y they must not demean themselves after their owne fancies, but in any wise giue care vnto God. If thou doe that which is good and righteous saith hee; And in whose sight? In the sight of men? True it is that we ought to liue in such sort as wee giue no cause of offence to any bodie, so as if any speake euil of vs, they may haue their mouthes stopped. But yet must not men bee made iudges of their liues; that authoritic must be reserved vnto GOD. And that is the cause why the scripture meaning to betoken an angelicall perfection, saith that such a man hath walked before God. For if wee shoulde fashion our selues after the worlde, what a thing were it? Wee see howe the greatest multitude liue out of all order, and so shoulde wee make euill custome a Lawe. When whoredome, drunkennesse, outrage, violence, and blasphemie reigned; wee woulde beare our selues in hande that such thinges were permitted vs. And why? Because they be grown into custome.

Nowe therefore, if wee shoulde followe the guise of the worlde, wee should bee caried quite away. Again, euen they that pretende to bee fullest of deuotion, may chauce to vse some pelting trash and baggage in the seruing of God: they may happe to make a number of geugawes and risserrasse: but all such thinges are nothing worth, they bee but flatte mokerie. So then, it behoueth vs to walke before God; & although wee see thinges vtterly out of order, and all brought to confusion, yet must wee holde the right way still which GOD sheweth vnto vs. If wee see men goe astray, and deuise neuer so many fondc deuotions, let vs leaue all such thinges, and be contented to follow Gods ordi-

Hebr. 13. 16

Matt. 23. 13;  
25. 16.

nance, Surely although the worlde like neuer so well of our doings, yet shall wee not faile to bee condemned: but if God allowe of vs, then haue wee a good warrant. As for example, because that nowadayes wee vse nor the gewgawes of the Papists, we haue not any puppers here, we haue no decking of altars, we haue no tapers nor such other stuffe: they laugh our plaine dealing to scorne, and they thinke there is no seruing of GOD among vs. But howfoeuer we fare, we haue here a good recorde; which is, that wee doe the things that are good in the sight of our God. And it is not for once onely that Moses speaketh hereof. Wee haue seene other textes heretofore tending to the same effect: but here this saying is set down twice within tenne lines: and it is no more than needeth, considering howe strowarde wee bee to doe the things which the worlde liketh, inso-much that wee couet to bee soothed, and will needes alway iustifie our selues to the worlde-ward. Moses therefore bringeth backe to that point. No (saith hee), be contented to doe whatsoeuer our Lorde inioyneth you. For if hee allowe of your doings, then is it perfite righteousnes: and therefore hardly laugh all the world to scorne. So then, that is one point which we haue to beare in minde, when Moses telleth vs that wee must doe that which is good before God.

And nowe to giue the people the better courage, hee addeth immediately a promise, saying: *To the intent thou maist prosper, both thou and thy children for euer.* Here first of al wee see that which hath bene touched already; that is to wit, that our Lorde prouoketh vs to serue him with the better courage, by profering vs reward. Truly hee is not bounde to vs in any case: inso-much that when we shall haue serued him, yea though it bee a hundred thousande times more than wee doe; yet are wee still indetted to him neuertheless: for wee be his. And wee must marke our Lorde Iesus Christes similitude, howe that if a man haue a seruant that is as his slaue, when his seruant hath laboured all the day long, and cometh home at night, his master will not rise vp to giue him his supper, but commaunde him to waite vpon him still at his table. Nowe it is certaine that wee owe much more vnto God, than men owe one to another. Let vs streyne our selues to the vttermost of our power, yea and aboue al our power, and yet shall wee not bee able to discharge our selues of the hundredth parte of our duetie towards him, and what rewarde then can wee deserue at his hande? Neuertheless, of his owne freegoodnesse it is saide that wee shall not lose our labour in seruing him. So then let vs marke that Gods meaning is not to place any worthinesse in our workes by promising vs rewarde: but onely to incourage vs the more to them. And indeede wee bee too slothfull, if the regarde thereof moue vs not. Beholde, God might commaund me, and exact at my hande whatsoeuer he listeth, for I am bounde to him in all cases and all respects: and yet to the ende that no sloth should holde

me backe, hee telleth me that if I serue him hee will prosper mee; and in his fo doing there pas- serch as it were a couenant, whereby he bindeth himselfe vnto vs. If this moue vs not, must it not neede bee that we bee more harde than fiones? Yet notwithstanding, wee see, that the wretched world cannot be wunne by any meanes. When the promises are set before vs; that God will blesse vs, though wee bee minded to giue our selues to his seruice, yet do we not cease to yeeld to all euill, and wee beare our selues in hande that wee shall benefite our selues greatly by pro- uoking his displeasure. If wee spie any likelihood of gaine; wee runne gadding after it, and euery of vs is raiust in loue of it. And what cometh of it when we go about to inrich our selues after that fashion by craft & wicked practises? When wee will needes attaine to some ambition or dignitie, what will bee the ende of it? Our Lorde will curse it euerie whit. It seemeth then that we intende to prosper euen as it were in de- spire of God. And wee bee so caried away by our affections, and so driuen by the headnesse of them, that God cannot holde vs backe, nei- ther by bridles, nor by ropes, nor by cheynes. Loe here a great mischicte, that although our Lorde allure vs neuer so sweetely to him, & la- bour to win vs to him by promising vs rewarde: yet notwithstanding we bee so full of mischicte, that to our seeming, all his promises are vaine & nothing worth; they moue vs not a whit. But as for the allurements of Sathan, they drawe vs to the, inso-much that we beare our selues in hand, that although God bee against vs and our ene- mie, yet wee shall not faile to prosper, for the worlde laugh vpon vs, and that there bee some likelihood of aduancement. Marke that for one point.

Furthermore, wee see that euen the wicked- est faile not to stande in their owne conceites. As for example, wee see nowadayes that in the Popedome men make a shielde of theses textes, to shewe that God is beholden to vs, that our workes are desertfull, and that wee bee able to purchase Gods grace, yea and euen euerlasting saluation; so as not onely God must needes prosper vs in this worlde, but also the heritage of the heavenly kingdome becommeth as a con- quest vnto vs. The world (say I) beguileth it selfe in this behalfe. And who bee they that speake so boldly of it? Euen the greatest despisers of God. As for example, ye shall see a sort of these Frier- ly flatterers dispute of desertes with full mouths; and yet for all that, they bee men without God, without religion, wicked out of measure, and scornors of God. Also let vs take the greatest pretenders of holinesse among them, and wee shall finde them full of pride and stanelinesse, full of malice and cruie against their neighbours, and burning with couetousnesse. They make a faire outward shewe of holinesse, but inward- ly, there is no foundnesse at all. Their life be- trayeth that they bee ranke rebulles against God, and that they doe but turne the best side outward in al their deuotions: and yet in the meane while, all their talke is of Merites, Me-  
TIIIC.

rites. And what manner of defects? Looke vpon their liues, and you shall see what they be. But first and formeſt, howe can our workes deſerue, but by Gods accepting of them of his owne free goodneſſe? For it ſtandeth vs in hand, not onely that he bind himſelfe vnto vs, as he doth notwithstanding that hee needs not except hee liſted; but alſo morouer, that hee accept our workes in good worth, forgiving the faultes & blemiſhes that are in them. For we cannot bring any one work vnto him which is not defiled with ſome imperfection, ſo as there is alwayes ſome fault to be found in it. Now then we ſhoulde be found blame-worthy in all our vertues if God liſted to examine them with rigour. And ſo what becommeth of the promiſes, which tell vs that our workes are deſertfull: Nay, let vs marke that after our Lords binding of himſelfe ſo freely vnto vs, hee yeeldeth vs rewarde for the ſeruite that we haue offered vnto him, and then accepteth our workes of his owne free goodneſſe. As howe? By putting all the blotts and blemiſhes of them out of his remembrance, ſo as hee imputeth them not any more. And that is the way for vs to proſper all kinde of wayes, through his onely free goodneſſe. But yet by the way let vs call to minde the matter that wee haue touched afore: namely that we be verie wretched, ſeeing our Lorde allureth vs to him ſo gently and with ſo great courtie, ſaying, Go to my childre, I deſire nothing elſe but to maintaine you in proſperitie, doe you no more but follow mee: and yet notwithstanding, after this choice of proſperitie offered vnto vs, wee forſake our GOD, and runne gadding after the vanities of this worlde, Sathan carrieth vs away with his trumperies, and wee ſhut our eyes wittingly, and wilfully, as though all our ſeeking were to be deſeued that wee might periſh: and yet for all this, wee ceaſe not to complaine when wee ſee the miſeries and aduerſities of this worlde light vpon vs. And in what a time are wee? Wee ſee nowadayes howe there is war on ſone ſide, and dearth on the other; all thinges are ſo farre out of order as it is pitie to beholde, and euery man mourneth, but no man hath an eye to the cauſe of the miſchiefe. For if wee thought vpon it, wee could not but perceiue Gods hande to be vpon vs, yea and that in ſuch wiſe, as it would make vs to be thinke vs after this manner: Alas, wee haue forſaken the fountaine of all welfare, and therefore it is good reaſon that wee ſhoulde nowe feele thirſt. For God is readie on his part to giue vs our fill, hee is not rigardly, his power is not diminiſhed, he hath the fulneſſe of all good thinges in him: and therefore if wee be deſtitute, of whom is it long? When a man runs gadding here and there, and forſaketh a fountaine, and goeth on wandering into deſert places where hee is in danger to die for thirſt, ſo as hee beareth out his tongue halfe a foot long, and ſindeh not a droppe of water to reſreſh himſelfe withall: is hee not worthe to die for thirſt, ſeeing he hath ſo forſaken the fountaine? So then let vs marke that God withdraweth his bliſſings from vs, becauſe wee haue forſaken

him, and it is a juſt rewarde whereof wee be well worthe. And yet by the way wee be warned therewithall, to returne to our God: for his will is not that we ſhoulde pine in ſuch fort, as he ſhould not be ready to receiue vs againe. True it is that wee be driuen to feele our harmes in good earnest, that wee may be moued with hartie deſire to returne vnto him: But yet notwithstanding, for all his rough chaſtiſing of vs, and for all the long continuance of our miſerie, wee miſſe not to come into his fauour againe, and to be made partakers of his benefites, when we ceaſe to ſhinke away from him, and be fully minded to put our ſelues againe vnder his obediſſe.

So then, let vs learne to put this doctrine of Moſeſes in vſe, namely of doing that which is good and rightfull in the ſight of our God. And let vs marke howe it is not onely for a day or two that God ſaith hee will be mercifull and fauourable to his people: but that hee will holde out to the ende, yea euen after the deſeaſe of thoſe that ſhall haue ſerued him. And here in wee haue a confirmation of our hope of the euerlaſting life. For if God holde on in doing vs good euen after our deſeaſe, in the perſon of our children: it followeth that hee will not forget vs, but that when wee haue finiſhed our race in this worlde, we ſhalbe gathered vp vnto him, to inioy the benefites fully and perfectly, whereof hee hath giuen vs but a taſt by hope. Therefore muſt wee make that point; and ſuch wee be ſo naughtie and frowarde, that wee ceaſe not to go aſtray and to runne gadding here and there: let vs runne backe againe to him, and conſider that his uttering of his will vnto vs by worde of mouth, or his writing of it in paper or parchment, is not ynough for vs: but that hee muſt be ſaine to write in it our hearts alſo. Seeing then that wee be ſo frowarde as to ruſh out into naughtineſſe, and to turne aſide from the right way: let vs pray our good God to holde vs fo in by his holy ſpिरite, that although wee ſee thinges in horrible diſorder nowadayes, ſo as wee be moued at the beholding of the preſent ſtate of the worlde: yet notwithstanding we may not ceaſe to holde our ſelues ſtill vnder his hande, and gouernement: which thing if wee doe, ſurely wee may deſie all that euer the vnbelleeuers doe praſtice againſt vs. For if they deſiſe vs, if they ſhake vs off, if they abhorre vs: what for that? Yet are wee ſure that God hath not giuen vs his worde in vaine, but that if wee ſticke therunto, wee may be well apaide though men finde fault with vs, for wee ſhall be acquitted and iuſtified before GOD and his Angels, though the worlde haue condemned vs. Thus yee ſee howe we may walke in ſuch certaintie and hope, that although wee ſee ſtumbling-blockes round about vs, yet ſhall we neuer be thruſt out of the right way, and therewithall wee ſhall be well aſſured, that our Lorde will holde vs vnder his protection, ſo as when Satans vnderlinges haue wrought what they can, and the diuell himſelfe hath ſtreined all his force to the vttermoſt to ouerthrowe vs: yet not.

Ter 32. 19.  
Eze. 11. 19  
& 36. 27.  
2. Cor. 3. 3.

withstanding forasfinuch as wee bee throwed vnder the shadowe of our God, and haue his blessings printed in vs, wee neede not to feare but that hee will continue the same from day to day. And although wee see neuer fo many changes and backturnings in this world: yet are wee sure that we cannot light vpon our feete, so long as our Lorde bee our vpholder and stocke to leane vnto.

Nowe let vs fall downe in the presence of our

good God with acknowledgement of our faults, praying him to make vs so to feele them, as wee may bee led to true repentance, and not onely craue forgiueneffe of the sinnes which we haue committed, but also obtaine such increase of his grace in vs henceforth, as he may bee glorified by our whole life, when hee hath brought vs backe againe to his holy Lawe. And so let vs all say, Almighty God, Heauenly father,

10 &c.

## On Thursday the x. of October. 1555.

*The Lxxxv. Sermon which is the sixth vpon the twelfth Chapter.*

29 When the Lorde thy God shal haue rooted out before thy face the nations which thou goest to possesse, so as thou hast them in possession and dwellest in their Lande:

30 Then beware thou be not snared by them, after that they be ouercome before thee. And enquire not after their gods, saying: Howe did these nations serue their gods? I wil doe so too.

31 Thou shalt not doe so to the Lorde thy God. For they haue done all such things to their gods, as the Lorde abhorreth and hateth. For they haue burnt euen their sonnes and daughters in fire to their gods.

32 Therefore whatfocuer I commaund you, looke that yee doe it, and put not any thing to it, neither take any thing from it.



When we heare that Moses warneth the Iewes that they turne not away from the right seruing of God after his setting of them in possession of their inheritance: we may thinke they were a very malicious people, & right hard to be gouerned. For what is it that Moses requireth of them? That they should not forget the partie that had redeemed them, and afterward giuen them his lawe, but that they should holde themselves at a stay, and not defile themselves with the superstitions of the heathen. And they had two things to hold them to the seruice of God. For they ought to haue borne in minde after what manner he had deliuered them from the bondage of Egypt: and did not such a gracious goodnesse well deserue that they should haue persisted continually in the acknowledging of their redeemer? Againe they had very faire lookingglasses set before them for example, in that they sawe that Gods rooting out of the inhabitants of the Lande of Chanaan, was a token that hee could not away with any of all their abominations: and ought not the Iewes to haue feared the better by their beholding of such examples? But nowe that wee knowe the rauhnesse of that people, let vs come to our selues, and bee well assured that wee bee not better than they were, but haue neede of the war-

ning that is giuen heere. And for prooffe hereof God doth daily renew his gracious goodnesse towards vs. Had we felt his goodnesse but once in all our life, it ought to serue vs for a bridle to hold vs vnder his obedience. But he ceaseth not to increase his benefices still daily, and yet wee forget it in the turning of a hand, and wee neuer thinke vpon it any more, to benefit our selues by it. To bee shorte, it seemeth that all our induour is to burie Gods benefices that he bestoweth vpon vs, that we might haue no occasion to honor him. Lo how our vnthankfulness bewraeth it self too much on y one side. Yet notwithstanding we see how God giueth vs sufficient warnings, by chastising others y haue doone amisse before our eyes, and by sparing vs: and ought wee not to bethinke vs better of the iudgements which hee executeth, after that fashion? Yes: for they bee no thinges done in hudder mudder, there is no more for vs to do but to take heede to them. But it should seeme that wee play the blinde buffardes wilfully, and list not to knowe any of the thinges which are too too apparant and notorious. Therefore whether it bee that God do drawe vs to him by the great number of benefices which he bestoweth vpon vs, or that hee teache vs to feare him by punishing offenders in our presence: al this booteth vs not, for we be vnthankfull, and the time is but lost in doing vs good, insonmuch that al-

though

though wee see howe hee hath shewed himselfe iudge against such as haue offended him, yet wee thinke not vpon it, but let it slippe. Can wee cast our eye any where nowadays, but wee must needs see a great number of manifest examples, whereby wee ought to take warning to liue warily and aduisedly? Wee see howe whole Nations and Countries are not spared, and wee see the like in priuate persons: all is full of sighing and crying, and it is all one as if God should founde a trumpet to the punishing of some offender, that euery man might bee warned to take example by him. Wee see these things; but howe doe wee benefite our selues by the m? Let vs not thinke then that in this place Moses speaketh but onely to the Iewes: but let vs vnderstand y<sup>e</sup> it was Gods will to shew vs by them, that euen after wee knowe him to be our father and Sauerour, and euen after hee hath powred out the infinite riches of his mercie vpon vs; Yet haue wee still neede to bee warned to liue in his feate: for otherwise wee will turne our backs vpon him. Againe, when hee hath warned vs by many examples; that is not ynough vnlesse hee quicken vs vp to set our minds vpon it, so as wee may perceiue wherein it is his will that we should fare the better by it.

But there is yet another point; which is, that when wee bee so taught by other mens harmes, and by Gods bearing with vs in that heelest not to punish our faultes: we should atleastwise preuent his anger, and seeinge there bee so manie that suffer, yea and which suffer to serue for our instruction, the same should bee as a schooling vnto vs; that when wee see our Lorde vter his rigour after that sort, and shewe himselfe to bee a Iudge; wee should not tarie till hee smite vs on the heades, but come meekely vnto him, acknowledging our faultes, and taking good heede that wee wrappe not our selues in his curse with those against whom he hath shewed himselfe such an enemy and aduersarie. That is the thing which we haue to beare in minde.

And Moses saith expressly, *Beware thou fall not into the snares after them*. As if hee should say, If yee bee not starke blinde, yee must needs shunne these people and not followe their example, seeinge that God hath punished them after that fashion. For if yee meddle with their corruptions, God can make you to fall into the same pitte well ynough. Yee see into what case they bee false: and therefore take heede to your selues, or else it will be an open tempting of God, as though ye sought your owne destruction euen in despite of him. Neuertheless, wee see howe men playe the bestes in that behalfe. For when wee haue seene GOD correct a man for some offence, by and by wee faile not to prouoke his wrath in the selfesame sorte, that they did which were punished. Indee we haue witte ynough to condemne them that suffer the punishment; O it is good right say we, they haue well deserued it, they bee worthe of such cor-

rection. Wee can skil to talke after that fashion: but in the meane while, when wee playe the Iudges towards other men, wee cannot finde the fault in ourselues, and therefore must wee bee double condemned at Gods hande, because our hypocritic blinde vs, and wee looke not into our selues to correct our own misdoings.

Moses therefore speaketh heere expressly of the snares that the Cananites were false into. As if hee should say, whatsoever you see in any vnbeleeuers, is all one as if God warned you long aforehande, to beware that yee fall not into the like curse by followinge their steps; and therefore shunne them. For wee must vnderstande that as oft as our Lorde punisheth those that haue offended him, and wee knowe it, and hee will haue it so; it is all one as if hee should make some signe to vs, or rather arrest vs with his owne hande and say, Take heede to your selues, proceede no further, goe nor on still; for if yee doe, yee bee vndone, yee bee forlorne. Seeinge that our Lorde giueth vs such warning, may it not bee saide that wee bee worse than made if wee proceede on still? What excuse will there bee for vs, when God shall haue shewed vs the ditch and bidden vs beware, that wee fall not into it, and yet wee bee so wilful in wickednesse, that he cannot winne so much at our handes, as to make vs turne backe againe from it?

Moreouer wee see by this text, that it is but a simple shift to say, Other men doe so as well as I: and yet a gratee number of sillie soules beguile themselves with it euen at this day. If a man warne the Papistes of their superstitions, to bring them to Gods trueth; O (say they) I am not alone, there be many others in the worlde. They beare themselves in hand that they may by and by disappoint God, with the multitude of their partakers. But Moses telleth vs heere, that all shall bee tyed together in one bundle, and one of them shall not helpe to acquite another or to diminish the others fault, but that all of them shall bee rooted out together, according to this sayinge of our Lorde Iesus Christ, If the blinde leade the blinde, they shall both fall into the ditch. What shall I haue gained by it, when a great number of people shall haue perished with mee? Then let vs not thinke our faultes the lighter for the greatenes of the number of them that offend with vs; but rather let vs marke on the contrarie parte, that there is not a worse thing than euill custome: and it is the thing that wee had neede to beware of as long as wee liue in this worlde. For wee see verie fewe of that sort of men which guide vs the right way; but on the contrarie part the multitude is infinite of those that thrust vs out of the way: so as if wee leane vnto men, wee shall scarcely finde one among a hundred, which walketh aright, but all of them doe go astray. Also when the Prophet Esaiæ speaketh of the disorders that reigned euerywhere, hee saith no more but that euery man had turned aside

after his owne wayes. Whereby hee doeth vs to vnderstande that we neede not to be beguiled by others, for euerie of vs beguileth himselfe too much. Therefore when men followe their owne imaginatiōs, then are they quite and cleane out of the way of saluation. And sith it is so that we shal finde verie few that can amend vs, and all the rest doe but draw vnto euill: what shall become of vs if we grounde our selues vpon custome? If wee say, O, there be thus many and thus many that take this or that to be good: yea, but God misliketh it, and it makes no matter what men doe, for wee see they be: all giuen to naughtinesse, and are corrupted in their vnderstanding. Againe, their hearts are ful of malice, so as they dragge cleane backe from that which God hath shewed them. And if wee alledge, It is not nowlate that this thing came vp, it hath bene vsed of custome in all ages long agoe: verily it is all one as if wee shoulde say, the worlde is hardened in naughtinesse. But yet hath it not gotten so sure holde that it can displace God from being Iudge, that he shoulde not condemne them as they deserue. And therefore let vs marke wel how it is shewed vs here, that if we followe the steppes of such as haue gone astray; when God hath punished them, wee also must come to account after them. Yea and wee deserue double punishment, when we fare not the better by the corrections that God hath shewed vnto vs: for it is all one as if we resisted him wilfully. The matter in effect which wee haue to gather vpon this saying where Moses (speaker of the snares that are laide for vs, is; that when our Lorde hath once warned vs, and we haue seene the verie examples themselves before our eyes; we should let our minds vpon them, that wee intangled nor our selues in the curse that is prepared for the despisers of Gods word.

And it is saide further, *that men shoulde not inquire after their gods.* Heereby hee doeth vs to vnderstande, that men are oftentimes turned away from well doing, by their foolish curiositie. For when wee bee once instructed in the pure simplicitie of Gods worde, if wee holde our mindes imprisoned, that is to say, if wee holde our selues contented with Gods trueth; then are wee sure that our Lorde will confirme vs more and more, so as though all the worlde were on a broyle, yet shoulde wee bee knitte still in good agreement of faith. But our wittes are so fickle, that they bee alwayes rouing: wee cannot holde our selues from inquiring of this and that: not for any benefite that wee reape by it, for wee wote not what is the reason thereof: but yet our desirousnesse so tickleth vs, and so prouoketh vs, that wee cannot holde our selues in quiet to say, let vs obey our God. Therefore Moses meant plainly to condemne the vice that reigneth ouer much in men, and is too deepe rooted in their nature: which is, that in steede of sobernesse to holde our selues in simple obedience to Gods worde; wee bee continually turmoyled with vaine fancies, and all our seeking is who did this and who

did that, that wee might bee cunning in iudging thereof. As for example, wee see a great sort that would faine knowe al the Religions of the worlde. And to what ende? It leemeth to them that they bee not sure of the Christian faith, vnlesse they knowe Machomets Alcoran; and al the diuellishnesse that hath reigned among the Paynims and Papiſtes; and haue their heads full stuffed and bestowed with all the dotages of the Iewes. Thus doe they play the beastes through their wicked curiositie, and it appeareth well that there hath bene nothing in them but vter vanitie and hypocricie. Wherefore according to that which Moses hath declared heere, let vs learne not to be too inquisitiue of the things that are not good for vs. Wee see that euen in reading Gods worde, wee must vse this modestie of forbearing to seeke things needelesse which serue not to edifying: & what will come of it if wee disguise Gods worde, by ripping vp the things which cannot but infect our mindes, and corrupt them, and turne them from the pure trueth? True it is that such as are to make warres are faine to be inquisitiue of the force and policy of their enemies, that they may beware of them; but when wee be so eager, that without any occasion or neede, wee will needes knowe that which doeth not touch vs nor concerne vs; is it not a tempting of God? is it not a casting of our selues into the snares which wee see that Satan hath laide for vs? Therefore when men haue bene taught the Gospell purely let them abide quietly therein, let them bee contented with this, that they are approved of God; who cannot deceiue them, and let them refuse all manner of trumperies, which can serue to no purpose but to intangle them in trifling disputations without profite, or without any furtherance to their faith. Wee see what hath happened to some, I meane of these wildheaded fellows that would needes be inquisitiue of all things, and there was not any sect or opinion, but they would needes know it and haue skil to dispute of it. Verie well: but what wonne they by so doing? God gaue them vp, so as they were destitute of vnderstanding, and there was lesse wit and discretion in them than in little childre. Where things were in quiet they would needes set all on a broyle, yea euen without any rime or reason, so as they sawe not a whit euen in the things that were so visible and apparant, that they might haue picked out their eyes with the. Seeing then that G O D doeth so punish these troublesome heads that cease not to martyr themselves in their owne inquietnesse, and cannot bee satisfied but that they must needes bee inquisitiue of the things that are not for their profite; wee ought to bee the more mindefull of Sainct Pauls lesſon, which is that wee must not bee ouer wise, but wise according to sobrietie. Let vs bethinke vs of our slendernesse, howe rude and grosse witted wee bee, and let it suffice vs that G O D can well skil to teach vs, if wee take him for our master and teacher. And seeing we haue his worde, let euerie of vs keepe himselfe within the boundes thereof, and not

1. Tim. 1. 4.  
& Tit. 3. 9.

Rom. 12. 3.

play



play the colts that are broken loose.

Nowe after that Moses hath spoken after y<sup>e</sup> maner, he saith *Thou shalt not do to the Lord thy God, as theſenations heere haue doone to their gods.* As if he ſhoulde ſay, we muſt not looke upon men, when we intend to ſerue God aright; but Gods only will muſt bee our rule, as he wil adde for a concluſion in the end. Let vs marke well then that there is not a worſe thing, than to faſhion our ſelues after the cuſtomes of men in caſes that concerne the ſeruing of God. For that hath bin y<sup>e</sup> very cauſe of ſo manie mingle-mangles and of ſo great confuſion of all things in Chriſtian religion. A man needeth but a litle Leuen to ſowre a whole batch of dowe. But there hath bin ſo much Leuen brought in, that it hath marred all the righteouſneſſe wherunto G O D calleth thoſe that are his. For as I haue declared heretofore, men haue thought it good that in ſteede of the faſhions that were vſed by the heathen, there ſhould bee ſome ſuch faſhions brought in as had ſome reſemblance of them.

As for example, the heathen worſhipped ſuch an idol, or helde ſuch a high feaſt on ſuch a day; and therefore muſt wee alſo appoint a feaſt to ſome Saint vpon the ſame day. Yea, but that was but a changing of the name of the idol; and the neerer they came vnto it, or tooke couert vnder it, the more did they falſely abuſe God his name and deſile it. Thus made they an exchange of the ydols of the heathen, and in their ſteeds tooke vp Heefaints and Sheefaints and made ydols of them. Nowe ſeeing that this manner of dealing hath bin the cauſe of the peruerſting of all things; it ſtandeth vs the more in hand to take heede to the things that Moſes telleth vs here, to witte, that God requireth not that we ſhould do as the wretched and ignorant infidels doe to their Idols: but that if we will walke rightly wee muſt keepe vs from counterfeiting the things that wee may happen to ſee euery where. True it is that forasmuch as wee bee fleſhly, wee will thinke the things that are done by men to bee very godly: but what ſhall wee gaine in this caſe, by bringing our owne weightes and balances? For God will haue vs to hearken vnto him; and ſhall not wee then make a faire bargaine, to ſay I weene I doe well? All ſuch ſuffice is nothing woorth, it muſt bee ſtricken off, euery whit. That is the cauſe why Moſes in this text expreſly preſuppoſeth that God wil not haue the things done to him which the wretched infidels did to their idols.

And yet to perſwade vs the better in all theſe things, he addeth that they had done ſuch things as God abhorred, as namely the burning of their children in fire. Here vnder one kind, Moſes ſheweth that the wretched Paynims ruſhed out into ſo beaſtly dealings, as would make a man to abhorre their crueltie to thinke vpon it. For how is it poſſible that they ſhould bee ſo deſtitute of all reaſon, as to forget euen natural kindeneſſe, when they meant to ſerue their Gods? What a thing was it, that they ſhould goe burne their owne children? Beholde, the fathers which

ought to haue conſidered, that when God had giuen them children, it was a ſingular bleſſing, forasmuch as hee had ordeined them to bee in his owne ſtead, to the end there ſhould alwayes bee ſome ſeede in the worlde to honor him and ſerue him: euen the fathers themſelues (I ſay) did caſt their owne children into the fire, and became murderers of them. Wherby wee ſee that idolaters may well bee caryed away with ſome deuotion; but the ſame is but as a fury, they bee out of their wittes, and the diuell doth ſo poſſeſſe them, that they haue neither wit nor diſcretion any more. And ſhal wee allowe of ſuch doings? Wee ſee then wherat Moſes aimed in declaring here that the wretched Paynims burned their owne children, by meanes wherof they became ſtarks diuels, and there was not a more horrible thing than was their deuotion, though they commended it neuer ſo much. If it bee objected that G O D commaunded Abraham to doe the lyke; wee ſee the ende thereof. True it is that G O D meant ſo farre forth to try Abrahams ſayth, by commaunding him to kill his owne ſonne: but that was a ſingular example for a ſpeciall purpoſe, and not a common rule. On the other ſide, G O D provided for it, and ſhewed that hee deſired not to haue mans bloud ſacrificed vnto him: for hee preſerued Abraham from doing it when it came to the point. Therefore there is greates diuerſitie betweene the obedience that Abraham yielded to God in going about to ſacrifice his ſonne Iſaak: and the madneſſe of theſe blinde wretches in purpoſing to honor their idols by murdering their owne children.

Hereby let vs learne generally to marke well, that whenſoever wee ſee the wretched vnbeleueers ruſhe our into diſorder lyke brute beaſts, we muſt learne to haue the more ſtay of our ſelues that wee followe them not. As for example; wheretas it is ſayd nowadayes in general, that wee muſt not followe the ſteppes of the Papiſtes, becauſe that all the things which they rearme by the name of Gods ſeruite, are but a heape of vaine fancieſ, ſuch as euery man liſted to forge of his owne brayne, and a horrible hotch-potch of things confounded together, for the dooing wherof they haue not ſo much as one ſyllable in Gods worde to allowe it, and yet they martyr themſelues exceedingly in the doing of them: beſides this, they become ſo brutiſh, as wee ought to be euen aſhamed of them. For prooffe wherof, what a thing is it that they ſhould goe kneele downe before puppets, as though G O D were preſent there? They ſay they worſhip not the images; but men ſee what reuerence they yeeld vnto them, and it is the firſt leſſon that is taught in their Synagogues. And ſurely what excuſe ſoever they make, when they kneele downe before the image of S. Barbe which neuer was, (for yee muſt vnderſtand that men haue made a God of ſuch a creature as neuer was in the world) or when they goe to S. Catherin, or Saint Chriſto-

Gen. 22. 2.  
12.

Christopher which are things of the same stamp and say nine Paternosters and an Aue Marie to them: to whom speake they? Is it not a flatter mocke of God, or rather a villanous blaspheming of him? The heathen therefore had much more than the Papistes, wherewith to colour their abominations when they did things so farre out of square as was pitie to see, and yet thought they pleased God in so doing. When they drinke til they be drunken vpon the holy day, they thinke that God is content therewith. Againe, when they be well apparelled, they suppose it is a good seruice of God. To bee short, they haue such fond toys and gewgawes, as are worthe to bee spit at as often as a man heares them spoken of. And whosoever hath but one drop of good vnderstanding may perceiue the fondnesse that is in them. In somuch that when wee consider the matter, wee thinke it vnpossible that men should bee so brutish as wee see they haue bin. But it is Gods owne doing, who executeth this threat, made by the prophets, that hee woulde powre out the spirit of giddinesse and blockishnesse vpon the world, to blinde it withall, because that such as haue forsaken the pure doctrine of God, and turned away from the holy scripture, are worthe to be so caried away, to the committing of such vnreasonable things as we ought to bee ashamed of and vterly to abhorre. And this is tolde vs to teach vs to shun their companie, and euen that is the meaning of Moses when he sayth, Marke what is befallen vnto them. Now then, let vs beware that God punish vs not after the same maner, by giuing vs ouer to a reprobate sense. Wherefore let vs receiue the light of his worde, and followe the way while hee sheweth vs it, suffering our selues to be held altogether in obedience vnto him. For step we once aside one way or other, in deede we shall not at the first dash fall into so great confusion as wee see the idolaters are, but in the ende wee shall be payed home to our smart. For how became they so brutish? Had they neither wit nor reason? yes: but God punisheth them because they submitted not themselves to his word. Let vs therefore stand in feare of the lyke condemnation: for it is certeine that the lyke shall fall vpon vs, if wee followe their steppes. And wee heare how Saint Paul speaking generally of all such as list not to obey Gods will, sayth that they must needs haue their eyes stopped, so as they may not be able to discern any more, but be trayned in all things to other mens lures. And this threat pointeth at vs. And therefore let vs keepe good watch, and bee wel ware that we fet not one foote forward, without the direction of Gods worde; for there is not any other way that is certeine.

Now let vs come to the conclusion that Moses addeth. *Looke thou doe all that I commaunde thee this daye, without adding any thing to it or taking any thing from it.* Heere hee sheweth vs the remedie to preferre vs from all stumbling, and from all the wiles of Satans and all his snares, and from all occasions that are ministred to

thrust vs out of the way of saluation: and that is, to bee contented with the rule that GOD giueth vs, and to followe the same, and to bee so pliable to it, as wee alwayes haue our eares stopped against all other sayings whatsoeuer, reiecting all things else, that none but onely GOD may haue dominion ouer vs. And so let vs marke well, that wee shall neuer haue the witte to keepe our selues from superstition, and from Satans sleights; except our Lord remedie the matter by his word. True it is that wee ought to giue good eare to the counsell that is giuen vs, and not to followe the follies and errors of the world, nor intangle our selues in such a sorte of fond toys; but to bee shorte, to eschewe all the foolish deuotions that men haue deuised of their owne heades; wee ought well to marke that. But yet is not that enough. For there is none of vs all which hath not a storehouse of many errors in his own head, in so much y<sup>e</sup> euery of vs is a prouocation to himselfe although we be not furthered by others. What remedie then? There is none other way, but to suffer our selues to be governed by God. And that is the cause why Moses, after all his exhortations, telleth vs that if wee followe not Gods worde, wee shall euer bee intangled in many wicked imaginations, whereby the diuell will finde a gappe open, or as it were a breache to win vs by. Therefore if wee purpose to put Satan backe, and to bee preserved from all vncleanesse of superstition: let Gods word haue his authoritie among vs.

And first of all Moses sayth; *Doe whatsoever is commaunded thee.* Whereby hee meaneth (as I haue declared in other places) that it is not enough for vs to obey GOD by halves (for hee can away with no such partnership:) but that wee must submit our selues to his commaundementes in all cases and all respects, without any gainsaying. And that is a thing very worthe to bee noted. For most men can well enough finde in their heartes to confesse that it is good reason that GOD should bee serued, yea euen according to his owne wil as hee himselfe requireth: but yet they cease not to take exceptions still, and to say, This lykcs mee not, such a thing woulde doe better. To bee shorte, for all their pretence of obeying GOD, and although that in many respects they yeelde to the things that are spoken to them; Yet doe they beare themselves in hand, that they may let the rest alone. But contrariwise, GOD admitteth not any exception, but sayth that whatsoever hee commaundeth, must be done; and that wee must not enter into disputation with him, to make him amendes in one thing for missing in another; but that his Lawe must be obeyed, yea euen according to the contentes and substance thereof. For if I should receiue some couenant or some publike instrument or writing made vpon it, and yet say, as for this poynt or that article, I will not admit it: what a thing were it? It were to disanul y<sup>e</sup> whole. So the let vs marke, that to honor God and to yeelde

Ro. 1. 14. &  
29. 10.

Ro. 1. 25. 38

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him obedience, his worde must beare the whole sway, so as wee submit our selues wholly vnto it. Marke that for one point.

Againe whereas Moses sayth *This day*; it is a summoning of the people to follow without delay when God calleth them. For is it a small matter that God communicateth himselfe so familiarly vnto vs? Then is it not for vs to require space to deliberate: but as soone as God openeth his mouth, by and by wee must giue care to him, and bee conformable to his worde out of hand without delay, by submitting our selues thereunto. And not onely this place serueth to warne vs how forward wee ought to bee to followe his Lawe: but also wee heare how it is sayd in the Psalm, To day if you heare his voyce: so that our Lord generally meaneth that as soone as men heare him speake, they should by and by followe his saying, and fashion themselves thereafter. And the Apostle in the third Chapter of the Epistle to the Hebrewes, sheweth vs what is meant by this worde *To day*: Namely the very same times wherein our Lord is so gracious as to send vs his worde, whatsoeuer these times bee. Therefore let vs not delay till to morrow, for it were too great a mockerie: and it may bee that the gate shall be thut against vs. Seeing then that God speaketh vnto vs to day, let vs giue care vnto him readily and without any delay. That is the thing which wee haue to beare in minde. And therefore when we come to a Sermon, or reade the holy scripture by our selues, as soone as wee haue heard a sentence, let vs enter into our owne consciences: and if wee finde any sloth there, let vs waken and quicken vp our selues, and thinke thus: what? It is no dalying with god in this case, it is not for vs to defer to come vnto him when hee calleth vs, but wee must answer him with such readynesse, as the thing that is commaunded vs here by Moses may bee performed, so as wee burie not Gods word, ne suffer it to hang in the hooke; but receiue it into our heartes at the first, that it may take good roote there, and bring forth fruit. Thus see we that wee haue to make vpon this worde *This day*, or *To day*.

Now let vs proceede to that which Moses addeth. *Without adding aught to it*, (sayth hee) or *without taking aught from it*. And this is an excellent text to the vs how mens lyues may be well ordered. I haue tolde you before, that it is a good tryall of our subiection vnto God, when wee receiue his worde, and that his commaundements beare such sway with vs, as wee bowe downe our neckes to receiue the yoke that he layeth vpon them. But that were not sufficient, vntill wee had that which Moses addeth here, which is, that it is not lawfull for vs to adde any whit to y things y God commaundeth, nor to take any whit from them, as the Papistes doe in these daues, who beare themselves in hand that they cannot doe amisse in mingling their owne follies with Gods word. And why so? For wee doe as G O D commaundeth vs, say they. Wee deny not but that wee ought to keepe God Lawes; but what harme is it for

vs to doe more? If we vse some deuotion of ouerplus, will not God take it in good worth? If I doe more than I am bounde to doe, why should not God accept it in good part? I may well doe whatsoeuer hee appointeth; yea, & I will adde sonewhat more to serue him withall. When the Papistes get such a shew of heere, they beare themselves in haunde that all their matters goe very well, but in the meane while they consider not y God will haue none to be counted wise but himselfe, nor none to haue the authoritie to bee our Lawgiuer but himselfe. The Papistes then doe blaspheme G O D two wayes: first in taking vpon them to bee holier than hee would haue them to bee. For when wee deuiſe meanes of our owne head to please God withall after that fashion; it is all one as if hee had not bin well aduised in the matter. Behold God sayth that all our wisdom must consist in hearkening vnto him, Wee haue seene it in the fourth chapter & also in y tenth, where it is sayd, O Israell, what is it that thy God commaundeth thee but only to sticke to him, & to be wholly his. Hereby wee see how it was Gods intent to compisse y sunne of al holynesse and righteousnesse in his Lawe, so as it is a full perfection whereunto nothing can bee added. Neuertheless men thinke and suppose that they themselves can doe yet much better. And what is that to say? Is it not a blaming of God, as who should say hee had forgotten himselfe, and foresawe not all things? Verily that is a cursed and diuillish blasphemie. Therefore let not the Papistes boast of their seruing of God: for the diuell is their founder, and God disauoweth all that euer they doe. For hee may alwayes reply against the and say, Who required these things at your handes? And not without cause: for their so doing is all one as if they charged God with enuy towards men, as who would say he had not faithfully taught them all things that were for their behoofe to doe. And I pray you is that blasphemie tollerable?

But there is yet another point which I glanced at. For those two may bee put both into one. The other point then is; that they vtterly deface the soueraigne dominion that God hath ouer vs. For thus doe they alledge: Very well, God hath ordeyned by his lawe, that we should keepe his commaundements, Statutes and Ordinances: but yet it is not amisse to adde moreouer what I my selfe would haue done. But if a priuate person shoulde fall to mingling of the inuentions of his owne braine, with the statutes that are set forth by publike authoritie, should he not trouble the whole order of the Common weale? And as for such as tooke part w him, should they not shewe themselves to bee rebels to their superiors? Now our Lord saith by his prophet E say y he himselfe wilbe known to be our onely lawgiuer. That is a title which he chalendgeth to himselfe. Seeing then that God will bee our onely Lawmaker, what shall we say when men doe thrust themselves into his place? Is it not more than to confounde heauen and earth together? And surely Saint James exprelleth

Pril. 95.8.

Hebr. 3.13.  
& 4.7.

Deut. 4.6.  
& 10.12.

Eccl. 33.12.

expresseth yet better the same thing that was sayd by the Prophet Esay. For he sayth that there is but onely one Lawe-giuer which is able to saue and condemne. When men are set vp in state and authoritie of making Lawes to gouerne our soules by, I meane as touching the spirital gouernement; (for wee treat not here of ciuill Lawes, but of the seruing of God;) when men (I say) are so highly exalted or take so highly vpon them: it is all one as if they be reaued God of the title of Sauour and Iudge. For if hee be not the onely Lawemaker, Saint Iames concludeth that he is not the onely Iudge, nor the partie that hath power alone to condemne vs or to saue vs. And what a presumption is it that the creature should procede so farre, as to father our saluation vpon wretched carkeffes and earthwoormes, which is to be fathered alonely vpon God? So then let vs marke well, that whereas Moses hath tolde vs heere that it is not Lawefull for vs to adde any whit to the thinges that God commaundeth in his Lawe: thereby hee condemneth all the deuotions that euer were inuented by the world. It will seeme strange why God hath so strictly forbidden men to adde any thing to his Lawe: but ought not the reasons to suffice which I will alcadge? Verily the world condemneth it selfe by his owne mouth. Hath this prouerb bin inuented in our time: Hath it nor bin euer a common saying among the Papists to say, Thou art the devils seruant, for thou doest more than thou art bidden? This manner of speech hath bin vsed a hundred yere before we were borne: It hath bin a common byword. And what haue the Papists done? They haue let the commaundementes of God alone, to runne gadding after their owne inuentions, and gewgawes: And yet neuertheless they say dayly still, Thou art the devils seruant. If a Master bee angrie with his seruant for leauing the thing vndoone which he had commaunded him; to do the thing which he had conceiued in his owne imagination, and he thinketh to content his Maister in saying: I haue done better than you were aware of: thou art the devils seruant (wil his Maister say) for thou hast done more than was commaunded thee. And I pray thee, what art thou? Thou doest the lyke to God. For thou wilt needes serue him after thine owne fashion, without regard what he hath commaunded thee. And therefore let vs beare in minde, that forasmuch as GOD is robbed of his honor, and the creatures set themselves in his iudgement seate, when they take vpon them to make Lawes for the stablishing of a spirital gouernment: God declareth that he wil take horrible vengeance of it, & deale terribly with them. And why so? Euen because they haue serued him after the commaundementes

of men, and not held themselves to his single worde, and therefore hee will blind the wisest of them, so as they shall be destitute of all reason, and become so brutish that they shal not be able to discern any thing at all. Is not this enough to make the hayre stand vp vpon our head? What is to be done then? Let vs followe this saying: That obedience is better than sacrifice. Let here a sentence that needeth no glofe. The Papistes shew themselves to be farre past shame in these dayes, in that they will needes maintaine the tyrannie of that idoll, and still continue in their wilfulnesse of following their owne fond deuotions, which haue not any foundation in Gods word. Behold, our Lord requireth but obedience, that is to say that men should submit themselves to his truth, and be contented with that which he commaundeth. And the declaration hereof is deliuered vs here by Moses in two wordes; that is to wit, that they should neither ad nor diminish aught at all in Gods worde; but that when God speaketh, they should receiue his saynges with quiet obedience, saying: Yea Lord, all this is iust and rightfull, there is not any thing to bee gainsayed in any one poynt. Againe, thou Lord hast set vs boundes within the which it behoueth vs to holde our selues and not presume to say, this is good, or I will doe this more than is commaunded me. No, but wee must assure our selues that our true wisdom and perfect foundnesse, is to submit our selues meekly to thy word. If wee haue that, let vs not doubt but that God alloweth our whole lyfe. And if wee swaure neuer so little from it; wee shall not onely bee verily mislyked of him, but also prouoke his vengeance against vs.

But now let vs kneele down in the presence of our good God with acknowledgement of our faultes, praying him to make vs to perceiue the better, so as it may bring vs to a true and luely repentance. And because wee be so much inclined to followe our owne inuentions, it may please him not to suffer such hardnesse of heart in vs, as may make vs to turne away from his commaudemets, but rather that eury one may submit our selues to his word, and frame our selues wholly thereafter, that being voyde of all ouerweening of our owne wit and discretion, we may suffer our selues to be guided & gouerned by his hand: and specially that when he sendeth vs preachers to shew vs his wil, hee vouchsafe vs such grace, as wee may submit our selues thereunto, so as wee may not onely receiue his word when it is preached by the voyce of men, but also haue it written in our heartes by his holy Ghost. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth. &c.

## On Fryday the xj. of October. 1555.

The Lxxxv. Sermon which is the first vpon the thirteenth Chapter.

**I**F there rise vp among you a Prophet that is a dreamer of dreames, which giueth the signe or a myracle;

2 And the signe or myracle which hee hath tolde thee, commeth to passe: and he say vnto thee, let vs walke after other Gods which you haue not knowen, and let vs serue them:

3 Thou shalt not hearken to the words of that Prophet, or dreamer of dreames; For the Lord your God trieth you, to weete if you loue the Lorde your God with all your heart and with all your soule.



**M**EERE godsheweth what steadfastnesse of faith ought to bee in those yhaue bin taught by his word namely euē such as may be able to withstand all

the lyes and sleights of Satan, so as they be not hindered by any false doctrines or errors; but may continue alwayes in the truth. For if wee receiued his worde when it is preached vnto vs, and yet it had no hold in vs; but that wee should turne aside from that which we had learned as soone as we perceiued any thing to the contrary: what a thing were it? It is sayd that faith must be the victorie wherby to ouercome the whole worlde: for so doth Saint Iohn speake thereof in his first Epistle. And if wee yeelde to euery winde, so as euery blaste of vntueth is enough to withdrawe vs from **G O D**: our faith will soone bee ouercome; and where is then our victorie? Therefore let vs marke that when **G O D** graunteth vs the grace to bee taught by his worde; it is not onely to the end wee should learne the things that are spoken, and beare them in minde for a while; but also to the ende wee should stye vpon them, and bee so grounded vpon them, that if all the troubles of the worlde should rise vp against vs, wee should still holde our owne, and continue steadfast and inuincible. If this were sayd to the people of olde time, which had not so large instruction by a great deale as wee haue: much more dood it belong to vs nowadayes. **G O D** gaue the Iewes sufficient instruction, so farre forth as was requisite for their welfare. That is true: but yet did he teach them vnder shadowes and figures, which manner of teaching was darkesome in comparison of that which we haue nowadayes. For in the

Gospell wee haue the sunne of righteoussesse shining as it were at nooneday. So then, Gods worde must serue vs, not onely to shewe vs the right way, but also to inable vs to withstand all the temptations of Satan and his vp-holders. We must (say I) be so armed, as we may fight and put backe all errors and falsehood, so as after we haue once knowne God, we may stick to him steadfastly to the vttermost. And that is the cause why Saint Paul treating of the vse of the Gospell, sayth that we must not be lyke little babes which are drawn too and fro, so as we should no-sooner see any trifling toy to beguile vs, but we should by and by be gadding after it: and what a thing were that? But we must (sayth he) be so settled in the sayth, that if there come any couisers that goe about to leade vs by craft, and to deceiue vs, wee may bee fenced against them, and not bee shaken by them ouersoon. True it is that we must needs haue a begetting in our Lord Iesus Christ, and that at the first our faith may be so weake, that we shall be lyke little babes: But we must growe still, and dayly gather new strength, vntil we come to mans estate that we be perfect to meete with our Lord Iesus Christ. Thus yee see what force the doctrine of trueth ought to haue, when it is taught vs. That is to wit, we must not onely count it good in consenting to it; but also be so well assured of it, that the duell, doe what he can, may not be able to remoue vs, by reason of the certeinete which wee haue, whereby wee bee inabled to beate backe whatsoever shall be set against vs. And doubtlesse wee see by the example of our Lorde Iesus Christ, that such as haue bin faithfully taught, may well repulse all the wiles of Satan. For when Iesus Christ was tempted, wherewith armed he himselfe but with the holy Scripture: Wee see that if there rise vp neuer so many false Prophets among vs, yet if wee be thoroughly well grounded in faith, & settled in it as we ought to be: we shall continue steadfast, & the duell shall win nothing at our handes. True it is that now & then we shall find some impediments; (for Gods seruantes shall bee sure of trouble, that serueth to humble the;) but yet whatsoever

Mal. 4. 2

Eph. 4. 14

1. Iohn. 5. 4

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Matt. 4. 7

it be, their faith is always the better proued by errors, heresies, & such other lyke things, whereby our Lord sheweth that we haue profited well in his schoole, & that wee can neuer be led away vnto wickednesse, whatsoeuer betideth. Also we heare what Saint Paul sayth, when hee armeth vs against all spirituall battels that may befall vs: hee giueth vs the sword of Gods word, hee deliuereth vs the Shield of faith, and hee giueth vs the helmette of hope. And thereupon hee inferreth, that wee shall not onely be inabled to withstand all the assaultes that Satan can make vpon vs, but also bee defended from his fiery dartes when there is no lykelyhoode for vs to escape from his subtleties. Now therefore, whensoever the Gospell is preached vnto vs, or that wee reade the holy scripture, let vs learne not onely to receiue the things as true which are told vs out of the mouth of God, but also to bee so fully resolu'd of them in our selues, as we may not be trayned vnto wickednesse nor turned aside from the right way when the diuell stirreth vp any heresies. And so ye see what is told vs in this text. For our Lord thinkes it not enough that the faithfull should serue him and hold them to his truth when they bee in quiet & without temptation; but also hee will haue them to yeeld such truit vnto his worde, that if the diuell fall to sowing of his darnell to marre al, and wicked men rise vp to deface the truth by all the meanes they can, and to turne it into lyes: such as haue learned what the true religion meaneth, should not change nor be fickle and vncoustant, but shewe that the things which they knowe are of God, and an abiding trueth, so as it is not for men to swarue or start from them in any wise.

Now the, let vs beare this warning wel in mind, and euery of vs examine himselfe; and when we haue once vnderstoode y things y haue bin told vs, and are necessary to our saluation: let vs not imagine our selues to haue a perfect and tight faith as is requisite, vnlesse wee bee so coustant and fully resolu'd in the things that our Lorde hath shewed vs, that we abide by it and followe our course still, whatsoeuer come of it. For whosoever flecteth or starteth aside at euery matter, sheweth that hee neuer knewe Iesus Christ as hee ought to doe. And therefore Saint Paul in another place vseth two similitudes to shewe of what force Gods word ought to bee with vs, to hold vs fast vnto him in his obedience. Hee faith that wee must be thoroughly grounded and rooted. For many haue a kinde of faith: but that is but in outward thewe and appearance: as for inwardly it hath no huely nor deepe roote. For if a man haue but a faire branch couered with flowers, to what purpose is that? One blast of wind will deface it. But if a tree bee well planted, the roote of it will hold it fast in the midst of all stormes. Euen so must wee bee rooted in our Lorde Iesus Christ, and we must be thoroughly well grounded vpon him, so as men may perceiue not onely that wee haue knowledge, but also that our heartes doe yeeld record of our playned dealing. And marke here

the cause why so many men are so greatly hindered, and indeuour no further but to purchase themselues credit among men. When they come to a Sermon where the Gospell is preached, for the most part they thinke they haue well profited, when they can skill to talke of it: and there are very fewe that haue a care to be so grounded in it, as to lay it vp in their hartes, that G O D may be witnesse of it: there are very fewe that indeuour to attaine to that stedfastnesse. And therefore doth God abhorre that foolish vameglorionnesse, wherethrough men seeke but onely to win themselues estimation, by setting a faire face and countenance vpon the matter.

And therefore let vs marke in fewe wordes, that Gods word ought to serue vs to dubble purpose. First to teach vs his will, that wee may submit our selues simply vnto it: so that when wee haue the grace giuen vs to haue the doctrine purely taught vs, then euery of vs should agree thereunto, and hearken to the voyce of our shepheard, and followe whatsoeuer is tolde vs, without gaine saying. The thing which wee must doe when wee haue order in the Church, so as there be no sectes nor troubles in it, but Gods trueth is purely preached: is, that there must bee true concorde and brotherly loue among vs, to answer our God all with one hart and one mouth, that his truth may be aduanced among vs. The second vse thereof is, that when it falleth out that Satan indeuoreth to turne vs away, and there spring vp heresies, false doctrines and errors among vs: wee must withstand all such things, and shew that Gods trueth is strong enough to hold vs still vnto him; according to my former saying that our faith must get the vpper hand of all the world, so as wee bee starke deafe in hearkening to any of all the wiles that are put to vs to intice vs from G O D and his pure trueth. Thus ye see in effect what is told vs in this text.

And let vs marke well Moseses manner of speache. *If a prophesie steppe vp among you sayth hee.* Hereby hee sheweth that wee must not onely withstand the open enemies that fight against Gods word, and pretend not at all to bee of his flocke, or to haue any partnership or neighborhood with vs: but also resist our homebred battels, inso much that if there rise vp any deceiver among our selues, that is to say if any such as maketh pretence to be of the fellowship of the faithfull, and to be as it were of the very household of faith, step vp: we must nor bee troubled at it out of measure. And that is well worthy to be noted, for if the christian faith be impugned by the wicked, which pretend not to come vnto God, (as by the Turkes, Paynims, and Iewes) so as they blaspheme with open mouth: forasmuch as they be vtterly cut off from the Church lyke rotten members, their resisting of the Gospell, and their struing to abolishe the Christian religion, is no great woonder to vs. For why? Wee be as it were hardened with such examples. Therefore when the open enemies set themselues against God & his word, it is a temptation that

that will easily bee ouercome. But when those that are knitte vnto vs, and are as it were of our owne bodie, doe fall to rearing of the vnitie of our faith in peeces, to peruert Gods trueth, and to marre it in such wise as it shoulde bee dishgured: that is such a perplexitie and griefe to vs, as wee wote not where to become. And that is the thing that troubleth so many simple folkes nowadayes. What shall wee doe, say they? For wee see so much disputing in the Church, and so greate diuersitie of opinions, that it were better to aske no question of any thing, in so much that a great number become carelesse, for feare to bee intangled in wicked matters and to bee beguyled, and therefore they let all alone, and will not in any wise come neere vnto God. Wee see a greate sorte of men of that stampe. Other some let loose the raynes of the brydle, and take libertie to maintaine one while one mans saying and another while another mans, and are neuer fully persuaded of any thing; but are in one mynde to day, and in another minde to morrowe, and chaunge at euery minute of an houre.

Wee see a number of wild heades nowadayes which haue no stay at all, but thinke that all thinges are lawfull. And why? For I see there are diuerse opinions, say they. But such men do shewe that they neuer tasted what Gods trueth is. The first sort doe well bewray a cursed vnbeleefe. For our Lorde promisseth that such as seeke him with a lowly heart, shall not be disappointed, but hee will shewe him selfe to them. Let vs knoeke, and the doore shalbe opened. If wee desire reuerently to be guided by God, surely he will not faile vs. Let vs distrust our owne infirmitie and rudenesse; and our Lorde will giue vs the spirite of discretion, so as wee shall not bee beguyled. To be short this saying of Saint Paul which I haue alleaged already heretofore shall cuer be performed; namely, that heresies shall turne to the true tryall of our faith, and not bee able to ouerthrowe it. For as touching those that are so fleeing without cause; they shewe that there was nothing in them but a falsc pretence, and that they did but play the hypocrites in making a countenance to sticke to Gods trueth; for had they become well rooted in it, as I sayde, they woulde haue continued stedfast in it still.

To conclude, let such examples prouoke vs to put this lesson the better in vre. And when wee see the troubles that are nowadayes in the world, let vs not be ouercome by them, neither let our faith be defaced. But the more the diuel labourereth and inforceeth himselfe to vndo it, the more let it aduaunce it selfe and get the vpper hande of such assaults. And when wee see false prophets step vp among vs, let vs not cease to yeeld this honour still to God, that wee hold our selues to his word, and start not from it by any means. And very necessitie constraines vs to it in these dayes, because wee see that such as call themselves Christians and take that title most vpon them, are the worst enemies of God that a man can finde. For the Turkes & Iewes are not more

ferie and venomous at this day against God, to deface the whole doctrine of saluation; than are the Papistes. And therefore let vs arme our selues with the warning that is giuen vs heere: which is, that when wee see false prophets step vp in the sheepefold and in the middes of Gods house: yet notwithstanding wee must not faile to hold on still, nor make a stumbling blocke of it to step aside or start away, but ouergo it through the power of faith. Yea, and to come yet neerer the matter, when wee see these varlets that had pretended to be at odds with the Papistes, and had mingled themselves among vs, do theretvpo fall to inuention of false opinions: let vs not bee ouermuch amazed for all that. True it is that wee be not senselesse, & that we haue neede to be waked: but yett must wee alwayes conclude thus with our selues: How nowe? Our Lord hath bene so gracious to vs as to open his owne holy mouth to gue vs the certeinne of faith by his Gospel; and shall wee nowe turne away at euery push? After that manner (say I) must wee withstande all the temptations that may befall vs, when deceiuers and false fellows step vp among vs, of purpose to deface by their fittletie the pure doctrine that hath bene preached to vs, & wherein we haue bene trayned vp.

Now first of all it is said, *Thou shalt not hearken to the Prophet when he sayth vnto thee, Let vs go and serue other gods which thou hast not knowne.* It behooueth vs to wey well all these wordes of Moses; For here he speaketh to al beleeuers. He speakes not only to the great doctors that haue bene at the vniuersitie all their life long, but also to the vnlearned. Although then that we be no clerks, yett let vs learne that we must haue this constancie of faith, of not following the wyles of Satan to bee withdrawn from our God when he hath bene so gracious vnto vs, as to communicate himselfe to vs. Wee must not say, Alas, I haue no learning, nor finenesse of witte, to be so cunning; euery man hath not like measure. I graunt that euery man is not of abilitie to enter into disputation against sophisters, and against such as are full fraught with malice to deceiue & simple: but yett, all men from the moste to the least ought to haue this inuincible stedfastnes of sticking vnto God and his trueth when they once knowe it. There is no excuse in that case. For it is not in vaine that God hath set downe this generall law for all his Church. And it is certaine also that he will giue vs power, so wee resort to him, and seeke to him for succour. For what is & cause why so many folke are seduced, but onely their own fond presumption, or their negligence, or else their contempt of Gods worde? For yee shall see some stand so much in their owne conceits, as (to their own seeming) no man is able to ouermatch them: and yett for all that, they are but sillie beastes. Our Lorde therefore doth blow away their pride, as men may perceiue; and experience sheweth that God punisheth many folkes pride, which had too great an ouerweening of themselves. Now the, what is to be done? Let vs humble our selues & pray God to gouern vs so by his holy spirit, & to giue vs such wisdome,

Esa. 45. 19.  
Matt. 7. 7.  
Luke, 11. 19.

1. Cor. 11. 19.

as wee may not bee taken tardie when the diuel goes about to make a breach into vs to enter at. If we goe y way to worke, let vs assure our selues that God will guide vs, and that wee shall neuer be caught in Satans snares. But there are many that keepe on their race without care, as though they were priuiledged from all dangers. But let vs for our part keepe good watch, and haue such a care to warde our selues, as the deceiuers (who they come) may not finde vs asleepe. And that will so bee, if wee beare such reuerence to Gods worde, as wee acknowledge it to bee the preciouslest treasure that we haue. For if a man make so little reckening of a thing, that he leaue it at all aduenture: the first that cometh may robbe him of it: but as for him y locketh vp his goods, (pecially those that are the chiefe and which he counteth to bee most worth:) he cannot bee so bereft of them. And therefore let vs put our faith in good custodie, and be so warie in the keeping of it, as [it may appeare] that we haue it in such estimation as it deserueth; for it is an inestimable treasure. Thus yee see what wee haue to note here, where Moses speaketh to all such as had tasted what Gods lawe is, exempting no man from standing stoutly in battaile and defence against the lyes and sleights of Satan.

Nowe hee addeth, *If he say vnto thee, Let vs followe strange gods, which thou hast not knownen.* This serueth to shewe vs who be false prophets. For God telleth vs that wee cannot withstande the wyles of Satan, without the knowledge of the truth: that is the onely meane. And no maruel though the wretched worlde nowadayes be assured to destruction: for Gods worde is as it were buried: and when men are destitute of that light, it is certaine that they bee in horrible darkness, so as they cannot but stumble & stray here and there, because they haue no certaine aime at anything. But here our Lorde declareth that wee must bee instructed in his worde; and thereunto allo is this saying after a sort referred. For hee presupposeth that wee bee in a good trade alreadie, and that wee knowe the way of saluation: accordingly as Moses wil protest hereafter; saying, I haue shewed you the way of life and the way of death. Nowe therefore, whensoever we will resist false Prophets, and their lyes, let vs take to vs the doctrine of ruth. And that is the cause why it is saide, *The gods which thou hast not knownen.* For in this case wee must match the liuing God whome wee haue knownen, against all the ydolles which the worlde hath forged to it selfe. For God speaketh not to such as neuer heard nor vnderstood any thing of him before: but to such as he had giuen his lawe vnto, whome hee had set in the right way, and to whome hee had giuen an infallible rule. When hee hath so fenced men aforehande, then sayeth hee vnto them, Beware that yee followe not the gods whome yee haue not bene acquainted with.

To be short then, it is shewed vs that this doctrine concerneth such as haue bene duely instructed in the faith. Will wee beate backe all Satans deuices? Let vs haue the skill to f. y.

It is God that hath certified vs, hee is a faithfull witnesse to vs, wee neede not to be in doubt or vncertainie any more, or to cast doubt, or to say, What? Which way shall we goe? We may well assure our selues that this is the way, that is the thing which wee must fy vpon. That in effect is the order which wee haue to keepe, according as it is shewed vs in this text.

But let vs marke also, that wee must haue our eares so stopped, as we may vtterly mislike whatsoeuer may cause vs to swaue to the contrarie of those things which we haue learned by Gods worde. For as soone as wee giue care to them, by and by wee be halfe corrupted, according to this similitude which Saint Paul alleageth in the seconde to the Corinthians, that when a woman giueth care to a bawde or a Ruffian, although shee consent not to him out of hande, yet is shee alreadie peruerted, and it is already an euill token. For if a woman bee chaste and shamesfast, shee will in any wise shunne all such messages as may be brought to her to intyce her to follic, and to make her to breake wedlocke. Shee must eschewe such manner of things. Nowe Saint Paul sayeth, that as long as wee abyde in the simplicitie of the Gospell, wee bee as a chaste wife that keepeth her faith & troth to her husbande, and that our Lorde Iesus Christ who hath made such couenant with vs, to choose vs to be of his bodie, takeh and receiueth vs for his owne. But if wee hearken to the lyes and trumperies that are brought vnto vs; and wee refuse not to learne what Darnell is: it is an euill signe, and wee bee corrupted alreadie. And therefore let vs beate well in minde, that wee ought so little to consent to false prophets, as wee shoulde not in any wise giue care vnto them, but shunne them a farr off, as soone as wee perceiue that they goe about to deceiue vs and to entyce vs to naughtinesse. And to say the truth, this cursed curiositie hath bene the cause of many ones destruction. For it seemeth to many high minded persons, that all things shoulde passe the tryall of their wit: and that when they haue sifted things after their owne imagination, they may followe whatsoeuer they themselues thinke good, for they bee able enough to discern the truth of all things. But when our Lorde findeth such our boldnesse in them, hee putteth them to confusion. The truth is, that they would so inquire of all things, as nothing might escape them: in so much as they could finde in their hearts to mingle Mahometes Alcoran, and all the dotages of the Heathen, and all the superstitions of the Papiests with the purenesse of y Gospell, and to make a medly of them, that wher they had well clowted them together in their owne brayne, they might saye, This is the thing that is good. But our Lorde (as I saide afore) cannot alvde that men shoulde trust so to their owne wittes. And againe on the other side, hee cannot abide such iniurie to bee done to his worde, as that it shoulde bee matched with the wyles of Satan, so as it might bee sayde, now will I choose what liketh mee best.



It is too high a mounting for men to make themselves iudges and vmpers of Gods truth, which the Angels do honour with all reuerence. Needs therefore must such men fall into horrible destruction. And therefore lee vs beware that wee brydle our selues, so as our mindes wander not out into fond curiositie. And as soone as wee perceiue that y<sup>e</sup> diuel goes about to falsifie Gods pure truth, let vs stop our eares, and not harken to any such thing, but vterly abhorre it.

Now moreouer Moses saith, *That although the false prophets shew some signe or miracle, & the same cometh to passe, yet must not men giue eare vnto the.* Here he sheweth that we must haue such constancie and stedfastnesse in our faith, as it may not bee ouerthrowen though there bee neuer so great occasion of stumbling. As for example, if there bee such an illusion of Satan, that a false prophet say vnto vs, such a thing shall come to passe, and it commeth to passe in dede: then are wee at our wittes end, and it is ynough to ouerthrowe our whole building though it were neuer so well builded, vnlesse God worke on our side about the power of mans abilitie. But yet how soeuer the world go, Gods truth must bee of such force with vs as to holde vs backe against all such temptation, so as if the diuel bring any illusion, he may not gaine any thing at our handes, nor preuaile against vs.

And let vs marke, that before that Moses saith so: he giueth vs a sure declaration of false prophets, that is to say, of such as go about to turne vs from the true God, whome wee haue once known, and would wrap vs in wicheid superstitions wherein there is no reason. If any such thing befall vs, no matuel though our Lorde will haue vs to resist all that cuer the diuel putteth to vs to blear our eyes withal, yea, cuer though there bee false miracles, in so much that although all that the false prophet or deceiver foretelleth, do come to passe; yet must wee not be led away by it. We see then in effect what the meaning of Moses is, that we must be so well fenced by gods worde, that although the diuell rush against vs with neuer so great violence, and worke all the meanes he can to beguyle vs; yet we must not be ouercome, but our faith must be as a wel garded fortress, that notwithstanding any assault, or any battrie made against vs, yet it may warde all blowes, and bee able to saue it selfe from being vanquished by any enemies.

And now let vs marke, that if God sende such false miracles; it is not to intrap those that are his; but to punish such as haue not beleued the Gospel, as Saint Paul speaketh thereof in the seconde to the Thessalonians. And therefore doth Moses also adde, *Then is it Gods will to try thee whether thou lovest him with all thy heart & all thy soule or no.* It is a saying that deserueth to be wel marked. For first Moyses doeth vs to vnderstande, that such things happen not without the ordinance of God: and secondly hee sheweth the ende or reason wherefore; namely that the faithfull may haue wherewith to be confirmed, knowing well that God will giue them constancie to holde out, though the temptation be neuer so

rough and violent. Those are the two things which wee haue to remember here. First, it is sayd, *God tryeth thee.* Herceby hee sheweth, that Satan hath no power ouer vs, nor can sow any wicked weedes, further forth than God giueth him leaue. And that is a verie needefull thing for vs to marke. For were wee perswaded that the doore were open for Satan, and that all errors might spring vp at all adventure, and that God ouer ruled them not alas what a thing were it? For wee see howe mad the diuel is to ouerthrowe all truth: we see with what furie hee goes to worke when hee is to fight against the kingdome of our Lorde Iesus Christ: and we see what spite hee beareth to our saluation. And therefore things would go too much to hauocke if God wrought not to hinder Satan of his full scope, that hee might not set vp his lies among vs. Wherefore let vs vnderstande, that when soeuer there is any trouble, diuision, or diuersitie of opinion in the Church, the same happeneth not at all adventure, but God worketh from aboue, and ouerruleth the whole matter, according to this protection of Moses, *Thy God tryeth thee.* Yee see then that by knowing that God holdeth vs vnder his hande, wee bee assured that no errors or abuses can haue access vnto vs, vnlesse so farre forth as our Lorde giue them access. And marke it for a speciall point, to the ende wee thinke not that the diuel reigneth at his owne pleasure, and doeth all things as it were whether God will or no: for hee must bee faine to haue leaue of his master.

And now let vs come to that which Moses addeth concerning the ende and reason why God doeth it: For wee may thinke it strange. *What: That God shoulde trye vs? That errors shoulde bee saide to come so of God? Then is hee the author of lying. Againe, doeth God stirre vp the diuell vnto euill? Then might we take occasion of stumbling at it. Yea; but in as much as Moses addeth that God doeth it for iust cause, the stumbling blocke is taken away. Hee saith that God tempteth vs, that is to saye, that hee tryeth vs. After what maner: Whether we loue the Lorde our God or no.* And hereby hee sheweth, (as I haue declared heretofore) that if wee haue a right meaning and pure heart, and haue receiued his truth without hypocrisie, he will helpe vs at our neede, and wee shalbe vpheld by his power, so as Satan may well straine himselfe to the vttermost, but the victorie shall alwayes go on our side. And this is the thing that I haue touched out of Saint Paul where he saith, that all the false miracles which befall vnder the reigne of Antichrist, (as many haue been seene) are all reuengements of God, to punish such as would not obey his truth. And it is good reason that Satan shoulde driue them to destruction, sith they would not open their eyes at such time as God would haue enlightened them. And seeing they haue thrust all good doctrine vnder foote; it is meete that they shoulde be deceiued by lies.

But let vs come backe againe to the wordes of Moses. *He saith that wee be tryed, to seee if wee*

*loue the Lorde our God.* Heereby hee sheweth, that God putteth a difference betweene the hypocrites and such as serue him in soundnesse of heart, at such time as heresies spring vp and that there is trouble and disagrement. And why? For it is certaine that such as loue God are persecuted by the power of his holy Ghoste, & that the troubles which they suiteyne are a good prooffe and sealing vp of their faith, whereby the same is made autenticall. God sheweth by effect howe hee hath wrought in them, and that they bee in verie deede of the number of those whome hee hath chosen. So then let vs vnderstand, that all the errors and heresies which the diuell shall haue sowed among vs, shall bee turned to good ende to all Gods children. So farre off is it that they bring vs any hurte or harme, that they serue cuer to make our faith shyne the brighter, and to warrant vs that God hath succoured vs, and that hee will haue the same knowne to the whole worlde, so as he may bee glorified for it. And we also haue the more cause to rest vpon him with the greater certaintie of faith, and to trust that hee will neuer faile vs.

For as much then as wee see that our Lorde worketh in such wise as hee turneth darkenesse into light, and deadly poyson to our health: haue wee not wherof to reioyce? and ought wee not to bee patient albeit that troubles doe vex vs for a time, and that wee haue much adoo to resist? Yet ought not our heartes to quaike, seeing that God giueth it so happie an issue. Thus much concerning the first poynt; that is to witte, that if wee loue God with all our heart, that is to say, roundly and soundly and without countersaying: wee will not suffer vs to bee beguyled: but whensoever Satan comes to sowe troubles and heresies, wee shall bee confirmed still better and better, and profite in such wise, as wee shall neuer bee overcome. And therewithall wee shall haue the better prooffe that wee bee of the number of his seruantes, and of those whome hee hath committed to the custodie of our Lorde Iesus Christ, and that wee shall see this saying fulfilled, that hee will neuer suffer any of the things to perish, which his father hath put into his hande. Wee see then howe our Lorde Iesus Christ is the keeper of our saluation; & that wee finde the thing by experience which Saint Peter sayeth; namely that our saluation is kept in heauen by faith, and that wee our selues also shall get the vpper hande of all the temptations which the diuell stirreth vp against vs, by sowing such cockle and darnel to the preiudice of Gods truth.

But let vs marke also, that such as are winde-shaken, doe shewe that they neuer wist what it is to loue God with all their heartes, and that there was nothing in them but vanitie and hypocrisy. And therefore when wee see men seduced, let vs not wonder as though God were cruell to them. For it was meeete that their hypocrisy should bee discouered. They meant to mocke God, and vied a kinde of vernishing and painting to make a shewe of that which

they were not; and God bewrayeth what they were in deede. Nowe therefore, whereas wee see the wretched worlde so carried nowadayes into darkenesse, superstition and ydolatrie; wee must not thinke that they doe it of mere simplicitie, as though they were innocent and faultlesse, and that God had giuen Satan the brydle without cause; but wee must rather consider that God with iust vengeance punisheth the vnkindnesse of such as had neither purpose nor desire vnto him.

Trueth it is, that a man shall see some outwarde shewe of holinesse in a number of those that are seduced in the popedome and elsewhere. But yet for all that, they bee double hearted, and God perceiueth what they bee in secret. So then, let vs vnderstand that God is a iust Iudge, and let vs glorifie him for his punishing of such as loued him not soundly in their heartes as they should haue done. That is the thing which wee haue to note.

And in deede, experience sheweth in such as turne backe and fall to naughtinesse after they haue once knownen the Gospell. Wee haue seene here that when Satans vnderlinges haue come hither to set troubles in the Church, those that haue beene seduced by them haue knownen them welynough of olde, and not nowe of late, for I speake of the space of eyghtene yeares. Since the troubling of this Church, diuers sectes haue beene seene, and stil God hath bene faine to shewe and to poynt these out with his finger, which had nothing in them but dissimulation & hypocrisy, howe faire countenance soeuer they did make. And I say that this hath bene knownen nowe these eyghtene yeres; insomuch that euen they that haue pretended to bee great vpholders of the Gospell, are well knownen to mee howe they haue behaued themselves, & I could rehearse their doings if neede were, but it is ynough to giue men an incling of them, that others might take example by them. When the Anabaptistes came hither to infect all, there was great cheere made them in the townhouse, and this was about an eyghtene yeares ago. True it is, that men were constrained to reprove their doctrine openly: but yet in the meane while they were still chockt vnder the chinne; & in steed of resisting them lustily, feastes were made to entertaine them with. And since that time, wee haue seene in our owne dayes, (and that not long ago) howe other heretikes haue bene fauoured at their coming hither, and specially howe that horrible blasphemers was supported. And by whom? By such as had so long despised God, that in the ende their shame was of necessitie to bee discouered. They protested sufficiently that their desire was to haue the Gospell: but that was the gospell of Mahomet to turne all things vpside downe, and to bring all things to confusion. For the worlde hath seene howe farre they ouershot themselves; insomuch that they tooke parte against God and his word. Nowe sith wee haue such examples, let vs learne to lue in feare and warinesse, and alwayes come backe to that which is tolde vs here, that is to

wit,

Ioh. 18. 9.

1. Pet. 1. 4. 5.

wit, that it is not without cause that our Lorde sayeth, that hee tryeth and examineth such as were disguised afore: and that when hee suffereth false prophets to bee stirred vp by Satan, to sowe their darnell among vs, it is to trye vs whether wee loue him with all our heart or no. And therefore let vs proceede more and more in the feare of our God, accordingly as it is said here, that wee must serue him and obey his holy commaundements, not douting but that hee will make vs to get the vpper hande in all assaults and conflictes wherewith wee be assailed, so as wee shalbe sure of the victorie, because hee will fight for vs.

Nowe let vs kneele downe in the presence of our good G O D with acknowledgement of our faulces, praying him to make vs fo to feele them,

as wee may not proceede to prouoke his wrath through our vnthankfulnesse; but that seeing he hath giuen vs the infinite treasure of his holy worde, whereby wee haue full assurance of our saluation; wee may embrace it with all reuerence and liue in such purenesse of heart before him, as hee may bestowe his riches more and more vpon vs & make vs partakers of them, and that wee may walke the whole race of our life after such sort in his obedience, as wee may moreouer resist all our enemies, and by the power of the spirituall sworde of his worde, and of the shield of faith, beate backe all the assaults that shalbe made vpon vs. That it may please him to graunt this grace, not onely to vs; but also to all people and nations of the earth, &c.

## On Saturday the xij. of October. 1555.

*The Lxxxvij Sermon, which is the second vpon the thirteenth Chapter.*

2.3 And the signe or miracle, &c.

4 Yee shall walke after the Lorde your God, and feare him, and keepe his commaundements, and obey his voyce, and serue him, and sticke to him:

5 But that Prophet or dreamer of dreames shall bee put to death: for hee hath spoken to turne you from the Lorde your God. (which hath brought you out of the lande of Egypt, and deliuered you from the house of bondage) and to thrust thee out of the way which the Lorde thy God hath commaunded thee to walke in. And so shall you ridde away the euill from among you.



W E sawe yesterday wherefore God giueth the brydle to Satan, in such wise, that hee soweth many errorous and corruptions, not onely in the worlde, but also in the Church. For it is good reason that our faith should be tryed, to weete whether we liue in vprightnesse, foundnes, and loue before our God, or whether there be any faynednesse in vs. And there is not a truer tryall thereof, than when wee come to the incounter to know, whether Gods trueth ought to bee inuincible against all errorous and leasings. And therefore let it not offende vs when wee see him sowe darnell: but let vs bethinke vs of that which is sayde here, namely, that our Lorde wil search vs to the harde bottome, whether wee beare reuerence to his worde in good earnest and vnfeynedly or no. Not that hee knoweth not wel ynough what wee bee; (for it is not for himselfe that hee doeth it:) but to the ende that our faith should shewe it selfe, and that there shoulde be true record thereof.

Nowe moreouer it is tolde vs, *that wee must folowe Gods worde and hearken to him, that wee may*

*serue him and sticke to him.* And this is still to shewe vs that which I haue declared afore: namely, that wee can neuer bee at any stay, vnlesse wee knowe well what God it is whome wee worship. For if wee bee in dout, there needeth nothing to shake vs downe, as wee see by experience. Therefore let vs learne to profite so in our Gods schoole, as wee may not bee remoued by false doctrines, but may haue wherewith to withstande the sleights of Satan, as was declared more at large yesterday.

But let vs goe hacke againe to this saying, *that although the false Prophet haue giuen some signe or foresaide some wonder, and the same thing is come to passe: yet notwithstanding wee must hold our owne still.* Here it might be demanded whether the diuell can prophesie or no. I stande not much vpon that, it is not materiall: but I haue answered before, that G O D is about him, and that it is his will that his Church shoulde liue in warefare, to the ende that the faith of all his might be exercised. Then if a deceiuer foretell a thing, and the same fall out in deede: it is not to bee saide, but that G O D hath giuen him the brydle. Therefore it is not for vs to trouble

our felues greatly, to know whether Satan foresee things to come or no. For it is very certaine that norwithstanding all the craft and subtletie that is in him, yet knoweth hee not any more than our Lorde in: parterth vnto him. And all is to deceiue the vnbeleueers according to their desert: or else to shewe, that doe what he can, yet shall hee neuer get the vpper hande of the chosen, as is sayde in other places of the scripture.

Let vs then leaue these needeleffe questions, whereby many folke haue deceiued and intangled them felues; to wit, whether the diuels doe knowe more than men doe: for it is nothing to the matter as I sayde afore. But rather let vs vnderstande this iustice of GOD, that it is his will to punish the vnbeleueers, because they bee neuer contented with the single tructh, but will needes bee still wandering here and there, and therefore are they wortheie of such payment. Besides this, the faithfull also are exercised by incounters; and that is alwayes to their benefite, and to their welfare. For God doeth so preferre them, as it is not possible for them to be deceiued.

But as yet there remaineth one question more: for it is saide in the eyghteenth Chapter, that a man may discerne a true Prophet from a deceiuer by this selfe same marke. If a Prophet (sayth Moses) haue foretold a thing, and the same is come to passe; yee shall vnderstand that that Prophet hath spoken truly and in the name of God. But if he be founde a liar in the things that hee hath spoken, it appeareth that he was puffed vp with pryde and presumption, & that he tooke too highly vpon him: and therefore let him be druen away and rooted out from among you. It may seeme at the first blush, that here is some contrariety: but wee must marke that in so saying, Moses intendeth to declare, that God deceiueh not his seruantes as the ydols are wont to doe, that is to say, as the diuels haue vnder the title of ydols deceiued the ignorant wretches that did put their trust in them. For they foretold lyes: and the people founde them felues disappoynted in giuing eare vnto them. And that is the cause why it is sayd by the Prophet Esay, that the gods of the Heathen can do neither good nor euill. But our Lord separateth himselfe there from all the gods that had bene inuented by mans deuiſe, and telleth vs saying: It belongeth to mee onely to shewe what is to come. And why? For I order all things, and I haue the worlde in my hande; and therefore I can well tel what shal come to passe. But as for ydols, they haue no power at all: and therefore howe can they declare any thing to such as serue and worship them? This then is true in general. And according hereunto, the Prophet Ieremie speaking to Hananiah in his eyght and twentieth Chapter, confirmeth this saying of Moses which wee shall see in the eyghteenth Chapter of this booke of Deuteronomie. I wishe (sayth hee) that the thing which thou hast foretold may come to passe. For, that liar did foade the people with vaine hope. When Ieremie told them

saying; you haue offended your God too much, and haue continued in your wilfulnesse vnto this daye; I haue often times warned you to come to amendement, but you would not heare mee, and therefore wee bee come now to the last cast; thinke not that GOD will beare with you any longer, but prepare your felues to beare the yoke and burthen; for yee must bee carryed away to Babylon, where your state shalbe miserable; Because you haue forsaken your God, hee hath giuen you ouer to bee a praye to your enemies, and therefore there is no more remedie but to dispose your felues to patience, that this aduersitie may tame you, and your GOD shewe pitie vnto you at the ende of the terme which hee hath set you: Hananiah setting himselfe against him, saide no, feare not that any such thing shall befall you. And therewithall hee went and put a yoke vpon his neck, in skorne of Ieremie who had worne bondes & lynes about his necke. Beholde (sayes hee) I come to breake the thing that Ieremie hath shewed you for a signe that you must bee prisoners in Babylon. Very well (sayde the Prophet Ieremie): I woulde it were so; I wish not any harme to my countryfolke: but yet must nor thou on the other side abuse them with vayne hope as thou doest. Moreover, thou shalt finde whether it bee so or no: and experience shall shewe whether thou bee a true Prophet or no: for whosoever foretelleth a thing and the same cometh to passe; yeeleth proofe that hee was sent of God, and that hee spake out of Gods owne mouth. But if it come not to passe, it appeareth that all was but a lye. In that place Ieremie had an eye to the reverse text which wee shall see hereafter. Yee see then howe it is a generall rule for all of vs to holde, that it belongeth onely to God to foretell things to come, and that such as declare those things truly, do by that token shewe and proue themselves to be true Prophets. Yet notwithstanding, it may well bee that particularly GOD will permit a deceiuer to foretell some thing to come. And yet doeth not that falsifie the generall rule. For why? when our Lorde foretelleth things to come, it is to frame all men to his lawe: And the selfe prophets what say they? In abusing the people, and turning them from God, they promise them that all shall go well with them: whereas contrariwise Gods seruantes doe alwayes matche faith and amendement of life with their admonitions; and they vse a kinde of teaching that hath a good foundation to buylde vpon: but the speaking of the other sort is altogether in the aire. Nowe wee see howe desirous the worlde is to be beguiled, accordingly as it is sayde in the Prophet Micheas, that the vnbeleueers doe like of none but such as bring them good tydings of a good vintage or of a good harvest. For so faith hee expressly, when it is sayde vnto them, Yee shall bee fatte fedde, and GOD fauoureth you, take no thought, make good chere. Those are the things which the worlde desireth. Neuerthelesse GOD will nowe and then

Matt. 24. 24  
& Iohn. 10.  
28, 29.

Deut. 18. 22

Esa. 41. 23.  
26, 27.

Ier. 28. 9.

Mich. 2. 21.

then permitte the deceiuers to speake truth: but that is but in some peculiar case, and then doe they build without foundation. Therefore is that no impediment to the continuall truth of this rule, that when Gods prophetes foretell things to come, it is a prooffe to warrant their doctrine, so as men may thereby knowe of whome they bee sent. For in verie deece although there appeare some truth at the first blushe in the false prophetes: yet notwithstanding there is no holde of it. Marke that for one speciall point. Againe all the matter lyeth in the falling out, which in the ende sheweth it selfe cleane contrarie to that which was furnished. For in the turning of a hande all things goe backwarde, and the vnbeleeuers finde that it was but a blearing of their eyes to make them the more blockishe; and that their hauing of some trewe signe was but a baite to beguyle them, whereas in y<sup>e</sup> meane time they ceased not to hoord vp Gods wrath & vengeance still against themselves.

Then let vs beare well in minde, that whereas it is sayde in this text, that a prophete may say some thing that shall come to passe afterwarde, and yet neuerthelesse not haue the more warraunte to be taken for a seruauent of GOD: the reason is, for that his matter hath no grounde in the worde of GOD, as I haue sayde afore: And secondely, that it is but as a bayte, and a peculiar case, wherof there is no holde to be taken; like as when God suffereth Satan to transforme himselfe into an Angell of light, it is to harden the vnbeleeuers as they deserue to bee. And because they would not conuert, therefore must the darkenesse be made the thicker for them, and the deuil must haue all manner of effectualnesse of errour, as sayth Saint Paule in the seconde to the Thessalonians; inso much that GOD not onely giueth him leaue to deceiue, as a point belonging peculiarly to his office, and as wherein hee is his craftes maister: but also giueth him suche efficacy of etrouer, that is to saye such force and power, that men are blinded by him beyonde all measure. Thus yee see what wee haue to note. And therefore wee bee warned in effect, to pray GOD to giue vs the spirite of wisdom and discretion, that wee may not be snaled by Satans lyes, what colour or couerte of craftinesse so euer he vse. Marke this for one point, that men must in any wise beware of presumption. For they be not so well able to iudge as were requisite. But let vs resorte vnto God, and hee will make vs to discern betweene whyte and blacke.

Againc on the contrarie part, we must vnderstande that whensoever any good is promised vs, or any euill is threatned vs, wee must take Gods doctrine for our foundation, assuring ourselves that Gods will is not to separate his blessing and grace from his Lawe; And therefore that it is in vaine for vs to hope for fauour at his hande when wee haue offended him. For seeing wee haue prouoked his wrath wee shall

finde that his threatening of vs is not in vayne seeing that hee sayeth in his Lawe, that hee will persecute all such as sette themselves against him; it must needes bee performed. Therefore let vs first lay the foundation of faith and repentance; and then shall wee not be deceiued as in respect of the particular prophetes, but that this rule shall alwayes holde trewe, to witte, that such as speake the truth are sent of GOD. Yet notwithstanding Satan will not leaue off to haue leaue after a certaine sorte to deceiue the vnbeleeuers as they bee worthe: but that truth is no truth (as sayeth Saint Paul): such miracles are but illusions to deceiue those that trust to them, and the ende that they tende vnto is but to seduce the wretched world. After the same maner also doeth our Lorde Iesus speake of them. And therefore let vs marke well that although the deceiuers haue a shewe of truth in some particular case, yet is it nothing worth: for there is no holde of it: and it is so farre off from any substantiall truth, that in the ende it appeareth to bee viter vanitie and vntruth, to deceiue the wretched vnbeleeuers withall, which are turned away from God. That is the thing in effect, which we haue to mark vpon this text. But howsoeuer the worlde goe, if we put the things in vtre which are spoken here by Moses, that is to wit, if we followe the Lorde and walke in the way which hee sheweth vs: wee neede not to feare but that we be out of all danger of being deceiued by the wylinesse of our enemie. Although the deuil be the father of lying, and doe forge an infinite number of illusions against vs, and although wee on our side be neuer so roughly assailed by him: yet will GOD preferue vs, so wee abide continually in the obedience of his worde, and be willing to harken to him in all cases.

But now let vs come to that which Moses addeth. *As for the prophet (sayeth hee) or the deceiuer which shall haue deceiued and abused folke, to make them twine away from the Lorde their God; Let him be put to death, and let the euill be taken from among you.* Here our Lorde will haue vs not onely to beware that wee harken not to false prophetes, but also to roote out such pestilent persons vtterly. And therein he sheweth how earnest wee ought to be in the mainteyning of his honour. Therefore to the ende wee shoulde abide in the pure singleness of faith, he had sayd afore, Beware that yee harken not to the false prophete. And not without cause hath our Lorde forbidden all his to giue eare to the bringers in of newe learnings. For why? Sith wee haue the worde of GOD, that ought to content vs well ynough: and if that will not satisfie vs, what an vthankfulnessse is it? For if wee will needes intangle our selues in false doctrines, is it not a yeeolding of our selues to bee a pray to Satan? Doe wee not well deserue that God should leaue vs destitute of vnderstanding, to be drawn into all errors like brute beasts? But it behooueth vs not onely to shunne false prophetes and to giue their subtilties no

Gal. 5.9 12.  
& Tit. 3.10.

John 12.31.

entrance into vs: but also (as Saint Paul sayth) to be diligent in purging of Gods Church from them, that such a plague be not nourished among vs. And truly if wee knewe our owne frailtie, and considered well on the other side what Satan is able to doe against vs: it is certaine that wee woulde stande more vpon our garde than we be wont to doe. Trewe it is (as I haue sayde already) that wee woulde fayne repose and staye our selues vpon GOD, so as we might not minister any occasion to Satan to beguyle vs; and surely if wee through our owne fonde desire of seeking lyes, did not cast our selues into Satans snares, wee shoulde be sure that GOD woulde alwayes preferre vs. But forasmuch as wee be too weeke, and Satan needes no more but to holde vpp his finger to vs, to carrie vs out of hande from the right way of saluation: in respect thereof wee ought so much the more to seeke the remedies whereby to preuent the mischief. Again let vs consider what Satan is able to doe: He is the prince of this worlde, and therefore wee shall soone be ouertaken by him, the rather if wee be slothfull, carelesse, or negligent. Then is it not without cause that our Lorde warneth vs to take good order, as such a plague may not lurke among vs; that is to wit, that wee may not haue deceiuers to beguile the simple, and to marre them by turning them from the pure truth. For it is a likelihoode that wee woulde fayne be turned away from GOD, when wee giue the mischief such scope. If there were a breach in our towne wall, and our enemies were at hand or that wee were already beleeged, so as wee looked for the assault euerie minute of an houre; would we not prouide for it? Now the case standeth so with vs, that our enemy is not onely at hande, but also is entered in already. When wee heare his lyes, and withstand them not, we make at count of them; we may seeme to be wilfully disposed to perish, as wee be worthie. And as touching vs that are shepherdes, it standeth vs in hande to haue a double voyce. For we must gather together the sheepe as much as is possible: and when they bee in the flocke, we must keepe them there quietly. But if there be wolues also, and the cues that woulde inuade the flocke: against those we must crye out aloud. And yet besides this, such as haue the sworde in their hande, must prouide for it also, and euerie man to his power must streine himselfe to keepe Gods Church from infecting with such peyson, that the deuil may not haue his full scope to falsifie the pure truth, to aduance himselfe against GOD, to ouertrowe the right religion, and (at a worde) to turne all things vpside downe: but we must let these things as much as we can. Wherefore let vs marke, that it was Gods will that false prophetes shoulde be rooted out from among his people. Nowe at the first sight this Lawe seemeth to be ouerstreite: for is it meete that a man shoulde be punished so sore for speaking his minde? Verily it is a wonder that we can abide that one shoulde be punished for speaking against a mortall man,

and that when a man shall haue blasphemed the liuing GOD, we coulde finde in our heartes that he shoulde scape vnpunished. It appeareth what zeale is in them, which woulde haue such rigour abolished. If a Prince be misused, men will thinke that death is too small a thing for the offender, and that the fact can not be sufficiently reuenged, insomuch that whosoer speakech against the princes authoritie shall be punished, and no man will speake against it. If a man be founde so wicked as to procure a rebellion, or to raise an insurrection among the people, verie well, he must loose his heade for it, and no man will say that such a Lawe is vnjust or wicked. And why? Because it serues for the mainteynance of the state and common weale of the Countrey. And yet for all this, whereas GOD hath the soueraigne dominion of all, a woorme of the earth shall sette himselfe against him, and goe about to robbe him of his honour, and to deface his maiestie and authoritie; and yet all this shall be as nothing, it shall be let slippe, and because it is but wordes, there is no reason why such punishment should ensue of it. But they that say so, doe well shewe that they haue no loue at all towards GOD, but (which worse is) that they coulde finde in their heartes that all things were confounded together in a hotchpotche, so as men might scoffe at GOD and at his maiestie, and turne all religion into a mockerie and scorne. To be shorte, whosoer he is that speaketh so: he is not to be taken for an ignorant person, seeing hee woulde that false doctrines shoulde be vnpunished: but rather hee is to be counted a despiser of GOD, and an vpholder of the deuil, which seeketh nothing else but the turning of all things vpside downe in the worlde. For our parte, lette vs learne to haue Gods honour in such estimation, that whereas we reuenge the wronges doone to men, we thinke it much more reason that the partie shoulde be punished which violateth the maiestie of him that hath created and fashioned vs. And the matter concerneth not onely the honour of God, but also the saluation of our owne soules: for they be things inseparable. And that ought well to whette vs on the more, not to beare with the errorres and deceites of false prophetes. See howe GOD witnesseth the infinite Loue that hee beareth vs, in that hee matcheth our saluation with his owne glorie, so as men canne not touche the one without hurting of the other: insomuch that if a man deface the honour of GOD, the saluation of man is assayed therewithall. In respect whereof GOD sayeth vnto vs, suffer mee not to be misused among you, nor your selues to be incited to shrinke from my obedience: But if there be any wicked man among you, that goeth about to edge you away, beware yee nourish not such a plague. Doeth not our Lorde in so saying shewe, that wee can not serue to his honour, nor maintaine him in his estate, but that in so dooing wee procure our owne welfare? And therefore these dalyers and mockers that

would

woulde haue vs to beare with all manner of false doctrine, and that it should be Lawfull for euery man to spewe out whatsoever hee lysth, (besides that they shewe themselves traitours to G O D, and vtter defacers of his maiestie if it lay in them to doe it:) doe also bewayne themselves to be enemies of mankind, and desirous to bring their soules to ruine and destruction, so as they be worse than murderers. Let vs marke then that if Gods honour be precious in our sight, and that the saluation of our owne soules be deere vnto vs; we must not nourish heresies, nor abuses, nor any other of Sathans trumperies; but euery of vs in his owne state and calling, must procure the purging of Gods Church from all euill, that wee may worshippe him with one common consent, that his doctrine may be receiued, and that there may be no diuision among vs.

But this was sayde to the people of olde time. Yea, and Gods honour must not be diminished by vs at this day: the reasons that I haue alleaged alreadie doe serue as well for vs as for them. Then lette vs not thinke that this Lawe is a speciall Lawe for the Iewes: but let vs vnderstande that G O D intended to deliuer vs a generall rule, to which wee must tye our selues. In deede it is alleaged that when our Lorde Iesus Christ came into the worlde, he aduanced not his doctrine by the sworde, but rather both he and his were persecuted, and therefore that the right way to maintaine the true religion, is not to punish the such as set vpp themselves against it: but rather to holde our selues contented with the spirituall sworde, and to vse that in our fighting against Satan, so as our vnholding of the truth, bee alwayes by sufferaunce and patience, if the worlde doe persecute it. But lette vs see whether our Lorde haue excluded and banished Princes and Magistrates and Officers of Iustice out of his flocke, so as they may not be Christians. No surely. For when he speaketh of the kingdome of our Lorde Iesus Christe, hee sayeth expressly; Yee kinges stande you in awe; and yee Iudges of the earth, humble you your selues, and all of you kisse the sonne. Moreover, before hee speake to priuate persons, hee willeth expressly that Kinges, Iudges, and Officers of Iustice should doe homage to our Lorde Iesus Christ: then they be called to the knowledge of y<sup>e</sup> Gospell. And in deede, according hereunto it is sayde in the Psalme, that kinges shall come to submitte their selues to him that was to be sent to be the redeemer. And againe that they shall be as foster fathers to the Church, and that Queenes shall giue her sucke; that is to saye, that such as haue the sworde of Iustice in their hande, shall take Gods Church into their protection to maintaine it in the pure doctrine, and in the same Religion that is set downe in Gods worde. Sith it is so, it is to be concluded, not onely that it is Lawfull for all Kinges and Magistrates, to punish heretikes and such as haue peruerced the pure truth: but also that they

be bounde to doe it, and that they misbeaue themselves towardes GOD, if they suffer errors to roult without redresse, and employ not their whole power to shewe a greater zeale in that behalfe than in all other thinges. For is it reason that he which sitteth in the seate of Iustice, should punish a theefe for doing wrong but to the valewe of fise shillings: and in the meane while let a traytour to GOD go vnpunished? Gods name is thereby blasphemed, his truth which is his image is trampled vnder foote, and it is much more than if a man should reude some [princes] Cotemour in peeces. In so doinge the liuing image of GOD is skorned, and as it were spitted at, and the saluation of mennes soules hindered: and shall the Magistrates sit still at it like ydolls? They must punish a theefe for the valewe of fiftene pence; and beholde, this is such a traytour as goeth about to confounde heauen and earth together, and must the same go vnpunished: What a dealing were that? Doeth not euen nature teache what is to be doone in this behalfe? And as for those that say that we should let the euill weedes growe still, doe they not shewe themselves to be grown out of kinde like monsters, and that they be more intollerable than if they were starke madde? For it should seme that their meaning is to defie the whole order of nature, and men see that they not onely speake against GOD, but also poyson mennes soules, and bewayne themselves not to haue one droppe of settled discretion. Nowe then let vs marke, that sith God hath declared that in the reigne of his Sonne, euen kinges should be called to the knowledge of the truth, and become a parte of his Church: It behoueth them to giue example to their people, and it is good reason that they should employ their whole power and authoritie to maintaine the good doctrine, and to cause GOD to be honored and serued, and to drine away all ydolatrie and superstition, and to see that it be not Lawfull for anie man to spewe out blasphemies agaynst GOD. That is the thing which we haue to marke vpon this place.

And whereas it is alleaged that Iesus Christ vied not the materiall sworde to aduance his doctrine withall: that is true, and wee also bring not the sworde in our hande into the pulpit to proue the things that wee preach. But lette vs learne to put a difference betwene offices, and let vs consider howe our Lorde Iesus Christ came to preach his worde, when hee woulde that such as receiue it should euery man in his owne state and calling, followe whatsoever is ordained for him. Nowe it is true that in the time of our Lorde Iesus Christ, the great men of the worlde claue not to the Gospell, no more than we see them doe yet still at this day: but the little ones and weakeinges were faine to be chosen, thereby to beate downe the pride of the worlde, as Saint Paule auoweth in the first to the Corinthians. Ye see (sayeth he) that there be not many noble men, men of power, or wise men among you. And why? For men

1. Cor. 3. 18.

Psal. 110.

Psa. 72. 10-11  
& 138. 4. &  
Esa. 49. 7. 23

1. Cor. 12. 26

asc

are but too much giuen to the aduancing of themselves; and if God had begunne at the great ones, the litle ones shoulde haue seemed as nothing. But God ment to beate downe all pride, that men might learne to chalendge nothing to themselves. Notwithstanding howsoever the case stand, when the great ones are called to the seruice of God, then must they employ themselves in the things that belong to their charge. For the things that I alleaged out of Esay, Dauid, and diuerse other Psalmes, belong to the reigne of our Lorde Iesus Christ, and to the state of the Christian Church. Therefore must we needs conclude, that our Lorde will haue Princes and magistrats to vse the sword that is giuen them, to the mainteinance of his honour, and of the vnitie of faith and good agreement; so as if any man rayse vp trouble or goe about to sowedarnell, he may be rooted out. But is not that punishment too rigorous? [Yes:] for some will well ynough graunt (as contrained thereunto) that it is good that heresies shoulde be repressed: but that it were too great an extremitie to proceede so farre as to punish them with death. Yea, but (as I sayde afore) wee must esteeme Gods honour as it deserueth. For if wee woulde that deceiuers shoulde be reprooued, so as they might not haue their mouthes open, and yet that they shoulde not bee vtterly suppressed as were requisite: it were all one as if we shoulde say, In dedde we ought to please God, but as for to put a man to death for blaspheming him, what a thing were that? Loe at what point we be.

But God for all that, will not faile to be had in estimation as I sayde afore: yea and that to our cost, if wee goe that way to worke. For the very cause in dedde, why we see the worlde infected with so many troubles and errours, is our lazines in that wee haue neither zeale nor disposition to beate downe the leaseings of Satan. Nay rather (which worse is) there are a great number which maintaine them willingly. And yet in the meane while men crye out that all things are confounded, that all things goe to hauocke, and that there are so great troubles as is pitie to beholde. And what is the cause thereof? Euen the princes that are willing to maintaine errours, and further them by all the meanes they can, so as it may seeme that they bee of Satans setting vp, as it were to vpholde his part against God and his worde. Their people likewise desire nothing so much, as to be fedde with lyes; that is all their seeking, and God sendeth it them. For (as I haue shewed afore) it is a iuit rewarde for them. Why then shoulde men cry alas, or why shoulde they be greued at the matter, when all men both great and small seeke the vtter defacing of Gods trueth, and to giue scope to all manner of leaseings? Therefore let vs learne in any wise to haue the zeale and affectiō which our Lorde commaundeth vs: or else it wil come to passe that heresies and errours shall in the end picke out our eyes, if we feede them still as wee be seene to doe. Let vs take the forementioned example of Ananias, and Ieremie. Ieremie taught in the name of God, and it was prouoed

sufficiently that hee stepped not forth on his owne heade: and yet for all that, the people woulde haue hadde him to let them alone, that euerie man might haue followed his owne wicked lusts; they could not away with him, God his threatninges were to corrafiue, and therefore euerie man sought to withstande Ieremie. Yea (quoth they) shall this fellowe trouble vs thus continually? Nowe hereupon God sent a deceiuer that went about to make Ieremie a lyer before all the people assembled in the Temple: and no doubt but a great number were offended at it specially such as might consider, or say thus: What? We haue heere the Temple of God, as hee himselfe appointed, and it is the place where hee will be worshipped; wee haue the Lawe, wee haue Gods promise that hee will dwell among vs for euer. And yet now beholde, here are two prophetes, of whome the one sayes, ye shall goe into captiuitie, and the other sayes, it shall not be so. Besides this the deceiuer fell to buffeting of Ieremie as it were to shame him, and giueth him the lye, so as Gods prophet was faine to stande there as abashed at the sight of such trouble. By reason whereof many might be moued as I sayde afore. But what? Let vs a litle consider the state of that people. For when the gouernours were assembled, (which ought to haue mainteyned the pure religion, and had the prophet Ieremie as it were in their keeping) they to shewe themselves voyde of all iust dealing, did not onely sette themselves against Ieremie, but also (which worse is) affirme him to be worthy of death. Thus yee see howe Gods prophet was condemned both of greate and small: in so much that euerie man ranne vpon him. For they were fully bent to giue themselves to all wickednesse, and to bee no more threatened in the name of GOD. If wee see the like nowe dayes, let vs vnderstande that wee be worthy of such payment. For without goinge anye further, for all the preaching of the Gospell among vs, howe is it receiued? what reuerence yeelde wee to it? All men rush out into disorder, and wee neede not speake any more of the popishe superstitions: for there is so deuillish wickednesse to bee seene, that euen such as haue bene counted the simplest cloynes, are fraughted full of blasphemies to spyte GOD withall and to laugh his worde openly to skorne. Yee see what murmuring there is, specially when vices are rebuked. To be shorte, mennes onely desire is to haue dumbe dogges, such as may haue no authoritie at all to speake, and vntruly people, drunkardes, gluttons, Leacherous, and I wote not what else. At a worde, men woulde haue either dogges or swine in the pulpit. This is the thing that they seeke for; And this is mennes desires in most places; who in steede of good and faithfull seruantes to GOD, doe choofe dogges and swine. And if a man seeke the remedie and the redresse of it: Hee must goe to the newfounde yles, for there is no man heere that will meddle with it. Sith we see such dealing, let vs consider what manner of obedience and feare of God there is in such folke. So

2. Sam 7. 10.  
& 1. Kin 6.  
1. 2. & 8. 13.  
Exo. 25. 8. &  
29. 45.

Ier. 26. 8. 11

much



much the more therefore doth it stand vs in hand to beare y<sup>e</sup> exhortation wel in mind which I haue set downe alreadie: namely y<sup>e</sup> Gods working of our saluation is alwayes matched with his owne glorie. And therefore whensoever he perswadeth vs to maintaine his honour, it is all one as if he sayd, Ye wretched people, if ye make reckning of the saluation of your owne soules: yee must prouide also that I may beare sway among you, and that I may be honored: and therefore see that yee lay for it. Gods meaning then heereby is to shewe vs that he will haue his honour maintained by making vs furtherers of his case, and that he will haue vs to sette it forward as much as in vs lies, or else we shalbe a pray to the deuill. Seeing that hee vttereth such loue rowardes vs, it is no reason that wee on our side shoulde be negligent: but it behoueth vs to indeuour that errors and heresies may be rooted out from among vs. For if we doe not, we must looke for the rewarde that I spake of, and God giueth vs too much prooffe of it. On the other side when wee followe the order that is shewed vs heere, we must vnderstande that it behoueth vs to haue Gods honour in such estimation, as all other things may bee nothing with vs in comparison of that. Which thing will come to passe, if wee sticke stedfastly to his worde, and holde ou<sup>r</sup> selues to it though wee bee assaulted on all sides; and specially if wee resist the mischief by looking to it aforchande, so as it neede not among vs. Therefore let vs take heede

that we bende our selues to it euerie man in his calling; and then wee neede not to doubt but that G O D will strengthen vs and stablish vs in the faith which wee haue receiued of him, so as we shal continue stedfastly therein vnto the end, and be thoroughly well fenced against all the assaults of Satan and his vnderlings.

Nowe let vs fall downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs perceiue them better, And there withall forasmuch as wee should soone be ouertaken by false teachers, let vs flee for succour to our Gnd, and yeelde him thanks for his ridding of vs from the heresies and errors wherein wee were snarled, and for his giuing of vs the foode of life; praying him to make vs to tast thereof in such wise, as wee may neuer be turned away from it, but wisely discern the way of life and the way of death asunder, to the ende that our saluation may bee kept safe in his handes, and we in the meane while eschewe the wyles that Satan worketh against euerie of vs particularly, so as wee may put them from vs lustily, and they haue no access vnto vs: but that wee may sticke so stedfastly to our God, as our whole seeking may be to acknowledge him for our king, and wee behaue our selues as his people, that hee also may alwayes auowe vs to be so. That it may please him to grant this grace not onely to vs, but also to all people and nauons of the earth. &c.

## On Wednesday the xvj. of October. 1555.

*The Lxxxviij. Sermon which is the third vpon the thirteenth Chapter.*

6 If thine owne brother the sonne of thy Mother, or thine owne sonne, or thy daughter, or the wife that is in thy bosomme, or thy neighbour that is to thee as thyne owne soule, goe about to intice thee, saying secretly, Let vs goe and serue other gods which thou hast not knowen, nor yet thy fathers:

7 That is to wit, any of the gods of the nations that are about thee, whether they bee nere thee or farr off from thee, from the one side of the earth to the other:

8 Consent not to him, neither giue eare vnto him: neither let thine eye fauour him, shewe him not any pitie, neither conceale him.

9 But thou shalt put him to death, thy hande shalbe the first vpon him to put him to death, and afterward the hand of all the people.

10 And thou shalt stone him with stones and so he shall die: ( for he hath sought to thrust thee from the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage: )

11 That all Israell may heare and be afraide, and not doe such a wicked thing among you any more.

Pfal. 69. 10.



Ad we the zeale in vs that is spoken of in the Psalme, that we tooke the reproch which is done vnto GOD, as if it were offered to our selues: this lawe here were in a manner needelesse. For euerie of vs woulde willingly of his owne accomde indeuour to maintaine Gods honour. But nowe inasmuch as manie men thinke it to be too excessiue rigour to put the troublers and perverters of religion to death: thereby it appeareth that we despise Gods honour and make no greate account of it. For euerie of vs would faine haue his owne honour mayntained, and if anie man haue stormed against vs, we thinke the time will neuer come soone ynough for vs to bee reuenged. If a man doe vs any wrong or iniurie, we woulde that euerie man should sette himselfe against it in our defence: but if Gods honour bee trampled vnder foote, we lette it slippe. Wee see then howe colde and vnjustie wee be, but this vnlustinesse of ours deserueth a more shamefull name. For if a man suffer his father to bee scorned, folke will say hee is not worthe to liue in the worlde, because hee doeth against his kinde. And beholde, GOD is as it were torne in peeces by wicked mennes aduancing of themselues to rend asunder the vnion of the fayth wherethrough it is his will to bee knowne, and whereby it is his will to reigne among vs: and that is borne withall. And is not that a token, that if it lay in vs we woulde neuer haue any remembrance of GOD at all? But forasmuch as there is so litle zeale in vs; therefore is this Lawe giuen vs. And GOD declareth that hee is not vnmyndefull of his owne maiestie, but that hee will haue the defacing thereof to bee punished. Naye rather hee sheweth that hee disclaymeth vs for his people, if we haue not a speciall regarde of this case of his.

Wee haue hearde heeretofore what hath beene sayde concerning false prophetes: namely that if anie man troubled the Church of GOD, hee should be stoned to death without sparing. Nowe God expresseth yet better the thing that he hadde spoken: which is, that we must put all affections of nature vnder foote, when his honour cometh in question, so as the father must spare his sonne, nor the brother his brother, nor the husband his wife, nor the friend his friende y is as decree to him as his own life, y lie be not put to death. And good reason. For doe not all the friendshippes in the worlde proceede of that order of nature whiche the creator hath established? Then if wee will not sette the carte before the horses, wee muste alwayes beginne at GOD. And Saint Paule doeth not without cause say; that all kindred cometh from thence, and issueth out of that fountayne.

Also when there is any friendshipp betweene man and man; it must alwayes be referred to this marke, that GOD haue still the cheife preheminnce, and that wee be ioyned together

in him. And cursed be al ayaunce that separateth vs from our maker, in whome consisteth all our life, welfare, and ioye. Then if a husbandle loue his wife, without regarde of GOD, hee is woorthie to bee thrust out amonge the brute beastes. In like case is the father, which aimeth not at the same marke in louing of his children. If wee be so linked together, and haue so plighted our faith and trothe one to an other, as wee may seeme after a sorte to haue as y would say but one soule in two bodies, and in the mean while GOD belette alone withoutought on: doe yee not see that it is too shamefull a beastinesse? Then is it not without cause that GOD hath tolde vs expressly that his honour is to be preferred before all worldly or naturall considerations. And lette vs marke well the wordes that are sette downe heere; for they be of great weight.

Moses coulde haue sayde singly, *If thy brother, thy wife, thy sonne, or some friende of thine inuice thee, and goe aboute to alurre thee to nauightinesse;* but hee addeth (which is of much more vehemencie) *If thy brother the sonne of thy mother,* which laye in the same bellie that thou thy selfe diddest. And to what ende is this doone of GOD, but to searche the bottome of our affections, by entering euen vnto our bowels, as if hee should say, I will see whether yee loue mee better than yee doe these carkesse? For what is thy brother? Hee is but a mortall creature: and I will see whether thou sette more store by him than by mee. Naye (say wee) but he and I laye both in one bellie. That is trewe, (sayth GOD:) but it is not meete that I should alwayes haue the vpper hande and highest preheminnce? The same case is it when hee sayeth, *shine owne sonne, shine owne daughter, thy wife that sleepeth in thy bosome.* Hee coulde haue sayde singly; *thy wife;* but hee sayeth, No, thou muste forgette and quite and cleane shake off all the loue which thou bearest to thy wife, if shee goe about to plucke thee away from me.

Agayne, *If thou haue a friende* (sayeth hee) *which is as deere to thee as thine owne life:* thou must lay thy hande vpon him also to stone him: thou must not onely bee his accusier and giue euidence against him; but thou must also sette hande vpon him without sparing: all mercie and pitie must bee put away in that case. Hereby wee see in effect, as I sayde afore, that Gods will is to trie vs, whether wee truly loue him. And for that cause doeth hee sette downe vnto vs whatsoeuer might holde vs backe, or hinder our desire from shewing such zeale as wee ought to haue to the mainteinaunce of his honour: declaring vnto vs that if any thing bee an impediment to our continuall keeping of the vnion of fayth about all things, in such wise as it is contayned in his wordes: wee be traytours and false hearted towards him, and hee will shake vs off; and in steede of taking vs for his children, hee will giue vs ouer and banishe vs from his kingdome and his Church: for hee will haue that order

obserued

Eph. 3. 15.

obserued among those that are his. Marke that for one point.

And herewithall it behoueth vs to consider of whom hee speaketh. Hee sayeth not onely, if a man goe about to abolish all religion, as wee see some worldlings doe, which could finde in their heartes like a sort of dogges and swyne, that men shoulde make a mockerie of all the seruice of God; hee speaketh not of such kinde of men: But his saying is, if a man go about by superstitious meanes to turne thee from mee to the seruing of ydolles; although it bee of the gods that are moste renowned in the worlde, in the seruing and worshipping of whome, the people that are about thee doe thinke themselues to do well: If any man labour to turne thee from my worde, to make thee followe after those gods: let him bee rooted out.

Nowe then, wee see, that God punisheth, not onely those that woulde abolish all religion: but also those that woulde corrupt his truth. And therefore for the better vnderstanding of this lawe that is giuen vs heere, let vs marke at a worde, that it is not for vs to saye, There is no God, it is but folly for men to trouble themselues about any deuotion, for wee shall gaine nothing by it: but [wee must consider,] that if a man bee neuer so deuout, and thinke to doo neuer so well, yet if hee turne himselfe to the superstitions of the Heathen like a renegate, and knowe not the true God: hee is condemned. And it is a distinction which wee ought to beare well in minde. For our Lorde sheweth vs, that hee will haue vs to bee contented with his worde, and to rest wholly vpon it, that wee may bee brydled by it, and not attempt to alter any thing, seeing hee hath once declared with his owne mouth what hee alloweth.

And hee sayeth expressly, *the gods which neither I nor my fathers haue knowne*. By this saying hee doeth vs to vnderstande that it behoueth vs to bee well assured of our religion. For to put a man to death without hauing knowne which is the true God, were but a franke zeale, as wee see the Papistes doe at this day, and the Heathen haue beene wont to doe at all times, yea, and euen the Jewes also, who haue put this lawe in execution (howbeit amisse) against the prophets. And vnder the same pretence were our Lorde Iesus and his Apostles driuen to suffer persecution.

As for the Heathen, when they made lawes for the obseruing of the manner of religion that was established among them; they had a good grounde and foundation for the thing they did. For it is not ynough for Magistrates to make lawes to repress robberyes, murder, and violence; but they knewe also howe it was meete that God should haue the forhande. Nowe if nature taught them so much; what excuse will there bee for vs that professe Christianitie, if we say it is ynough for men to repress robberyes, aduoceries, murderes, and other such violent and outrageous dooings that tend to the hurt of priuate persons: and in the meane while

make none account of God? What a dealing were that? The Heathen then had a good grounde in that they knewe that in a well ordered Common weale, religion ought to bee obserued, and that if any man attempted ought to the contrarie, he was to be punished: in so much that it was a matter of life and death among them, and it was obserued throughout all the worlde in all ages.

The Jewes did not amisse in beeing zelous in punishing false prophets after that God had giuen them this lawe. Likewise in these dayes, whereas the Papistes say that Heretikes are to bee punished; that is true, wee confesse that they bee worthe of it. But therewithall they ought to come to the poynt that is set downe heere, namely, that it behoueth vs to knowe which is the GOD whome wee serue, and that wee be sure that our religion is not a thing set forth at all aduerture, but that wee holde the infallible truth of Gods owne sending, and that it is preached vnto vs in his name & by his autoritie: so as it is hee on whome our faith is grounded. It woulde become vs (say I) to come to that poynt. But the Papistes play the beasts in that behalfe, bearing themselues in hand that fo they shut their eyes, they may execute their rage and furie vpon innocents.

And after the same manner haue the Heathen ouershot themselues. For, because religion was to bee maintained, they not discerning what they did, nor perceiuing whether it was good or euill: did set themselues against the seruantes of God. Likewise dealt the Jewes with the Prophets. Yee see then here is a point which it standeth vs in hande to wcy well all our life long: and that is, that wee must haue knownen the true God, so as wee may iustly and without grudge of conscience condemne the errors which men woulde drawe vs to. Which thing will come to passe, if wee haue the light of Gods worde to shewe vs the way: for thence it is that all good discretion cometh.

Nowe then, to the intent wee may benefite our selues by this text, let vs marke first of all what loue wee ought to beare to our Lord God, when hee hath vttered himselfe vnto vs. Namely that wee must beare that in any wise hee may bee serued without gainesaying, and that the rule which hee hath giuen vs bee vnbroken, and that nothing bee changed in his worde, but that we make much more account of the doctrine which wee haue receiued of him, than of our liues. And therefore let vs not bee plucked backe from the saide zeale for any worldly respect as wee see the worlde is, which fauoureth more his owne fleshy affections than God. But howsoeuer the case stande, yet must wee fight against all impedimentes and distresses; vntill the saide zeale doe get the vpper hande in vs, so as wee will rather cause them to dye which seeke the defacing of the true Religion, than suffer such a plague to preuaile in the Church, to the intencing and marring of our selues or of any others.

Pfal 69.10.

And hereof wee may gather a good exhortation; which is, that when wee see Gods honour impaired any manner of way, it must greeue vs at the heart, according to the generall saying of the Psalme, concerning all reproches. May wee must not beare with any thing whatsoever it be, whereby Gods honour may be impeached or defaced. But what? Little (in deede) is this doctrine embraced nowadays. For blasphemie hath his full scope euery where; and if a body be to be reprov'd for so doing; though a dozen persons bee at the hearing of the blasphemie; yet shall not a man finde so much as one witness. In this case God ordeyneth all both small and greate to bee his advocates, and hee will haue euery man to doe him seruice in it. For it needes not to bee sayd to a man, Haue a care to bewray blasphemie when ye heare it: No for hee is known to haue beene present; and yet if hee bee asked of it, hee doeth but wring his groyne like a swyne, and saye, I heard him not. Such folke are well worthie, not only that God should plucke their eares from their head, but also vtterly ouerwhelme them. They bee monsters that can heare the name of their maker blasphemed, and yet couer such filthines and suffer it to abyde vnpunished. Is it not reason that God should shew how it is hee to whom they be to yeeld accompt for it? And though he winke at it, yet let not vs thinke that they which forswear themselves so vnrustily, shall scape scotfree, but that in the ende GOD will shewe howe it is not without cause that hee hath pronounced, that to fauour euill is worse than to doe euill. For it may bee that hee that doeth this euill is carried to it by cholere or by some other affection: but as for him that cloketh it, he is not onely a partaker of it, but also a wilfull iustifier of it as it were in despite of GOD: and that is an vtter peruerter of the order of nature. And therefore lette vs learne by that which is tolde vs heere, that euerie of vs must beare such zeale to the mainteinaunce of Gods honour, as not to spare anie kinne or friende, if they steppe vpp to sette themselves against him to whome wee belong, and to whome wee owe all seruice, going about to ouerthrowe his seate, and to disappoint him that hee may no more reigne among vs. And therefore whensoever Gods honour is darkened or diminished among vs, let euerie of vs in his state looke to it that we be so zealous as to redresse it to the vttermost of his power. This is the first point which we haue to marke heere.

And moreover, if any man shoulde goe about to alter the Religion, so as GOD shoulde after a sorte bee driuen from among vs; it were meete that our zeale shoulde in that case be kindled yet more. For if wee bee nice in hauing our owne honour touched: what ought wee to be when Gods kingdom is in danger of vtter dispatch? If there be some wicked practise in a Citie, so as some treason, insurrection or alteration of the state is a bruing, and one hauing but some secret incling of it tolde him in his care,

doe conceiue it; shall hee not bee taken as accessarie, and bee adiudged woorthie of punishment? If it be proued against a man that some wicked treason was a practising; and hee heard of the matter and yet discovered it not; hee shall be punished as a traytour, and men will say hee was well woorthie of such punishment. And shall we bee helde excused of our silence, when an insurrection is made against GOD, and men goe about to ouerthrowe his holy temple, that he might not dwell any more among vs, so as they indeuour to deface his maiestie, and furthermore to cast vp the saluation of mennes soules as a pray to Satan, and wec say nothing to it? Doeth not our dissimulation import both trecherie and perurie against GOD? Yet notwithstanding there be some so farre past shame, that they demaunde at euerie turne, Who is he that findeth faulte with mee? Whome haue I wronged? Behoulde, hee hath played the blasphemous and wicked wretch, in flushing out some matter so vglye against GOD, as hee ought to be rooted out for it; and yet hee sayes, Who complaines of mee? If hee had stolne but fiftene pence, hee shoulde be whipped; and for the seconde or thirde offence, hee should goe to the gallows: and like a Churchtraytour hee hath trampled Gods maiestie vnder foote, wherein hee hath doone worse than the theefe that cuttes a traucellers throte, in a wood; and yet to his owne feeling he is iust still. And whercof cometh this, but of the foresaid lasnesse, that no man bethinks himself of his dutie in that behalfe? GOD doeth vs the honour to make vs mainteyners of his trueth, as though he made vs a solemne commission of it.

And is not that such a preeminence, as of duetie ought to make euerie of vs to streine himselfe (yea euen beyonde his power) to shew a constant and inuincible zeale in causing men to serue and honour GOD? For if a prince employed a man in his affaires, and did put him in commission; hee woulde strayne himselfe so farre, as he woulde euen hazarde his life; and hee woulde thinke that what paine so euer hee rooke, though hee did much more, yet all were too litle seeing hee hadde so honourable a charge.

Beholde, the liuing GOD taketh vs as if wee were his defenders, and will haue euerie of vs to represent his owne person: and yet for all that, we despise all those things; when Gods name is blasphemed wee make no reckening of it; the partie himselfe that hath taken the othe to conceale no such thing, shall play the traytour first. And therefore it is no woonder though wicked folke take such libertie, and that when they bee conuicted, they alleadge that no man complaines of them, & that they haue done no man any wrong.

For were we the true children of GOD, surely wee woulde tender the wronges that are doone to him, more than the wronges that are doone to our selues, and wee woulde take them much forer to hearte.

For

For if wee ourselues bee offended, is it any great matter? But when Gods holy name is lightly esteemed, and reproched; then wee ought to bee verie tender hearted. And because wee thinke not of it; when wee haue blasphemed God, wee say wee haue done no man any wrong.

Furthermore, let vs consider (as I haue said afore) that if wee must endeuour by all the meanes wee can to haue swearing redressed: much more reason is it that wee should not suffer any man to step vp to trouble the Church, and to make any rebellion, but vtterly roote out such a pestilent fellowe out of hande. But yet before all other things, let vs looke that wee knowe Gods truth aforhand, that wee may be able to maintaine the same: for without that, wee shall goe lumpishly to worke, and our zeale shall bee but as the rage of madfolkes, as I haue already shewed by the examples of the heathen men, Iewes, and Papistes. The Papistes haue a faire colour, in saying that if a man deface the maiestie of a Prince, hee shall not scape unpunished: and therefore it is much more reason that men should bee punished for setting themselves against God. Yea: but in the meane while they wote not what G O D they worship; for they bee carried away with their owne wicked and diuclish superstitions. Let vs marke then, that wee must not take this lawe here at alauenture; but that to begin well, wee must lay this foundation, that wee bee sure that the religion which wee holde is of God. As for example, wee haue the holy Scripture; and there our Lorde hath shewed vs his will. Hee protesteth by his Prophet Esay that hee hath not spoken vainly nor couerdly, nor meant to beguile men in bidding them to seeke him. Then haue wee an open declaration of Gods trueth, so wee obey his worde by faith, and receiue it without gausfaying.

Esa. 45. 19.

When wee be at that poynt, wee may well with good conscience and safetie punish such as seeke to turne vs away from the trueth. But if wee be doubtfull and wauering, and go to it but by weening: what will come of it, but that wee shall punish innocent persons, as wee see the Papistes doe by persecuting our Lorde Iesus in his members? It were better for them nowadays that they killed one another without colour of iustice, than to persecute the children of God after that fashion. For the matter standeth not vpon the punishing of men by taking away their liues, or by heading of gillelles bloud through wicked crueltie: but vpon the making of waire against the liuing God, and vpon the suffering againe of our lord Iesus Christ in his members.

And let vs marke, that whensoever wee falsely pretende the name of God for a colour; our fault is doubled in so abusing it, and we become so much the more blame woorthie. As for example, when the Papistes nowadays doe persecute the faithfull, and vse such excessive crueltie as they doe: they can wely enough say, it is the zeale of God that driueth vs to doe it. If a

man haue slayne one or robbed one; very well, hee shall bee layde vpon the wheele. And what shall bee done when Gods maiestie is defaced? Should the partie scape unpunished? So will they alleage. Yea; but first they should inquire of the case. For like as sometimes men punish gillelles persons accused of false crymes: so may it well bee (and wee see it by experience,) that Martyres are persecuted in steede of heretikes. Therefore were it meete to looke well to the matter.

But nowadays if a man say that wee ought to call vpon none but onely God in the name of our Lorde Iesus Christ, and that wee should not seeke the further compasses after the imaginacions of men, by praying to the virgine Marie or other Saintes deceased to bee our patrons and advocates; but that wee ought to holde our selues contented with Iesus Christ, to whome that office is giuen by God his Father: By and by they crye out, to the fire with him. And howe so? It is the pure doctrine of the holy Scripture. Yea, but the church of Rome admitteth it not.

If a man say, wee must worship God after a spirituall manner, without making any puppets to him, and that the breaking of the rule which our Lorde Iesus Christ hath giuen vs, is vtter abomination; out vpon it, that a foule heresie, at leastwise by the iudgement of the popedom. But yet for all that, the Scripture beareth it. If a man say wee haue no freewill to doe good, but that wee bee vtterly corrupted; and that if there bee any goodnesse in vs, it proceedeth of Gods meere grace and mercie, so that our going forward towards the marke, is because wee bee renewed by his holy Ghost; and yet neuertheless that wee bee weake, and had neede to flee continually for refuge to the forgouenness which G O D proniseth vs, and whereby wee bee reconciled vnto him, whereunto wee attaine not by our owne desertes and satisfactions, but must bee faine to bee purged by the bloodshed of our Lorde Iesus Christ, and by that meanes wee obtaine saluation: if these things (say I) bee alleaged: by and by hee must bee haled to the stake. And why? Because all this is condemned by their Synagogues.

Yea, but it were meete for them that they should giue eare vnto God. For did hee forgo his authoritie when hee sayde that we should neither ad too nor diminish from the things that hee hath spoken, as wee haue seene already heretofore? For thereby doeth he shewe at what ende it behooueth vs to beginne. Then is it a hellish kinde of dealing, when men stay not vpon the things that G O D commaundeth, and that are conteyned in his worde, and yet notwithstanding doe take vpon them to burthen other men with what lawes they list.

Deut. 12. 3 4

If a man say that wee must serue God according to his commaundementes, and not depend vpon those that take vpon the to enioyne lawes to mens soules, and that all such inuentions are

foolish: What? Shall the traditions of our mother holy Church bee so reiected? That were a deadly and intolerable cryme. If a man speake of the Sacraments, & say that baptisme ought to be ministred in a known tounge, that men may vnderstande to what ende our Lorde Iesus ordeyned it, what fruite it yeeldeth, and how to vse it aright: and moreouer that men may perceiue that baptisme fendeth vs to our Lorde Iesus Christ, and hath no power of it selfe further than God worketh by his holy spirite, which appeareth when wee haue an eye to him that is the verie substance of baptisme: and that all the trifling toyes ought to bee put away wherewith men haue mocked God: to the full, namely, the ceremonies of their owne inuenting which are but vtter corruptions of baptisme, as their spittle, their salt, & all their other maygames which they play withall: If a man talke so of their stuffe, he must be put to death for it out of hand. And why? Eye vppon him, hee is a ranke heretike, he is not to bee borne with. Yea, but they shoulde see first whether it bee an heresie or no. For by that meanes they make God him selfe an heretike for want of due examination; and what a dealing is that? If a man say that our Lordes supper ought to bee receiued according to the rule which hee him selfe did giue vs, that is to wit, that wee shoulde communicate together, so as the bread might bee a warrant to vs that wee bee truly become partakers of his bodie, and the wine a warrant that wee bee partakers of his blood, and consequently that the Masse is an abomination of the diuels owne deusing, for that therein the Christians are so farre off from communicating together, that one man separateth himselfe from all the rest of the company: beholde, then must excommunication serue as a sauce for all meates.

Againe, if a man come at Easter to receiue the Lordes supper, hee must haue but a morsel, and hee must holde him contented with the one halfe of it: and moreouer, contrarie to Christ his institution, which sayes: take and eate: they woulde beare God in hand that he shall receiue; wee giue it thee, say they. Besides this, if a man intende to bee reconciled to GOD, the Masse must serue as a new sacrifice, and although they say it is the same that Iesus Christ himselfe offered, yet doe they oftentimes reiterate it. If a man open his mouth against such abominations, O that is an vtolerable cryme. The sire must ring of the great outcries that shalbe made against it. How now, say they? What ado haue wee here? Hee hath spoken against the decrees of the holy Councils. Yea, but before that God commaunded the punishment of Renegates that shoulde goe about to trouble the Church, and to set diuision in the faith; he laide, Thou shalt not doe what seemeth good in thine owne eyes; but thou shalt submit thy selfe obediently to my sayings, and not step aside from my worde, but yeelde your selues to it both great and small; and therefore that order ought to bee maintained.

But wee see that all things are turned vpside

downe. And therefore let vs looke that wee bee well informed, (as I saide afore) and that wee bee well assured that wee haue Gods certaine truth, and that wee bee thoroughly resolu'd of it, so as wee may bee able to say, It is God that hath spoken it, we haue beene taught it in his schoole, and wee renounce all imaginations of men: for wee knowe there is nothing but vanitie and vttruth in men. God then must bee the author of our faith, and allowe it, before wee can say, This is the truth. And when wee bee so resolu'd, then may wee obey this commaundement here.

But wee must marke therewithall, that it is not ynough for men to excuse themselves by saying, as for mee I meane not to abolish all religion; and yet if I like well of this thing, why shoulde it not bee lawfull for mee to haue it? Moses sheweth vs that although a man pretend the title of some god, yet is that nothing: for wee must haue the liuing GOD; and that when wee haue once the knowledge of the true Religion, that must suffice vs, and that if wee goe astraye, it is through our owne fault, and there is no excuse for vs. That is the meaning of Moses, and it is a doctrine well worthe to bee noted. For many men might finde starting holes in this behaue.

My not a man bee ouerseene through simplicitie? Yes: but when wee haue once known God, wee cannot bee separated from him, but our malice must needes bee vtterly vnexcusable. And therefore let vs take courage to benefite our selues: and when Gods worde is giuen vs freely and preached vnto vs purely, let vs bee so confirmed in it, as wee bee not anye more like waueing reedes, yeelding to euery wynde, nor as little children whome euery man may beguyle: but let vs vse wit and discretion. And in deede our Lorde giueth vs his worde, not onely to the intent wee should saye, Lo, this or that is good: but to the ende that euery man shoulde keepe himselfe from euill, & bee fenced and armed against all temptations of Satan, so as wee might haue wherewith to resist him when hee goeth about to thrust vs out of the way.

Nowe, Gods worde is tearmed a spirituall sworde: and therefore wee haue wherewith to outstande all assaultes, so wee haue profited in Gods worde as wee shoulde doe. And hereby it appeareth what diuels they bee, which would nowadays leaue all things in dout. For there are fantasticall persons which say, What? If a man will punish Heretikes, hee must doe it continually; because all things are out of order. True it is, that men ought to serue God. And if any man woulde saye there were no diuine maiestic in heauen, there is no GOD, there ought to bee no religion in the worlde, O, that were not to bee abidden. But as long as men holde this grounde, that there is a GOD; it is ynough.

And although the heathen keepe stil their dogtages, although the Iewes be wilfull in maintayning their falsc exposition of lawe, although the

Turkes

Turkes holde still their Mahomets Alcoran, although the Papistes bee still intangled in their superstitions: all is one, so they holde fast this principle, that there is a God. Yea, but Moses sayeth here expressly, that although a man pretende an intent to serue God: yet must hee bee stoned to death, if it be known that hee meant but onely to ouerthrowe or disguise the true religion. And what more then? For (as I haue sayd) wee must not onely pronounce with our mouth that there is a God: but wee must also discerne him from all the abuses that men haue inuented of their owne brayne. For otherwise it is but a mocking of all the holy Scripture. I shall say I worship God, and in the meantime I worship a puppet. And what is my God? It is a fantastic that I haue deuised in mine owne head: it is not the liuing God, hee disclaymeth all such dealings, & so am I but a forger. For (as Saint Paul speaketh of it in the first to the Romanes,) such as haue wandred away after their owne imaginations, haue transformed the maiestie of G O D, though their intent was to worship the liuing God, as the Papistes doe, which protest that they worship God the maker of heauen and earth; and likewise the Turkes, who say the same thing; and so also doe the Jewes, notwithstanding that they abhorre Iesus Christ.

Rom. 1. 21.

1. Joh. 2. 23.

Col. 2. 17.

1. Tim. 3. 16.

1. Cor. 10. 20

And it is sayd in Saint Iohn, that hee which beleueth not in the Sonne beleueth nor in the Father which sent him. N y he that turneth away from Iesus Christ, doeth vterly renounce God. For where dwelleth the fulnesse of the Godhead but in Iesus Christ? When the Turkes set their Mahomet in the place of Gods sonne, knowing not that God hath manifested himself in the flesh (which is one of the chiefe articles of our faith): what a dealing is it? So then, how many things fouer men terme by the name of God, they bee but duels of their owne deuising and setting vp, if they keepe not themselves fast inclosed within the boundes of the holy Scripture. And therefore let vs marke well, that wee must holde vs to the pure Religion; and when wee be well assured of that, then must we come to this lawe whereof Moses speaketh here. And who soeuer aduanceth himselfe against it, let him bee rooted out.

Nowe if the man that would drawe vs to the seruing of strange gods, deserue to bee put to death: what is to be done to these dogges whose whole inducours is to turne all vpside downe, and to besotte the whole worlde, so as men may not knowe any more what religion is? And in these dayes wee see this kinde of weede to rise thorough the whole worlde, a sorte of heathenish people, which serue to no purpose but to scoffe and iest at all things that are spoken of G O D. Alas what shall become of those that commit so open blaspheemie, as they may seeme to make but a mockerie of all the holy Scripture, as though it were nothing else but fables? Nowe then, sith wee see that Moses speaketh so: what doe they deserue which do so trouble and defile the holy thinges?

Beholde there comes mee an hypocrite that woulde deuise a newe Religion, as it were to set vp a popedome here againe, or to bring in the Alcoran of Mahomet: nowe ought such a one to bee put to death without forbearing, for so hath God ordeyned. And if any man say, it is cruelitie; let him finde fault with God for it, and wee shall see if he can preuaile.

On the other side, if wee may well spit in such mennes faces, notwithstanding that they say that their so doing is to maintaine Gods honor, what is to bee doone to such as will needes after a sort deface it quite and cleane? But let vs come backe againe to the matter. There is a man that goes about to peruert the truth thorough sonde deuotion; and to turne it into vtruet: the same man ought to dye. There is a Royster that casteth forth lewd scoffes against the holy Scripture, as doeth that diuclish fellowe which is called Pantagruell, and all his filthy and ribouldy writings: and this sort of men pretende not to set vp any newe Religion, as though they were deluded by their owne foolish imaginations; but like madde dogges they belke out their filthinesse against the maiestie of God, and their meaning is to ouerthrowe all religion: and shoulde such be spared? Why not? for they haue the Cardinales for their wholders, they bee faoured and maintained by them: in so much that the names of these Lord Cardinales are blazed in those goodly bookes, which serue to mocke God as well as Mahomet. All is one, all may bee abidden, so the Cardinales bee curyed, it is welyough, and it doth them good to bee so registred: whereby a man may see that they not onely mocke at all Religion, but also coulde finde in their heartes to abolshe all religion quite and cleane.

But herewithall let vs also see howe we may apply this to our owne vse, for wee must not onely condemne those that haue shewed themselves such as I haue spoken of: but wee must also fare the better by their example, to the end wee may knowe howe it is too wicked, yea, and too diuclish a thing, that when men go about to make some backeslyding or to set some trouble among vs, and much rather to driue away all feare of G O D, and be faoured or shrowded, or hakened vnto, or haue any gappel left open to them, or be let alone vnpunished; it is the next way to vndoe and marre all. And yet wee haue seene examples of such as haue maintained so curled thinges, yea, and of such importance as the verie Papistes themselves coulde not endure them. For it is certaine that the two heretikes that were here, did wrest the holy Scriptures much more than the Papistes. As touching this Triacle-maker, who was the first of them; hee maintayned free will, & destroyed Gods election: and are those thinges maintained among the Papistes? Neuerthelessse wee see howe he was faoured, & hee was held vp by the chinne as it were in despite of God.

Againe, as touching the seconde, wee knowe howe he was so horrible a blaspheemer, that alme abhorred his leawde opinions: and yet for

all that, had he not his maintainers and defenders? Yes: for men shewed them more fauour than if they had bene the needest of their kin. And yet was it nor euident that they conspired continually against God and his truth, to wage battel against him? Therefore let vs looke neerlyer to our selues, & to conclude let vs vnderstand that when God hath giuen vs the grace to haue the certeinie of faith, so as we be grounded vpon his worde; wee must holde vs to it after such a sort, that whensoever we see any bodie go about to trouble the order which God hath set, wee may all set our selues against it, and not tary till all agree in one, but that whosoever of vs doth first perceiue the mischiefe, the same doe discover it out of hande, and euery of vs do his dutie in such wise, as such plagie persons bee nor nourished among vs. For (as I haue declared already) wee see there is such frailtie in vs, that a verie little leauen will fower our whole barche

1 Cor 5.6,  
& Gal. 5. 9,

Hebr. 12. 15,

God therefore beeing acquainted with our frailtie, meant to prouide for it by shewing vs that it behoueth vs to cur vp the wicked weedes out of hand. Accordingly also as the Apostle in the Epistle to the Hebrewes sayeth, that wee must not suffer any euill weedes to growe: for they will marre the good corne, and if the time bee foreflowed, it wilbee too late afterwarde. Then must wee not driue off till to morowe; but euery of vs must quicken and stirre vp himselfe, following the exhortation that is made vnto vs heere.

Moreouer, seeing wee bee commaunded to plucke vp whatsoeuer is contrarie to the maic-

stic of God, and whatsoeuer may peruert or put away the true religion: let euery of vs see that hee so offer and dedicate himselfe to our God, as wee may not thrust one another out of the right way. If any man goe about to thrust mee out of the way: beholde, God commaundeth mee to rise vp against him; and though it were mine owne brother, my sonne or my wife; yet is it sayde that I ought not to spare them. Now then, if I my selfe thrust others out of the way, is it not a farre more heynous crime? I shalbe taken for an accessarie if I doe but conceale another bodys misbehaviour, and I shew my selfe a traytour to Godwarde: Nowe then, if I my selfe bee an author of euill, howe deepe am I in? So then, if wee will correct other folkes misdealinges so roughly, let vs beare in minde that wee must in any wise holde our selues in the feare of God, so as in cases concerning his honour, wee bee nor a stumbling blocke to driue wretched soules to destruction; but rather indeuour to gather home the stray sheepe into the flocke, & to bring back the wanderers into the right way, and to maintaine and further such as are in the good way already, and all of vs lende our helping handes one to another, that wee may goe serue our God with one common accord.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to receiue vs into his fauor, and that although wee be wretched sinners and vnworthie to come in his sight; yet notwithstanding it may please him to accept of vs, and to reourme vs in such wise by his holy spirit, as all our life may be employed to his glorie, and our whole seeking henceforth may bee to aduance the kingdom of our Lorde Iesus Christ his sonne. And so let vs all say, Almighty God, heauenly father, &c.

## On Munday the xxj. of October. 1555.

*The Lxxxix Sermon, which is the fourth upon the thirteenth Chapter.*

12 If thou heare say, that in any of the cities which the Lorde thy God giueth thee to dwell in,

13 Some wicked men are gone from among you, and haue seduced the inhabitants of their cities, saying, let vs go and serue other gods whome yee haue not knowne:

14 Then shalt thou search, and inquire, and examine the matter thoroughly, & if it be true & certaine that such abomination hath bene doone among you:

15 Thou shalt roote out the inhabitants of that citie with y edge of the sword, and vtterly destroy the citie, and all that is in it, and the verie cattell thereof with the edge of the sword.

16 And thou shalt gather al the spoyle thereof together into the middes of the citie, and burne vp the citie and all the spoyle thereof with fire to the Lorde thy God: and it shalbe a heape for euer, and neuer be builded againe,



17 And none of the cursed things shall sticke to thy handes, that the Lord<sup>e</sup> your God may turne away the fiercenesse of his wrath from thee, and giue thee mercie, and haue pitie vpon thee and multiply thee, as he swaie to thy fathers,

18 Because thou shalt haue obeyed the voyce of the Lorde thy God, in keeping all his commandementes which I commaund thee this day, to the ende thou mayest doe the things that are right in the eyes of the Lorde thy God.



WE haue scene heretofore what manner of zeale wee ought to haue to y<sup>e</sup> mainteining of Gods true seruice & the pure religio: that is to wit, that we must forget all y<sup>e</sup> friendship of the world, and shewe that we make more account of the honor of our God, than of all those that are as deere to vs as our owne soules. But now Moses proceedeth further, and sayth that wee must vse such rigour not only against particular persons, but also against whole cities. Now if a whole Citie ought to be rased for breaking y<sup>e</sup> seruice of God; what shalbe done to any one man? Should he be borne with? Here then we see how Gods honour ought to be preferred before the whole worlde. And because he had fer downe a right and pure order to y<sup>e</sup> people of Israell how to do it; his mind was that it should be kept to the vttermost, and that if any man transgressed it, he should be cut off; inso much that if it were a whole people that had done it; they should be delt withall after the same maner. Now then we see yet better, howe carefulle wee ought to be for the preseruation of religion in his purenes. True it is that we ought to be alwayes mindfull of y<sup>e</sup> which we haue sayd already; namely that it serueth not to excuse ydolaters wh<sup>e</sup> they be so enraged with zeale without discretion. For we must be sure a forehande, that the religion which we holde is holy, & that God alloweth of it, so as it is not a doctrine forged at the pleasure of men, but Gods owne will vttered vnto vs of his owne free fauour, whereof we haue good and infallible record, that if any set himselfe against it, he must be cutte off: yea though it were a whole Citie. So litle ought any priuate person to be forborne, that euen a whole citie ought to be destroyed for it.

But to the intent this doctrine may be y<sup>e</sup> better vnderstoode; let vs marke the order which God commandeth here to be kept. *If it be sayde, that is to say, if the report go, that some wicked persons are gone from among you, and haue led away the inhabitants of a Citie: make good inquisition of the matter, & search it out diligently and vnfaignedly to the vttermost: and if it be found to be so: let that Citie be utterly destroyed with the edge of the sword,* and so forth. Now first our Lordes will is, that when any brute goeth of an euill deede, we should first inquire how y<sup>e</sup> case standeth. And hereby he sheweth that such as haue authority of the sword, & sit in the seate of iustice, must not be retchlesse, in suffering things to passe before their eyes, without making any countenance to see them. Is there then any brute of a thing? Inquisition must be made of it. For if it be let passe, we shew that our intent is to nourishe the euill: and the

parties that haue so concealed it, must in y<sup>e</sup> ende abide their payment, which is that it must light wholly vpon their owne heads, as we see it cometh to passe. And it is a iust punishment of God, that when such as are in office to remedie & redresse euill, doe beare with it, they themselves should abide the paine of it. And when they suffer it, it happeneth not by haphazard, but God yeeldeth them the iust wages which they haue deserued. Therefore we must marke this text, that God will haue vs to be doing a forehand as soone as the brute is reported or giuen forth, & not to tary till the thing be appaunt, without setting hand to it or without making inquisition of it: but he will haue the Iustice to inquire of it betimes, specially when there goeth any brute of it. And by the way, to the intent there be not a slight inquirie made of it as it were but for fashions sake; he vseth here three wordes: and afterwards he addeth that it must be done thoroughly, so as there be an exquisite care vsed in the matter. For diuers times, informations are taken when some complaint is made, and that the euill is known, yea and y<sup>e</sup> in suchwise as they be ashamed to cloke it altogether, and so witness be called. But they will not seeke to vnderstand the pith of the matter, they doe but vse a kinde of forme for fashions sake, as who should say y<sup>e</sup> matter is not buried, because there hath bin some seeking to knowe the truth of it. But what? This is no prooffe: that is to say, we will not search how the case stands in deede. For the witnesses are dispatched ere they haue tolde halfe their tales: and that which they haue spoken is let slip, so as wee see not the thing that is as appaunt as the nooneday.

Now to the end that men should not daly after that sort with God; it is sayd expressly *that inquisition should be made, that the matter should be examined, and information dewly taken.* And therefore let Iustices vnderstand, that they shall not goe quit, but that God will hold them guiltie, for neglecting their ducie, if they do not what they can to bring matters to light, when they heare any complaint or any brute of them. Neuertheless our Lords meaning is not that me should iudge at aladuenture, but that the crime should be duly proued whether it be so of a truth in deede. He vseth two wordes to shew that a Iudge ought not to be led by bare suspition to conclude what hee listeth. For wee must be faine to beare with the euill when it is not known, because God hath not yet brought it to light. As for example, there be some sinnes (sayth S. Paul) which make hast to come to their condemnation; and we see that God doth so thrust and driue some wicked men forward, that they runne a head into mischief.

For sometimes it is Gods will to humble vs by making our offences known, that we may feele them and be sorie at the heart for them. Yea & [ sometimes againe ] a man knowes not at what end to begin, but is letted that he cannot punish, because he findeth no mean how to do it. Therefore a Iudge must be discrete and milde, that he giue not sentence vpo bare coniectures, but that he first of all do see the matter substantially proued. Now then, here are two notable things: the one is that we must not be rechelesse, but diligent in searching out of things, that y<sup>e</sup> euil may be discouered & not nourished. The other is, that we should not iudge rashly, but that the matter should be well known and thoroughly brought to light, before me come to giue definitive sentence of it, so as our iudgement may be ripe & settled.

Now this being so, it is sayde, *thou shalt destroy the inhabitants of that Citie with the edge of the sword.* Whereby God threateth (as I haue declared already) what affliction wee ought to beare vnto his seruice. For if we consider what a thing his glory is, it ought to be more deere to vs thā all y<sup>e</sup> whole world. What see we either in heauen or on earth but litle sparks of y<sup>e</sup> power, righteou'nes, goodnes & wisdome which are infinite in God? They be not to be measured: we haue but only some litle signes and tokens of them in heauen and earth. Therefore it were better that the worlde should perish ten thousand times, than that Gods glory should be defaced. But it falleth out that his glory is conueyed our vnto ydols, yea & bestowed vpon Satan, when his seruice is corrupted. And therefore it is not for vs to fall asleepe or to coeke ourselues in this case, as we haue bin wont to doe, making sale of Gods honour, and letting it passe as though we seemed to count it as a thing of nothing. But contrariwise we see here how he putteth all citie to destruction, if they haue defaced his honor. So then let vs vnderstand that it is not for vs to rowe any more betweene two streames as we haue bin wont to, if we intend to keepe our religion vnappayred: but we must see that all Churchtreasons, that is to say all outrages that are doone to the maiestie of God, may be punished. Seeing we know and nature teacheth vs that robberies, murtherers, theftes, and all manner of pilfries ought not to be borne with; what shal we do when gods name is blasphemed, all religion turned vpside downe, and the pure doctrine falsified, to thrust folke out of the way and to breake the vnion of faith? Such things are not to be winked at: for they be too heynous crimes.

Yea and it behoueth vs to marke how it is said heere, *that if any wicked men be risen up, and haue seduced the inhabitants of a Citie.* For it may seme that this circumstance should somewhat abate the fault, foras much as the whole citie went not away of their own accord, but were carried away by certain wicked persons, as in deed a few such firebrandes of hell are ynough to set all things out of order. Yea, but yet are not they to be born with, which haue giuen care to such deceiuers; they must be punished for it neuertheless: yea and y<sup>e</sup> not with stripes of rodde onely, but euen

with death. And in deede, how trifling an excuse is it for a man to say, I was vndermined, I would neuer haue done amisse if I had not bin inticed to it, ye may see what ill counsell is. Yea, but yet notwithstanding thou haddest bin taught by the voyce of thy God, thou knewest his will, & wast ascertained of it. Beholde, a man whome thou knewest to be wicked came to seduce thee, and thou gauest more credit to his laudnesse and to thine owne wir, than to y<sup>e</sup> infallible truth of thy God. Thou knowest y<sup>e</sup> thy God speaketh for thy benefite, and thou leauest him, thou giuest him deafe eare, thou art loth to giue him any hearing, thou refusest all that he telleth thee; and is that to be excused? Nay rather, should we not spit in the faces of such men as will needes make a shield of other mens inticementes? Yes: and for that cause doth not God hold a whole Citie excused, when the people of it haue bin deluded by wicked persons. Both great and small (say I) must be punishable: and God is not cruell in punishing them all, as wee see hee hath ordained heere.

Furthermore, let vs marke well y<sup>e</sup> God ment to do vs to vnderstand what it is to haue wicked persons in a citie. For (as saith S. Paul) a litle leuc<sup>1. Cor. 5. 6</sup> foureth a whole lump of dow. Nowe then, where- <sup>& Gal. 5. 9.</sup> fouer deceiuers be, there are the people by & by infected. God speaketh so thereof plainly, to the intent we should not suffer euill to harbor amōg vs. If there be any poysoninges, we are all afraid of them, and it troubleth vs to prouide howe to saue out selues fro them. Or (say we) such a plague must not abide among vs. Now it is certain that there is not a worse nor a more deadly plague, than the stepping vp of vnruely persons, despisers of God, and wicked men, which seeke to turne all things vpside downe, and to bring all to confusion, corrupting all things to the intent to haue the more libertie to doe euill. When such foke rise vp, & be borne withall, it is good reason that all should be gilty of their fault. And we see also that God punisheth those y<sup>e</sup> beare with euill doings when they both should and could correct them: insomuch that the common prouerbe is verified in them, that when a man is saued from the gallous, he could finde in his heart to see the hanged y<sup>e</sup> deliuered him from it. And good reason it is that they should haue such reward, for their corrupting of Iustice, and for their impeaching of right. Therefore when we see men goe about to turne all things vpside downe, we must reprehesse them aforehande: and not tarie till y<sup>e</sup> end, for that is a cursed patience. True it is (as I said afore) that if God giue vs not the meane to rid away euill so soone as we would; then must wee be sory for it & haue patience. But when things are euident, & there is none other let than lacke of courage: then if we be cold and lasie, and shut our eyes because wee be loth to susteine displeasure; [ as if a man shoulde say, ] I will not be too forwarde, least I be left in the byrers, for feare least I pay for the shot when I haue entered into such a quarell, for I see that such fellows are full of reuendge and may easily be euen with mee: when we vse such cowardlyncsse, then must wee abide

abide the penaltie of it. And surely it is a great grace of God to haue power to redresse a mischief that hath bin knowne of long afore: and therefore it must not be let slip without prouiding for it in time conuenient.

Moreouer we must heare what a simple thift it is to alledge pite, when men marre all things by giuing cause of offence. For what kinde of pite is it to spare two or three to cut y<sup>e</sup> throtes of a whole nation: On the contrarie part, if they that be so wickedly bent, be repressed that they may no more haue their own swinge, but rather be virely roored out: it is a purging of the whole nation, it is a healing of a common sore. So then if wee loose the welfare of all men, lette vs not giue head after that sort to such as intice men to forsake the right way. But wee must goe backe againe to the matter which I haue spoken of already, and which Moses goeth forward withall still in this text: to wit, that the worst corruption which can befall a nation, is to haue despisers of God that falsifie the true religion, or to haue vpholders of Satan that leade men into superstition and ydolatrie, to abolishe the pure doctrine and the truth which they hadde receiued. True it is that if there bee gluttons, drunkardes, whooremongers, and such other like folke, it is an infection that is wel worthy to be feared, & meet to be redressed out of hande, least the mischief growe too strong: But as for those that put all things out of order, shewing themselves to be bent to spite God, and to make men to yeelde no more reuerence to his maiestie: it is as a gathering of all sinnes together into one heape, and a packing of them vp in one bundle. For there can be nothing pure when Gods seruice is taken away, and when men walke not in his feare, all other things must needs be out of order. For the knowing of God and the worshipping of him as he deserueth, is the verie brydle that holdeth men in all holinesse and honestie. But if men turne their backs vpon him, they must needs play the bestes, and their life must needs become so loose and lothsome, that a man shal see as it were a gulfe of hell among them. And therefore not without cause are we so straitly commaunded in no wise to beare with men, when they become wicked and goe about to inuegle folke to doe seruice to ydolles. Let vs marke then, that if we be desirous to liue as wee ought and in good concord; we must about all things haue Gods seruice in estimation, as the thing wherein it behoueth vs to vse seueritie and rigor, or els all will go to wrecke and confusion. That is the thing which we haue to gather vpon this place: and would to God that it were better in vre now adayes. For as I haue touched heretofore, men are moued at the things that concerne and touch themselves. Inso much that if we perceiue that the suffering of an offence will turne to our harme or losse, euerie of vs cryeth out to haue it punished. And why? Because wee haue no regarde but of our selues. But if GOD his honour bee impeached, that is let slippe, and we say it is not so great an euill. And why? For

our purses are not pinched by it: and therefore it seemeth to make no skill at all. Nowe see heere on the contrarie parte, howe GOD punisheth vs as we deserue. For things become so farre out of order among vs, that wee wote not which way to turne vs. And good reason it is that it shoulde come so to passe, euen because we haue forsaken GOD, and become more mindefull of ourselues than of his maiestie, so as we haue not yeelded him his dewe honour whereof hee is worthy, and which hee requirith at our handes. Thus much concerning this text.

And it is sayde, *that all that euer is in the Citie must be brought together on a heape, and set on fire, & be taken as a cursed thing, and be made a sacrifice vnto God.* Heere Moses sheweth howe hateful a thing ydolatrie is, and consequently what loquer ouerthroweth the true seruice of God and the pure religion: and that is done to moue men so much the more. But if you will say, that when such a fault is committed, the Citie it selfe, the cattell, and the houses are not to be blamed for it. And why then will GOD haue all to be destroyed? It is to the ende that folke shoulde learne to abhorre ydolatrie the more, that we might vnderstand that the wicked folkes whom Satan dryueth to giue themselves to ydolatrie are so little to be boue with, that we must euen abhorre the verie place where they haue dwelled, yea and the verie sight of them, and thinke with ourselues, beholde, this is a place wherein Gods wrath hath bene prouoked, and that was ynough to haue soonke vs all to hell. Wee see then whereat God aimed. For hee knewe that we see nowe with our eyes; namely that we haue not such zeale to maintaine his glorie, as wee ought to haue, we passe not for it, euerie man is occupied about his owne gaine, and about the things that concerne himselfe. Nowe because we be so colde, God on the other side quickneth vs vp, and telleth vs that the corrupting of his seruice is a great misdeede, yea and so horrible a thing, as might make the hayres to stand stiffe vpon our heades. That is one point which wee ought to marke.

And herewithall we haue to marke also, that the rigour of this Lawe, is not to be obserued from point to point as it is commaunded heere to the people of Israell. But yet the substance thereof abideth still in force, as I haue declared heretofore intreating of ydolatrie, where I told you that wee were commaunded to put away all places that haue serued to superstition. Nowe then, we in these dayes be not in such thralldom, but that we may vse a Church that hath bene one of Satans brothelhouses. Ydolles haue bin worshipped heere, and GOD hath bene blasphemed heere: and yet for all that wee be nowe come heere together in the name of our Lorde Iesus Christ. This place then is newe dedicated, according to the saying of Saint Paul, that all things are sanctified vnto vs by faith and by calling vpon the name of God. And therefore if a place be put to such vse, that God is honoured there, it is a kinde of hallowing of  
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Deut. 12.3.

1.Tim. 4.5.

that place. But vnder the Lawe God helde the people in greater and more flauishe bondage, commanding them to make cleane riddaunce, and vtter dispatch of all things that had bene vsed in the seruice of ydolles. So is it in this text, where G O D commandeth that the whole Citie shall bee rased, and neuer inhabited anie more. And the straintesse of this bonde serued for the time wherein the fathers were gouerned like litle children. But yet doeth the substance thereof abide with vs still: and wee haue to gather of this text, that our Lorde abhorreth ydolatrie about all things; and that if other offences bee to be punished, this is not to be indured in any wife, but that we ought to abhorre it. And because wee be too colde in that behalfe, we be warned to quicken vp our selues, and to take the meanes which wee knowe to be fit for it, to the ende wee may bee the forwarder in cusing God to bee serued purely among vs, and open no gap to deceiuers, ne make any way for superstitions and ydolatrie, that might be reauce vs of the pure trueth and drawe vs vnto lyces. Thus yee see what we haue to remember vpon this text.

But heere a man might aske a question, howe Moses may say that all the things which shalbe soude in such a Citie shalbe accursed; and yet they must bee put ouer vnto God as an offering or sacrifice? Yet doeth G O D speake after that fashion in manie places, and not without cause. For it is an offering of sacrifice vnto him, when we protest that onely he ought to be worshipped, and when we make as it were a solemne homage vnto him. And againe when other appurtenances come in place: as when men sacrificed vnder the Lawe, they protested that they were worthis of death, and yet notwithstanding they had a warrant of their reconciliation vnto God, by the sacrifice that was to be offered. Allo men offered of their goods vnto G O D, as who should say, Lorde, all that I haue commeth of thee, and it is alwayes at thy commaundement. Yee see then that sacrifices were blessed: and yet neuertheless there was a kinde of cursednesse in the sacrifices that were offered for sinne. In the Firstlings, Tenthes, and such other like things, there was nothing but the praising of God and giuing of thanks vnto him: but as for the sacrifice that was offered for sinne, it behoueth Gods curse to be thereupon, as who should say, Loe this is hee that shall aunswere for all. To the ende that men may bee acquit and deliuered from death, this sacrifice must answer for them. And therefore those sacrifices were called sinnes: and the same name is attributed to our Lorde Iesus Christ, because he bare our curse in his person. But heere is an other kinde of cursednesse; namely that G O D is honoured, and homage is doone vnto him by rooting out the things that hadde defaced his honour before. Therefore when a Citie is destroyed that had erst bene a denne of ydolatrie, and all the spoyle thereof is fet on fre: it is a sacrifice that God liketh verie well of. And why so? Because it is a protesting that wee be not willing to

suffer any thing that impeacheth the honoring of him at all mens handes, and that all men shoulde submit themselves to him, and his maiestie be knowne as it ought to be. Nowe then we see howe it is not without cause that Moses commanded sacrifice to be done vnto G O D with the vtter destruction of all things that had bene infected and defiled with ydolatrie.

And hee sayeth expressly, *to the ende that the wrath of God bee not vpon thee.* Whereby he confirmeth the matter that I haue touched already, which is that; we must beware that wee wrap not ourselues in other mens sinnes. For they that correct not euill dooings when they may, and when their office requireth it; are gilty of it themselves. As for example, if a preacher winke at the vices that reigne; surely he is a traitour and vnfaithfull: for he shoulde keepe good watch, and waken such as are in danger of vndoing. Then if I beare with the cull wittingly or through negligence: I am the first that shalbe condemned. Likewise if they that holde the sworde of Iustice, execute not the rigor which they ought to redresse mens misbehaviours: surely the wrath of God is vpon them continually, yea and vpon y whole country, because no man is found, that complaineth of this, that the mischief was so borne withall. One good zealous man is ynough to turne away the wrath of God; for hee will inforce others that were negligent. But when no man beginnes the daunce, but all men drawe backe, and euery man sayes, What nowe? If all the rest pur not to their handes, what can I alone doe? Surely none of them all can exempt themselves from condemnation before God; when euerie one of them speaketh so. Not without cause then doeth Moses heere wrap vp a whole Countrey vnder condemnation, if a wicked deede bee borne with, or not punished when it commeth to knowledge. And hereby we be put in minde, to be more diligent than we are wont to be, in ridding away of all filth and vnclannesse from among vs. For it is all one as if we shoulde lay wood vpon the fire that is kindled ynough [and too much] already, so as we shall all of vs be consumed with it in the end; and yet wee doe so euen wittingly and wilfully. Why then doe wee not open our eyes, sith our Lorde sheweth vs the daunger so euidently, and warneth vs to prouide for it aforehande? Why doe wee not thinke vpon it? Nay, wee be well worthy to perish, and to be vtterly confounded, because wee haue not vouchsafed to receiue the counsell that God hath giuen vs.

After that Moses hath thus threatned vs; now he addeth a promise *that God will blesse his people, if they obey his voyce, & doe the things that are right before him.* Our Lord inducouring after his manner, to winne vs to him alwayes by gentlenesse and friendly dealing: when hee hath doone threatening of vs in this text, doeth also attempt the contrarie way saying: If ye finde the meanes to haue my seruice purely mainteyned, I will be with you; yee shall finde that my seeking is but to increafe the benefites which I haue begonne already to bestowe vpon you, yee shall inioy the Lande

Gal. 4. 7.

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Leuit 7. 2.  
2. Cor. 5. 21.

Land that I haue giuen you to inherite; ye shall perceiue that my promising of my fauour and mercie to your fathers is not in vaine. And let vs marke, that heere it is our Lordes intent to drawe vs to a willing seruing of him. True it is that yet for all this, wee must not forgette his threatenings, seeing we be so slowe in resorting vnto him. Then lette vs be stayde of them, and consider that wee shall not scape his vengeance except we maintaine his seruice. But yet howsoeuer the worlde goe with vs, lette vs not doe it by constant, but let vs goe to worke with a free courage. And howe may that bee doone? Euen by beeing drawn by the gentleness that Moses sheweth heere vnto vs: as if he should say, goe to, happie will our state bee if we serue our G O D, and euery man endeavour to drawe his neighbours with him, and suffer not any man (as ferre as lyeth in vs) to pervert or trouble our state when it is well settled. If we doe so, our Lorde telleth vs that hee will be among vs, blessing vs in such sorte as wee shall prosper more and more, and that he will stablish vs in the possession of all the benefites which he hath giuen vs. Seeing the case standeth so; too too leaue were wee if we would not submitte ourselves to him, seeing that his desiring to haue vs, is altogether for our benefite and welfare. Let vs learne then on the one side to quicken vp our selues with Gods threatenings; but yet on the other side let vs be moued and allured to serue him with a free and pure affection, voyde of inforcement or constraint. Let vs goe to worke of our owne goodwill, assuring our selues that wee be benefite and dispossessed of all good things, if wee serue not our G O D. And why? Because wee can not prosper but by his fauour. And let vs not delude ourselves: if we see that he make vs to prosper this present time, lette vs not fall asleepe, but let vs consider that wee haue neede of the continuance of his benefites and free fauour towards vs. And this is a very needefull warning: for we see howe men take libertie, as soone as they haue any respite. So long as G O D sheweth vs his toddes, or as wee feele his stripes; wee make countenance still to serue him. Yea, but that is but hypocrisie, according to this complaint which the Lord maketh by his prophete. As long as I afflicted them, they turned vnto me; but either the same day or the next morrow they became like themselves againe. Therefore let not vs doe so; but although G O D let vs alone in rest, and wee perceiue no harme at hande; yet let vs looke for it afarre off, and forecast that there will come a suddaine tempest which wee looked not for, if we swaue aside from his seruice. Wee see howe that in summer the wether chaungeth in a minute of an houre: euen to may it fall out in respect of Gods wrath: and therefore let vs not wether in our delights. When God prospereth vs, let vs not fall to frisking as abusers of his goodnesse and patience: but let vs remember howe Moses sayeth, that when he hath giuen vs a Lande to inhabit, he must be faine to maintaine vs in it, and to stablish vs in the posses-

son thereof. For I haue tolde you heere tofore that vnder this worde *The Lande of Chanaan*, all the benefites that G O D bestowed vpon his people, were comprehended, as all in one particular. Now then, let vs looke to our selues, and if we purpose to continue in the perpetuall inioying of the benefites belonging both to our bodies and to our soules which G O D hath bestowed vpon vs: let vs looke that wee continue stedfastly in the seruing of him, without swaruing one way or other. And moreover lette vs labour that there may be one common accord among vs, and that euery of vs hearten vp his neighbour to doe well, so as we may doe as hath bene declared already, and as we haue seene heere tofore; that is to wit, that it is not for vs to demeane ourselves after our owne imagination and fancie as wee see men doe in beating with themselves, not onely when they doe as ill as may be, but also when they doe their duetic by halues, and yet they beare themselves in hande that they haue doone ynough, and that there is no fault to bee founde in them, G O D can require no more at their hande. And though a man point them to a thing with his finger, as if he should say, This is a generall tute, and wee must not goe to it by halues; but God must haue all that belongeth vnto him, or else hee will accept none of all the things that can be doone: they shut their eyes at it. O, say they) it makes no matter, wee must haue a respect of our infirmirie, we must be well aduised by wisdome and discretion. Yea, but for all that, shall we swaue from that which G O D hath ordeined? Lette men vse as much discretion and gentlenesse as can be: but yet howsoeuer the case stande, let him look wel to it, y Gods honour be not troden vnder foote, and that finnes sinnes be not so bolstered, that any body come to aduance himselfe against the sacred maiestie of him that made vs and fashioned vs, which also maintaineth vs, by whose power wee bee vphelde, and without whose grace we could not continue one minute of an houre. Let this be well considered, and let men doe the things that are right in the eyes of the Lord: for hee will not frame himselfe to our dyer. Imagine our selues to doo things neuer so well, to the contentation of men, yet wil not G O D be contented with them, because hee measureth not himselfe by our weyghtes and balance. He will haue vs to harken to his worde, and to haue an eye to the things y he liketh, so as we may say, Lord, thou shalt haue the governing of vs. Thus yee see what we haue to remember vpon this text, if we entende to eschewe the curse which G O D denouneeth against all such as haue suffered the peruerting of the true Religion and the corrupting of his seruice, and to haue him not onely to blesse vs, but also to increase y benefites which we haue receiued at his hande, and also to continue them towards vs to the ende.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feele the y better, so as we may be able to shewe that his instructing

Psal. 78, 34.  
36.

Deut. 1, 9.  
10.

of vs in his worde hath not beene in vaine, but that we may yeelde him such reuerence, as our whole seeking may bee to haue him purely worshipped among vs, and y<sup>e</sup> the same may be done with one accorde, and all stumblingblockes be cutt off frō among vs, so as we suffer not ourselues to be deluded wittingly, nor the ignoraunt to be led to destruction, but that we may looke to the drawing of them backe: and that hauing such zeale to amende other folkes misdeedes, euerie

of vs may beginne at himselfe, and not giue our owne flesh such libertie, as that it should turne vs aside and alienate vs from our God, but reine our selues short, fearing his threatens and also in respect of his blessings and promises which hee maketh vs for that it is his will to maintaine vs in his house as his children. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth. &c.

## On Tewfday the xxij. of October. 1555.

*The XC. Sermon which is the first vpon the fourteenth Chapter.*

**Y**E be the children of the Lorde your God; Therefore you shal not cut your selues, nor make any shauinges betweene your eyes for the dead.

2 For thou art a holy people to the Lorde thy God. And the Lorde God hath chosē thee from all people that are vpon the face of the earth, to be a peculiar people to himselfe.

3 Thou shalt not eat any manner of lothsome thing.

4 These are the beastes that ye shall eat of: namely, the Oxe, the sheepe, and the Goate:

5 The Red deere, the fallow deere, the Bugle, the wilde Goate, the Vnicorne, the wilde Oxe, the Chamoyse,

6 And all maner of beastes that deuide the hoofe and cliue the hoofe into two clawes and chaweth the eudde also: among the beastes them shall ye eat.

7 But as for these, yee shall not eat: among those that chawe eudde or doe but onely diuide their clawes, that is to wit, the Camell, the Hare and the Cunnie. For inasmuch as they chewe eudde and yet diuide not the hoofe, they shalbe vn-cleane to you.

8 Also the Swine, (because he cliueth the hoofe, and yet cheweth not eudde,) shal be vn-cleane to you. Yee shall not eat of their fleshe, nor touch their dead car-kesses.

9 These are they that you shall eat of all that are in the waters: namely, what-foeuer haue finnes and scales.

10 And whatfoeuer hath not finnes and scales, yee shall not eat thereof, but it shalbe vn-cleane to you.

11 Of all cleane birdes yee shall eat.

12 But these are they of which yee shall not eat: namely the Eagle, the Of-pray, and the Fawcon:

13 The Gleade, the Kite, the Vultur after their kinde:

14 All manner of Rauens after their kinde:

15 The Estrich, the nightcrowe, the Cuckowe, and the Sparehauke after their kinde:

16 The Skritchowe, the great Owle, the Swanne,

17 The Cormorant, the Pellicane, the Dopehicken,

18 The Storke, and the Heronfewe in his kinde, and the Lapwing, and the Backe.

19 And all creeping foules shall be vn-cleane vnto you, and yee shall not eat of them.

20 But of all cleane foules yee may eat.



E haue here two coman dements to expoude, which God gaue vnto his people: The one is *that when anie man died among them, they should make no ex-  
 cefiue mourning and lamentation for them in disfigureing their bodies, after the ceremonies and fashions of y<sup>e</sup> heathen.* The other concerneth meates: for it was not lawfull for the Iewes to eate of all meates indifferently: there was a difference set them betweene cleane beastes and vnclene beastes. Nowe as touching the first, Moses telleth them; *that they be a people chosen of God to bee separated from al other Nations of the world.* Wherevpon hee concludeth, that they must not then disfigure themselves: for inasmuch as God had set his marke vpon them; they ought not to do anie wrong or violence to their owne bodies. And therewithall this commaundement is so moderated, that if a man haue forgone any kinsman or friende of his, hee must not lament for him out of measure as wee see men doe, who are wont to be too excefliue in their passions. When a body is deade, we see what forrowng is made for him, yea euen with grudging aganist God, so all is out of order and there is no reason at all in their dealnges. Moses therefore commaundeth the Iewes to be patient, when it pleaseth God to bereaue them of their kinsfolke or friendes. And therewithall he telleth them it is a shame for them to disfigure themselves after the manner of the heathen, for asmuch as it was a defacing of Gods image which was in them because they were made holy from among all the people of the worlde. Nowe as touching the first point, for as much as this in-  
 conuenience reigneth as well nowadayes, as it did at anie time heretofore; that is to wit, that men are too excefliuely giuen to making of sorrow: this is not superfluous for vs. In deede this cerenionie of rending folkes hayre, and offeratching their faces to disfigure themselves is no more vsed: but yet wee see howe God is grudged at in y<sup>e</sup> greefe that men take for y<sup>e</sup> death of their friendes, inasmuch as they martyr them selues without regard of submitting themselves to God. There is no dealing with them to comfort them, they bee caryed with such rage, as God cannot bee hearde, whatsoeuer yee say to them they bee deafe. Nowe then, seeing that this misdealing continueth still at this day, we must vnderstande that this doctrine concerneth vs also.

And here we haue to marke first of all that if the heathen and the vnbeleueers, and the poore ignorant soules which haue not bene trayned in the worde of God were not excused

for this vice: wee on our side offende God much more greuously and without all excuse. For he hath separated vs from all the worlde. Yet notwithstanding men may well sooth themselves: for there is not any thing where God tryeth our obedience more, than by the liuing and dying at his pleasure, so as wee knowe that our lues be not in our owne hands, but that it belongeth to him to dispose of them: and euerie of vs is readie to departe out of this worlde, whensoever it pleaseth him to call vs: Or if hee take away our kinsfolke or friendes from vs, we be well contented with it. And indeede, why pray wee daily that his will should be doone, but to protect that we be willing to holde all our afflictions in captiuite, and to keepe them in awe? Such it is for: surely they that vex themselves with immoderate lamenting for the decease of their friendes, are sufficiently conuicted by the onely order of nature, that they strue with God and rebell aganist him. Neuerthelesse, (as I saide afore) if the fillic ignorant soules torment themselves after that fashion, they bee to be pitied. For they knowe not that our dayes are determined, and that God referued the authoritie and priuledge of calling vs vnto him, when hee sent vs into the worlde. They knowe none of all this: and therefore it is no wonder though they vse such excefle in their mourning. Moreouer, they haue not wherewith to comfort themselves: for none of them hath euet had any vnderstanding of the cuerlasting life. To their seeming, if a man be once deade, all is lost, hee is vtterly forlorne, hee is quite and cleane come to nought. And that is the cause why they conceiue so excefliue and vnmeasurab greefe. Other some goe at aduventure: and although they haue some imagination of the endlesse lite, yet are they not assured of the saluation of the parties, and therefore they cannot comfort themselves with the fauour of God. But as for vs, we knowe that death is but a parting of the soule and bodie asunder, to the ende that God may shewe his inestimable power in raising vs againe. And we knowe also that hee is a faithfull keeper of our soules when hee hath receiued them: and therefore that wee may well put them into his hands, assuring our selues that our Lorde Iesus Christ dyed not for vs in vaine.

Seeing wee haue such comfort, is it not too great an vnthankfulnesse to torment our selues after the maner of the heathen and the infidels, when God taketh any man away from vs? Yes: And therefore when Saint Paul exhortheth the faithfull to haue patience in the departure of their friendes, he saith expressly, Sorrow not as the vnbeleueers doe. In deede Saint Paul sawe well that we can not bee senslesse: for in verie deede it were no patience if wee felte no greefe. If wee were starke blockes, it were no vertue at all if a man should laugh at the death of his wife or of his father, it were a beastly brutishnesse. Therefore it behoueth vs to feele the inconuenience and to be touched with it, so

as it pinch vs and grieue vs: But yet must God assuage it againe, because we know that he hath all superiouritie ouer our liues, and wee must suffer him to dispose of vs as hee thinkes good. A-gaine we must goe boldly vnto him, being well assured of his goodnes and mercie, and we must not doubt but that death shall bee to our saluation, and that whether we liue or die, al shal without fayle turne to our benefite and welfare so we be in Christ Iesus. Thus yee see what we haue to beare in mind.

To be shorte, that we may benefite ourselues by this lesson of Moses; let vs vnderstand, first of all, that vntill God brydle vs, our affection will euer be inordinate whether it be in mirth or in mourning. If wee haue prosperitie, by and by it makes vs to forget our selues what we be, so as we thinke not our selues to be mortall men. And wee see howe all men fall to flinging as it were in despite of God when they haue their ease and delights. Likewise on the contrarie part, if our Lorde afflict vs whether it be by the death of some kinsman or friende of ours, or by some other aduersitie: we be piteously forlorne, wee cannot measure our grieefe, wee be so ouerwhelmed with sorrowe as is pitifull to beholde, and finally our heart is full of bitterness and poison. Wee see howe a number doe spewe out blasphemies against God. Let vs consider all these vices in our selues, and seeke the remedie of them as it is set vs downe here. Let vs beare in minde (I say) that our Lorde commaundeth all of vs to holde our selues as in captiuitie, that if our nature be faultie in that behalfe, we shoulde not nourishe the euill, but withstand it as much as is possible. This cannot be doone except we vse force in subduing our selues to the obeying of God, and euen streyne our selues to the vertermost. And one of the chiefest sacrifices that

Gal. 5, 21.

God requireth of vs and whereof he liketh best, is that wee consider that wee must not sorrowe out of measure, when we be afflicted, but flie vnto God praying him to giue vs the grace to submitte ourselues wholly to his will: so as if the husbande be bereft of his wife, he may beare it patiently. And why? Because he knoweth it is Gods will to trie his obedience in that behalfe. Let the wife doe the like by her husbande, and let euery body submit themselves to this order of Gods, that wee may be able to say, that like as he hath set vs in the world, so also it is good reason that hee shoulde take vs hence againe, not at our pleasure but at his. For it is not without cause that he hath limited the race of our life, & that it pleaseth him to take away one rather than another. We be mortall before we come vnto this worlde. for a yong babe may die as well in his mothers wombe as after hee is borne. Sith it is so; as soone as God giueth vs discretion, let vs apply our endeouour to vnderstande that death beseegeth vs euerie minute of an houre, and that we must not promise our selues life till the nexte morrowe, nor set any terme to God: for his daylie prolonging of our life is but so much respiting of vs. But howe soeuer we fare, let vs be mindfull of our owne frailtie,

Phil. 39, 5, 6.

and let the same leade vs to consider that if GOD take vs out of this worlde, sooner than wee looked for, it is meete that he shoulde haue vs at commaundement, and that euerie of vs shoulde offer vp our owne bodies to him in that manner of sacrifice, in suffering GOD to separate vs afunder; that what friendship or bende of kinred soeuer there haue beene betwixt vs, yet wee may not faile to glorifie God when he taketh away our kinsfolke and friends, nor vse this beastly impatience, in pulling our selues by the hayre of our heades, and in scratching and disfiguring of our faces, as though wee knewe not what it were, to liue in the obedience of God, and to die in the same likewise.

And moreouer as well in this as in all other things, let vs take heede to that which is tolde here to the Iewes by Moses: namely that when God is so gracious as to dedicate vs to him selfe, and to gather vs together to bee his people, we must giue our selues so much the more earnestly vnto him. True it is that in respect of nature we differ nothing at all from the fillic ignorant & vnbeleuers. For our being of Christs Church befallerth vs not by the right of inheritance. Indeede the promise extendeth to a thousande generations; but yet for all that, it is of his free goodnesse, that we haue the prerogative to bee of his house. Sith it is so, let vs acknowledge the honour that he doeth vs, in separating vs from the heathen and vnbeleuers though we were forlorne and damned as well as they; and let vs benefite ourselues by that grace, that it perishe not through our owne wickednesse. Thus yee see for what purpose Moses said, Thou art a people schooled out to thy God; haue a care to maintaine thy selfe in thy calling: acknowledge the good that is doone vnto thee, & goe not about to bereaue thy selfe wilfully of such fauour. Let vs thinke vpon it (I say I.) and that in such sort as God may be glorified in vs, according as hee hath vouchsafed to call vs.

And Moses speaking here expressly of God his election or choyce whereby hee had chosen the Iewes, addeth *That they must bee a holy people.* For God gathereth not the ofskowringes of the worlde to keepe them in his Church; his intent is not to haue his Church to bee as it were a Swine stie, so as there shoulde bee nothing but filth and infection; but hee purgeth vs from all vncleanesse. Nowe then whereas God calleth vs vnto him, it is with condition that we should worshippe and serue him in all purenesse. True it is that hee findeth vs as it were drowned in the depth of all leawdnesse, so as by nature we haue nothing but vtter vncleanesse, and we be altogether so desiled that we be euen loothsome to him: but yet doeth hee purge vs and make vs cleane by his holy spirit, and it behooueth vs to lead a holy conuersation all the time of our life. And so yee see howe hee woulde that men shoulde ratifie their free election, as Saint Peter speaketh of it. And that is a thing which wee haue to make in this saying of Moses: wherevpon wee haue to conclude that it is not lawfull for vs to take example at the vnbele-

1. Pet. 4. 10.



uers and such as haue not bene brought vp in Gods school, And it is a verie necessarie doctrine for vs, considering howe we euer shroude ourselues vnder the causes of offence which we see: & if any body giue vs an euil example, we beare our selues in hande that we be excused before G O D, and that such a person is a shelter to vs. But contrariwise Moses telleth vs here, that we must bee a people sanctified vnto G O D, so as if the wretched vnbeleeuers doe play the vnchristies, we must not maruell at it. When we see a fillie blinde soule stumble or stray out of his way, we pitie him because he is in darkenes, but we thinke it no straunge thing. Euen so is it with those that neuer knewe the truth of G O D: they be fillie blinde soules that goe in darkenesse. But G O D enlighteneth vs, and sheweth vs the way of saluation. If we rushe against things, or if we wander out of the way; whence commeth the fault? Are not we our selues to be blamed for it? Yes, and therefore let vs euer beare in minde the greatnesse of the grace which we haue receiued of G O D, that it perseuere not through our owne leawdncie and negligence. And aboute all things, let vs take heede to that which is spoken here concerning the moderating of our sorrow & heauines. And this shall be doone, if wee bee not troubled and grieved out of measure for the death of any of our kinsfolke or friends, or for any other affliction that befallerh vs, but that we suffer God to vse our liues as hee listeth, to dispose of them according to his good will. Thus yee see in effect what we haue to remember vpon the first point that is contained heere.

Nowe as touching the second, Moses saith, *that the Iewes must not eate of all manner of meates, but that they must haue a care to discern betweene the cleane beasts and the vnclane.* And afterward benameth the beasts, whereof it was lawful for them to eat: & also the feuerall kinds which it was not lawful for them to touch. And to be short, he saith that the beasts *which chaw Cud,* (that is to say; which keepe in their mouthes y last of their meat, to chaw it againe) are cleane, so as they might eat of them, conditionally *that those beasts do also clyue the hoofs.* Now, to seeke here for nice points, as what this should meane, that y hooves should be clouen, or that they should chawe the cud; were no matter to be greatly stooode vpon. And as for them that haue pried into the matter to fetch the new & the old Testament out of y beausts cleauing of their hooues, & haue told vs y we must needs put a difference betwixt them; & moreover, that we must chew our cud, y is to say seeke vpon the doctrine againe and againe, that we may the better digest it, because it is y foode of our soules: it is too too curious. For if it bee so, what do the scales of the fishes betoken? There will be occasion of seeking euerywhere, and we shall fall into many fond speculations. And therefore let vs be aduised to vse modestie in this case. Some hold opinion that God had no further respect but to the health of mens bodies, when he forbode the eating of such beasts as he tearmeth vnclane, & they thinke that God plaide y part

of a Phisition. But that is too colde & too barren stuffe, & the scripture sheweth vs the contrarie. In deed a man may wel thinke that our Lord had regard what was good and euonient for mens bodies: but to thinke that he had a further consideration, than to spy out what meates were best for mans health; that is too childish a matter. And (as I said afore) it is no matter for vs to feare vpon, seeing the holy Ghost hath told vs plainly, that god aimed at a far other end. Let vs mark wel then, that this commaundement is no such order as is wont to be prescribed by a phisition for the preseruacion of a mans health: but a ceremoniall lawe that serued for Gods people in the time of the lawe, to holde them in obedience and to leade them vp higher and higher to the cleanness of the munde: for it was Gods will that the Iewes shoulde alwayes haue as it were lookingglasses before their eyes, to make them see that they ought not haue to doe with the defilements of the world, but to apply their whole indeuour to keepe themselves in such wise as god might be glorified in th. That is the first point, which we haue to marke. For when the Apostles treated of meates, they alleadge not that G O D meant to do the office of a Phisition. And that is a very short solution. When S. Paul declareth y the false Apostles and coueners troubled the Church, going about to holde men in bondage to the o'de lawe; he sheweth that this difference of meates was a part of that childish doctrine, vnder the which G O D led the people of olde time, because there was more rudenesse, and infirmite at that time than there is now: dayes. Not that we be better, or stronger in faith, or that we be any perfecter in our selues than they were: but because that God hath set vs further forward, by giuing vs the doctrine of the gospel. For the lawe was as an Aspie in comparison of y doctrine that is preached vnto vs at this day. It is not to be maruelled then though there were many Ceremonies for that people, and that we haue not those Ceremonies in vse nowdaies, which serued but onely for that time. If a man replie then and say, that the preaching of th vnto vs is more than needeth: wee see the contrarie. For although the figures be past & vtterly abolished by the coming of our Lorde Iesus Christ: Yet doeth the substance of them continue still with vs, so as it behouerh vs to knowe still for what purpose God would haue y Iewes forbear the meates that are forbidden th here. Seeing then that the same reason and force remaineth common to vs which serued for them, it is not vnprofitable for vs to haue y same things shewed vnto vs. Moreover although the Sunne doe driue away all darkenesse with his light; yet is it not vnexpedient for vs to thinke vpon the night in the daytime, and vpon that wonderfull order which God hath established, fish that in winter we thinke vpon sommer, and in sommer thinke vpon winter. For we see how God setteth forth his wisdom therein. And if there were no such varietie, we shoulde haue no such occasion to wonder thereat and to glorifie our God. Again, on the other side, wee be assured of the

grace that is brought vs by our Lord Iesus Christ for we be preferred before the holy fathers and Patriarkes which were worthy to haue bene preferred than wee, and yet notwithstanding God kept them vnder like litle children, whereas nowadayes hee dealeth with vs as with perfect men of full age and growth. Seeing then that God vsesh such goodnesse and liberalitie towards vs: haue we not the more cause to honour him?

But nowe let vs come backe againe to the matter which I was in hand with afore, and shew yet further howe all the saide things may redounde to the benefiting and profiting of vs, as well in faith as in the feare of God. I haue tolde you already, that whereas God did put a difference betwene beasts, declaring some to be cleane and some vnclane, it was to accustometh the Iewes vnto the spirituall cleanness, euen in eating and drinking. True it is that God inioyned them sobernesse and temperance therein: but he had yet a further respect, which was that in all things they shoulde haue a care to be vn-defiled, and to haue such a stay of themselves, as they might not bee steyned with the vnclannesse of the worlde. Gods intent then was to giue them as it were a kinde of exercise, to keepe them the better in vre. We knowe howe men do take too large scope in eating and drinking. For whereas the rest of their life doth put them in minde to pray vnto God, and to take paines, and to discharge themselves of their dutie: when they take their repast, they giue them selves to mirth and reioycing. And it is lawfull for them so to doe, so they keepe measure. But what? They so overshoot themselves in the turning of a hande as a man might wonder to see their excess of mirth. This was the cause y God woulde haue his people put in mind of the sobernesse which we ought to vse in our eating and drinking all our life long, that it might be as a bridle to restrain vs, for after as our diseases bee, to doeth God giue vs medicines for them. Now (as I saide afore) there is more disorder in eating and drinking, than in all our life besides. And therefore it was requisite that our Lorde shoulde exercise his people in that behalfe. And for the same cause did he deliuer them instructions, to warne them that they ought to behaue themselves purely in all things, and to put them alwayes in minde thereof. Ye see then that the first point which wee haue to remember vpon this text, is that God telleth the Iewes that forasmuch as hee had chosen them to be his owne inheritance, they ought to dedicate themselves to him: euen in things that concerne the outward conuersation, and to abstine from worldly corruptions, not intermedling themselves with the vices of the heathen after our common maner which we knowe to bee alwayes tending vnto euill. Gods will was to holde them in that awe. And nowe wee see howe it is no more than needeth. For why? True it is that the ceremonie continueth not nowadaies: for our lord Iesus Christ hath set vs in greater libertie than the fathers were vnder the law: but yet is not the

pitch of it put away, that is to wit, that we shoulde liue soberly vnder the feare of our God, cutting off all corruptions, and abridging our selves of all libertie of hauing to doe with the lustes of the worlde. What though the vnbeleueers doe beare with themselves too much? should we doe so too? Seeing that our Lord telleth vs that wee be his temples, so as he dwelleth in vs by his holy spirit, and that he woulde haue vs to be as sacrifices vnto him, so as wee shoulde offer vp both our soules and bodies vnto him dayly: is it lawfull for vs to cast our selves into the vnclannesse of the worlde, without any regard how to repress it? Then let vs mark well that although the ceremonie be no longer in vre, yet the lawe in it selfe is not doone away, but that God inioyneth vs the same sobrietie at this day, whereto hee meant to leade the people of olde time by the means that were agreeable to that time. Againe sith wee see what priuledge God giueth vs; let the same moue vs the more to yeelde our selves freely vnto him. If we compare our selves with the fathers of olde time, we shall finde that God led them but as yong babes and yet were they as Angels among mortall me. If we look vpon the life of Abraham, what a perfection of holmesse shall we finde there? As much is to be saide of the rest of the Patriarkes and Prophetes: and yet: surthelesse, yee see howe God held them in darknesse, giuing them but a small tast of his grace, inso much that his shewing of Iesus Christ vnto them, was but a far off. But we in these dayes haue much further preheminnence: for God sheweth himselfe fully vnto vs, and we haue the spirit of adoption, whereby we may erie with full mouth, that God is our father, euen wee that come of the heathen, and had no acquaintance with God, but were vtterly vnclane, and ( to be short ) were by nature cursed, & had none other heritage than death and damnation. Nowe then is it not an inestimable priuledge, that God hath brought vs so neere to himselfe: What is to be doone then? Seeing that God allureth vs more freely than hee did y fathers, let vs be the more earnestly minded to serue him. Hee dischargeth vs of the burthen as concerning the shadowes and figures: what is to be doone therefore? We must haue this willingness of giuing our selves to y spiritual sobrietie which he requireth continually now stil as well as he required it then. Therefore let euery man bethinke himselfe, and inasmuch as God giueth vs leaue to eate of all manner of meates freely without exception, (that is to say, of all such as may serue for our sustenance: ) let vs haue this consideration with our selves, Alas my God, yett must I not abuse thy goodnes. How manie waies doest thou shewe thy selfe liberall to me? Therefore doeth it become me to bidle my selfe of mine owne accorde and to cut off all the wicked affectiones that reigne in me.

And first of all let vs put the doctrine in vre which Saint Paul fetreth downe in the thirteenth to the Romanes, which is, that wee bee not carefull for our fleshe, at leastwise to fulfill the lustes thereof ( for that is a gulf that can neuer

1. Pet. 1. 10.  
& Gal. 4. 11.

1. Cor. 6. 16.  
Rom. 12. 1. &  
1. Cor. 5. 10.  
& 1. Cor. 7.

Rom. 8. 15.  
& Gal. 4. 6.  
& Eph. 2. 3.  
12. 1.

neuer be filled) but onely looke to the sustenting of our bodies, so farre fourth as they may be maintained in good plight, & so vse Gods creatures, as wee defile them not. For although Gods creatures are permitted vnto vs; yet doe we not cease to defile them by our vnbeleefe, intemperance, gluttonie, or other abuses which we commit. G O D sheweth that as now we may eat both of the Hare and of the Connie, as well as of the sheepe or of the Goate. Yet notwithstanding if wee glut our selues with them, the meate that is cleane of it selfe becommeth vn-cleane vnto vs, because we be vnthankedfull to G O D, in that we consider not to what end he giueth vs sustenance. One man russeth fourth into all excesse, and yet is neuer the more mainreined in strength of bodie by it: for he is ready to burst, and maketh himselfe altogether vnweeldie. A drunkarde playeth the Swine or some other brute beaste, and the wine so our-commeth him, that he hath neither wit nor reason. And although wine be a creature that God hath blessed, and haue no vnclannesse at all in it selfe: yet is it defiled by such misusing of it. Other some neuer remember to giue G O D thanks, nor to call vpon his name. And that is another kind of defiling our foode. Againe other some abuse it to vaineglorie and deliciou-nesse, and growe so farre out of order, that they can no skill to serue G O D. Other some are so giuen to dancie fare, that it maketh them to put their consciences in ieperdie, in so much that they will not stick to make them bondslaves to all leawdnesse and wickednesse, so they may haue good cheere. Other some are afraid of want, and fall to snatching, to filching, to catching, and to all that can be deuised, to get some-what by hooke or by crooke. And thus doe all of vs defile Gods creatures, which of themselves are cleane. And that is the cause why I saide, that sith our Lorde hath giuen vs greater priu-ledge, and set vs more at libertie, to the end that the bondage of the lawe shoulde not haue dominion ouer vs; therefore wee ought to be the willinger to restraine ourselues in abstaining from all vnclannesse, and to consider that the cause why God hath giuen vs the free vse of all kinde of meates, is that wee shoulde vse them purely, and not be defiled on our side, so as we might not be blamed for defiling of the things which haue no manner of vnclannesse in them selues, in respect of God and in respect of the order that hee hath set among vs. And we must haue this regarde not onely in respect of meate and drinke, but also in respect of our whole life in general. Considering then that God nurtured the people of old time, by forbidding cer-taine meates, to the end that they shoulde thinke thus with themselves; well then, seeing that our God hath forbidden vs the things that are lawfull for the heathen, and which they take leaue to doe; let vs vnderstande that it behooueth vs to liue in all manner of purenesse, and that seeing God will haue vs to be pure in smal things, hee will much rather haue vs to be so in great things. Let vs nowadayes

consider to what purpose this ceremonie of the lawe may serue vs, to the end that euerie of vs may enter into himselfe. As for exam-ple, if a man be led with ambition, so as hee wil needes aduance himselfe and clymbe too high: or if he be caried away with couctouynesse, so as he burne therewith; or if hee be an vnchrit and leade a lawlesse life: or if hee be a whorehunter and giuen to beastly lust: let vs bethinke our-selues thus: howe nowe? Our Lorde abhorreth euerie little vnclannesse euen in eating and drinking: and what will come of it then if our soules be defiled, sith they be the things where-in he will haue his glorie to shine most cheefely? True it is that our bodies also are the Tem-ples of the holy Ghost: but yet hath God set his owne image in our soules: and what a thing were it then to defile them after that sort with all diu-elishe and worldly vnclannesse? Thus ye see whereunto it behooueth vs to applie this do-ctrine to vse it well.

And by the way let vs marke, that Gods will was to holde the people of olde time in obedi-ence that they might knowe howe it is not for men to take such libertie and licence as they list, but that they must receiue it at his hande. To bee short, let vs not attempte any thing in al our whole life, except wee knowe it to be ac-ceptable to our God. When wee haue leaue of him, then may we well goe forward: but if hee say it not, then let vs be still. And indeede al-though this prohibition were not put in writing; yet had God put a difference afore betweene cleane beastes and vnclane beastes, as we may easily perceiue by that which is written of Noe. God commaunded him to make sacrifice after the fludde. And whereof? Was it of all beastes ingeneral? No: Neither had hee referred vs to great a number of the vnclane beastes as of the cleane, and that was by reason of sacrificing. Then was there a difference alreadie euen at that time. And whereof proceeded that? Had men deuised it of their owne braine? No. And therefore let vs marke howe God referred to himselfe the prerogative of putting difference betweene the beastes that were cleane and the beastes that were vnclane, to the intent that men shoulde know that it is not for them to liue as they list, & to haue y<sup>e</sup> bridle loose in all things; but that it behooueth them to looke vpwarde to harken what God giueth them leaue to do. And when he giueth them leaue; then let them vse their libertie, or else let them keepe themselves still. Ye see here a doctrine that is as profitable as that which we haue touched alreadie: for wee see howe men burst fourth into such disorder, & with so great headinesse, that they haue no mind at all to vse Gods benefites according to his meaning. Ye shall not finde one among a thou-sande that will consider with him selfe whether God giueth him leaue to doe a thing or no. But men rushe out into all disorder, as though they had leaue to doe what they list. Nowe then see-ing wee be so leawde and vnkinde that wee fall to thrusting our groynes into things like swine, and consider not from whence the benefites

1, Cor. 6, 19.  
& Eph. 3, 23  
24.

Gen. 8, 10.

come good cause haue we to remember this doctrine, wherein it is shewed vs that euen from y<sup>e</sup> beginning of the worlde, G O D did put a difference betweene the cleane beastes and the vncleane. And let vs vnderstande, that although the ceremonie continue not any longer nowadayes; Yet notwithstanding the same ought to serue vs for a warning, to lift vp our mindes on high in our eating and drinking and in our vsing of all the rest of Gods creatures, that wee may know howe farre God hath giuen vs leaue, and simply submit our selues thereunto.

Again, if he giue vs libertie, let it alwayes prouoke vs to glorifie his name & to giue him thanks: for it is one of the sacrifices which he requireth of vs, that wee shoulde doe him homage for all his benefites as holding them from him. But that cannot be done, except wee bee first put in minde that we cannot so much as cate one bit of breade, without it be giuen vs from aboue, not onely for that he hath created all things, but also for that it behoueth vs to receiue all things as at his hande. Therefore whensoever we eat or drinke, we must not onely call to minde that God hath created all things for mans vse; but also that hee feedeth vs, as a father that cutteth our meate to his little children, fo as our hauing of things is as it were by his deliuerance, as if he should say to vs, I doe the office of a father, I haue a care to nourish you. If wee knowe not this, it is vnpossible for vs to thanke God hartily and vnfaignedly. True it is that euen they that haue no such thought will say grace; but that is but for fashion sake and in way of hypocrisie. Will wee then magnifie Gods goodnesse truly: then must we bee tully resolued, not onely that God hath created all things for mans vse: but also that he stil sheweth himselfe a father, and giueth vs assurance that he will susteyne our bodies, and maintaine vs in this transitorie life. Sith it is so, is it not an encouragement vnto vs to yeeld him the thanks as he deserueth? Yes: For it is not without cause that hee listeth to put a difference betweene the ceremonies of the Lawe, and the things that we haue at this day. But although this prohibition was done away by the coming of our Lorde Iesus Christ; yet cease wee not to come backe still to this point, that forasmuch as our Lord Iesus Christ giueth vs leaue to vse all his creatures indifferently, we must vse them in such wise as he may be glorified by them, fo as wee referre all to him, and take all as at his

hande.

And herewithall we see what priuiledge wee haue, in that we may quietly and with safe conscience cate the things that God giueth vs. For as for the wretched papists, which behaue themselves after the maner of the worlde, in forbearing certaine meates that are forbidden them, whereas they think themselves to serue God in making but small meales vpon some certayne dayes, and absteyning from egges and whytmeates on some other dayes; and beare themselves in hand that their fo doing is great deuotion, and that God is greatly bound to them for it, and yet in y<sup>e</sup> meane while suffer themselves to be led like filie beastes by the tyrannic of men: in what case are they before God? They can not eat one bitte of breade without doubting, because they knowe not who it is that giueth it to them. But sith we see that our Lorde hath set vs at libertie, so as we may vse all manner of meates with thanksgiving: let vs consider that it is such a priuiledge as cannot be esteemed sufficiently: and therefore let vs acknowldege it in our eating and drinking. Sith we perceiue y<sup>e</sup> God hath such a care of vs, as to stoope so lowe, as to be chary of our food: [let vs assure our selues y<sup>e</sup>] although our bodies be but carions; yet notwithstanding God wil giue them sustenance to maintaine them. Seeing wee haue such a certieintie & knowledge (which cannot be without faith,) that is to wit that we be sure what God hath graunted vnto vs: we ought greatly to magnifie his grace, and therewithall to vse all his creatures with such sobrietie, as we may yeeld him good account of them at the last day, & glorifie him in al pointes as long as he kepeth vs in this world.

Now let vs kneele downe before y<sup>e</sup> maiestie of our good god w<sup>th</sup> acknowledgement of our faults, praying him to make vs feeble them better than we haue done, by touching vs to the quicke, so as we acknowledging him to bee the authour of all good things, may learne to seeke him in all our life, and cleaue wholly to his will: and that for the bringing thereof to passe, it may please him to graunt vs the grace to forsake all our corruptions, and to fence vs so from the wiles and subtleties of satan and the world, as nothing may keepe vs from being truly vnited to him that is the fountaine both of life, of ioye, and of all happinesse. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth, &c.

## On Wednesday the xxiiij. of October. 1555.

*The XCj, Sermon, which is the second vpon the fourteenth Chapter.*

21 Ye shal not eat of anie dead bodie, but thou shalt giue it to the Straunger that is within thy gates, that he may eat it: or else thou shalt sell it to a straunger: For thou art a holy people to the Lord thy God. Thou shalt not seech a kidde in his dammes milke.

22 Thou shalt giue the tenth of all the increase of thy feede which groweth yeerely on thy Land:

23 And in the place which the Lorde thy GOD will choose to put his name in, thou shalt eate before him the tythe of thy grayne, and of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou maist learne to feare the Lord thy God alwayes.



Yesterday I told you the cause why God forbade the people of olde time to eate of some certayne kindes of meats. For in as much as we be fed & sustained by his hand, it is good reason

we should vse his creatures purely, and that we should haue leaue of him, so as euery man take not leaue to doe what he listeth, but what Gods word permittech vs to doe. Therewall I shewed also, y<sup>e</sup> although the ceremonie be no more vsed nowadays, nor we any more bound thereto as the fathers of old time were which lued vnder the law: yet notwithstanding the doctrine thereof ceaseth not to be profitable for vs. And hereby we be doone to vnderstand, that it is not lawfull for vs to eate or drinke without faith, (as S.

Rom. 14. 23.)

Paul speaketh of it in the xiiiij. to the Romanes) that is to say, vnlesse we be sure that God giueth vs the things which we receiue for our sustenance, as if a father should feede his children. On the other side, wee haue farre greater libertie nowadays, than was vnder the Lawe. Wee see how liberall GOD is towards vs: and wee haue the more cause to yeeld him thanks. Morcouer the thing that was set downe in figures to the Iewes in olde tyme, is vttered as nowe vnto vs without figure: that is to say, that in all cases & all respects we must bridle our selues, so as we medle not w<sup>th</sup> the defilements of y<sup>e</sup> vnbeleeuers, but separate our selues from them, seeing y<sup>e</sup> Lord hath gathered vs into his flock and sheepfold. And this figure of the olde time, is a warning for vs nowadays. For although we be no more bound to the keeping of it; yet notwithstanding it ought to moue vs y<sup>e</sup> more to serue our god purely, sith we see he hath giuen vs a greater priuiledge than he gaue to y<sup>e</sup> Patriarkes & Prophets. After y<sup>e</sup> self same manner it is w<sup>th</sup> the things y<sup>e</sup> Moses addeth here. For yesterday he treated of the meats y<sup>e</sup> were foule and vnleane in those dayes. And hee sorted them into their severall kindes. You shal care of such beastes, sayd he: but in any wise beware y<sup>e</sup> ye touch no swine, nor any such like things. Nowe he treateth of strangled meats, as of flesh y<sup>e</sup> dieth alone w<sup>out</sup> killing, and w<sup>out</sup> letting of it blood. And no doubt but y<sup>e</sup> his setting downe of this, is to shew that in so doing there is a double abhominacion according to y<sup>e</sup> lawe. For first & foremost when a beast died so alone of it self, it was vnholly aforehand, & the very only touching of it was able to make a man vnleane. And y<sup>e</sup> was the cause why God did so forbid his people to eate thereof. Again, the blood of it was letled in it, & we haue scened already how it was not lawfull for y<sup>e</sup> Iewes to eate blood, & that was because y<sup>e</sup> in the blood wee haue as it were a

liuely image of y<sup>e</sup> soule & of the life: & Gods meaning was to teach his people to abstaine frō all crueltie. And hereof we haue y<sup>e</sup> reason expressed in Genesis, at such time as Noe and his offspring

Gen. 9. 4. 6.

were forbidden to eate blood; where it is added y<sup>e</sup> we must spare men, because a man is image of God, & whosoever doeth any outrage vnto him, shal not scape unpunished. Now then, Gods care was not for the beastes when he forbade y<sup>e</sup> Iewes y<sup>e</sup> eating of their blood: but his intent was to teach them by y<sup>e</sup> meanes to abstaine from all crueltie, so as they should be loth to do any outrage, and specially any murder. But as for vs in these days we be not in such bondage. For our Lord Iesus

Col. 2. 14.

Christ hath freed vs by his death and passion. Neuertheless, howsoever we fare, y<sup>e</sup> groundwork abideth still, so as a man may forbid a little child to handle a knife, lest he should hurt himselfe w<sup>th</sup> it: and yet an elder body also is to be forefended from hurting of himselfe, whereas yet notwithstanding, the handling of a knife were not lawful for a child but in respect aforesaid. And therefore God who took y<sup>e</sup> Iewes as little children, forbade the

Gal. 4. 11

streightly the things y<sup>e</sup> are permitted vs at this day. Howbeit, the final end is all one both to them & vs: inso much that we must consider, that if Gods wil was to haue the Iewes kindharted, & to know y<sup>e</sup> the shedding of blood is a detestable thing: the same ought also to be regarded of vs at this day, although the figure thereof be abolished. True it is (as we read in y<sup>e</sup> xv. of the Actes) y<sup>e</sup> the Apo-

Act. 15. 20.

stles forbade y<sup>e</sup> Gentils to eate blood or any thing that is strangled: but y<sup>e</sup> was not for any sin y<sup>e</sup> was in so doing. It was to auoide occasion of offence, because (as it is there alleaged) Moses was read openly, & the law was published abroad in all Cities, so as they heard it there forbidden. The Iewes could not abide at y<sup>e</sup> first, to see them eate blood, which named themselves Christians: for y<sup>e</sup> was a lothsome thing to them. Therefore men were faine for a time to forbear y<sup>e</sup> libertie that

1 Cor. 6. 1 a  
& 10. 33.

God giueth nowadays to all the faithful, accordingly as S. Paul speaketh thereof, saying that the things which are lawfull for vs are not alwayes expedient: for they edifie not. We haue in dede our consciences free before God: but yet if I see my brother offended, it behoueth me to beare w<sup>th</sup> him, if his so doing be through infirmite, and in any wise I must haue a consideration, whether a man be already thoroughly instructed in the faith or no. The intent of the Apostles then was not to make a grounded law wherewith to tie mens consciences, & to hold the in bondage: but only to auoide al occasion of causing folk to stumble. But this hath bin ill marked of a great sort of ignorant persons. For they haue thought it to bee deadly sinne to eate y<sup>e</sup> blood of any beast, as wee

see it maintained still at this day: and that was a foolish & beastly superstition. For (as I said afore) our Lord Iesus Christ hath cancelled the obligation of the Lawe of Moses, so as we be no more bound vnto it. But yet for all that, it behooueth vs to liue in concord one with another, and to haue a regarde what our neighbours are able to beare. There is not the like reason for vs noweadayes for forbear the eating of fleshe vpon frydayes: for it is a meere deuotion, and it was forged and inuented without any likelyhoode of reason, yea and it was matched with a kinde of Idolatrie, for as much as the Papiſtes haue furnished themselves to serue God by that meanes in forbearing to eat fleshe vpon certaine daies, which was too grosse a folly. Neuerthelesse, if a christenman should come among the Papiſtes, and goe about to teache them that are yet altogether blinded, the point y he should begin at, must not bee the eating of flesh vpon frydayes, for that would feare them quite away; bicause they neuer heard that it is lawfull to do it, and therfore could neuer conceiue the truth of it, and besides that they should see him goe about to breake a law which they take to be most holy, without informing them of the true meaning of the whole. Such dealing therefore should be contrary to Gods meaning, and to Christen liberty. And therefore order and measure are to be obserued in those cases. But by the way, let vs remember that wee haue cause to giue thanks to our God, for exempting vs from y bondage that our fathers were subiect vnder the law: & that we must also benefite our selues by those figures, by learning to liue friendly with our neighbors, abhorring all murders and outrages, not onely actual murders but also hatred, which is likewise condemned for murder before God, though it be neuer so secret and close kept, as saith S. Iohn. That is the thing which we haue to note when it is layd vnto vs that God vtrereth his will without any shadow, and not in darke speecies as he did to the fathers, but as one that speaketh with open mouth: and therefore let vs hold our selues contented therewith.

Now after this commaundement, Moses addeth *that we must not seeth a Kidde in his dammes Milke*: but woordes for woordes, it is but in *Milke*. It hath bene commonly vnderstoode, that a man should not seeth a Kid in his dammes milke, or make sawce with Goates milke to eate Kidde fleshe withall. And therupon, the Iewes (who will needes bee alwayes adding of somewhat to the pure worde of God) haue made a Lawe that it shoulde not bee lawfull for a man to eate cheefe made of Goates milke after he had eaten kidde fleshe, vntill he had first well scoured and washed his teeth, for to their seeming, that would haue bin a defiling of the man. But when all things are wel considered, the meaning of this text is y men should not rost a kid as soone as he were new yeaned, but y they should let it sicke for a time, y it might be flesh meete to bee eaten. And this was doone to the ende that folke should not inure themselves so much to the following of their owne appetites,

as to fall into any beastly cruelitie: for from the one, men come to the other. Let vs alwayes beare in minde howe it was declared yesterday, that GOD was well willing to giue his people leaue to eate of all maner of good & convenient meates, saying that he meant to holde them in awe for the trial of their obedience, and yet notwithstanding ment not onely to let them downe some order of diet or fare like a Phisition. For it were too grosse an imagination to thinke that God prouided but onely for the diseases of his people, as though all his Ceremonies had tended but to the feeding of their bodies. For the putting hereof among the olde figures and shadowes was not for nought. Then let vs conclude that God had a further regate when he forbad the eating of a kidde in his dammes milke. And in deede we see how in another place hee forbiddeth men to catch an olde birde sitting vpon her yong ones, for it is a kind of cruelitie. If a man finde a nest of Partridges or other birdes, and catch the dam sitting vpon the yong; God condemneth it, that is to say, he condemneth it in olde tyme in the Lawe among the Ceremonies. And why so? Bicause it is against nature, For wee see howe the seely birdes are so carefull for their yong, that the damme will rather starue than forsake them. Whereby wee bee put in minde to doe the like. Seeing then that the seelic birds, to discharge their naturall duetie, doe forget themselves so farre that they passe not what miserie they indure, nor what care they take for the cheering of their yong ones, in so much as they suffer themselves to bee taken with hand, and yeld themselves as it were into bondage for them: were it not an acte of extreme cruelitie for a man to goe kill them? Good cause therefore had God to forbid it, to shewe that men ought not to passe their bounds, and take leaue to doe what they list, but to restraine themselves to some kind of humanitie. And so whereas in this text God forbiddeth men to eate a kid in his dammes milke: it is as much to say, as men ought not to deuour a yong beast as soone as it is come into y world, vntill it haue sucked a time: neither can the flesh of it be kindly and good to eate. Nay, moreover it imposeth a kind of barbarous ouerfiercenes, when me are so greedie y they will needes take the beasties at the first fal of them, and not tarie till they may come to their full season to be eaten, as some haue bin seene to be so beastly, y they haue ripped y dammes bellies to take out the yong ones. It hath bene seene that a glutton hath not bin contented with the creatures which God hath brought forth into the world, but he must also goe rip vp a Hinde to haue the Calf for the satisfying of his appetite. It is sayd that the earth is full of infinite riches, and y god hath powred out such treasures as are able to amase vs: & yet for al y we see howe some man will play the detestable monster. Whē he hath pāpered his belly with ordinarie foode, he falls to deuising I wote not what: in so much y if it were possible he would create a new world, to feede his paunch wal. And although he be not able to make a flie, yet fallett he to imagining, I will

Col. 2. 14.

Deut. 22. 6.

1. Ioh. 3. 15.

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Psal. 35. 5.

wil go slit a Hinde or a Doe, and take out y vntimely fruit out of her belly to feed vpon. And is not y too great a wickednesse? No doubt but that such desires haue beene in all ages; but behold, God telleth vs that we must vse such temperance and sobernesse in our dyet, as wee may alwayes haue a regard to the mainteining of humanitie. Wee must prescribe a rule our selues, and our eating and drinking must not bee so barbarous, that it should be a meane to harden our hartes & make vs to forgoe all humanitie, which is a thing diuers times quite forgotten; but that we should liue together in good quietnes, & abstaine from all iniurie and euill dealing.

And as touching the Ceremony wherof I am to speake, which the Iewes obserue and wherof they haue made a very sollemne law: we see thereby how the world will needes pay God alwayes with petie trifles. And y is it from whence such superstition is come. It is all one with that which we haue seene heretofore, where God forbid his people to disgrace themselves at the death of any of their friends. But the Iewes considering not to what end such prohibition was set downe; obserued it according to the letter. Well then, they must not disgrace themselves: but yet they had not an eye to gods meaning, which is y men overshoot themselves too far in making too much sorrowe at y deceasse of their friends, tormenting themselves wout measure, blaspheming the name of God, and fretting inwardly. And therefore God intended to repress such corruption. Yea and as though mens sins prouoked not Gods wrath sufficiently of themselves: they thinke it not ynough to be impatient, but they do also prouoke themselves to it still more & more. For we see there is no measure in mens sorrowing, but they inforce themselves to weepe, and doe many other things to increase their greefe and ieiounesse, kindling the fire still more and more, which is great ynough already of it selfe. After the same maner deale they in all other things. But what doe the Iewes still in this behalfe? They may not disgrace themselves: but in the meane while they rend their garmentes. And so the meaning of the Lawmaker, which was simple, is defeated. For to their seeming, when a friend of theirs is dead, they must not be without sorrowe for him, for that were a dishonouring of him, and therefore they must rend their garmentes for him. And besides that, they must make such Countenances, and such Ceremonies, so as they must not eate that day in their owne houses, but spend that day abroad in mourning, and in doinge this and that. When they haue finished a hundred pelting toys, they beare the nicelues in hand that they haue well pacified God; and yet notwithstanding that they may dispute him all their life long. And heerein we see as in a looking glasse, how greatly our nature is inclined to superstition; and secondly that alwayes we will needes haue ceremonies to content God withall, and to discharge our dewties towards him. Our nature (I say) is so bent to superstition, that if God forbid a thing, in deede we dare not doe it with intent to resist him,

but wee seeke some other byway, so as GOD shall bee disappointed, and neuer haue the thing that hee demaundeth. As for example, the Christians which beare that name, take not vpon them the very superstitions of y Idolaters as they terme them; but yet they followe the selfe same in deede with a little disguising of them, and so they beare themselves in hande that god spies them not at all. The Idolaters carryed bread and drinke to the graues of the dead, bearing themselves in hand that the soules were fed therewith; and they carryed thither lightes to the intent to glad them. Nowe the Papistes haue thought this to be too great an absurditie. But what for that? They offer vp bread, & wine, and candles, and monie at their Masses; and the soules departed (say they) shall finde releefe by it. Verily if it bee replyed that the superstition of the Papistes is not all one with the superstition of the heathen: in deede there is some difference betwixt them. But to what ende do they so, but to content GOD with some newe exchange? For (as I sayde) it is a thing rooted in mans nature. And wee ought to marke it well: for we woulde soone fall into it, if we were not restrayned by Gods woorde, as by a short and rough bydle. And all commeth from out of this spring, that we will not serue GOD as he requireth, but by a sorte of Ceremonies I wote not what. And when we haue once made some shewe of deuotion; we beare our selues in hand that he is well appeased, and that he ought not to prouide vs any further. And thus ye see that the cause why men in all ages haue toyled themselves to much in the seruing of God, and haue inuened so many trifling things: is that they will needes paye him in such coyne, bicause they were loath to deale vprightly and faithfully with him. God requireth our hearts: & if he possesse not them, 1. Sam. 16. 7 al the rest is nothing worth. Now we bee full of hypocritise, and wee bee not willing to discouer our backnookes which are full of dissimulation, malice, and rebellion, but would alwayes keepe them still to our selues. And yet in the meane season wee pretend a maruelous holyntesse: with our eyes, our feete, and our hands. Therefore let vs learne that this mischeefe hath reigned in all ages, to the intent we may rid our selues of it; and let vs assure our selues that God will not be serued at our handes by outward Ceremonies. True it is that all our whole life ought to beare witness that the feare of him is well rooted in our hartes. Faith is a dead thing if it vtter nocht James 2. 17 selfe by good fruites. Moreouer if we intend to haue our seruice accepted of God, let vs assure our selues that we must begin at the foundnesse of hart, and that all Ceremonies are to no purpose, except they shewe y our hart is right, pure, and vnfeined. Thus much concerning the superstition and abuse y reigned among the Iewes and still reigneth at this present.

We must alwayes come backe to this saying of our Lorde, that the things which goe into a mans mouth defile him not, but the things that come out at his mouth, as all manner of wicked

wicked affections. One is full of ambition and pride, another burneth in couetousnesse, and a third practiseth spitefullnesse and treason. Eue-ry man hath his vice himselſe, ſo as one is a glutton and another is a whoremonger. Theſe are the things that infect the man, yea and they infect the whole world. Therefore let vs learne to cleaſe our ſelues from all ſuch filthineſſe: and as for Ceremonies, let vs knowe that wee ought to vſe them ſo farre forth as God requireth them for the vttering of our faith: but yet muſt we vſe them ſimply, and not bee wedded too much to them. For wee ſee that the deuill will by and by haue a towll ready to blindfold our eyes withall, ſo as wee ſhall no more conſider the principall, but forget it vtterly and abuſe our ſelues to things of nothing. To the intent then that we may not haue our eyes ſo beared; let vs follow God that way which hee calleth vs: that is, to ſerue him in all pureneſſe.

And now as touching the principall point of this ſentence, where it is ſaid that a kid muſt bee eaten in his dammes milke: let vs vnderſtand that God will haue vs to vſe honeſtie and ſoberneſſe in our eating and drinking: that is the thing in effect, which wee haue to remember in that text. Truly as touching the figure, we be no more tyed to it, as I haue ſaid afore: but as for Gods meaning, that is durable. When men doe giue themſelues to their leawde and outrageous appetites, it is all one as though they ment to ouerthrow the order of nature. Yee ſee how drunkards (when they bee ſo full that they be ready to burſt) doe inuent ſuch ſhamefull things, that an honeſt man would bee ready to caſt vp his ſtomacke to heare the things ſpoken of which thoſe ſwine doe. When they be as full as their ſkinnes can holde, they whet their ſtomacks, & take ſhooinghornes (as they term the) to drawe on a cup of wine, and ſuch other like things, ſo as wee may ſee that men cannot content themſelues with any meaſure; but although God ſhewe himſelſe liberall towards them, yet notwithstanding they will needs follow their inordinate luſts ſtill, declaring y their deſires are vnſatiable, & neuer at reſt, till they haue brought themſelues to ſhamefull diſorder, without regard of any modeſtie. Sith we ſee ſuch things, we may well perceyue howe it is not without cauſe that God hath warned the Iewes to vſe a kind of honeſtie in their liuing and feeding: which thing belögether much more to vs at this day. Although we haue not the Ceremonie any more; yet will God haue vs to liue honeſtly, & to vſe a ſobrietye in our eating & drinking, ſo as we may alway liſt vp our eyes & ſay, Lord, we haue receued ſoode at thy hand, & we know y thou ſhewſt thy ſelſe a father towards vs. But if we make a hotchpotch of all things wout diſcretion, ſurely it is no raking of them as at Gods hand, but wee ſhall finde at the laſt, that we rauened them vp like beaſtes. And therefore let vs learne to reſtraine our ſelues. Thus wee ſee howe the doctrine that is coneyned here, is not vnneceſſarie at this day, ſo wee can applie it duely, and with diſcretion of the holy Ghoſt to our inſtruction,

Now after this, he ſayth concerning beaſts that are ſtrangled, and are dead in their bloods; that they ſhoulde giue them to ſtrangers or eſſe ſell them. It ſeemeth here at the firſt ſight, that God ſhould as well condemne thoſe beaſtes for the ſtraungers as for the Iewes. For if it be not lawfull for me my ſelſe to doe a thing; why ſhould I bee an occaſion to my neighbour to doe it? Am I not gilty of ſinne in ſo doing? Here we haue to conſider the reaſon that Moſes addeth: *Thou art a People holy vnto thy God.* Heere he ſheweth that God had ſhooled out y Iewes from all other nations of the earth, and therefore hee would not haue them to deſile themſelues with any kind of meate. Now if it be demanded, and why then had they leaue to ſel or giue the things to ſtrangers, which were abominable as in reſpect of themſelues? The reaſon is this: That god hauing named the beaſts which he would haue his people to eate of, did leaue all beaſtes without difference for all other men to feede on which were not inſtructed in his Law. True it is that he had forbidden al mankind to eate the blood of any thing, and conſequently to eate of any beaſt that was ſtrangled or died alone. But the moſt part of the world was already gone aſtray, ſo as they knew not the law any more, & we ſee how y euen in the life of Noe, his poſteritie intangled themſelues in a number of ſuperſtitious & Idolatries, Gen. 11. 2 & had forgotten god who had preferred them ſo wonderfully; ſo as there was no more but the lineage of Sem, which was but a very ſmall portion, that held themſelues to any pureneſſe in the ſeruing of God. By reaſon whereof y whole world grew into ſuch a licentious liberty, that all was mar. God therefore referueth a people to himſelſe, & bringeth them backe to the firſt law, ſaying, Seeing I tel you that I haue choſen you to be my houſhold: I ſet you downe a ſpeciall order, y you may haue my badge whereby to be knowne from al y vnbeleeuers of the earth. A ſtray maner doth god deale. But men runne gadding on their own head, & follow alwaies their own affections, & canot find in their hearts to ſubmit themſelues ſimply to Gods law as he requireth. Truly the thing of it ſelſe were not euill, if there had bin no law againſt it. And this law was giuen to y Iewes, for the two reaſons which I haue alleaged afore. The firſt was for the tryall of their obedience, y they ſhould ſhew themſelues to be ſubiect vnto God. And the ſecond was, y thereby they might be quickned vp to keepe themſelues from al corruption. But as for the heathen, they might haue eaten of all meates, ſo they had acknowledged the giuer of them and the creator that had made all things to their vſe, worſhipping him purely and abſtaining from al cruelty & outrage: but they liued in y world like beaſtes. They had in deede a kinde of Imagination that there was one God; & they forged a great number of gods: and yet for all that while euery man had an Idoll by himſelſe, the liuing God was forſaken of all men. For as much then as the heathen had not the Law appointed vnto them: the Iewes might well leaue thoſe kind of meates vnto them.

And vcrily therby they were done to vnderſtand,



stand, y<sup>e</sup> the thing of it selfe was not euill. Seeing  
 y<sup>e</sup> God gaue them leaue to sel or giue vnto y<sup>e</sup> heathen  
 the flesh of such things as were not ordinarily  
 flaine; thereby they might perceiue how it  
 behoued them to looke yet further. And why so?  
 As touching murder, because it is forbidden of  
 it selfe, it is not lawfull for me to kill a man, u-  
 ther is it lawfull for mee to lend a sword to kill  
 him withall, nor to vse any manner of treacherie.  
 Now then, in things y<sup>e</sup> God condemneth of the  
 felues, & which are euill of the felues: it is certame  
 y<sup>e</sup> all men ought not onely to abstaine frō them,  
 but also to beware y<sup>e</sup> he giue not any occasion  
 to any other body to do the. And so it is to be con-  
 cluded, y<sup>e</sup> sith the Iewes might without offending  
 God giue or sel the flesh of strangled beasts: God  
 shewed thereby, that y<sup>e</sup> thing of it selfe was not eu-  
 ill; & that his forbidding of it was but to hold the  
 vnder awe, & thereby to leade them yet further,  
 intending to make the vnderstand, y<sup>e</sup> they ought  
 to lue in al manner of purenes, because they were  
 a holy people. This is y<sup>e</sup> which we haue to reme-  
 ber vpon this place. Nowe, whereas he speaketh  
 here of straungers, he meaneth all the heathen  
 which were not of y<sup>e</sup> line of Abraham, as if we  
 in these dayes should speake of y<sup>e</sup> Turkes & Sarazins,  
 wee might say they haue no fellowship w<sup>th</sup> vs be-  
 cause they weare not y<sup>e</sup> badge of Baptisme, and  
 despise y<sup>e</sup> God whom we worship. For Gods lawe  
 speaketh to all men alike, at leastwise the morall  
 lawe as they terme it, that is to say, the lawe y<sup>e</sup> ru-  
 leth our life: but the lawe y<sup>e</sup> belongeth to y<sup>e</sup> Gos-  
 pel, speaketh to none but to y<sup>e</sup> Church of Gods. As  
 for example y<sup>e</sup> Turkes and the Sarazins haue not  
 to do with the supper of our Lorde Iesus Christ,  
 neither can they any skill of Baptisme. True it is  
 that they haue washings, and they wash them-  
 selues oft ynough: but al y<sup>e</sup> euer they haue is no  
 better than y<sup>e</sup> holy water of the Papiests. As for y<sup>e</sup>  
 things y<sup>e</sup> are peculiar to vs, & which God hath  
 giuen to vs as to his children and householdfolke,  
 those belong not to such as are altogether es-  
 traunged from y<sup>e</sup> Church, & the holy scripture.  
 And therefore let vs marke well, y<sup>e</sup> whereas God  
 doth here giue the heathen leaue to eate al man-  
 ner of meats: it is because he was not so gracious  
 to them, as to giue them the instruction that was  
 peculiar to y<sup>e</sup> children of Abraham, & to the holy  
 lineage which he had chosen from y<sup>e</sup> whole world.  
 Nowe notwithstanding all this, if the Iewes had  
 complained y<sup>e</sup> God held them in more subiection  
 than he did the heathen, and y<sup>e</sup> their owne estate  
 was worse than theirs, might we not say y<sup>e</sup> it were  
 too great an vnthankfulness: If a Iewe should say,  
 How now? Seeing y<sup>e</sup> God hath chosen vs for his  
 children, why doth he not giue vs as great libertie  
 at the least, as he hath giuen to those that be-  
 long not vnto him? Is it mee te y<sup>e</sup> we should be in-  
 feriour to them? If a Iew should speake after that  
 manner, we would be his iudges, and euery of vs  
 would say, see on him wretch, he sheweth himself  
 tooo vnhoneit & churlish. For seeing y<sup>e</sup> god hath  
 chosen them for his people, & instructed them  
 in his pure doctrine: should they finde fault with  
 him for his holding of the vnder y<sup>e</sup> obedience of  
 his law? But nowe let vs apply this to our selues.

For in as much as God hath gathered vs togi-  
 ther into his house, he wil haue vs to walk more  
 carefully and warely, than the sillie igno-  
 raunt soules that are strayed from the way of  
 Saluation. If wee say that that were too rough  
 and seuerer a dealing; wee our selues are too vn-  
 thankfull. It is said that we must lue as childre  
 of the light: & no maruaile it is though such as  
 haue not learned Gods word do stur and stum-  
 ble, & go astray; for they be like blinde wretches  
 in the darke. But wee haue Gods worde, which  
 is as a lampe to giue vs lyght, and again we haue  
 bene enlightened by the holy Ghost, so as wee  
 knowe the will of God. And shall wee nowe  
 runne astray as though wee had neuer known  
 any good doctrine? Nowe then whereas God  
 hath tyed vs shorter than he hath tyed the ig-  
 norant; if we thereupon wil needes shake off his  
 yoke and fall to checking at him, as though wee  
 had leuer to haue the licentious libertie of the  
 vnbelecuers, than to bee held vnder the obedi-  
 ence of God our father: we were worthie to bee  
 rooted out of the world. For it were too great a  
 defacing of Gods gracious goodnesse, to do so,  
 when G O D hath chosen vs to himselfe and  
 giuen vs his badge, as if hee should say, I wil  
 raigne among you, let it appeare that yee haue  
 bene in my schoole, let not my shewing of my  
 selfe to haue bene your father and Sautour bee  
 in vaine. So then, let vs marke well, that where-  
 as God calleth vs vnto him, it is with this condi-  
 tion; that wee shoulde not lue any more af-  
 ter the manner of the ignorant wretches which  
 woote not howe to order their conuerfation: for  
 they doe followe their owne beastly lustes. It is  
 ynough (saith Saint Peter speaking to the heathen  
 that had bene conuerted to the beleefe of the  
 Gospell,) it is ynough (saith hee) that yee  
 haue done heere tofore, ye haue giuen too much  
 heed to your wicked affections already, see that  
 none of you take such licentious libertie any  
 more, but submit your selues to Gods yoke; and  
 sith it is gods will to haue the gouernment of you,  
 suffer your selues to be guided by his hand, and  
 obey his worde in all things, vterly forsaking  
 your owne wicked lustes.

Nowe then, whereas in these dayes we see the  
 worlde to bee altogether corrupted: let vs not al-  
 ledge other mens grosse dealmes in defence of  
 our owne, neither let vs make a shield of them to  
 say, why shoulde wee bee held more in awe  
 than other men? Alas, is it to bee marualed at  
 that those shoulde goe astray, which haue no  
 lyght? But seeing that G O D hath sent vs the  
 Sonne of right conuinesse, let vs assure our selues  
 that it will bee no excuse for vs, though the  
 ignorant wretches doe goe astray after their  
 owne imaginations. Surely this is yll put in  
 practise. For our whole seeking nowadays, is  
 nothing else but to heape together all the of-  
 fences in the worlde, to make a confused  
 horchpotch of them. If it bee sayde that there  
 bee a number of men which are giuen to fraude  
 and guyle, and are full of surdetic and de-  
 ceite: wee rest vpon that and are contented to  
 counterfet their vices, & to all eage them in sport.

1. Theil. 5. 6

Psal. 119.

104.  
Eph 1. 17. 18  
& 5. 17.

1. Pet. 4. 3

As for mens vertues, wee let them alone, and make none accounte of them: but as for their vices, wee make a barre of them against God. O say wee, ye see howe such a man doth so, another doeth after that fashion: this is a common custome euerywhere: and wil ye haue vs to be holier than al other men? Besides this, it is alledged thus also. What I pray you, doe not the Papisites so before vs? Yes: but the Papisites haue shaken off the yoke of our Lord Iesus Christ, they haue withdrawn themselves from him and from his Church. True it is y they haue bapisme which is y signe of Christianitie: but they haue vterly abolished the true vse of bapisme, and we see how they haue no skil at al either of God or of his word. As for our part, forasmuch as we haue the Gospell, and that wee are thereby conuicted y it is Gods trueth, and we be preferred before those that were at leastwise as good as we in respect of the world, & seeing he hath chosen vs after that fashion, are we not too much to blame, if we come not to offer our selues wholly vnto him, saying, Lorde gouerne thou vs, and let vs not looke at other mens doings to be caryed away by their misexample; but let vs alwayes bee gathered together as it were vnder the shadowe of thy winges? Thus ye see what we haue to make vpon this admonition of Moses, *Knowe ye (saith he) that the Lord your God hath separated you out from all other nations of the earth.*

After this, he cometh to the tythes wherof he had spoken afore, & saith, *Ye shall tythe the first of all your frutes which ye shall haue gathered, as well of Corne, Wine, and Oyle, as also of the first borne of all your Cattel.* The repetition which our Lord vlieth here is not more than needeth. For (as we haue seene heretofore) men are so wedded to their owne profit, y their duetie cannot be had at their hands, but by force, and they must bee faine to haue their eares beaten dayly, or else (if it bee possible) they will doe what they can to exempt themselves from dooing their duetie, specially when it commeth to the Lawe of God and to the things that he requirith at our hand: for we wil be ashamed if wee yeeld not our duetie vnto men. Whē a man hath misbehaued himselfe towards me, ye shal see him ashamed to lift vp his head. True it is y faults shal not faile to be committed, & that there wilbe a thousand deuises to defraude men by theft, robbery, extortion, and other wicked practises: but yet wil men alwayes looke the warielyer to themselves, because they be restrained by shame. But as for to Godward, men are quite past shame, and set all at randon as though they would pul out his tongue, or forbid him to speake, when they haue taken from him y which belonged vnto him. And so ye see what is the cause that God hath spoken so oft of tythes which he would haue offered vnto him, & likewise of y first frutes. I haue tolde you already y the tythes were allotted to the Leuites, because God referued them to do him seruice: & it behoued them to lue vpon y Alcar, because they were dedicated therunto. The same reason is in force at this day towards vs. Not that we be bound to

the same maner of tything that the Iewes were, furtherforth than ciuill order requireth: but that wee must alwayes come backe to this saying of Saint Paul, that lyke as the Leuites lued vpon tythes because they were dedicated to the seruice of GOD: so nowadayes they that haue the charge of teaching in the Church, ought to be maintained with liuing likewise, & God hath made an euerlasting law thereof.

But yet moreover, we haue to note, that the tythes were allotted to the Leuites as in recompence of their inheritance wherof they were deprived. For God had promised the Land of Canaan to all the lineage of Abraham, by reason wherof the children of Leuie ought not to haue bene bereft of their portion. Yet notwithstanding, God bereft them of it. And why did he so? To the intent they should not toyle themselves in tilling the ground as other men do, but giue themselves wholly to his seruice as became the. In respect wherof it was good reason that they should bee recompensed after another manner. Truly this matter cannot be discoursed at large as now, and therefore wee will delay the going through with it till to morrowe, taking this breefe summe of it for a conclusion, that our Lorges meaning in this place, was to let downe a Lawe for the maintenance of his seruice. And for that cause it was his minde that the Leuites should haue wherēon to lue: for they were the partes that had the charge to maintaine the pure religion: and for that purpose were they disperfed throughout the whole land of Canaan to the end they should keepe the people in the purencesse of Gods seruice, as we see the prophet Malachy speaketh of them, saying y they ought to be expounders of gods law, as at whose mouth men ought to seeke what is good and lawefull. The cause then why GOD hath not onely set downe this lawe but also repeated it, is for that he will haue his seruice mainteined. And because men are negligent in yeelding him his dewe, he hath vouchsafed to repete the law againe which he had set downe before; and besides that, his intent was also to put vs in minde to honour him with all the goods which he bestoweth vpon vs in this life. For surely if men eate and drinke without yeelding any honor vnto God, they defile y things which they receiue. For y true meane to sanctify meates, is by faith & prayer saith S. Paul. Without faith and prayer, all things become vnclean to vs. And now ye see heere how god commaundeth men to offer vnto him their first frutes and tenthes. And why is y? Because that by y meanes folke were prouoked to say, True it is y the earth bringeth forth her frutes, we haue a good harvest and vintage, we haue store of Oyle and vittelles; & who is he that giueth vs all these things? Hath the earth a soule to determine with it selfe to nourish vs? No, it is God our father that doth it: and therefore it is good reason that we should haue regard of him, & consider how much we be bound vnto him. Thus ye see how y in the tythes and first frutes, there was a solemn protestation y whatsoever we haue we receiue it at gods hā, & therefore we ought to do him homage & sacrifice

1. Cor. 9. 13  
14.

Mal. 2. 7

1. Tim. 4. 5

hee therewith . Which thing is then done , when we pray vnto him to blesse them all . and when wee see effectually by our almesdeedes and such other like things , that we be willing to offer all things vnto him which hee hath put into our handes , and to vse them in such sort , as wee may haue a care to follow measure , and to frame our selues to the sobrietie which hee hath commaunded vs .

Now let vs kneele downe in the presence of our good GOD with acknowledgement of our

faultes , praying him to vouchsafe to behold vs with pitie , and not to impute vnto vs the great number of offences whereof wee bee guiltie before him , but that it may please him to rid vs cleane from them , euen by forgiuing them : and moreouer to drawe vs fo vnto him by his holy spirite , as our whole seeking may bee to dedicate our selues thoroughly vnto him , continuing throughout in his holy calling , to the end . And so let vs all say , Almighty God heauenly father &c .

## On Thursday the xxiiij. of October. 1555.

*The XCij. Sermon, which is the third upon the foureteenth Chapter.*

24 And if the way be too long, so as thou canst not bring them, because the place which the Lord thy God shall haue chosen to set his name in, is too far from thee: and that the Lord thy God haue blessed thee:

25 Then shalt thou make it into monie, and take the monie in thy hande, and repayre to the place which the Lorde thy G O D shall haue chosen for himselfe.

26 And thou shalt giue the monie for whatsoeuer thy heart desireth; whether it be oxen or sheepe, wine, or straunge drinke, or any other thing which thy heart liketh of. And there feede thou on it in the presence of the Lord thy God, and bee merrie both thou and thy householde.

27 And thou shalt not forsake the Leuite that is within thy gates: for he hath no portion nor inheritance with thee.

28 At the three yeres end thou shalt gather together all the tythes of thine increase of that yeare, and lay it vp within thy gates.

29 And then the Leuite which hath no part nor inheritance with thee, and likewise the straunger, the fatherlesse, and the widowe which are within thy gates, shall come and eate, and be refreshed, that the Lord thy God may blesse thee in all the workes of thy handes which thou doest.

Deut. 12. 5 6



As much as Moses, in speaking heretofore of first fruites and offerings, and freewill oblations; had commaunded that they should be offered in Ierusalem, or else in the place which God was then to choosẽ now hee addeth, *that if a man dwelt too farre off from that place, hee might make mony of the things that were to bee giuen for an offering vnto God, and after the sale thereof, buy the like things againe, which should be wholly dedicated to God whatsoeuer they were.* Now I haue tolde you already, how it was not for naught that God would haue one certeine place, wherein to offer solemne sacrifices vnto him and to worship him: for it serued to mainteine the vnitie of faith. In so much that if euery trybe, or at leastwise euery citie had had an Altar by themselves; it had bin enough to haue made hauock of all, and men could not haue continued in concord and brotherly loue. Therefore it behoued the Temple to bee a meeting place for Gods people, to the intent they should altogether acknowledge themselves to be but one bo-

die, and vnderstand that they were bound all to one rule, which is the lawe, and all of them obey the same, without any diuersitie of opinions, or straunge maner of dealings, or ceremonies among them. And in the same respect also were they commaunded to offer in the Temple, to the end that euery man shoulde not behaue himselfe after his owne deuotion as they terme it. For when men will needes seue God after their owne fancie, there will be nothing but corruption. Wee must alwayes beare this saying in minde, that obedience is better than all the sacrifices in the worlde. And therefore they were forbidden to offer sacrifice in any other place than onely one which was appointed for that purpose, to the intent they should not euery man muse vpon foolish superstitions, but hold them selfes to the order that was set down, without attempting any thing rashly and fondly vpon their owne heades as I sayd. And this is spoken expressly vnto vs. For although wee haue not the selfesame order of religion which was among the auncient fathers vnder the Law: yet doth this ground stand still, that God will

not be worshipped after our opinion, but according to his owne will. Therefore let vs bee well ware that we inuent not superstitions (as the Papistes haue done) vpon surmise that they will be accepted of God; for they will doe nothing else but prouoke his wrath, in so much that when men turne away from Gods trueth, the more they inforce themselves forward, the further off doe they still stray from it. Will wee then keepe the right way? Gods word must ouermaster vs. And this thing is yet the better confirmed to vs, by Gods referring of the place to himselfe wherein he would be serued. For he could well haue sayd by Moses; Choose what place you your selues like best, and when yee haue done, God will giue you leaue to come euerie man thither, and there to doe him seruice. Al this might wel haue bin sayd. But God sayth, it belongeth to mee to choose, I will not giue the choyce to men. Herein wee see how hee referueth the right of souerainty to himselfe, to the end that the faithfull shoulde the better knowe, that it is not for them to enterprise aught at aadventure, but that it behoueth them to haue warrant from aboue, so as they may say, God accepteth all that euer wee doe; for we doe nothing but what he commaundeth vs, none of vs dealeth vpon his owne head in this behalfe. Wherefore let vs marke well, that God hath here done vs to vnderstand, that he wil not haue his seruice mingled with our inuentions, but that wee should simply followe the things that are contained in his worde. And so yee see that as concerning the things which I haue sayd already, God was to bee worshipped solemnly no where else than in the Temple of Ierusalem after it was declared: and that vntill that time, it behoued the Iewes to resort to the Arke and to the Sanctuarie. But now let vs come backe againe to that which is set downe here in writing.

*If the place (sayth Moses) bee too farre from thee, thou shalt sell the things which thou wast minded to offer, or the things which thou oughtest to offer. For it behoued them to offer the first borne of all their cattell. Nowe they that dwell in the vttermost coastes of Iewry should haue had much ado to drine thither their Lambs, Sheepe, Goates, and Calues. Therefore they were to be borne withall: and God being no oppresser of his people, giueth them here a remedie, to the intent they should not be greued too much. As for those that dwell neere to Ierusalem sayth hee, let them bring thither as well the first borne of their cattell, as also all their freewill offerings, and whatsoever other things they haue dedicated vnto God. For otherwise the Citie of Ierusalem might bee famished. If all that had come thither should haue bought their sacrifices there: what a thing had that bin? Therefore it was Gods will that men should bring the thither from all the countries, vnlesse the places were ouersfare off. And in that case hee saith it should bee Lawfull for them to sell the things that they had dedicated, namely such as were due by commandement of the Lawe: as the*

first borne things, in remembrance that God had smitten the first borne of Egypt, and spared the first borne of Israel, whereof he would haue the memoriall to continue for euer. *Thou shalt sell it (sayth hee,) & put vp the mony, or folde it vp (for so doth the word signify which he vseth.) Folde vp the mony in thy hand (sayth hee:) that is to say, consider with your selues that that mony is none of your owne, but that it must bee put vp alone by it selfe as a holy thing. And when thou comest to Ierusalem, thou shalt lay thine offerings after thine owne liking, and after that the same hath bin offered in the Temple, the Priests shall take their dues thereof. & then shall you eat and drink thereof before the Lord as soon as you haue made your oblation thereof, and you shall be merry in eating of your sacrifices, as farre as euerie mans portion will extend. That is the thing in effect which wee haue to remember in this text.*

And here wee see (as I haue sayd afore,) that although God held his people vnder very strait bondage, yet notwithstanding hee layde no more vpon them than they were able to beare, but so mitigated the rigor of the Lawe, as no man could say it was vpossible to doe the things that hee had inioyned. Sith wee see it is so; Let vs assure our selues, that if our good G O D doe in these dayes lay any burthen vpon our shoulders, that may bee too heauie for vs; hee doth also giue vs abilitie to beare it, so as wee bee not borne downe by it, at leastwise if wee commit our selues to him; so as we haue no cause to complayn of him as though he did vtterly ouerwhelme vs. True it is, that the righteousnesse which God requireth of vs in his Lawe, dooth farre surmount all our abilitie, yea and we come so farre shorte of the performing of all that hee hath commaunded vs, so as wee bee not able to thirre one finger towards it; nay, wee cannot so much as thinke one good thought towards it: G O D must be faine to giue vs euery whit. But when he assisteth vs with his holy spirit, then wee finde his yoke sweete and easie, specially, when hee layes it vpon our neckes by the hand of our Lord Iesus Christ. And that is the cause why Iesus Christ protesteth that his burthen is not too heauie, nor his yoke too hard. But how cometh that to passe? It is because God giueth vs both the will to serue him, and also the abilitie to put the same in execution. And therewithall hee addeth a second grace, which is that hee beareth with vs when wee haue done amisse. For wee of our selues are ouerfraile, wee cannot thoroughly performe the things that hee commaundeth vs, & therefore he pardoneth our infirmities & forgetteth them. But howsoever the case stand, yet naue wee good cause to serue him freely & with a francke hart, forasmuch as wee see that hee on his side desireth no more but to giue vs as the father dooth his children, as hee auoweth by his Prophet Hoseah.

But now let vs marke, that whereas Moses sayth, *Let them buy whatsoever they haue a minde vnto*: his meaning therein is not to giue men leaue

Exod. 13. 29  
& 134.

Matt. 11. 30

Phil. 2. 13.

Psal. 118.

to play the gluttons at their pleasure, as though there were no measure nor modestie to be observed. A certaine sect of Heretikes called the Manichees, which scorned Gods Law & the Prophets, alledged this presēt text & such other lyke, to shew that the God of the olde testamēt as they blasphemously termed him, was a God of disorder, and such a one as kept no good rule. For why, sayd they; hee layd the bridle vpon his peoples necke, and bad them eate whatsoever they lyked, and so his meaning was to make them drunkardes and gluttons, by incouraging them to eate and drinke after that fashion. But the true God (sayd they) will haue folke to bee sober, whereby a man may see that the Lawe was not giuen from heauen. But we see how this text was corrupted by their malice, yea euen by their shamefull malice, in blaspheming without any colour of truth, seeing that the lustes of men were restrained afore by the same Lawe. I tolde you yesterday how it was Gods will to bridle his people, by reitaining thē from the eating of all sortes of meates without exception, wherein hee meant to haue a tryall of their sobrietie. Sith it is so: it is a fowle shame to alledge this text as a placarde, for the setting of all lustes at libertie. The worde *Lyking, Longing, or Lusting*, ought rather to bee restreyned to the things that were Lawfull, and which God had giuen them leaue to deale with. As if it had bin sayd, Those that haue a minde to eate of any kinde of meate which is Lawfull for them to eate, let them buy it and make an offering thereof vnto God. And when the Priestes haue taken their rightes thereof, let them eate the residue themselves.

So then let vs marke that here are two things contayned. The one is, that our Lorde sheweth himselfe libterall towards his people in that hee sayth, Go too, although I coulde withhold my blessing from you; yet notwithstanding I giue you leaue to make your owne choyce of your meate and drinke, howbeit with this exception, that yee take heede that you touch not any meate that is not pure and cleane to you: for it behooueth you to be exercised for a time in the induour of dedicating your selues vnto mee, that yee bee not tangled in the defilementes of the infidels. Therefore let that prouiso stand for euer, so as yee alwayes take good heede to vse your libertie in such sorte, as yee may haue no cause to blame mee as though I helde you too streit. For I leaue you to your owne likings, so they be well ruled. Now then let vs vnderstande, that heere our Lorde beareth with vs, in that hee vouchsafeth to giue vs the vse of his creatures, not onely for our neede without other desire to them, but also euen for our pleasure: and yet notwithstanding, that wee must alwayes take good heede, that our mirth be not excessive, but rather well moderated. And for that cause is it sayd, *Thou shalt eate there in the presence of thy God*, which saying hath bin set downe already heretofore. Neuerthelesse it is not for naught that Moses repeateth it here againe. For wee see how men

are wedded to their owne sensualitytie, and how they forget themselves in their eating and drinking, so that it is very hard to keepe such measure as God bee not offended, yea euen ere wee thinke of it. I say that euen such as are not giuen to gluttonie and drunkenesse, and which haue a care not onely to the health of their bodies, but also the sober vsing of the things which God giueth them for their repaste; euen they (I say) shal not to commit some fault or other. So then, let vs heare well in minde what is sayd here, where God commaundeth men to eate and drinke in his presence, specially at their soleme feastes when they came to Ierusalem: namely how that thereby he did warne all the faithfull to haue an eye to him in their eating and drinking when they were at home in their owne houses.

Therefore when men sit downe to the table, they must in any wise beware that they take not their repaste without minding of God. For why? First it is a desiling of all our meates and drinks when wee begin not at the calling vpon his name. Of whom shall we receive our foode, if we seeke it not at Gods hand? Then must wee beginne at prayer and that is as; it were a dedication, to the ende that our meates may become cleane and holy vnto vs, as Saint Paul speaketh of them. But yet besides this, we must come againe to the thing that is sayd here; namely that we must come eate as in the presence of our God. Were it wel printed in our mindes that our God is present at the table w vs: surely wee would vse another maner of modestie than wee doe. And out of doubt, the putting of this lesson in yre, that God is among vs, is a true prooue of our Christianitie. But it is a wonder to see what an insensibleness there is in these dayes among Christians. For it was Gods wil that euen among the Infidels there should remaine stil some consecuted tokens of that which is sayd here. Because the heathen were of opinion that their Gods were alwayes attendant at their meales; they termed their Tables holy. And why so: it is certeine that they vnderstoode not the reason of it for all things were become vnholly among them, by their misusing of all things against their kinde. Yet notwithstanding, God to make them vnexcusable, did leaue this marke still among them, as if he should say, whensoever men doe eate and drinke, I am present at it, so as all things done there must needs come to account before me. Now then, it wee knowe lesse hereof than those blind wretches, what a thing is it: So much y more therefore ought we to marke wel this lesson, where God commaundeth the people of olde time to eate and drinke in his presence, to the intent that the same might holde them in awe, and make them to consider that whensoever they did eate or drinke, God gouerned them and beheld their doings. And now although we haue not the ceremonie that was vnder the law; yet let the truth thereof haue his force among vs: which is that we neuer come to the table, without considering that God is present there, and that as hee vouchsafeth to haue a care to feed

vs, fo wil he also haue vs to take our foode with al reuerence & honest behauiour, like as if a childe be at the table with his father, and his father sitting at the vpper end doe looke vpon him, surely he wil not vse such boldnesse as if hee were in a corner by himselfe. For there perchance hee would play the wag, and throw his trechor vnder foote, and play other wanton pranks: but if hee bee at his fathers table, either hee must behaue himselfe soberly, or else be rebuked for his labor. Let euery man bethinke him of this, and let it be a meane to holde vs in such awe, as the meates which God giueth vs may haue their pure and lawfull vse. That is the thing which we haue in effect to remember vpon this text.

And now he speaketh lykewise of *mens householdes*, shewing that if we intend to be merry before God, we must also haue a care to instruct those that are committed to our charge. Marke that for one point, it is not enough for a man to liue in the feare of God himselfe; but the father that hath children, and the maister that hath menseruantes and maideferuantes must leade them with him, and there must be one consent in euery household, so as both great and smal doe serue God. For it is an vntollerable leawdnesse, when a man letteth his household play the beasts, so as God is not known among them. And what a thing is it that men should looke to be serued of their folke, & in the meane while forget God? There is none of vs all but hee will looke to be known for maister in his owne house: & in the meane while what a pride is it if God should be thrust out of doores? What a thing is it, that we which are but wretched earthwormes should looke to haue our dutie yielded to vs, and that God should be defrauded of his? That is the cause why it is sayd expressly, that men should make merry with their householdes before God.

Neuertheless, hereby God meant also to inure his people to humanitie. For we see a number of men that can finde in their hartes to cram themselves til they burst, & in the meane while passe not though others starue: & it shold seeme if a whole world were little enough to finde one of them. But our Lordes will is that there should be courtesie among men, that whē the maisters haue sufficed themselves with meate and drinke, they shold not be nigardly in giuing foode & sustentance to such as take pains in their seruice, but haue a care of the. That is a second thing which our Lord ment in this text. But now let vs passe on.

After the Moses hath spoken of firstfruits and offerings, he returneth againe to Tythes, and treateth more fully of them. *Thou shalt not forget the Lewite (saith he) which is within thy gates. Every third yeere shalt thou lay aside the tenth of al thy fruits, and the Lewites shall come and gather them, and likewise the widowes, the fatherlesse, and the straungers, that thy God may blisse them all the workes of thy hands.* Yesterday I began to tell you that in old time the Tythes were appointed to the Lewites, because they serued at the altar: & that God would not haue the occupied about any such labor, as might hinder them either from teaching the law, or fro doing of sacrifice & such other like things.

For inasmuch as God had reserued the to the purpose, his wil was that they should giue themselves wholly thereunto. That was the cause why he exempted them from tilling of the ground, and from such other labors. Besides this, there was also another reason, which was, that they should haue had a portion in the land which was promised to the lineage of Abraham, for there was a whole tribe of them; but God had excluded them fro it, & put in two tribes in stead of the one, so as Ephraim and Manasses the sonnes of Ioseph made two heads. And so were there twelue portions of the Land. But yet in stead of the Lewites ye see the Ephraim succeeded: for Manasses was the firstborne of Ioseph, & yet was he put after his brother & set in the second place, & made inferior to him. And so were the Lewites excluded. But yet behoud it them to haue their right. And therefore God recompenced them, & lyke as if a man should giue his childe a recompence some other way when he would not haue him to come to the parting of the inheritance with his brethren, eten so stode the case with the Lewites. Those were the two chiefe reasons for the tythes. Neuertheless it was Gods will that the ouerplus should be deuided among the poore & needie. For the Lewites had not so large a portion giuen the to make them gluttons & to enrich the aboute other men: but to the ende they should be as deacons to haue a care of Gods poore folke, and to distribute his almes to his people. Now we see what was the cause of the tythes.

But it is cleane contrariwise in the Popedome, where it is sayd that by Gods Lawe the tythes are due to the Priestes. Although (say I) that their Priestes were such as they ought to be, so as they were not the priests of Moloch and of other idols, but that they serued God purely: yet were it a grosse ignorance to imagin that tithing were an euerlasting order set downe for all nations to obserue. Againe it was a flat fraud, in that the Priestes being ouerruled by couetousnesse, did beare men in hand that the tythes belonged to them by Gods lawe. For the contrary is well known. And their chalending of that, was at such time as the whole world was corrupted, and men were vterly ignorant of the meaning of the holy scripture. For since the time that Christianitie hath begunne to flourish, and that there hath bin greater soundnesse of iudgement than was before, it hath neuer bin said that Tythes are due to the Shepherds, nor to those which haue the spiritual gouernment of the Church: but it hath bin alwayes orderly obserued, that Princes & Lords haue taken the Tenthes: yea & in some places and countries which are lesse fruitfull, they haue taken but the Thirtiethes or at leastwise but the Twentiethes: whereas in other places where the landes are more fruitfull, & where there is greater abundance than is ordinarily in other countries, they haue taken the tenthes. Hereupon the priestes and Cleargymen of the Popedome, haue taken occasion to finger all things, & to vsurp vpon all mens most wickedly. For they haue thidered out their excoḿunications against such as would not graunt the their robbrie, so as mens were driue to let them

them haue their owne willes. And then sell they together by the eares among themselves lyke a sort of cutredogges about a bone. The Monkes sayd, they bee ours: the Priestes sayd they were theirs: and to bee shorte, there was nothing but vtter disorder among them.

Yet notwithstanding, wee must returne againe to that which was touched yesterday, and which I am about to rehearse againe now presently: which is, that inasmuch as the sacrificing Priestes were found at the common charges of the people, in the time of the olde Lawe, it is good reason that the preachers of the Gospell should bee mainteyned lykewise at this day, as Saint Paul speaketh thereof, howbeit not for his owne aduantage sake, but to the intent there should not bee so great vnthankfulness among those which name themselves Christians, as to defraud those of their bodily liuing, which preach to them the word of lyfe, & bring them the spirituall foode of their soules. The thing it selfe then remaineth still: but that it should be taken vp in this kinde or in that kinde, that is not so: it is not so sayd by Gods Lawe, and therefore what shall become of Tythes? Let the possession continue still, and let the vse of them be amended. That is to say, because we see evidently that Tythes haue bin wrongfully vsurped, and that the parties which holde them in their handes haue wrested them by superstition: let vs now consider the right vse of them, And to say the truth, looke how many Priestes there are in the Popedome, so many theetes are there. I say not this according to the holy scripture, but according to their own Canons, whereby they bee all excommunicated for theetes & robbers. For their Canons commaund them to part their Church goods in such sorte, as the poore haue one fourth parte of them, and strangers another fourth part. To be short, the one halfe of the Church goods ought to be bestowed in almes vpon the poore and vpon straungers. Who sayes this? Nor Gods word, for the Papists make none account of that; but their owne Canons haue so decreed. Ye see then how all the Bishops, Chanons, Pryors, and Abbots in the Popedome are excommunicated euerychone from the highest to the lowest, euen by their owne Canons: so as there is euery where most horrible confusion among them, I meane euen according to their owne orders. But it is not enough for vs to condemne them: wee must also haue an eye to our selues, and see that the right vse of the things which haue bin dedicated to God, bee set vp againe: And that where any abuse hath bene, the same bee redressed. And how may that bee? Wee see it was Gods will that the poore should bee found and mainteyned by a part of the tythes, that is to say of the offerings which were made in those dayes. After the same maner must wee come to the vse of Gods Lawe at this day: and forasmuch as Tenthes or Twentiethes were left euen in old time to Princes and chiefe Lordes, and that the same order was set downe for the benefice

bee employed to the benefice of the Church at this day. It is not meant that such as beare the name of Prelates and Pastors should glutte themselves with them: nor that when they haue sorted themselves in their pleasures and delights and spent more than needeth in prodigalitie and ydle expenses, they should haue wherewith to maintaine whoredome and other stumblingblockes, as wee see that the Churchgoods are commonly wasted in such things. For we knowe that such doings are against the order of nature, and therefore can in no wise be iustified by Gods word. What is to be done then? Let the possession remaine quietly, and in the meane while let men returne them to their right vse. Let the be mainteyned whome God hath commaunded to be maintayned. And let the things be continued which are requisite for the well ordering of the Church. Moreover, Let the poore and needy be pityed; Let men knowe them to be the takers vp of Gods rents; and that it is an acceptable kinde of sacrifice vnto him when such are releued as ought to be succored. After that maner wee may iustly condemne the Papistes at this day, yea and take them for Churchrobbers and theetes, by reason of their wrongfull chalending of the things to themselves which belong not to the. And wee on our side shall not bee condemned for the lyke, if wee runne backe to Gods will, and dispose the Church goods in such wise, as the poore bee not defrauded of them, but that such almesdeedes be done with them, as the necessitie of those bee relieued whome God commaundeth vs to succour, and whom he offereth vs as in his owne stead, according to this saying of his; that looke whatsoeuer wee doe to the poore, hee taketh it as done to himselfe. Sith it is so, let vs follow that rule. For we see how this lesson is greatly to our behoof nowadayes, and how we may put the same in vre.

Let vs marke well then, that it is not onely sayd by the Leuites that haue come and gather vp their right; but also it is added, by the widowes, the fatherlesse & the strangers shall be sustained lykewise. Yea verily: Albeit that the strangers were not some times of the body of y Israelites, nor of their religion: yet was it Gods will they should be pityed. Not to nourish any filth & vncleane there by; (for if folke might haue resorted thither from all nations, and haue dwelled there, it had bin the next way to haue turned the people away vnto wickednesse): but it serued for travellers, & for such as had intercourse of merchandise with them, whome Gods will was to haue succored when they fel into any aduersitie. Now seeing that the Israelites were to relieue those that were not so neere neighbors vnto them: what ought wee to doe to our brethren, and to such as are all of one selfesame faith and Religion with vs? If we shake the off & suffer them to pine away for pouertie, how greatly shall wee bee to blame, seeing that God commendeth vnto vs y poore strangers, yea eue which haue no acquaintance w vs in the serving of the true God?

But howsoeuer y case stand, let vs remember

in general, that of the goods which were consecrated in those dayes vnto God, part was to be employed not onely vpon the Priestes and Leuites, but also vpon the reliefe of the poore, so as it behoued them to haue a part with the priestes so farre fourth as the tenthes woulde yeelde. What is to be done then nowadays: Forasmuch as the Ceremonie of bringing of our Freewill offeringes to a place chosen for that purpose is done away, if wee intend to offer such sacrifices as may bee acceptable to GOD, euery of vs must doe almesdeedes according to his abilitie, and thinke thus with himselfe: Go too, my God hath giuen mee change of meates, I eate one kinde of porridge to day and another kinde to morrowe, and yet might I content my selfe all my lyfe long with bread and water. But God of his bounteousnesse giueth mee moreouer what meates fouer llyke of best, yea and change of them also; so as if I bee weary of one meate, I may take another according to my abilitie. Seeing then that he dealeth so with me, what an vnthankfulnesse is it for mee to despise him that sheweth himselfe so liberal towards mee: True it is that our so dooing is neither here nor there (as they say,) in respect of God: the seruice that wee doe him doth neither amend him nor appaie him: but he giueth vs the poore among vs, to be succored at our handes, to the ende that none of vs should lo glutte himselfe by examining his owne bellie, as to despise others that are in necessitie, but that wee should bee well aduised to make an offering vnto God of the thinges that he hath put into our handes, and that the same might become holy by that meates. Not that wee should pay it as a raunsome to God: but that the acknowledgement which we make vnto him in hauing compassion vpon our poore needy brethren, is as though our Lord should allow of our eating and drinking, saying thus: Now is all lawfull for you, I lyke well of it, I giue it vnto you; and that is because yee honor mee in dooing almesdeedes to such as are in pouertie. Thus yee see what euery man hath to beare in minde as in his owne peculiyar and priuate behalfe.

Howbeit, for common orders sake, because there are renewens appointed to the Church, as I haue touched afore: let vs beware that they bee not abused by being deuoured I wote not how, or that they be not misuised about worldly matters. For men are alwayes giuen to cante on the poore folkes morrels as thort as can be, and it seemeth to them that whatsoeuer is bestowed in hospitalitie, is lost. O (say they) we must locke vp, we must spare, we must play the good husbandes; but cursed bee that good husbandrie which regardeth not the welbestowing of a mans goods. Therefore let vs haue an eye to the disposing of the thinges which GOD offereth vnto vs, and whereas there haue bin abuse and superstition, let vs vnderstand that all ought to bee brought backe again to their right vse: and that although the ceremonies continue not still; yet notwithstanding GOD will not be mocked: but that this

principle must alwayes stand in force, namely, that whatsoeuer hath bin dedicated to GOD, must bee distributed accordingly. Now there was also a tything of the tythes, whereof I cannot but say some what. For after that the generall tythes were taken vp, the high priestes tooke their tenthes thereof, and afterward layd out a tenth part for the poore. Forasmuch as this thurd tything was not intended by God; but proceeded of the couetousnesse of the Leuites who could haue found in their heartes to haue raked all to themselves: it was meete that they should bee restrained. And after the same maner, the Popes Canons that I spake of, were made of purpose because men sawe the Church goods deuoured by the Priestes, by reason whereof it behoued them to be bridled. The tythes therefore were parted in such sorte, as the poore might haue their portion, and not be defrauded of the right that was assigned vnto them. But (as I sayd) wee neede not as now to stand sitting of these thinges by percelmeale: it is enough for vs that wee haue the meaning of the Lawe, and that wee knowe wherein the abuse rested, to the ende wee may reiteine the right vse of them still.

Now it is sayd consequently, *That the Lord thy God may blesse thee in all the workes of thy handes.*

In this text wee haue two things to marke. The one is that all our Labour woulde bee to no purpose, if God of his meere grace did not prosper it. Let that serue for one poynt. Another is, that if wee will haue God to further vs, wee must honor him with the goods which hee giueth vs, by vsing them in such wise as he commaundeth vs. For if hee be defrauded of his right, hee can soone bereaue vs of his blessing, so as wee shall bee disprised and stript out of all thinges; and when wee thinke our selues to haue abundance of all thinges at will, hee will make it to vanish away to lesse than nothing. Those bee the two thinges which wee haue to beare in minde. As touching the first, let vs beare in minde that men are commaunded to trauell for their liuing, and that such as doe take paynes shall be maintained by their labor. But yet must not men say, It is mine owne policie, it is the labor of mine owne handes that hath gotten me this or that, as wee haue seene in the eight chapter, where God fed his people fortie yeeres with Manna, to make them to knowe that when they were come into y<sup>e</sup> land of Chanaan, albeit that they tilled the ground, gathered the grapes, and reaped downe the corne; yet they should not imagin that their liuing proceeded from elsewhere than from Gods meere goodnesse who blessed them. And that is the cause why it is sayd in the psalme, that wee may well reife early and goe to bed late, and eate our bread with sorrow; & yet notwithstanding all shall goe to decay, and God shall holde vs vnder foot, vntill wee be sure of his blessing.

True it is that God doth oftentimes multiply the goods of the wicked, & of such as liue altogether by extortion, deceit & theeuery: we see y<sup>e</sup> such kinde of men may well enrich themselves,



and God beareth with such thinges to blinde their eyes the more with their riches, that they may bee as a poyson to them, and as a baite to choke them withall. For inasmuch as they imagine that they can enrich themselves whether God will or no: he letteth them doe so, yea and he giueth them riches as if hee should say, Gallier till yee burst: yet shall it not turne to your seruice, but it shall be as a poyson to kill you, as I said afore. For when men enrich themselves after that fashion by wicked practises, wee see what comes of it in the ende. Gods wrath lightheth vpon them, and they be tormented all their life long: and when they looke to inioy the goods that they haue gathered together, Gods curse doth so vter it selfe vpon them, that they cannot do themselves any good with them: inasmuch that although they haue their garners & storehouses full fraught, and their bagges full of mony; yet doth God sende them diseases or such other afflictions, by which he holdeth them as it were vpon  $\bar{y}$  torture or rackes: as if he should say: What hast thou done thou wretched creature? Thou hast offended mee all the time of thy life, and yet hast thou borne thy selfe in hande that all shoulde goe well with thee if thou mightest heape vp riches ynowe. But thou must now be made to knowe, that all thy raking vp of the riches which thou canst not inioy, will stand thee in no steede. Thus yee see what reward they haue which will needes enrich themselves as it were in despite of God: inasmuch that all their scrappings to themselves on all hands by vnlawfull means, are but as cordes to snare their children withall, as experience sheweth. And therefore let vs be thoroughly perswaded in our selues, that if we will prosper, the onely blessing of God must suffice: vs though wee haue not all things at wil. When we haue taken neuer so much paines, yet must we not trust in the strength of our owne hands, nor bee so blinded with sonde presumption as to say, I am an able man, I am politike & can take paines. But let euerie man referre himselfe to God, knowing that it is he which giueth him sustentance. And although I take neuer so much paines to get my living: yet must I haue it at his hand, and when I haue asked my ordinarie breade to day, I must doe the like to morrow too, and yeeld my selfe to the wil of him that giueth it mee. Thus much concerning the first point, where mentio is made of Gods blessing of the workes of mens hands. And therewithall let vs call to minde what hath bene declared therof more at large heretofore, where our Lorde willett men to consider how it is onely hee that beareth the sway in making our labours to prosper. Let that serue for one point.

And now let vs come to the seconde point: which is, that if wee desire to bee partakers of Gods blessing, we must first yeeld him his right: for if he be defrauded of it, he wil reuenge it vpon vs. And that is the cause why hee saith by his Prophet, Do ye complain that ye be afflicted? Consider the cause, saith hee. Yee haue defrauded mee. Wh. reof? Of my Tythes, Firstfruites, and all other thinges. Yee beare your selues in

hande that yee increase your selues greatly by robbing of mee, and that ye game much by defrauding mee of my right. The people of Israel were so witlelle, that they stole the tythes; or if they tythed, they did it but by halues: and likewise of their firstfruits, in steede of making good fullsome sheaues and bundels vnto God, they gelded them and made them verie thinne and lanke: and yet these miserable wretches bare themselves in hande that they benefited themselves greatly by laying vp some little quantitie more than they ought to haue done. Contrariwise our Lorde saith vnto them: Goe to firsts, shoulde yee haue either riches, or firstfruites, or any croppes at all, but by my blessing? And think ye that your filching away of any of thinges that belong to me, shall boote you? No no: ye must needes be wasted and dye for hunger by reason of your vnthankfulness. Therefore let vs learne to yeelde God the things which he receiuethe to himselfe: and then will hee bleesse vs. As howe? When we bee to be sustained, the situations that God requireth of vs, are that we should waite vpon him, and sue to his meere gracious goodnesse for all things requisite to the maintenance of this flightfull life. And afterward when he hath giuen vs whereon to lue, we must vse the same soberly, that our life being ruled after that fashion, may be as another sacrifice to him, and consequently that we giue our neighbours part with vs. Let such as haue wherewith imparte to the poore that want: and let euerie man beware that hee filch away none other mens goods, and let vs be contented with our competent foode and raiment as God listeth to bestowe vpon vs: and in so doing we shall be blest at his hand. But what? Our distrustfulness, our excess, and our vn-satiablenesse cause God to withdrawe his blessing from vs, and that we are, as it were divided vp. Also it is seene that in steade of going forwarde we goe backward: and what doe wee therupon? Such as haue plenty can no skil to vse it according to Gods ordinance, and to bee thankfull to him for the abundance which hee sendeth them, but they woulde still haue more & more. O say they, this is not ynough for me, & though it be ynough for me, yet it is not ynough for my children. And so wee fall to gathering of more & more. But to consider how we come by it, and whether it bee lawfull before God or no, we neuer hearken after it: we goe to it by hooke and by crooke, and we neuer thinke that wee shall come to a reckening for it before God. To this point (I say) are we come nowadays. And therefore it is no wonder though wee seele no blessing of God, but that wee bee faine to be set besides it. Again we may see hereby howe colde and faint our prayers are: for our asking of our daily breade at Gods hand is but from the teeth outward: and therefore it is good reason that wee shoulde receiue as skant and slender frute as appeareth that we do. Wherefore let vs mark, that if wee intende to seele Gods blessing, and that hee should continue the same towards vs; wee must offer vp our selues in sacrifice, and all that euier hee giueth vs, so as all may be wholly

dedicated vnto him. And when wee see the vfe that he alloweth of, let euery of vs behaue himselfe thereafter, that God may be glorified by vs as his intent is to be.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to graunt vs the grace to come to him with humilitie, forie for prouoking him so many wayes as wee doe without ceasings

and to vouchsafe so to burie our offences, as wee preace into the presence of his maiestie by meanes of our Lorde Iesus Christ, to bee guided by his holy spirit, and to be confirmed more and more in this; that hee holdeth and auoweth vs for his children. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth &c.

## On Fryday the xxv. of October. 1555.

*The XCij. Sermon which is the first vpon the fifteenth Chapter.*

**A**T the terme of seuen yeares thou shalt make a yeare of Freedome.  
 2 And the maner of the freedome shal be after this sort. Euerie creditor shall release the debt of his hande which he hath lent vnto his neighbour, and he shall not constraene his neighbour nor his brother: for it is called the yeare of the Lords release.

3 Thou maist compell a straunger, but as for thy brother, forgive him.

4 In any wise let there bee no poore bodie among you: for the Lorde will blesse thee in the Lande which the Lorde thy God giueth thee for an heritage to possesse,

5 Yea if thou obey the voice of the Lord thy God in keeping and performing all his commaundements which I commaunde thee this day.

6 For the Lord thy God will blesse thee, as he hath promised, so as thou shalt lende vnto manie folke, and not borrow of any. Thou shalt reigne ouer many Nations, and they shall not reigne ouer thee.



E hauchere a Lawe for the releas-  
 ing of such  
 as were in-  
 detted. Now  
 wee knowe  
 that GOD  
 governed y  
 lewes ac-  
 cording to  
 their owne  
 rudenes, in-  
 somuch that he graunted them a tolleration in  
 many thinges because they were a people harde  
 to be ruled. Yet notwithstanding hee ceased  
 not by all manner of meanes to allure them to  
 gentleness, to the ende that no man shoulde  
 greue his neighbour beyonde measure, nor vse  
 too extreme rigour, nor deale cruelly one with  
 another. That is the marke which the Lawe  
 shootheth at which I haue read heere presently;  
 so as yee must vnderstande that it was not Lawfull  
 for them to presse any man with his debts in the seuenth  
 yeare. And it hath bene thought that in this  
 place Moses commaunded the cleere forgiuing

of all debtes the seuenth yeare. But in that  
 supposal is no reason at all. For if debtes had  
 bene quite and cleane released: much more  
 reason had it bene that such persons as had  
 yielded themselues into bondage for the dis-  
 charge of their debtes, shoulde haue bene re-  
 leased: for we knowe that the freedome of mens  
 persons is much more acceptable, than the re-  
 leasing of a debte of money. Must a poore  
 man bee helde as a slaue and make it good with  
 his bodie because hee hath not wherewith to  
 paye that hee oweth; and shall hee bee released  
 which keepeth the money still in his purse, or  
 else vseth some odde byshift, so as hee abydeh  
 freely at home in his owne house? That were no  
 vpriht dealing. But the case stooode so among  
 the lewes, that such as yielded themselues into  
 bondage for the discharge of their debtes, were  
 not set at libertie againe till the yeare of Iubilie  
 which was the fiftith yeare. Therefore it fol-  
 loweth that here is not meant the cleare release  
 of all debtes. For that had bene the way to  
 haue procured more disorder, rather than to  
 haue let downe a rule of courtesie and gentle-  
 nesse. For no man woulde euer haue lent any  
 mony the sixth yeare. Againe, men woulde  
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 mony the sixth yeare. Againe, men woulde  
 haue

haue bene the more hastic in calling for their  
 dettes, so as their detters shoulde haue bene  
 much lesse priuiledged than if there had bene  
 no release at all. Also there are other reasons  
 which are verie sufficient; in so much that euer  
 man shoulde haue bene drinen to sell his owne  
 house and lande. To bee short, it is not to be  
 doubted but that Gods intent here, was to com-  
 mande no more but that the seventh year  
 shoulde be priuiledged. And hereby it appeareth  
 that such as haue interpreted the *seventh yeares*  
*compassse* to be the *seventh yeares ende*, haue bene  
 too grossly ouer seene. For the making of this law  
 was in respect that the seventh year shoulde be  
 a yeare of solemne rest. Like as God had re-  
 spected one day in euerie weeke to bee holy to  
 himselfe: so also was it his will that euerie se-  
 uenth year shoulde be a high solemnitie, so as  
 the grounde shoulde not bee tilled that yeare.  
 The Lande of Iurie was batling ynough to haue  
 borne all yeares, that is to say, men might haue  
 tilled and sowed the grounde euerie yeare sa-  
 uing the seventh year. And that yeare was  
 spared, not for feare least men shoulde haue  
 worne away the heart of the soyle too neere:  
 but to the ende that the people shoulde inure  
 themselves continually to the day of rest, be-  
 cause it conteyned the chiefe point of the Law,  
 that is to wit, that men ought to gather their  
 wittes to them, to giue themselves wholly to  
 the minding of Gods benefices, whereby it is  
 shewed them that they shoulde renounce them-  
 selves, and referre themselves wholly to his  
 holy spirite, to bee so gouerned by him, as that  
 their affections and thoughts may no more ou-  
 uermaister them. And indeede, because the  
 Iewes did breake the day of rest, and the Pro-  
 phetes coulde not winne them to ycelde to that  
 which was commaunded them: our Lorde saith  
 that hee woulde punish them in such sorte, that  
 sith they woulde not, the Lande should take rest  
 for them. Forasmuch as you (saith he) will not  
 keepe the Saboth dayes accordingly as I haue  
 ordeyned in my Lawe: I will shortly finde out  
 one that shall obserue my Lawe, and that shall  
 be the Lande it selfe. For ye shalbe driuen out  
 of it, and none shall be left in it to manure it; all  
 the Sabothes that haue bene broken must be  
 put into a reckening, that they may be recom-  
 pensed againe. Thre score and tenne yeares  
 were the people banished out of it. And looke  
 howe many commaundementes there are, so  
 many tokens were there continually of the so-  
 lemne resting times. What resting times? Not  
 euerie seventh day, or euerie seventh yeare on-  
 ly: but for the space of seuentie yeares together  
 was the Lande to take rest. Yee see then that  
 this seventh yeare was a confirmation of the  
 fourth commaundement of the lawe, that is to  
 wit, of keeping holy the seventh day. For in  
 that yeare (as I said) men tilled not the ground.  
 And why? To the ende that folke shoulde haue  
 the better leisure to giue themselves to the ser-  
 uing of God, and be not so much letted by their  
 busines, as indeede they had the more libertie to  
 minde this lesson, and to bee well instructed in

Leuit. 26. 34  
 38. & Jer.  
 17. 27. &  
 Ezecc. 20. 13

the doctrine of God. And for the same cause al-  
 so was it commaunded, that the booke of the  
 Lawe shoulde bee read openly euerie seventh  
 yeare at the feast of Tabernacles, as wee shall  
 see hereater in the one and thirtieth Chap-  
 ter.

Nowe that we haue Gods meaning, which is  
 that his ordeining of the seventh yeare was to  
 the end that the people should haue some ease-  
 ment: let vs assure our selues that the saboth day  
 was not inoynd without cause. Not only to  
 giue men to vnderstand that our Lorde had for-  
 bidden that any man should be sued for his detts  
 that yeare (for that was likewise done euerie  
 weeke): but also to auoid the thing which wee  
 objected in the eight and fiftith of Esay, a-  
 gainst such as through hypocrisie obserued the  
 ieast, but yet cealed not any whit the more to  
 sue for their dettes. Verily I am much behol-  
 den to you, saith the Lorde: for yee say yee haue  
 fasted, and obserued my Ceremonies. But yet is  
 all that euer yee haue done, nothing worth: for  
 the verie substance of it wanteth; whereas yee  
 should be pitifull to your neighbours, yee do no-  
 thing elie but fleece them and persecute them  
 to the vttermost. And surely that is a goodly ob-  
 serving of the Saboth. Therefore doe I renounce  
 you, and I disauow all your doings, saith the  
 Lord.

Esa. 58. 3

So then, we haue here the end of the Law that  
 is set downe here, and also the thing which the  
 same commaundeth. For like as God ment not  
 that men shoulde pleade the seventh day, to the  
 end they might be the better drawn to obserue  
 that feast, which was to gather men to God, and  
 to cause them to rest in him: so ment he also co-  
 nerning the seventh year: namely that the  
 Iewes shoulde giue themselves to vpright deal-  
 ing: in so much that if it were not lawfull to gar-  
 ther the fruites of the earth, and that the fruites  
 which grewe without tilth were common, so as  
 the poore which had no possessions were parta-  
 kers of them: it was much more reason that if a  
 man were ouerpinched, he should not be pursued  
 with rigour of Lawe. But in the yeare of Iubyle,  
 which was euerie fiftith yeare; there was a grea-  
 ter freedom, and such a one as extended much  
 further. For if a man were in bondage, hee was  
 then made free, vnlesse it were that hee liked so  
 well of his master, that he bound himselfe to bee  
 his slaue for euer as long as he liued. Afterward,  
 all possessions returned home againe. True it is  
 that the houses in Cities could not reuert again,  
 vnlesse y<sup>e</sup> sellers of them redeemed them with-  
 in a yeare. But as for Farmes, and other posses-  
 sions in the countrie; the purchaser was to con-  
 uey them backe againe at the fiftith yeare, so as  
 they returned home againe to their former ow-  
 ners. And according to the neerenes or farnesse  
 of the yeate of Iubyle, men sold their possessions  
 the dearer or the cheaper: in so much that the  
 lands so purchased were released againe within  
 thirtie, twentie, or ten yeares after the purchas-  
 ing of the. And of this dealing there was one special  
 reason; which was y<sup>e</sup> God hauing diuided y<sup>e</sup> Land  
 of Canaan by lot, inteded to haue it continue in  
 that

Leuit. 25. 6

Leuit. 25. 38

Leuit. 25. 29. 30

that order for euer, to the ende that mens possessions should not be intermingled together.

And hee saith expressly, Other Nations possesse their landes in fee simple: but I holde you as my farmours. I will not haue you to be as owners, so as yee might say this is mine: neither shall yee bee as purchasers of the Lande at my hande; yee shall haue as it were but a sojourning place in it for a time, and yee shall bee but as a Farmer vnder a master. Loe heere the cause why our Lordes will was that the possessions shoulde returne to the first owners againe. But as for that which is spoken heere, concerneth but the seventh year, at which time euery man ought to bee released, and no man ought to seue his detters, yet euery man ought to reteyne his owne right neuerthelesse still. For Gods meaning was not that hee which had lent money should lose it, so as hee shoulde haue no meanes to recouer his dette againe: (for so shoulde one man haue robbed another of his substance; and the vntrusting merchant that had wasted his goods in riot and excessse at his ease without care, shoulde haue laughed his creditor to scorn as scone as the seventh year were come, which had bene a greate disorder, and woulde haue caused vnthrifts to haue become the worse); but Gods intent was onely that there shoulde a kinde of respite bee giuen, that the poorer sort might not be pinched out of measure.

But nowe let vs returne to that which is set downe in the texte. *In the seventh year there shall bee a Forgiuing*, that is to say, a forbearing or a giuing of further respite. Hee meaneth not that there shoulde bee a cleare acquittall or releasing for euer: but onely that hee which had lent money, shoulde not challenge his dette out of hande, nor bee so greedie and hastie as to seeke it by lute of Lawe that yeare. And hee speaketh expressly of the ende of the year, to shewe that this forbearing or respitting shoulde not onely bee at the beginning of the year, but euen throughout to the seventh yeares ende. And here God meant to bounde his Lawe according to the circumstance: that is to saye, because the seventh year was a kinde of resting time as well as the seventh day was; therefore our Lordes will was that the same shoulde bee obserued. Therefore saith hee, *as the terme*: howbeit not to signifie the ende of the year, but to betoken the continuance of the time appointed by the Lawe. *You shall giue a respite* saith hee, and the manner thereof shall bee thus: If any man owe thee aught, thou shalt not constraîne him, at leastwise for the dette of thy hande. As if hee had saide, thou shalt not take the thing by force, but shalt rather forbear the dette. And why so? For this forbearing commeth specially of God: that is to saye, God referueth that yeare specially to himselfe, and hee will haue it openly proclaimed as it was indeede, and hee will haue the order thereof to be kept.

Hee addeth, *In any wise let there bee no poore bodie among you*. This speech is somewhat

darke, because the first worde that Moses vseth, signifieth *Nothing*, or *it is not as all*: and sometimes when it is ioyned with another worde, (as it is in this place,) it betokeneth *except that*, or *saving that*. And for that cause some men vnderstande that our Lorde setteth downe an exception heere, namely so there were no poore folkes. For if the detters were riche; they might alwayes bee well contented to pay. But the poorer fort were to bee borne with, and to haue some easement; the vexing of who after y<sup>e</sup> sort, was a kind of sucking of their blood, and a drawing of the marrowe out of their bones. Againe the seventh yeares respite was as a meane for them to gather somewhat towards their discharge.

Moreouer there was the more cause why the poore shoulde bee borne withal the seventh yeare, the ground was not tilled that yeare, and therefore Corne might become the dearer by reason that there was no gathering of any thing that yeare. For it was not with them in those dayes as it is with vs in these dayes, that when one peece of ground lay fallowe, as they say, another peece was with corne, so as they might haue a croppes euery yeare one after another wherewith to finde themselves. In the Lande of Iewrie they gathered not so much as one kernell of wheate, Otes, or other kinde of graine in the seventh year, neither was it lawfull for them to till the grounde that yeare: by reason whereof the poorer sort had much adoe to get their liuing by their labour and trauell. That was the cause why some haue taken it to bee as an exception when our Lorde saide, if peradventure you haue no poore among you. Well may we demaunde your detts of such as are welthie and well able to pay; but beware that ye pinch not your neighbours that are behinde hande. Other some take it thus: *So as there bee no poore among you*; that is to say, deale in such wise as no man bee brought vnder foote by you, but that the poore and meaner sort may liue with the rich: and let no man bee so greedily minded as to put things out of order by his excessse, like the great fishes that eat vp the smaller fishes: Take heede that yee vie no such cruellnesse towards your neighbours. Also a man might take the said word as betokening *Nothing*; as though our Lorde had spoken after our common manner and saide, No, no, there must bee no poore among you. But as for the meaning of the Lawe, it is certaine ynough to vs, which thing ought to suffice vs, and it is all that wee shoulde looke for.

Therefore let vs vnderstand that our Lordes intent was to say here in fewe wordes, that men ought to behaue themselves so friendly, as no man were oppressed, and that although it lie not in men to let that there should not bee both poore and rich among them: yet they should to deale as the poorer fort were not troden vnder foote. For wee see that such as are welthie do lay their snares, and catch whatsoeuer they can come by, so as the poorer fort eare not come neere the:  
and

and if they get but the value of a pinne at their hands, they fleece them of it by and by againe. Therefore it was our Lordes intent to prouide a remedie for that mischiefe among his people. Nowe remaineth that wee apply this matter to our owne behoofe. True it is that this order belonged peculiarly to the Iewes; but yet doth it concerne vs also; namely that we shoulde not vexe them out of measure, which are indetted vnto vs. And it may well bee among those that beare the name of Christians, that they wil not goe to lawe vpon the Sabbath day; and the reason is, that vpon that day every man ought to haue leasure to withdrawe himselfe to Godwarde, to minde his workes, that wee may all of vs be prouoked to serue and honour him. For, all our life long wee ought to giue our selues to praying and supplication. Neuerthelesse comon meetings are made that men may heare the comon doctrine of saluation, and it is good reason that on the Sabbath day all other cares and thoughts should be laide aside. Notwithstanding let vs take good heede that wee keepe not the single Ceremony onely, but also the intent of God therewithall, which is, that our neighbours be not so vexed by vs, as they may haue occasion to despise God, and to be cast into despaire. For our Lorde will haue vs giue such respite as the poore may not bee ouer grieued. Wee see howe he saith in other places, that wee must not take a poore mans mattres, from vnder him: As for example, when a man hath broken payment, if hee bring his bedde to lay to gage, our Lorde forbiddeth the taking thereof, and likewise the taking of a poore mans tyme which hee hath neede of to weare. For if he be a cold (saith he) and thou keepest his bed from him, although hee speake neuer a worde, yet shall his sides curse thee, because thou beest so hardhearted that thou hast no pitie of him when thou seest him afflicted in his bodie. And albeit that the poore man be patient in his aduersitie, yet doeth God in heauen consider thy crueltie, and in the ende he will reuenge it. Contrariwise he that giueth his poore neighbour his gage againe, and is spitefull towards him that he cannot find in his heart to see him indure necessitie: although the partie so releued do play the Churl, and regarde not the good that hath bin done vnto him: yet shall hee haue his good deede to answere for him before me, saith the Lord.

Yee see then that we must be kindhearted both generally and particularly as time requireth. As how? If there come a yeare of dearth, many men will seeke to enrich themselves by it, and they beare themselves in hande, that it is a time euen for their owne tooth; and it is a thing too much vsed nowadayes, as it hath bin at all times heretofore; and woulde God we coulde forget it. But we shall see a number that lye in waite like skouts or spies, and if there come a deare yeare, O say they, this serues well to make me rich; when as in verie deede it is the time wherein they should open their bowels to haue compassion of such as are in necessitie. Wee see that poore folke haue much ado to maintaine themselves though they

be succoured: yea and such as heretofore haue bene able to lue in their owne houses without being pinched ouer nere, are nowe driuen to borrow. And why is that? They haue their ordinarie earnings as before: but corne and wine are at such excessive prices, that they be not able to buy them; every man thinks away and holdes himselfe short. And as for the rich man that hath wherewith to lue, his minde is vpon nothing else but howe he may enrich himselfe. O (saith he) this is a fatte yeare for mee, for it is a leane yeare for all others. Alas, heere is a wretched regarde. So then let vs learne that our Lordes meaning by this Lawe is not that we shoulde forbear to relecue such as are (as yee woulde say) vnder shiken already; but that if wee fee a man that hath much ado to maintaine himselfe, we shoulde not ruine vpon him to ouertrowe him altogether. As howe? If I see a man a little behinde hand, and I haue a mind to some corne grounde or vnyyard of his; loe hee is in fite case for my purpose; and if I take him at the vantage, hee is vndone by it, & it is vnpossible for him to scape vter ruine. And when a man hauing that regard to selfe profite, indeuoureth to catch away the poore mans possessions; surely although there were no Lawe of God at all: yet doeth euen naturall equitie condemne it. But heere our Lorde sheweth vs his will, which is, that whensoever wee see any man distressed, wee shoulde spare him so much the more, vntill hee haue some meanes to recouer himselfe againe; and that wee shoulde not lye in waite to catch from him at euerie occasion that is offered to further the matter: but rather that wee shoulde vse such vprightnesse as to saye, If I care with him hee will pay mee one time or other, I see hee is willing ynough, I see hee woulde paye mee mine owne and doe as much for mee if hee were not ouerpressed otherwise; and seeing I knowe him to bee such a one, shall I nowe set vpon him with rigour? That were euen as much as though I woulde curte asunder his hamstrings that hee might bee able to goe no further. I see he is scarce able to drawe his legges asier him, and therefore if I should fall to cutting of his sinewes asunder, and so sell him downe altogether; if hee bee vterly ouertrowen for want of lending him my helping hand at his neede, am not I the cause thereof? Shall not his pouer be Erie out for vengeance against mee vnto God?

Nowe wee see howe this Lawe serues as a policie among the Iewes, and yet neuerthelesse that it sheweth vs Gods will at this day, because it teacheth vs to beare with the poore and needie. To be short, let vs marke that our sparing of the poore after that fashion, is an acceptable sacrifice to God, and that after the same manner, he will accept all other seruices that we do vnto him; where as if wee performe neuer so manie Ceremonies, and in the meane while haue no equitie nor vpright meaning in vs, we do but prouoke Gods wrath according to the saying of the Prophet Esay which I haue alledged already. If wee resort to sermons, and shewe our selues to haue neuer so great zeale and good will to Gods

wordes; and yet for all that, euerie of vs do practise wicked deuises to ouerthrowe our neighbours, so as we seeke to deuout one another like dogges and cattes: our Lorde shalbe much beholding to vs for giuing care to his sayings, when in the meane while wee make none account of the keeping of them. Nay contrariwise, let vs consider that our comming hither is to bee indued to brotherly loue, so as the rich may beare with the poore, and that where any pouertie is among vs, they may be so prouided for as they may still come forward, and bee so comforted as they may eate the breade which God giueth them, with thanksgiuing, and not be driuen to despair, nor the name of God bee thereby blasphemed. And wee must not tarie till the time of forbearing be proclaimed by the sounde of a trumpet: but wee must holde our selues contented with Gods lowde crying our vnto vs from day to day. And this worde must sounde into our hearts: By which God requirerth that wee should so partake with our neighbours that they should no manner of way be grieved by vs: Againe wee must not looke for a seuenth yere, because wee must haue at this present a continuall rest: Seeing that God hath ridde vs from the olde bondage of the lawe; and therefore hee will haue vs to rest our selues all our life long in him: let vs therefore giue rest to our neighbours, so as they may bee releued and not haue any occasion of heartburning against vs for our despising and reiecting of them; but that the fatherly loue which God sheweth towards vs, may be as a bande to tie vs together in brotherly good will as members of one bodie, so as no man doe misse his brother any more than y hand would misse the foote, because it woulde turne to the hurt of it selfe. And therefore let vs haue the same consideration of our selues one towards another. Now let vs proceede to that which God addeth.

*He saith that his blessing shalbe vpon the people, so as they shall all prosper, and haue wherewith to lend, & not be driuen to borrow: and that they shall reigne ouer many Nations, and no Nation shall reigne ouer them.*

The cause why our Lord addeth this promise, is to confirme the lawe. And at a word (as I haue said heretofore) albeit that our Lord might command after a precise manner: yet doth he apply himselfe to vs, in deuouring to win vs to him, that we should obey him with a free heart, and not goe to worke by compulsion and constraint. Yee see then that y thing which he requirerth of vs, is y wee should offer him freewill offerings as they terme them. But let vs marke that the vpright dealing which wee haue treated of, serued but onely for the Iewes. And therefore this promise, *I will blesse you*, answereth thereunto. For it was lawfull for the Iewes to pursue strangers, such as were not circumcised. After that maner ment Moses. But if any strangers receiued the lawe of Moses, they were priuiledged, as being of the bodie of the Iewish people. But as for them that worshiped not the God of Israel, & were among them but onely in way of traffike or for some other affaires: they ioyed not the benefite of

this law whereby the sewing of men for det was forbidden. And the reason thereof was that they kept not the Sabbath for any deuotions sake. True it is that they were faine to rest themselves whether they woulde or no; it was not lawfull for them in any wise to worke; they were driuen to submit themselves to Gods ordinance: but yet in the meane while they had no desire to serue the God of Israel. And therefore they were not to be spared as in respect of common policy. But nowe that Gods grace is shed forth euery where, we must not make any more difference between Iewe and Gentile. For (as saith Saint Paul) our Lorde Iesus Christ hath broken downe the partition wall, to the end that being adopted of God for his children, wee should maintaine brotherly vnite among our selues, and euerie of vs acknowledge his neighbour to bee as his brother.

And as touching this promise, it was restrained for that time to y people of Israel. But nowadayes, forasmuch as Gods promises are common to all men because hee hath shewed himselfe to be the father indifferently of all men: let vs vnderstand that our Lorde declarerth here in general, that if we feare him and keepe his commandements, hee will blesse vs and make vs to prosper: And this promise must bee referred to the circumstance of the place. For wee see howe couetousnesse prouoketh vs to catch what wee can from our neighbours, because we be euer afraid of want. O (say we) If I may not haue mine owne, what a thing were it? True it is that our Lotde doeth indeede permit euery man to haue his right: but yet must not euery man bee so giuen ouer to himselfe and to his own profite, that he should haue no regarde to spare those whom he holdeth as his vnderlings. For whosoever hath no regard of him: that standeth at his mercie; surely he can finde in his heart, not onely to lue vpon the parties labour, but also euen to sucke his blood. If I becaue a man of the meane whereby hee should followe his little trade, so as he is brought vtterly vnder foote: it is all one as if I maimed him in his body, so as I made him to pine away all his life after. So then let vs marke well, that as touching this promise, our Lord had an eye to the egeritnesse which euery of vs hath to draw to himselfe. And why do wee so? Because we be astraide least we should want. And therefore our Lord saith, No, make more account of my blessing than of all that euer ye can gather. When ye haue vied at the craft and force ye can deuise to fish to your selues by hook & by crooke, and when yee haue gathered neuer so howge a heape of goods together: al that shal not boote you so much as my blessing, that I multiplye you and giue you so much as shall suffice to maintaine you withall. And although yee haue not so greate store of things at once, as you coulde finde in your heartes to wish: yet will I make the things available which yee haue in your handes. And if it bee but little, yet shall it be so enlarged, that yee shall lue at your ease. Now we see what Gods meaning is.

And therefore whensoever wee be tempted by

by vnbeliefe to catche other mens goods; Let vs bethinke our selues thus : howe-  
nowe? Shall we become rich in despite of God? At whose hande haue we our liuing : Haue wee  
it not of his meere liberalitie? Nowe hee hath  
not promoted his blessing to any other than to  
such as walke in integritie, and do so beare with  
their neighbours, that they trample them not  
vnder their feete through ouergreat rigour. But  
if I will needes enrich my selfe by hooke and by  
crooke; then doe I spite God and prouoke his  
wrath against mee; and what hope is there then  
that God will blesse mee? Nay rather his horri-  
ble curse must needes light vpon mee. There-  
fore let vs thinke aduisedly vpon these things.  
And that wee may so doe, Let vs consider howe  
it is he that giueth wherewith to finde and feede  
vs, and that hee must bee faine to preferue the  
things that hee hath giuen vs, and to make  
them available for our vse; or otherwise we may  
well doe what wee can, and trot vp and downe;  
but all shall bee but lost labour. God (say I)  
must bee faine to open his hande to giue vs  
wherewith to liue. And when he hath once gi-  
uen it, hee must also maintaine it. For it might  
slippe away from vs euery minute of an houre, if  
hee should not make vs to inioy still the things  
that he hath giuen vs. Thirdly hee must also  
bee faine to giue vs the meane to it, and to turne  
the things to our benefite which hee hath put  
into our handes. For if wee put them to any  
other vse, wee shall woonder to see howe they  
shall come to naught. And why? Because  
Gods blessing faileth vs. Yee see then howe the  
thing which we haue to consider when our flesh  
is so forwarde as to prouoke vs to greue our  
neighbours; is that wee must thinke thus with  
our selues; yea, but what shall I gaine in the end  
when God is against me? Sure I am that I ought  
to thinke my selfe beholden to him for all thinge;  
and though I had all the worlde vnder my winge;  
yet were it nothing worth vnlesse God blessed  
me. Sith it is so, I must haue an eye to him, and  
bethinke mee well howe I may obtaine his blef-  
sing by inlarging my heart towards my neigh-  
bours after his example, who sheweth himselfe  
so liberal towards me.

And Saint Paul giueth the selfesame admo-  
nition, not onely to cause vs to spare those that  
are in our dette: but also to induce vs to doe  
almeedeedes, and to succour the needie: for hee  
fendeth vs to him that giueth vs seede to sowe.  
Come on sirres (saith he): thinke yee that yee  
haue lost your labour when ye haue compassion  
vpon the poore, and bestow almes vpon them?  
No no: no more than the husbandman that lay-  
eth his seede into the ground; for he looketh  
to reape his crop againe at Haruesttime. There-  
fore when ye doe almeedeedes, ye sowe: and your  
God auoweth that hee receiueth with his owne  
hande, whatsoeuer yee giue to the poore, yea  
and that hee will make it to returne euerie whit  
of it to your owne benefite, so as yee shall reape  
fruit of it, not onely at that great haruest time  
which shall be at the last day; but also euen in this  
transitorie life; your God will make you to per-

ceiue that your almeedeedes are acceptable to  
him, and you shall be so much the more increa-  
sed by them. And for prooffe thereof (saith he)  
is it not hee that giueth the Corne euery yeare  
to sowe? When the husbandman hath sowed  
his grounde, howe could hee lose it againe the  
next yeare, vnlesse God gaue it a heade againe?  
Consider then that when God giueth you wher-  
with to doe Almeedeedes, it is to the intent to  
make it fruitful to you. It is al one as if he should  
giue you seede in your hande and say, that if yee  
intende to gather fruit of it, yee must first cast  
it into the grounde. Will the husbandman  
keepe his corne still in his Garner? Wil he leaue  
his Lande vnplowen for feare of bestowing some  
quantitie of graine vpon it? Euen so when yee  
see an vnplowen grounde, that is to say a poore  
neighbour whom God offereth vnto you, leaue  
him not vnplowen still, but bee freeliehearted to-  
wards him, and God will not suffer the seede to  
be lost which yee haue bestowed vpon him, but  
will make it to yeelede yee fruite out of hande.  
And so yee see whereunto the promise that is  
set downe heere tendeth, namely *Your God will  
multiplie you in the Lande which hee hath promised  
you.*

Heere Moses did put the people expressly in  
mind that their hauing of the Land of Chanaan  
was of Gods gifte. As if he should say, whence  
come the goods that yee haue, but out of the  
earth? And is that Lande yours? No verily,  
nor as in seemple. Ye haue it but as baylyfes,  
Your God will be known continually to bee the  
Lorde and master of it. Seeing then that he be-  
taketh the Lande vnto you, may hee not at least-  
wise require some of the fruite thereof at your  
handes? And that is done when you be pitifull  
towards the poore. That is the thing which Mo-  
ses had respect vnto, when he saide, This lande  
hath bene promised you, and your God will  
giue it you in possession. True it is that at this  
day wee haue not the Land of Chanaan as the  
Iewes had: but yet wherefoeuer wee liue, we be  
harboured there as it were by the hand of God,  
and it is he that findeth vs. Seeing then that we  
haue our life and all things else of him, let vs  
know that it is good reason that we should com-  
fort our neighbours, and that wee should vse  
compassion towards the in bearing with them,  
at leastwise if wee will haue God to continue his  
welding towards vs. To be short whensoever  
wee be not sufficiently stirred vp to referte our  
selues to the blessing of God; let vs repaire to  
things which wee knowe by experience. Men  
cannot finde in their heartes to trust vnto God,  
but rather are caried away and inflamed with  
their owne wicked lustes, deceites, and leawd  
practises, so as they passe not howe they come by  
things so they haue them. But when wee be-  
haue our selues after that leawd fashion, and  
passe not for the blessing of God as we ought to  
doe: Let vs come to the exhortation that Mo-  
ses maketh in this place to vs; namely, that if I  
haue nothing of myne owne, I hold all things  
of my God. And seeing it is so that hee hath  
fed me and maintained me vnto this day: should

3. Cor. 9. 10.

Matt. 6. 4.

I nor put my selfe still into his hande? Though I had a thousand times more thā I haue, yet would it soone be swallowed vp: but if I haue very little yea and yet lesse, my God who hath not failed mee vnto this houre, will continue his blessing still, and that ought to suffice mee. Seeing then that experience (which is the schoolemistres of fooles as they say) sheweth vs howe strong Gods blessing is: are we not too leawd if we folow not y thing that is tolde vs in this text, that is to wit, if we haue not pitie vpon our poore brethren, seeing wee haue his promise, the performance whereof wee haue had accomplished by effect? That is the point wherein God will haue a triall of the loue that we beare to him. Now he saith that mercie is more worth than all the sacrifices in the world: and therefore hee will haue vs to honour him y way, that is to say by pitying of our poore brethren, by succouring them, and by bearing with them when it lyeth in our power to trouble them: assuring our selues that God accepteth the things that are so done to our neighbours for his sake. And he will not onely shewe himselfe liberall towards vs by making vs to feele the fruite of our Almesdeeds; but he will

Of see. 6. 6.  
Matt. 7. 13.  
& 12. 7.

also continually increase his benefits vpon vs, in such sort that by means thereof wee shall haue continuall cause to blesse him and to glorifie his holy name.

And now let vs kneele downe in the presence of our good God with acknowledgment of our faults, praying him to vouchsafe to wipe the out, so as they may not hinder vs from being receiued at his hand: and that if he make vs to feele his fauour euen in this corruptible life, wee may much more bee inuironed rounde about with all his spirituall benefites, that we may fo grow in them more and more, as wee may not bee helde backe by the brittle things of this world, but rather so vse them as wee may keepe on our way still, and communicate together after such a sort, as it may be to the exercising of the faith which wee haue in God, and in his pure doctrine, and for the confirming of vs in the hope which we haue of the heritage of heauen, so as wee may tende euer thitherwarde, as wee bee daily called thither by the preaching of his worde. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth &c.

## On Saturday the xxvj. of October. 1555.

*The XCiiij. Sermon which is the second vpon the fiftenth Chapter.*

7 If a brother of thine become poore within any of the gates in the Lande which the Lord thy God giueth thee, thou shalt not harden thy heart nor shut thy hand from thy brother that is poore.

8 But thou shalt open thy hand bountifully, and lend him sufficiently for his neede wherewith he is pinched.

9 Beware that there be no point of pcutifnes in thy heart, that thou say not, the seventh year which is the year of respiting is at hande, and thereupon thou haue a wicked eye against thy poore brother, so as thou giue him nothing; and then hee crieth against thee to the Lorde thy G O D, so as it become sinne vnto thee.

10 Thou shalt giue him freely, and let not thy heart repine at thy giuing vnto him: for because of this the Lorde thy God will blesse thee in all thy woorkes, and in all that euer thou puttest thy hande vnto.



Ere Moses goeth on with y same matter that was ripped vp yesterday, that is to wit, that in the seventh year dettes should be respited, to the intent that the poore shoulde not bee sued nor molested. And I told you that the meaning thereof was not that they shoulde be quite and cleane forgiven, but that the poore shoulde be so much eased. Now Moses addeth a larger declaration, *That the same ought not to hinder men from lending liberally when any bodie had neede.* And this is added because men doe alwayes goe about to defraude the Law. Although equitie be shewed vs

ricuer so plainly, and that the Lawes bee set neuer so well together: yet are men so surde in naughtinesse, that they finde alwayes some starting hole, to beare the worlde in hand that they haue not offended the Lawe, and yet the intent of the Lawe maker is defrauded. This is a thing too much accustomed; and woulde God there were not too many examples of it in experience. But what? When men thinke themselves to haue set things in a good order as can be, a thousand means are deuised to scape from them, and thereof commeth so much brabbling in Law. For the end of good Lawes is to stop the way to all prateres. that there might bee no debate



bate not quarelling among men, but that euery man might haue his owne right . And inasmuch as Lawes doe shewe that whoſoever offendeth muſt be puniſhed; is it not a mean to hold euery man in awe? But as I ſaide afore , the Law ſerues vs but to deuife wicked ſhifts how to do hurt and harme vntill our hearts be reformed. Neuertheleſſe, our Lords meaning in this text, was to provide that the Law which he had ſet downe ſhould be kept, and that men ſhould not take occaſion thereat to withholde themſelues from ſuccouring ſuch as are in neceſſitie. And yet notwithstanding, that which is ſpoken here was not onely wreſted to the defrauding of the Law; but alſo applied much worſe. For ſuch as were too much wedded to their owne profite, tooke occaſion at Gods law to do leſſe good and to ſhew leſſe mercie to their neighbours than otherwiſe they woulde haue done. For why? Had it bene lawfull for them to haue ſued men at all times, ſo as they might haue required their right at all times without exception: they woulde haue lent money in the ſixth yeare as well as in the firſt, and they woulde haue made no bones at all at it. But nowe that a Lawe was ſet forth, that there ſhoulde bee a forbearing of it in the ſeuenth yeare, if a poore man required ſuccour, euery man thought thus with himſelfe: if I lende him money nowe , it is layde a water, I looſe a whole yeare occupying of it, and what a thing is that? It were better that this good fellowe ſhoulde goe prouide himſelfe where hee can: for I intende not to hazarde my ſelfe in this wiſe: for what can I tell what will befall within a yeare and a halfe? There needeth but a little hinderance, and beſide, hee may fall into further pouertie, and then am I cut ſhort of my money. Thus ye ſee how euery man woulde ſhrinke away, and vnder colour that God had commaunded men to vſe gentleneſſe towards their neighbours in the ſeuenth yeare; the poore were diſappointed of help and reliefe, and their throates were cut, ſo as there was no way for them to eaſe themſelues of their want.

And hereby wee ſee yet better, that men not onely be ſtulle in deuſing new ſhiftes from time to time, to couer their miſdoings; but alſo y<sup>e</sup> whē they haue neuer ſo good and iuſt Lawes, they turne them to the cleane contrarie. And this commeth to paſſe not onely in worldly government, but alſo euen in matter concerning God: wherein we ſee y<sup>e</sup> horrible corruption of our nature. And this is one point well worthy to be noted. When ſuch as are in authoritie ouer vs, as Princes, Magiſtrates, and Judges make Lawes & ſtatutes: if wee breake them, that diſobedience of ours (as Saint Paul ſheweth) toucheth God, and therefore is not to be excuſed. But when as God commeth as it were in his owne perſon, and telleth vs his will as it were with his own mouth: if we then dally with him, and ſtroud ourſelues by ſhifts and ſittleries as though hee were not able to ſee vs: is not that a diuiliſh malapeartnes? But there is yet a farre greater and more outrageous extremity, as I ſaid afore. God goeth about

to rule our life aright, he ſeerh vs pitifully wandering in our own affections: he ſetteth vs down an order what to doe: and his will ought to bee as a definitiue ſentence for vs to ſtande vnto, ſo as wee ought to inquire no further: for we know that whatſoever God alloweth, is perfect righteousneſſe. Nowe when hee hath bene ſo gracious to vs as to teach vs, What doe we? Wee not onely fall to diſſemble in his Lawe, but alſo turne al order vpside downe, and tranſgreſſe the verie Lawes themſelues which hee giueth vs to direct vs by: Sith wee ſee ſuch frowardneſſe, wee haue good cauſe to miſlike of our ſelues, and to condemne our ſelues vtterly. And therefore ſeeing wee be of malicious and froward nature, let vs learne to ſuſpect our ſelues, and to yeeld to Gods good will, that when he hath giuen vs his Lawe, he may alſo giue vs the grace to receiue it with all ſingleneſſe of heart, ſo as it may bee to our benefite, and that we may not turne liſe into death, nor light into darkeneſſe. Thus ye ſee what we haue to remember in the firſt place.

Secondly it behoueth vs to marke here, that the keeping of the outward forme of the Lawe is not all that we haue to doe: but that wee muſt ſpecially obſerue the ſubſtance of the Lawe. Will wee proue our obedience towards God? The way to do it is not by Ceremonies, but to ſeeke out the certaintie of his meaning, and to ſubmit our ſelues thereunto. For men will take good heede to the worldewarde, that they offend not in ſuch wiſe, as they may be puniſhed: and if a man can finde ſome pretie ſhift to excuſe himſelfe withall when hee commeth before the iudge; hee thinkes all his doings to be iuſtifiable ynough. A man then will make no conſcience to offend, ſo he haue wherewith to hide himſelfe when he is reprov'd, and that hee can ſay, as for mee, I vnderſtoode it not ſo: the Law ſaith not ſo. Hee findeth out ſome little worde that carieth a ſhewe of contrarietie to the true meaning of the Lawe, and ſetteth a counterfait conſtruction vpon it, and ſo beares himſelfe in hande that hee hath well ridded his handes of the matter, and that by that meanes he is cleare of it. And therefore let vs learn that it is nothing worth to haue obſerued the Lawe as in reſpect of the outward forme of it, that is to ſay, in ſuch wiſe as men can finde no fault with vs; but that the chiefe point is to lue ſoundly & roundly, accordingly as we ſee here that it was Gods will that in the ſeuenth yeare there ſhould bee a reſpit, that is to wit that men ſhoulde not ſue for their dettes, but ſuffer it to be a reſting-time, as I declared yeſterday.

True it is that the lewes woulde not vtterly tranſgreſſe this order: but yet they thought it ynough for them to diſcharge themſelues of the Ceremonie, and they bare themſelues in hand that God might well holde himſelfe contented with ſuch diſguiſings, when in the meane while the chiefe thing was left vndone. For the poore were not pitied to their reliefe, but rather men tooke occaſion to leaue them vtterly deſtitute. Inſomuch that howe great ſo euer their neede was, they were neuer the more releued, and all

vnder colour that men could not recover that which they had lent. Wee see then how men would always appeare God with ceremonies. But let vs beare in minde howe hee saith by his

Prophet, that he hath an eye to the soundnesse of the heart. Therefore let vs deale faithfully with our neighbours, if wee will haue God to accept the seruice which we yeeld vnto him.

And nowe let vs come to that which is set downe here. *If any of thy brethren (saith hee) bee* 10 *of fauine behinde hand, as leastwise of such as dwell within thy gates: looke that thou harden not thy heart, neither shew thy hande against him.* His speaking peculiarly of the Israelites themselves, was not to giue the Iewes leaue to deuour the goods of the heathen, nor to deale cruelly with them: but his meaning was that there shoulde bee the more friendlinesse vsed among themselves, because that besides the kintred that was among them, there was also an vnion of faith. For GOD 20 had shouled out the lynage of Abraham from the rest of the worlde, and had knitte them together into one bodie, whereof hee himselfe vouchsafed to bee the head: and therefore it was good reason that they shoulde maintaine one another, and be the more inclined one to succor another. But hereof the Iewes tooke occasion, to holde fast all that euer they coulde catch; for they contstrewed all the promises of the holy 30 scripture to their owne aduantage, as though God had laide the bridle on their necks, and had no more care of the Gentyles than of brute beastes. As for example; whereas it is said, *Yee shall reigne ouer many Nations;* therupon they concluded, *Then is it lawfull for vs to execute all manner of Tyrannie vpon the Gentyles, and to eate them vp: for they be vncircumcised and vnclane, and belong not vnto God at all;* therefore let vs sucke what wee can possible out of them, and not spare them. Yea and they 40 stretched the worde *Lende* verie farre: for they stiked not a whit to ouerlode the straungers with vsurie to the vttermost that they coulde beare, without any regarde of vprightnesse. Thus yee see howe the Iewes did alwayes restraine the right of Gods promises, bearing themselves in hande that it behoued them to be a little friendlyer to their neighbours, that is to say to those that were of their owne kintred: And yet euen in y<sup>e</sup> behalfe also they were counted 50 as rauening Wolves, as the Prophet Ieremie vpbraideth them, and as shalbe declared in due place.

But let vs nowe come backe againe to that which is saide here, to applie it to our instruction. If the Iewes vsed this hypocrisie of couering their couetousnesse with a pretence that they might well pill and poll the heathen and Infidels: let vs see if wee our selues doe not the like at this day. True it is that our Lord commendeth vnto vs the housholde folke of faith 60 aboute all others: and yet is it not ment that he giueth vs leaue to fleece such as haue not the knowledge of his worde. For hee hath knitte vs generallye altogether in that hee hath saide by his Prophet Esay, *Thou shalt not despise*

thine owne flesh, in which saying hee comprehendeth all men without exception. Therefore must we behaue our selues vprightly and indifferentlye towards all men; and likewise we must haue pitie and compassion vpon al: For in them we behold our owne nature; but yet for all that, the housholde folke of faith are linked to vs with a much neerer bonde: in respect whereof it is good reason that we shoulde loue them more specially as our brethren. Thus yee see after what maner this text is to be vnderstoode, where God saith *If any of thy brethren*, that is to say of thine owne countreim. And hee doeth it for that they were linked together in a holie bande, had the true Religion, and were adopted to be the children of God: in consideration whereof it behoued them to bebinke themselves to bee kinde hearted and pitifull one 20 towards another, and yet ought they not to haue despised the rest of the worlde as they did.

And whereas it is saide *within thy Gates*: it is to shew that the exercising of our charity ought to bee according to our knowledge of mens necessities. For wee bee not able to iudge of all mens needs. True it is that euen without seeing the extremities that are euery where, we ought to be touched with compassion. When we heare of warres, that one Countreie hath bene 30 burned, another spoyled, and all things haue bene turned vpside downe; it is not for vs to go to the place to see what hath bene done. For if we be not too too blockish, we may wel thinke that those things cannot bee doone without horrible confusion. Therefore must we pray for those whome wee neuer sawe: for they touch vs, they bee men as well as wee, they bee reasonable creatures shaped after the 40 image of GOD. And in that respect wee ought to pitie those that are nothing neere vnto vs. But as in respect of succouring, euerie man must straine himselfe according to the neede that hee seeth, for I cannot iudge of those that are farre off from me. But if I see a bodie in present necessitie; then must I be moued to pitie, and I must consider that God prouoketh and calleth me to the succoring of him that is in neede.

Thus yee see why Moses hath set it downe 50 exprefly, that men shoulde haue a regarde of those that are within their gates. The heathen coulde well skill to saye; that although all mankind bee alyed together; yet notwithstanding, the neighbours that are acquainted one with another, ought to vse a speciall friendlinesse in succouring one another. And in deede, euen without anye reading of the holie scripture, euerie man can well skill to saye in his owne behalfe when his neighbour faileth 60 him, *Howe nowe? what neybourhood is this? And who teacheth them y<sup>e</sup> lesson? Nature.* Here therefore our Lord telleth vs that if we perceiue any of our neighbors to be in necessitie, it ought to stirre vs vp, so as if wee bee not too vnnatural, wee must needs be touched with it wout any further putting of vs in mind thereof. For the

Ier. 5. 3.

Ier. 5. 26.  
Mic. 3. 1. 2. 3

Gal. 6. 10.

Esa. 58. 7.

Gen. 9. 6.

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thing it selfe speaketh when we see our neighbor so distressed.

Nowe he addeth further, *Thou shalt not harden thy heart, nor shut thy hande*. Hee might well haue begunne at this point, Thy hand shall not bee shut, for that is the matter which hee tendeth to in effect. But it is not for nought that he saith, Thou shalt not shut vp thy heart. For why, his intent is to prevent the thing that hindereth our welldoing & our succoring of our neighbours that are in distresse: namely, the hardnesse of our hearts. For where pite is, that is to say if we be pitifull, we will inuention to venter it if we haue wherewith. In deede a man shall see a number that can well skill to weep; but al that they can find in their hearts to do, is but to shedde a fewe teares: they cast forth such sighes that a man would thinke their heartes should burst; but to spare one penny out of their purse, that is no part of their thought. Many such hypocrites are to be seene. But let vs haue the true kindeheartednesse in vs, and let vs not be hardhearted, but let our hande euert followe our heart. And that is the cause why our Lorde beganne at this point, That men should not harden their heartes. As if hee should say, will ye be good Almesmen: Will ye be well disposed to succour such as haue neede of your helpe? Then let your heartes bee softened, and not locked vp to holde fast to your selues, but to thinke rather with your selues thus: Behold God offereth mee here a man, he is my neighbour, and although hee bee neither kith nor kin to mee, yet is hee a creature shaped after the image of God, and therefore must I open my heart towards him, and haue some pite vpon him. As oft then as wee bee colde and negligent in succouring our neighbours, let vs learne to enter into this consideration that is set downe heere, and to say to our selues: How now? Wretched man, if thou warr as hee is, wouldest thou not be gladd that others should succour thee? Yes: and if they should let thee alone, thou couldest skill well ynough to say for thy selfe, Alas, men make no more account of a creature fashioned after the image of God, than of a dog. Thou couldest well skill to say so; and yet for all that wilt thou thy selfe harden thy heart after the same fashion? Thus yeer see what wee haue in the first place to marke vpon this text.

And nowe for the seconde part, let vs marke how our Lordes intent here, is to shewe vs that almesdeedes please him not, vnlesse they come from a willing and freedisposed heart. And therefore let vs learne to order our succouring of our neighbours needs in such sort, as we doe it not reyningly and vnwillingly, so as when our hand is stretched out, there be a wicked affection in vs which may hinder vs from offering vp vnto God that succour which we owe vnto our neighbours when we see them in necessitie. And would God that this lesson were well put in vre, and that euery one of vs did beare it better in minde than we do. For although we doe some Almesdeedes, yet may the world see that our hartes are strait-

ned, and that wee cannot come to this doctrine of Saint Paules, that God loueth the liberall giuer, and that hee will not haue men go to worke as it were, by constraint and inforcement, but of a free goodwill. Howe many be there that put this lesson in vre? Nay, the giuer hath alwayes some hartgrudging in him selfe, and would faine drawe his heade out of the collet if hee coulde, and his doing of it is as if he were put to his task as they terme it, or as though hee payed some tribute. But our Lord calleth Almesdeedes Sacrifices, to the ende wee should do them cheerfully. And I pray you, if we will offer any thing vnto God, should it bee as the paying of a tribute, or of some tallage or impost, that is extorted? Should it bee as it were a ranfome giuen to theeues or enemies? Should our honouring of our God by doing him homage for the goods that wee haue receiued at his hande, bee by such force and constraint? Nowe wee see in effect, what is imported in these two speeches; namely that wee must not haue our hearts locked vp to hinder vs from well doing; but that not onely our handes but also our heartes must bee open towards such as are distressed, to haue pite vpon them, and to vie kindeesse to them. Where this is not, there must needs bee all manner of exactie, as wee commonly see that such as haue most to spare, doe fall to reynying if a bodie go about to win an almes from them and they make a grudging at it like a dog when one would take away a bone out of his mouth. And if they happe to giue any thing, bee it for shame or for any other cause, it is a death to the to part from it. And surely it were better that such rakehellies were rooted out of the worlde, than that they should liue among men. For they bee monsters against kinde, they bee foule churlies, that coulde finde in their hearts to deuour and swallowe downe all the worlde into their mawes. Or rather they bee men full of vnbeliefe, which haue no more trust in God than duels, bearing themselves in hande that the earth is not able to finde them. By reason whereof if it come to the point that they must giue any thing, it stricketh them to the heart, it killeth them, insomuch that the asking of an Almes at their hande, is as the drawing of a sword to cut their throates. Therefore let vs looke to our selues, and when we heare our Lord speake of the not hardening of our hearts, let vs beginne at this point of kindeesse in hauing pite and compassion vpon such as are in distresse. And therewithall let our hande bee at libertie afterwarde, in such sort as wee may protest that wee offer G O D a sacrifice with a free heart.

And nowe Moses addeth, *Beware that thy wicked thoughts come not in thy heart to say, Behold the Seventh yeare is at hande, and if I lende, my money must lie dead for the time*. He calleth it a wicked thought when we be held backe by it too much to our owne profite, and in the meane while forsake the partie that is in neede. For were our thoughts well ruled, they would not shuld not bee so greatly wedded to our owne profite, but that we

1. Cor. 13. 15

would also thinke vpon those whom God commendeth vnto vs. It is saide that loue seeketh not his owne. True it is that it cannot bee but that euery man will bee mindfull of himselfe. But Saint Pauls meaning in saying so, is that men must not bee caried away with the loue of their owne profite, as who should say they would haue no fellowshipp with their neighbours, nor streine themselves to doe any thing for them. Therefore as for those which say, I must haue regarde of my selfe, and therewithall doe despise others, and passe not what they endure: those seeke their owne gaine, and in so doing shewe themselves to be vterly voide of charite. Contrariwise, if wee bee kindhearted, although wee be mindfull of our felues, yet are we not so caried away with it; but that wee beare an euen hand and proceede to the louing of our neighbours as our felues. Whereas our nature wholly draweth vs to our owne priuate profite, let vs bethinke our felues thus: V, hat? I cannot separate my selfe from those to whom God hath knit me; for that were a wicked diuorce. If I should holde my selfe alone, and haue no regard but of mine owne aduantage; it were a cutting of my selfe off from mankind, & I were worthis to be cut from the rest of the world, for it is against kinde. So then, it is not without cause that Moses saith, that when a man is so mindfull of his owne profite, and seeketh it in such sort that he taketh it as an occasion to refuse to help his neighbors at all: it is a wicked thought, for thereby wee be done to vnderstand, that we must not iustifie our felues because that although men be not able to accuse vs so as we may be condemned by mans Lawe; yet doth it not followe therefore that wee be quit before God. If a man come to borrowe money of mee, and I thinke thus with my selfe, I cannot tell whether this man be able to pay me againe or no, he is a poore man, and when I haue taried a long time, hee may chauce to growe poorer and poorer, and then is my money losse. Nowe then if this poore man that was to be succoured abide still in distresse, and in the end perissh: the other that would not lend him, shall not be accused for it nor brought to answer for it before men. And if men cast him in the teeth with it. O (will hee say) It was for mee to seeke mine owne profite, I listed not to hazarde my selfe after that fashion. Well this excuse may serue afore men: but in the meane while what saith the heavenly Iudge to it? It is a wicked thought, saith hee: and let men flatter themselves neuer so much, they shall winne nothing by it. Therefore let vs marke that wee must not wey our workes in our owne scales, as who should say wee shall goe scotfree because wee haue some startinghole. For our Lorde telleth vs that the thing which beares a shewe to be excusable of it selfe, is cursed in his sight; that is to wit if wee succour not the partie that hath neede, at leastwise according to our abilitie. And it is the selfesame thing that our Lorde Iesus Christ putteth vs in minde of, where hee saith that we must doe good to such as are not able to requite vs with the like, and that wee

Luce, 6, 35.

must lende without looking for any gaine. For neither in lending nor in giuing, commonly is there any liberalitie among men, but euery man hath an eye to his owne gaine. If a man giue, it is to the end to receiue giftes againe: and if a man lende, alwayes his respect is, that such a one may doe him pleasure and recompence him with the like good turne againe. It is no Liberalitie when wee doe good in hope to be recompensed for it againe. But if wee do good to a poore man, at whose hande wee cannot by any means reape any profite; that is a point of freegoodnesse, and God alloweth of it, for it is an acceptable sacrifice vnto him. And that is the cause why hee saith that we should not giue to such as are able to requite vs, but to such as are vterly vnable, and of whom wee haue no hope to recouer the principall: for it is no Almesdeede, that is to say, no deede of mercie, vnlesse there be neede: and where is neede, but among such as are not able to recompence? Yea and euen where our money may seeme to be cast into the water, inso much that wee haue succoured such a man as it may be saide, Verily this is quite lost for aught that I can see? Yea verily, as to the worldwarde. But our Lorde saith, I receiue it: yee thinke yee put your almes into a mortall mans hande, but it is I that become detter for it. Although all things bee his, yet bindeth he himselfe in the person of the poore; and should then any negligentlye stay vs from succoring those whom God offereth vnto vs, seeing he setteth them as in his owne steede, and auoweth all to be done to himselfe which is done to them?

Matt. 6. 44

Moreouer let vs marke that Moses speaketh here, of such as are in neede. For God ment not to maintaine wicked folke in ydlenes & naughtinesse. The man that seeketh to wast away other mens goods, and to defraude his Creditors, is not commended vnto vs heere of God: but hee speaketh directly of mercie. And that is the cause why he saith, Thou shalt not harden thy heart. For if wee haue not that discretion: doe what Almesdeedes we will, and yet shall none of them be acceptable. Wherefore let vs marke, that here God speaketh not in fauour of all men, but onely setteth before vs such as are in neede & wote not what to doe, and should persish in distresse if they were not relieved. Those are they which are to be helped according to our abilitie. True it is, that to make a Lawe of it, it is not possible. God hath set this order among his people, that the poore should be succoured. But he hath not tolde with what summe, nor how oftentimes: hee hath not made a tax of it, to say that euery man should beare thus much; Only we must resort to this which S. Paul saith, Let euery man doe that which he doth with a free hart, and not lay a tribute vpon me as though they should pay as much as they were sessed at: but let euery man sesse himselfe of his own good will, & thinke thus, although I streined my selfe a hundred times more, yet could I not discharge my selfe to my godward. Howbeit forasmuch as he sheweth me this fauor to accept it as an offering of my hand, although I do not so much

1. Cor. 9. 7.

much as I ought to doe nothing neere, yet doth it please him to receive y<sup>e</sup> which I giue him, so it be done w<sup>th</sup> a free hart. Such we know this, albeit that we cannot make a grounded Lawe of it, to say how farte we shall go in succoring our neighbors, yet let euery of vs streine himselfe, and alwayes be doing, with the foresayd free heart.

And it is sayd, *Thou shalt not thinke with thy self, they were of respis is at hand, and therefore I will not lend*. Hereby it is shewed vs, (as I haue touched afore) that if a poore man require help, although he be not able to pay the thing againe out of hand which he borroweth, yet must not wee be cold for all that. For we must thinke, if I helpe this poore man at this time, he is a faithfull man, and my succoring and relieuing of him shall fet him halfe vp againe, but howsoeuer the worlde go, he may be able to mainteine his trade, and at length he may pay mee all that hee borroweth. But if I vtterly faile him at this time, he is quite sunck, he is brought vnder foote for euer, and hee hath no meanes to get vp againe: and I am too blame if I see him perissh fo. Had we this consideration with vs, we should not haue the nigardlines that Moses mentioneth and condemneth here. And how so? Let vs knowe that where need requireth, we must not haue such respect to our owne profite, as to let the poore perissh in their distresse without lending them our helping had.

Againe, Let vs wey wel this saying which Moses setteth downe here: namely that wee must open our handes. Hee repeateth it twise or thrice: and that is to shewe vs that there is nothing but hypocritic in vs, when we pretend to haue compassion, & yet our hand is alwayes shut, and nothing can be wrong out of vs. I haue told you already y<sup>e</sup> a number of folke wil not passe greatly to say; *Alas*, when they see poore people: but they beare themselves in hand y<sup>e</sup> it is enough to haue pretended a countenance. But here God reprocueth mens dissimulation, if they haue not their handes open: for it is a tokē that their hart is hardened, so as there is nothing but beastly churlithnesse in them, and when their handes be not opened, it must needs bee a record of it. Againe he setteth downe that the poore is to be succored according to his neede, and that a gage is to be taken of him, if there be a gage to be had: for it may also fullwell be vnderstood of the taking of gages. And hereby we see yet better, that our Lordes meaning was not to haue dettes vtterly releasid by the respit that was giuen in the seuenth yeere: but onely to haue a time of rest giuen for the respectes and considerations which I haue treated of before.

Furthermore it is tolde vs here, that we must relieue our neighbors wants: for our Lord speaketh here of the lendings that are doone of almes. And in deede, it is oftentimes a greater almes deede to lend some cōpetēt sūme, than to giue a very little. For it may be y<sup>e</sup> the giuing of a little will doe a man no ease at all: but the lending of as much as neede requireth, releueth him very wel, & he may in time content his creditor againe. That then is the thing wherunto our Lord appointeth vs. And therefore let vs marke the thing which I haue touched already;

that is to wit, that although a man cannot see downe a Lawe certeine in this behalfe; yet must euery man be a rule to himselfe, to doe according to his own abilitie and according to y<sup>e</sup> need that hee seeth in his neighbors.

Now here is added yet further, *That God will blesse such as doe so*, according as hee had begun yesterday to promise his blessing to all such as were so liberally minded towards the succoring of the poore. And this serueth still to correct the cursed vnbeleefe y<sup>e</sup> holdeth our hartes locked vp so as no man mindeth aught else than himselfe and his own profite. For it seemeth to vs y<sup>e</sup> if we forgo neuer so little of y<sup>e</sup> which we haue, we be in y<sup>e</sup> way to be vndone by it. That is y<sup>e</sup> cause why euery man holdes fast, & neuer thinkes hee hath enough. O (say we) it is true y<sup>e</sup> we may doe so and so: but thereby I should be impaired, & I cannot tell what may befall to my selfe. We cast fo many doubtēs, y<sup>e</sup> we can neuer finde occasion to giue any thing. And why so? For sooth because I might want it my selfe. But y<sup>e</sup> is a cursed distrust, & such a one as prouoketh Gods wrath. For we ought rather to hope well at his hand, y<sup>e</sup> as he hath not failed vs heretofore, so he will continue to doe vs good stil. And yet we go to seek these doubts afar off, which we be afraid of: inso much y<sup>e</sup> it grieveth vs euen to heare theſe spoken of. If a man should say to vs, such a thing may befall the if thy house should be burned, & all thy goods be consumed in it, & thou be driuen to sell thy landes & possessions, in what case wart thou the? None of these sōges would please vs, but we would chafe and storme at him y<sup>e</sup> should speake so. And why? For a rich man would faine sleepe in his riches, hee hopeth y<sup>e</sup> he shal stand alwayes at one stay, & hee foadeth himselfe in his delights. But in y<sup>e</sup> meane while, if he be to doe any good; he by & by forcasteth, O such a thing might befall me; famine & warre & I wote not what else must be feared. We heape together all y<sup>e</sup> mischances y<sup>e</sup> can be deuised, And to what end? Euen to shut vp our hartes & our handes; y<sup>e</sup> we might do no mā good. Now our Lord minding to correct such distrust, bringeth vs backe to his blessing, & sayth, *Know ye y<sup>e</sup> it belōgeth to me to multiply you*. And therefore may we wel hope y<sup>e</sup> when ye seeme to be impaired to y<sup>e</sup> worldward, yete shall haue a greater treasure thā if ye had kept all y<sup>e</sup> euere could haue come to your handes, and had neuer done any good to your neighbors to succor theſe withal. For I am rich enough to fill you againe, euen when you be vtterly destitute of al things. Seeing y<sup>e</sup> our Lord speaketh after y<sup>e</sup> maner, must we not needs be worlde than infidels if wee bee not mouued thereat to doe good? Yea and though we go not to worke with so earnest mindes as we should doe, yet if wee be not mouued at leastwise to doe somewhat; may it not bee sayd that wee stop our eares against God and giue him no audience at all, yea and that we giue no credit nor trust at all to any of his promises? Therefore let vs learne to wey better y<sup>e</sup> valew of this lesſon concerning Gods blessing, & let no man rest vpon y<sup>e</sup> things y<sup>e</sup> he hath in his own possession, ne put such trust in theſe as to say; This is my stay, this is

trust in them as to say; This is my stay, this is the staffe that I must leane vpon. Let vs beware of such trust, for it is duelsish. Nay rather, let vs think thus; Seeing y<sup>e</sup> God hath giuen me wheron to lue, I am contented with y<sup>e</sup> which I haue, and I hope y<sup>e</sup> he wil also prouide for me still hereafter; and in y<sup>e</sup> mean time I wil vs<sup>e</sup> y<sup>e</sup> which he giueth me, as I may succour those that haue neede. And therewithal I wil put from me al things that may draw me from y<sup>e</sup> obeying of my God, and from y<sup>e</sup> trust which I ought to repose in his goodnesse. Thus ye see how we ought to benefite ourselues by y<sup>e</sup> promises of Gods blessing, so as they may quicken vs vp. not onely to haue recourse vnto him, but also to vs<sup>e</sup> liberalitie towards those that haue neede of vs, to the end y<sup>e</sup> our Lord may be prayed both of great & small, poore & rich, and al of vs haue our contentment in him alone, according to y<sup>e</sup> grace y<sup>e</sup> he shal haue bestowed vpon vs.

Nowe let vs kneele downe in his presence w<sup>h</sup> 20

acknowledgement of our faults, praying him to make vs perceiue them better, & to touch vs to the quicke, to the end that knowing his infallible truth, & what his will towards vs, wee may be moued thereby to followe y<sup>e</sup> same, & to fastho our selues to his ex<sup>amp</sup>le, by imparting ourselues in such wise to our neighbors, & by disposing the good in such sorte which hee hath put into your hands, as we may one day yeeld him a good and faithful account of them. y<sup>e</sup> we haue not bin too much addicted to our selues: but y<sup>e</sup> when we shall haue induoured to doe good according to his meaning, our whole seeking may be to lue & die in his obedience, drawing others with vs to the selfesame sayth, so as we may all call vpon him as our father truely and vnfeinedly, because wee mainteine a right brotherhoode with all such as are knitte vnto vs. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the xxx. of October. 1555.

*The XCv. Sermon, which is the thirde vpon the fifteenth Chapter.*

11 For there shall euer be some needie folke in the Lande. And therefore I commaund thee, saying, that thou open thy hand to thy brother, to thy needie and to thy poore in the Lande.

12 When thy brother an Hebrew, or [thy sister] an Hebrewesse shall haue sold himselfe vnto thee, and serued thee sixe yeress; in the seuenth yeere thou shalt let him goe free from thee.

13 And when thou lettest him goe free from thee, thou shalt not let him goe emptie.

14 But thou shalt lode him vpon his necke with somewhat of thy flocke, of thy vineyard, and of thy winepresse. Thou shalt giue him of the things wherewith the Lord hath blessed thee.

15 Remember how thou thy selfe wast a bondseruant in the Land of Egypt, & that the Lord thy God deliuered thee: and therefore doe I commaund thee this thing this day.



It is sayd in the common proverb, that Lawes are not made for things that are not wont to come to passe, but for things that are in vce, and which it becometh vs to practise daily. And that is the cause why our Lord in this text sayth, that his speaking of y<sup>e</sup> succoring of the poore is not without cause, for that as long as this mortal lyfe indureth, we shall euer finde whereon to execute our duetie, by relieuing the necessities of our neighbors, because there shall alwayes be poore folke among vs in the world. Thus we see in effect, y<sup>e</sup> Gods intent was to make the Lewes to take the better heede to his Lawe, forasmuch as it was a very requisite yea and necessary thing, that they should be put in minde of their duetie in y<sup>e</sup> behalfe. And thereupon we haue to gather, that the more available doctrine is to the well ordering of our lyfe, y<sup>e</sup> better ought we to set our mindes vpon it. We see a number of folk which

are fond and curious in forecasting for things that happen not once in a hundred yeress: they imagine things y<sup>e</sup> are vnterly vnprossible: & if this should come to pass, (say they) what should wee doe then? They beat their braines about things that haue no profit in them, and in the meane while they see not the things y<sup>e</sup> are before their feete. And for prooffe herof, how many are to be seene now adayes, which grossly shroote themselues in things that ought to be thoroughly known, shutting their eyes at them so as they see not one whit: And yet for all that, they toyle themselues exceedingly in searching out I wote not what: and if a man aske them why they doe so, they cannot tel, but that they be driuen thereto by a foolish curiositie. Therefore let vs beare in minde that our Lordes intent is to keepe vs occupied so farre forth as is for our behoofe. And that is the cause why that in the holy scripture, we see that God hath not voutfaced to feed our humors with things which hee knoweth to be

be of no edification, but restraineth vs to y things which are for our behoofe to put in vre. Let vs consider then that euery of vs ought to looke diligently to his owne dutie: and that is the warning that is giuen vs in this text, where God telleth vs that he maketh not Lawes of things that concerne vs not, but that hee hath an eye to the things which we ought to put in practise daily:

But now let vs come to this saying of his, *That these shalbe poore folke continually.* This was spoken expressly, to doe vs to vnderstand that God will try our charitie. For he is rich enough to supply all mens wants, and it cometh not of any niggardship, that he powrth not out his treasures vpon vs. What is the cause then that God suffereth men to be poore in this world, but onely to giue vs occasion to doe good? Therefore when we see one man poore & another rich, let vs not attribute it to fortune: but let vs vnderstand how it is God y disposing things so, and that it is not without reason. True it is y our eyes shal not alwayes see why God enricheth one & impouersisheth another, we cannot discern y cause thereof certainly. And by that meanes God will haue vs to cast downe our eyes oftentimes, to the end we should yeelde him the honour of governing men at his will, and according to his owne denice which is incōprensible. Yet notwithstanding we haue to remember in generally, the thing that I haue touched already which is, y Gods distributing of these worldly goods so vnegally, is to bewray what is in mens hearts, by making a tryall of the y way. So y if a man be rich, he may be the better discerned what a one he is. For thereby hee is enabled to doe hurr, and can the better indamage his enemies. But if he abstaine fro dooing euil, if he extēd no crueltie towards his neighbors, if he hold himselfe win his owne boundes wout coueting more thā God giueth vnto him: it is a signe of honesty, which had not bin knowne if such occasiōs had not bin ministred vnto him. Again, if a man of wealth be liberal so as he endeavour to doe good to such as haue neede of his helpe, and aduaūce not himselfe through pride & statelynesse; but alwayes behaue himself mildly: y is a very good proofe. If another mā being poore take patiently whatsoever it pleaseth God to send him, & moreover be not led to any deceit or naughtinesse how much soeuer he suffer, or how hard soeuer his state be: that also is a good & behoouefull tryall. Now the let vs mark y whereas there are both rich and poore in this world, God hath so ordained it, & it cometh of his prouidence: & therefore we must hold it for a sure ground, y there shal neuer want poore folke.

And now by the way let vs come to that which I spake of, namely that Gods commanding of weakie folke to haue their hands open to succor the poore and needy that are in the land, is not without cause. For it is as it were a setting downe before our eyes, wherein and after what manner he will be serued at our hands: namely in doing him homage with the goods which hee hath bestowed abundantly vpon vs: Yea verily, for he sendeth vs poore folkes to be as his receivers. And although y almesdeed be done to mortal creatures; yet doth God wel accept and well

lyke thereof, & putteth it into his accounts, as though y things which we bestow vpon y poore were deliuered into his owne hands. Truth it is y as in respect of God y deede y wee doe is no almesdeede, but an homage of y goods that hee hath giuen vs, & for the which we bee beholden to him. Yet neuertheles there is this motouer, y besides his accepting of the acknowledgement which we yeeld vnto him for y good y he dooth vs, it is all one as if y mercie which we shew to our brethren, extended it selfe vnto him. And y is the cause why it is sayd, that he which shutteth his eares at the crying of the poore, shall cry himselfe vnto G O D and not bee heard.

On the contrary parte, if wee bee pitifull, and be moued to pitie the poore when we heare of their wants; God also will vse pitie & compassion towards vs to succour vs againe at our neede. And in the same respect Moses sayth expressly in this text, that God cōmandeth vs to haue our hands open to the poore that dwel in the land among vs. For God offereth them to vs, to the intent wee should haue no excuse to say, I wist not to whome I should doe good. Seeing then that our Lord ministreth the meanes vnto vs, we must not seeke for staringholes: for we shall bee still gultie, because we haue not vsed the occasion that was offered vs. Our Lorde Iesus Christ goeth yet further and saith, that he himselfe will not be alwayes with vs, but that y poore

shall cuer be with vs. For in cōmending y deede that was done to his honour, because y precious oyntment seemed superfluous, whē his head was annointed therewith, he sayd, let it be so for this once: but from thenceforth he sendeth his disciples to the poore. And why? for it was all one as if he had sayd, that it was no ordinarie seruice that he required, nor for his own person, nor for the person of God his father, that men shoulde present him with the precious things of this world: for he had no need of thet; but his will was y looke whatsoever men were willing to bestowe vpon him they shold bestow it vpon y poore. And here let vs mark wel, y as I haue touched afore, y almesdeedes which we do to y poore, are accepted of God as sacrifices done vnto him. Therefore let vs not deceiue ourselues in our offering vnto him, as though he receiued anything at our hands: for he doth send vs backe agayne, to doe good to such as stand in neede of our helpe.

Had this lesſon bin well borne in minde, the wretched world had not so mispent their labor and mony in foolish poms, as we see they haue done in the Popedome, where they vse a greate sorte of lightes, & a number of other petie trifles. And why is that? O they thinke that G O D taketh pleasure in paintinges, in imagerie, and in such other gewgawes. That is the thing wherein the world is wholly occupied: and in the meane while the poore are let alone and forgotten. Contrariwise, our Lorde Iesus telleth vs that y is the thing whereby God will try whether we be willing to honor him or no. For (as I haue declared already) hee coulde well make all men rich; but he sendeth vs poore folke, to giue vs occasion to keepe our selues occupied, if we haue any desire to shewe to whom we thinke

Prou. 21. 13

Mat. 25. 17

Hebr. 13. 16

our selues beholden for our goods, & be minded to apply them to such vse as he may well like of. Therefore if we haue any such desire, the occasion to shewe it is offered vs & there neuer wanteth any. That is the thing in effect, which we haue to consider vpon this place.

It should seeme at y first bluth, y this agreeth not with y which we haue seene already, namely y there should be no poore beggers in y land. But y solutiō is very easie, because it may well fall out y there should be poore folkes, & yet that all begging be taken away. And soothely it must needes be a great shame for a people y professe God, that there should be beggers among thē, because it is euen against common order & honestie. Although we had not the cōmaundemēt of our God; yet let vs consider according to nature what may insue of suffering beggers to be. First it is a token y the richer sort do deuour all, & that they haue no regard of succoring such as be in neede & penury. Againe, when the bridle is layd loose; we see it followeth y the moe doe giue themselves to roging. For men knowe not to whom they giue; insomuch that when those kinde of people go crying vp & downe y streetes from gate to gate; it cannot be discerned whether they haue neede or no: and impunctatest creatures doe commonly beare away that wherwith the poore should be fed and maintained. Moreouer the rewarding of such as goe about begging after that fashion, is a maintenance of false harlots. For there is none so great deceit to be found, as is in these Roges that go begging about. And he that is once nouled in roging, becommeth a theefe in the end. Finally although there were none other inconuenience; yet wee see that those which are once inured so with begging, can neuer fall to any labor afterward, nor learne to doe any good, but are idle bodies and loyterers euer after. Thus ye see how begging is euen by y order of nature to be alwayes condēned. For it bringeth nothing w it but sinne and corruption, and all thinges must at length neede come to confusion, where begging is suffered & borne w. But wee haue Gods commaundement which is a far higher thing, which saith y we must not haue any beggers among vs, but y the inconuenience therof ought to be prevented aforesaid, by relecuting such as want, accordingly as men can discern of thē, & be of abilitie to succor thē. Ye see then that these two places are not contrary one to another. For wher as he saith y there shal alwayes be poore folke; it is to the end (as I haue sayd afore) that y rich should haue occasiō to offer such sacrifice to God as he requireth, by succouring the needy with such thinges as they haue in their hands, and by doing it with discretion, by searching out as much as is possible who they bee that haue neede. But that men should giue without discretion, or that it should be lawfull for men to goe begging vp and downe the streetes, or to stand begging at the gates or at mens doores: it is a shamefull thing & against all good order, and bringeth nothing but confusion, as a nourishment of euil in all those to whom such libertie is giuen, as I haue shewed already.

Now remaineth to put this doctrine in practise. First of all we must vnderstand, that according to the greatnesse of mens necessities, God stirreth vs vp euer to doe them the more good, & it is then chiefe time to streine our selues, whē there is any famine or dearth. For then men ought rather to cut their owne morsels shorte, than to suffer others to want, the miselues liuing so in excessē. And whereas many men take occasion to pinche when they see a deere yeere, bearing themselves in hand that it serueth their tyme well to make their hand the better: Let vs vnderstand that our Lord doth then cite vs, and declare vnto vs that if euer we be minded to doe him homage with the goods that hee hath put into our handes, hee will haue vs to vtter it at that time. Let that serue for one point. And whereas we see many poore folke in necessitie; let vs assure our selues that our Lord warneth vs that it is as a waking of vs from sleepe; and that because wee haue not bin sufficiently mindefull of our duetic, our Lord commeth to put vs in remembrance of that which he had commaunded vs: and that if we be not too lazie, we must needes inforce our selues, to consider euery of vs the measure that is giuen him & the abilitie of his power, & thereafter employ himself. This is y thing that wee haue to marke in the first place.

And as touching the second point, let vs looke to keepe order and pollicie, so as this shame and dishonestic of begging be not among vs. For why, it is nothing else but a nourishment of wicked rascals, and they will neuer be brought to any good, which are so maintained, but they become roges and idle persons as I haue tolde you before. And in the end they take a pleasure in their begging, and lyke so well of their scrippe or wallet, that they would not chaunge it for a yeerely rent: Which thing experience shewes too much. To be shorte, of Roges, they become robbers, & in the end what must become of that? Therefore let all this be takē away, vnlesse we purpose to prouoke Gods wrath wilfully, & to cause thinges to grow euery day worse than other. But yet howsoeuer y case stand, let vs see that y poore be maintained. For if a man forbid begging, & therewithall doe no almes at al: it is as much as if he did cut y throtes of those that are in necessitie. Nay, wee must so prouide for the poore, & redresse their want, that such as are stout beggers and apparantly seeme not to be pitied, may be reformed. For they doe but eate vp y others bread, & rob y needy of that which should be giuen vnto thē. That (say I) in effect, is the thing that we haue to marke here. But how may y be done? First y Hospitals shoulde prouide wel for such needs. For what a shame is it, that y goods which are dedicated to God and y poore, shold neuertheless be applied to other vses? That is not simple robbery, but a robbing of God. Therefore let thē be employed according to his cōmaundement; & let not mē play y good husbands in hording vp y thinges that ought to be bestowed vpon God & vpon those whom he offreth vnto vs. Also according as euery man knoweth y particular needes of his neighbors,



fo let him indeuour to succour the, and consider where wante or neede is, & helpe to remedie it. If this be done, then shal beggerie be taken away as it ought to be, and they shall not neede to make a simple forbidding of it: saying; let not men beg any more: & in the meane season y poore be left destitute, to die for hūger & thirst.

And truly it is not for nought y our Lord saith here, *thy poore & thy neede which are in thy Lād.* He could welnough haue said, *the poore & neede:* but he vseth another manner of phrase saying, *thy poore and thy neede.* As if he should say, if a man bee poore, every body disdaynes him and turnes his backe to him: and why is that? Because the rich doe beare themselves in hand, that the poore are not worthie to come ny them, & they could finde in their heartes to haue a world alone by themselves. Were it not that they be contented to haire the poore folkes seruice, they could find in their hearts neuer to see the. But on y contrary part, to pull downe such pride & presumption, our Lord sayth, who art thou that despisest fo thy brother? He is thy poore, he is thy needy. He speaketh as to our owne flesh. Therefore let vs wey well the wordes which the holy Ghost hath vied, that no pride may hinder vs to haue compassion vpon those that are so vnited vnto vs. And let vs marke that they bee our owne poore folkes, y is to say, y the persons which are so in neede, are offered vnto vs of the Lord, as if hee should say, it is my will to make such an intercoure, as the rich may be mingled w the poore, & either of them may meete w other, to the intent they should communicate together, y poore to receiue & the rich to giue, so as I may be honored at the handes of them both, as well for y rich man hath wherw to do good, as for that y poore man acknowledgeth himselfe to be sustained & maintained for my names sake, & so both of the bleffe me. That is y cause why Moses speaketh of y poore & needy after such a sorte, y he sheweth y rich how it is they themselves whom he speaketh to, & that there ought to be a kinde of intercoure between the & the poore, not to make the fellowlike, but to relieue y neede of those whom God offreth vnto the after y maner.

After this, Moses addeth a law y serued but for y common weale of y Iewes, y substance whereof continueth neuertheless vnto vs at this day. *If thy brother an Hebrew (sayth he) or thy sister an Hebrewesse be solde vnto thee, let him serue thee the space of fixe yeeres. At the end of shat terme thou shalt release him. And at thy releasing of him, thou shalt not sende him away empty, but thou shalt giue him some Corne or some Casell according to thy abilitie, shat hee may feele of the blessing which the Lord thy God hath giuen thee, and shat the same may be as a hyre vnto him.* Now we must marke, y in those dayes there were no such seruantes as are nowadayes which take certain wages by y yeere: but they were in bōdage after y maner of those whom we call bondslaves in Barbarie & in other countries in these dayes. So then they were al slaves at y time, & among the heathen y bondage was endless: in so much y if a man had liued a hundred liues, yet should hee neuer haue bin released, vnlesse his maister had pitied him. Moreover, the man y had such slaves

might mary them, & forasmuch as the wretched soules were not free theslaves, their children also were in bondage lyke y beastes y we haue. If a man haue Horses, Kine, Cattel, or Sheepe, hee reapeth y fruite of the: & so did they w their bōd seruants at y time. And surely y state of bondage as it was then through y whole world, was very hard. For it was Lawfull enen among Chritians. It is not cōmanded to be abolished: We seee y whēas S. Paul speaketh of maisters y had such bondseruants & were faithfull, he biddeth them not to let the quite at libertie, but to deale gently by all kinde of meanes. Know ye (saith he) y you haue one cōmon Maister in heauē, & that your seruantes be Gods children as well as you: and therefore deale gently w them, & hold them not in such thraldonic as y vnbeleeuers doe. S. Paul, y is to say y holy Ghost speaking by my mouth, thinketh y to be enough. Howbeit forasmuch as the Iewes were priuiledged, & God had chofen them for his owne inheritance: it behoued some moderation or mitigation to be among them, so as they should not vie so extreme rigor as was among the Heathen. Neuertheless it is a good thing, y this slavish bondage is abolished in time among y faithfull; howbeit y there continue still some remnantes of it in some places, but yet is y same much more tollerable thā so rough a law could haue bin. For wheras there are some persons which are still taxable (as they terme it) at this day, whether it be in their goods or in their persons: it is of y olde slavery, & they be of y race of such as were very slaves in old time, & of such as might haue bin handled as bondslaves by rigor of Law. But as I sayd, this may wel be borne w: and it was a vertue worthe of cōmendation; that the parties which had such bondslaves, released them vpon a certaine qualification.

But now let vs come againe to y Law y is giue here to y Iewes. It is sayd that such as were solde should serue by the space of fixe yeeres: and the seuenth yeere is priuiledged here in honor of y Saboth day, y is to say of y rest, wherby our Lord ment alwayes to reduce he Iewes to gentleness, by bringing them backe to himselfe. As if hee should say, assure your selues y your vsing of such mercie towards your neighbors, is an acceptable seruice vnto me. For y day of rest was y very marke of Gods spiritual seruice, as is declared vnto vs in many plices of y scripture, both in Exodus & Ezechiel where our Lorde speaketh precisely of y day of rest, & also in y xvii. Chapter of Ieremie. Yea & he speaketh in such wise of it, as though all his seruice consisted therein. And why is that? Because y on the day of rest, hee called y people to himselfe, as if hee should say, know me, let me be worshipped, let euery man giue his munde to consider my goodnesse, my Iustice, my wisdome, & my power. And therewithall rest your selues in me, and let euery of you forebare his owne will, and his owne ykinges, that yee may be, as it were subiected vnder my yoke, and I gouerne you. We see then y the day of rest was as y principal seruice of God. Now forasmuch as me cānot acquaint theslaves w the dooming of good to their neighbors, nor wil willingly giue ouer their right whē they haue the at a vantage, & can hardly be

Eph. 6. 9.

Exod. 20. 8.  
Ezec. 20. 10.  
Ier. 17. 24.

be drawn to doe so much as they ought to do. Therefore doth our Lord set this before them here, and say, such as release their bondseruantes doe me acceptable seruice, whereof I giue them the day of rest for a signe & sure token. Seeing then that I set betwene you and me, this token & warrant, know ye y your giuing of release to your bondseruantes is by mine authoritie, so as I am among you & ouerrule you in that act, and your dooming of it is for my sake. Though yee haue no regard of men, because yee thinke yee should not owe them so much seruice, at leastwise yet consider how much you be bound to me. Thus ye see now to what end the seventh yeere was assigned. Sixe yeeres (sayth hee) shall they serue you, & the seventh yeere you shall lett them goe. And he contenteth not himselfe with the onely releasing of the bondseruantes, but he will also haue men to giue them somewhat wherewith to set vp their trade. And not without cause: For euen the heathen themselves at y same rime in which I tolde you, y that bondage was most rife, could skil to say that they were not to be vsed as bondseruants but as hirelings, y is to say, after y maner of our seruants y take wages by y yeere at this day. Is it not a great shame y the heathen both Greekes and Latins could speake after this fashion, we haue bondslaues, we may vse the as Oxen & Asses: but that is vilanous, it is out of all order: & therefore albeit that it be lawful for vs by the ciuill Lawes; yet is it against all humanitie, & we ought to haue another regard. As how? Surely we must vse the as though they were freemen whom we hyred for wages. If y blind wretches spake so; & perceiued that this kinde of vpright dealing was requisite: what shall become of vs? Verily God hath punished such as haue dealt roughly with them. For it was lawfull for a Maister in olde time to kill his bondseruant, & he needed not to aske leaue of y Magistrate to put his seruant to torture, but he might teare him in peeces one meber from another, yea euen at home in his own priuate house: & when his Maister had so murdered him, no man sought iustice or reformation of it. True it is y in the ende men were forbidden to kill the wout examination of their case: but yet had y Maisters alwayes y authoritie stil. And because they abused it, God payed the home with the lyke againe, so as they had a common proverbe among the, That looke how many bondseruantes a man had at home, so many enemies had he. Also they could well skil to cōdemne the selfes, saying: they bee not enemies borne, but we make them our enemies by our crueltie. Seeing then y the heathen knew thus much; it was requisite y there shold be some greater mildnesse & humanitie among gods people y were chosen of a singular priuiledge. That is y cause why God sayd expressly y they should be helped at their departing from their houses in y seventh yeere. For if a poore man be sent away stark naked, now & then he had leuer to continue a slaue stil, ths to goe seeke what shal betide him he wor not where. A poore man that hath not much to take to, can finde in his hart to take paynes; & so he may haue meat & drinke, hee is at a poynt. Thereupon he taketh paines in his

Maisters house: for if his Maister driue him out of his doores & say get thee hence: He may cry alas, what shal become of me! I haue not a bit of bread to eat, I haue no lodging, I wote not where to become. This sending away of their seruants naked, was an indirect means to hold the in bondage still. For this cause our Lord sayth, whē ye haue bin serued by y space of six yeeres by those y are your brethren, giue the somewhat in recompence of their seruice, according to your abilitie.

Again, to y end y men shold be y willinger to such liberalitie, Look into your stables (sayth he,) & into storehouses, & into your garners. Because men are alwayes repining; here God falleth to making of an Inuentorie. O (sayes one) I haue not so much to giue: & what wote I whether I my selfe shall want or no? Our Lorde therefore maketh an Inuentorie to discusse y matter, saying, What Cannot he which hath Corne in his garner giue to him y hath serued him, whose bloud he hath drawn in making him to labor for him? Ought he not at leastwise to haue an eye to the corne y is in his garner? He hath husbanded his ground, he hath tilled it, he hath toyled himselfe about it: & is it not reason y he should feele some sweetnesse & fruite of it? Besides this, he goeth to his winepresse & to his stalles; as if he shoulde say, let euery man see what hee hath; for according to your abilitie you be bound to recompence them y haue trauelled for you, & haue bin y instruments of such blessings. For if we thanke God w our mouthes, confessing y it is he which hath blessed vs, & in y meane while make none account of such as he hath sent to doe vs seruice in y increase of our liuing, by taking paynes and toyle for vs: all our thanking of him is but liplabor & vtter hypocrisie. Thus ye see in effect what we haue to marke vpon this text.

This law is set down lykwise in y xxi. Chapter of Exodus. Norwithstanding, although God had spoken of it after y fashion; yet was y thing ill obserued which he commaundeth here. And hereby we see how malicious, hardhearted, yea and wilfull stubborn y Iewes were. For at such times as God punished them, & they were driue to resort vnto him whether they would or no, they pretended a willingness to submit the selfes to him, & to take some good way of amendment, [though they meant it not:] which thing among others he easter in their teeth, saying: what? I haue commaunded you concerning your brethren y are your seruants; y ye shoulde let the goe frank & free in y seventh yeere: but ye haue not done it. Now the seeing y my lawe is set in state againe, Let it be kept. In deed when men be pinched & constrained by necessitie; then they can make some faire countenance & shew well enough. Go to then, let seruantes be released; but immediately after they haue shutes to bring the vnder coram againe, as if a man shoulde make a theefe to creepe vnder his arme, as who would say he shold make restitution of his theft, & whereas he pretended to take it from him with the one hand he shoulde conuey it to him again with the other. After the same maner was God mocked with his own law, yea euen notwithstanding that the Iewes were punished extremely at that time, and sawe w

that God persecuted them & did set himselfe against them because of their disobedience. As touching the bondseruants that would not vse  $\bar{y}$  freedome that was graunted them, wee shall see more in the next sermon. But as touching the common law; the Iewes were full of malice,  $\bar{y}$  they refused to giue freedome to their bondlet-uants.

And here the first thing that wee haue to gather, is the substance of the lawe, which concerneth euen vs at this day. There is no more any such bondage among vs as was then among the Iewes and all the heathen. In decde in some countries the same bondage remaineth still, as in the East countries, in Greece, and in Barbarie, but yet for all that it is the better that the vse of it is abolished, as it is an ong vs; and that is a very commendable thing. Yet notwithstanding, it behooueth vs to consider, how our Lord admonisheth vs by his lawe, to deale gently with such as do vs seruiue, so as wee beare with them and defraud them not of their hire, ne stand vpon rigor towards them to take the vttermost of them that we may, but that we deale vprightly with them, & rule our selues, as those that haue a stay of the selues, & looke not to be compelled by lawe, but eury m in rightly to rule himselfe. That is the thing in effect which we haue to note in this text. As how? A master that hath a seruant wringeth al $\bar{y}$  euer he can out of him without any regard to him: then he shewes himselfe to be cruel. If he say, I find him meat & drink, & I pay him his wages: that is true, but he must also haue respect what he is able to do, & what seruiue he may receiue at his hand. About all things we must haue an eye to this natural vprightnes; that we do not any thing to another body, which we would not haue done to our selues. If a man haue seruants, he ought to think with himself, how would I desire to be delt with, if I were in their stead: I would desire to be borne with. Truth it is that we must not be at that point when a seruant woulde lue ydly & do nothing, but wold be kept like a cockney, neuer to put his hande to the doing of any thing. For it is not ment of such as lue disorderly, but only of such as we know to be reasonable. As how? I thinke with my selfe, if I were in this fellows place, what ought I to do? I speake not here of wishing, but of  $\bar{y}$  reasonablenes which eury of vs knoweth. For when the case concerneth our own profit or disprofit, we can very well skill to iudge of it: but when the case concerneth other men, then are we blind. But such as haue seruants ought to consider thus with themselves: If I were in their roome, what would I reasonably desire to be done to mee? Then must I not take more vpon mee than my conscience warranteth mee. For although there were no Iudge to condempne mee, nor lawe to accuse mee, yet doeth mine owne conscience suffice in that it findeth fault with mee. Thus wee see, that although this lawe belonged peculiarly to  $\bar{y}$  state of the Iewish common weale, where this kind of bondage was vsed: yet notwithstanding it containeth a lesson beneficial to vs at this day: that is to wit, that it behooueth vs to vse our seruants

in such wise, as they be not oppressed beyonde measure, nor cruelly handled; and secondly that wee be kindhearted towards eury of them, to do them good, and to shewe in very decde that wee be willing to agree to his good will. For it is not enough for the mouth to speake: vntill the hande be answerable to the same. That is the thing in effect, which wee haue to marke vpon this text.

10 Therewithall let vs wey well the words wherin our Lord maketh an inquisition of eury mans goods, & let vs consider howe it serueth to shewe vs that in the ende wee must come to account, so as wee may not thinke to slip the collar and to shift our handes by saying, Do what I can, I shall not be well reported of for my labour: after which sort some folkes continually repine when they be spoken to concerning almeedees, to whome it seemeth to bee as good as halving of them to the galowes, if ye do but speake to them of the opening of their purses. To the end therefore that wee shoulde not imagine that such shifts can goe for paiement before God: let vs marke well howe hee telleth vs here, that he forgetteth not what hee hath giuen vs, but can very well cast vs in the teeth with it. And seeing he casteth vs in the teeth with it alreadie in this world; what will he do when all things shall be brought to light, & when the bookes of account shall be layd open? Wil there be any excuse then? No: for then euen the secretest things shall be layde open; and what will become then of the things that are apparently knowent? Shal a man escape the iudgement of God, when he is found to bee aniggard and a churle euen before men? So then let vs beware that we behaue our selues well in this behalfe: and for the better doing thereof, let eury of vs mark the forme of speech which the holy Ghost vsith in this text, forasmuch as it serueth to search vs to the bottom, to the intent  $\bar{y}$  whereas eury of vs hides himselfe away when he should do any good, no man should shrinke backe, but eury man put forth himselfe according to his abilitie & state.

Now for a conclusion our Lord addeth here, *that the Iewes had bene in bondage in the lande of Egypt*, and therefore he commandeth them to be kindhearted & pitifull towards those that are in their seruiue. And hereby it is shewed vs, that if our Lord haue giuen vs experience of aduersity, we must be the readier to succour the distressed, & not play the proud fooles which cannot abide to heare their former state spoken of, when they haue bene in poutries, but are more scornfull and disdainfull than such as haue lued continually at their ease. Nay, if our Lorde haue suffered vs to bee pinched, and to stande in neede of other folks seruiue; let vs print it thoroughly in our mindes, & let it bee as a spurte to quicken vs vp, that whensoever we see any folke in neede, it may alwayes runne in our mindes, Alas, when I was in their case, what desired I? I could haue founde in my heart that all men should haue opened their hartes and their bowels towards mee; and shall I nowe shut vp mine? Lo what the declaration that is set down here importeth.

And it is not in this place onely that Moses v-  
 feth to say so. For there is not any thing more  
 rise in all his bookes: insomuch that euer after  
 the peoples deliuerance out of the lande of E-  
 gypt, Remember (sayeth hee) from time to  
 time, that thou thy selfe hast bene in bondage.  
 Therefore let vs marke, that looke what experi-  
 ence euery of vs hath had in his life, Gods  
 will is that the same shoulde serue vs for an in-  
 struction, and that wee shoulde beare it contin-  
 ually in minde. As for example, when a man  
 hath bene a traueler of countryes, he ought to  
 consider into what distresse a man might fall:  
 and hee shalbe the more inclined to succour  
 others whome he seeth in like daunger. Againe,  
 when a man hath bene pinched for a time with  
 pouertie, and afterwarde commeth to wealth,  
 his former pouertie ought to be a teacher to  
 him for euer after, to be the forwarder to put  
 forth himselfe where neede requireth. True it  
 is that although a man had lued all the dayes  
 of his life in ease, and neuer wist what neede or  
 want meant: yet shal hee not therefore be helde  
 excused before God. But yet forasmuch as wee  
 be so slacke and slowe to doe good: wee had  
 neede to take to vs the helps that may serue to  
 quicken vs vp withall. And so let euery of vs for  
 his owne parte cheere vp himselfe to do good.  
 As for the riche which neuer haue tasted any  
 want of the goods of this worlde, if they looke  
 into them selues, they shall finde that God hath  
 visited them some way or other, so as they haue  
 had neede of other folkes helpe. And if they be  
 not starke churles, the same must needes bee as  
 a stroke with a spurre, to thrust them forward  
 to welldoing.

To conclude in fewe wordes, the principall  
 purpose of this place, is that besides the v-  
 rightnesse which is of nature, our Lord wil haue  
 euery man to be inclined to mercie, to do good  
 to such as haue neede. But put the case there  
 were none other respect why wee shoulde suc-  
 cour our neighbours but onely this, that wee be  
 men: is not that respect great ynough? Yes, for  
 vnder this worde *Man*, wee comprehend many

miserias. When I see a man in distresse, I finde  
 in my selfe that I shoulde be subiect to the like  
 thinges, if God had not a speciall regard of mee.  
 There is neither sicknesse, pouertie, nor any o-  
 ther like thing in any body, but that wee our  
 selues are subiect to the same miseries. And  
 what is the cause that wee be cleare from them?  
 The goodnesse of our God. And the cause why  
 hee spareth vs and beareth with vs, is to the  
 ende that wee shoulde be mindfull of such as  
 haue need. For it is a very great proofe of Gods  
 goodnesse rowardes mee, that hee not onely ex-  
 empteth mee from the aduersities which I see in  
 my neyghbours, but also giueth mee wherewith  
 to remedie theirs. And therefore it ought to be  
 a sufficient prouocation for mee, that they be  
 of mine owne flesh, and of mine owne nature, so  
 as there is no difference betwixt vs but that  
 God hath aduanced the one of vs, and put the  
 other backe. For wee be all of one lump, and it  
 is not for any man to glorie, as though hee had  
 his riches of him selfe. If a man bee not so mi-  
 serable as a number of others are, hee ought not  
 to be proude of it, but rather to consider that he  
 is so much the more bounde vnto God. Accord-  
 ingly therefore as God bestoweth his benefices  
 vpon vs, let vs beware that wee acknowledge it  
 towardes him, by doing good to our neighbors  
 whome he offereth vnto vs, so as wee neither  
 exempt our selues from their want, nor seclude  
 them from our abundance, but gently make  
 them partakers with vs, as folke that are linked  
 together in an vnseparable bond.

And now let vs fall down in the presence of  
 our good God with acknowledgement of our  
 sinnes, praying him to make vs so to feele them,  
 as we may returne to him with true repentance,  
 and milking our former life, craue forgiveness  
 and mercie at his hande, and bee alwayes ready  
 hereafter to yeeld our selues to his obedience,  
 so as our whole seeking may be to glorifie him in  
 all cases, after such a sort as our whole life may  
 shewe that wee haue well profited in his holy  
 worde. And so let vs all say, Almightye God  
 heauenly father, &c.

## On Munday the iiij. of Nouember. 1555.

*The XCvj Sermon, which is the fourth vpon the fiftieenth Chapter.*

16 And if hee happen to say to thee, I will not depart from thee because I loue thee and thy house, by reason that he findeth himselfe well with thee:

17 Then shalt thou take an Aule, and bore him through the eare to the doore, and hee shalbe thy bondman for euer. And likewise shalt thou do to thy woman seruauant.

18 Let it not grieue thee to let him go free from thee: for he hath serued thee fixe yeares as a hyreling of double wages. And the Lorde thy God will blesse thee in all thy doings.

19 All the first borne males that breede of thy cattell and of thy flockes, thou shalt sanctifie to the Lord thy God. Thou shalt not labour with the first borne of thy kyne, nor there the first borne of thy sheepe.

20 But thou shalt eat them, thou and thy household from yere to yere in the presence of the Lord thy God, in the place which the Lorde will choofe.

21 But if there be any blemish in it, so as it be lame or blinde, or haue any euill fault in it: thou shalt not offer it to the Lorde thy God:

22 But shalt eat it within thy gates, as well the vncleane as the cleane, both alike, as the fallow deere and the Red deere.

23 Only thou shalt not eat the bloud of it, but shalt powre it vpon the ground as water.



Ye haue seene already the law which God placed among the Iewes, whereby bondage was not to continue for euer, but y<sup>e</sup> the person which had bin solde should serue sixe yerres, and afterward be set at libertie. And I told you that although the like law be not among vs nowadays; yet notwithstanding we may gather a very profitable lesson of that which is therein contained, y<sup>e</sup> is to wit, that he which hath any superiouritie o<sup>o</sup>ther others, ought to forbear all tyranny, & to be kyndharted towards those whom God hath put in subiection to him, so as he reigne not ouer them with crueltie, ne intorce them to all that euer he may, but deale gently with them as with his brethren. And although wee be not nowadays, all of one lineage as the Iewes were: yet must it suffice vs that wee haue all one father & one master in heauen, as is declared vnto vs. For by means of our Lord Iesus Christ, wee be so vnited together, that there is such a brotherhood betwixt vs, as cannot be broken without forsaking the adoption which God hath made of vs. And therefore as many as intend to be taken for Gods children, must louingly beate with all those who they may commaund. Againe, we must come to account, so as if wee will obtaine mercie at the hand of God, & be borne withall by his gracious fauour; wee must looke to doe the like to such as are in subiection to vs.

But nowe Moses addeth an exception to the law, whereby he had commanded to set seruants at libertie after sixe yerres seruice; and he sayeth that if any seruant be so well contented with his state, that when his master is ready to sende him away & to giue him reward, he will say vnto his master, *My sir, I had leuer to tary still in thy house because I finde my selfe well at ease. then shall his master take an Aule, & boare through his seruants eare in token that hee is his for euer.* Yet was not this done without consideration of the case, as is written in the xxi. of Exodus. For there it is sayde expressly that the master shall call to the Iudges, that the matter may be inquired of by them. For otherwise, euery master might haue made the worlde beleeue, that his seruant was desirous to bee his for euer. Therefore it behoued the thing to bee proued; and then was his eare boared through at the doore, to the ende that the matter might be done openly to the sight of all

men. For in such cases there might haue bene much collusion, yea, and also compulsion, and a man might haue bene so vrged by constraint of much beating, that hee woulde haue consented to haue bene in perpetual bondage. But when the thing was done in open sight, so as the Iudges were called to the matter: then was there no deceite, neither coulde they be begyled which did so yeelde themselves into bondage.

And as touching the marking of them, it was a common thing in the East countreys. And it is seene in other Countreys also, that such as were marked, were of worse state and condition than other bondseruauntes were: but in this place there is no meaning of any harder bondage than the rest. And because God had granted that priuiledge among his people; he addeed that if any man woulde needes be a bondslawe of his own wil, then he should beare some marke thereof. But yet was this marke made without any wounding, as if the tip of a mans eare should be boared with a pinne or with an awle that were sharpe, it coulde put him to no payne, and it was no more but to make the matter known. And whereas God sayth that he should be so for euer, we must vnderstand that the yeere of Iubile was excepted, as we may see in other places. And in very deepe, the compasse of fiftie yerres was called a worlde, and the worde that Moses vseth is taken sometimes for the age of a man. His meaning then is, that he which consenteth to be a bondslawe, shall abide in that state for euer; that is to say euen vntill the state of the countrie be renewed, as well concerning mens Landes as their persons: at which time euery man entered againe into his owne heritage, that God might alwayes be knowne to be both soueraigne Lord and as it were the onely Lorde of the soile, & that the inhabitants were not owners and freeholders, but onely as tennauntes at will, or farmers, for those are the verie termes that our Lorde vseth. Therefore his will was that the parting of the Lande which was made by his commaundement should be kept: the meane whereof was that euery man should retorne to his owne inheritance & possession at the fiftith yeere, at which time the whole state of the Realme was chaunged in all other things. Thus see we now what was the effect of this Lawe.

And heere wee haue an example that masters ought to behaue themselves gently, for

Eph. 6. 9. &  
Col. 3. 10.

Exod. 21. 6.

wee ought alwayes to beare in minde what hath bene treated of, namely that this law was farre other than y<sup>e</sup> law of seruicelhip that is among vs. For as now we hyre seruants for wages, whereas in these dayes they were bought and solde, and men vsed them much more hardly than they do nowdayes. If a seruant had bene misintreated at his masters hande, he coulde not depart from him, nor haue any law against him: but hee was faine to obey his master in all that euer he would put him to. If his master would sende him to the fields, or vse him as a doyle in his house to doe whatsoeuer he had to be done; it was not for the seruant to hang the groyne at it, or to say I cannot do it: for his master would vse him as he listed; in so much as hee would marrie him euen spyte of his heart, & take his children from him. And though the seruant were set at libertie at y<sup>e</sup> seuenth yere, yet his children were faine to abyde in bondage still. That is one thing which we haue to note. Now then, seeing that the state of seruants was so grieuous; it may wel be sayde, that there were masters of singular humane among the people of Israel, seeing that a seruant could find in his heart to say, I am contented to dwell with you still. Freedom (as the Heathen themselves haue saide) is an inestimable benefit: & when lawes speake thereof, it is preferred in fauour before all other things. And sith it is so, what a thing was it that a man should greeue our his freedom, which ought to be as deere to him as his life? Needs must it be said that he was greatly delt with. And this ought to make vs greatly ashamed. For seeing a man might safely at that time by the lawes of man, vse his bondseruant as he listed: must not those whom Moses speaks of here, needes condemne the person y<sup>e</sup> vseth crueltye towards his householdfolke, now when we be brydled by the ciuil lawes? Yes: for they had not iesus Christ as yet reueiled vnto them, who hath gathered vs together into the spiritual kindred, as hath bin touched heretofore. It was not declared vnto them y<sup>e</sup> God would haue vs to be members of his only sonne, yea euen bondslaves & such as are of the worst state that is. Sith it is so; let vs haue an eye to our selues: & let not the example that Moses setteth downe here, bee a witness before God to condemne our excessive crueltye against those whom God hath made our vnderlings. Marke that for one point.

Moreover let vs marke, y<sup>e</sup> boring of y<sup>e</sup> seruants eare y<sup>e</sup> is spoken of here, is to auoide y<sup>e</sup> blurring of mens ees, & that the matter should come to open triall. For although there were courteous masters to be found among the Iewes: yet notwithstanding the most part of them were after y<sup>e</sup> cōmon trade of y<sup>e</sup> world, as alwayes we see, full of mallice, full of fraud, & full of outrage. For there were of them y<sup>e</sup> would haue drawn their seruants by naughty meanes to say, thou thinkest thy selfe now escaped my handes, but I will make thee come againe after another fashion. Or else peraduenture he would haue flattered his seruant for a time: & vnder pretence of dealing wel with him for a month or fixe weekes, hee would haue drawn him into his nettes & snares

to bynd himself to this perpetual bondage. For this cause it was our Lords wil that it should passe by order of law, & y<sup>e</sup> the magistrates should haue knowledge thereof. And hereby we see how men had alwayes need to be brydled, & to haue their naughtines prevented: for it were pitie else. And although this seeme somewhat hard, yet was it ordeined in fauour of y<sup>e</sup> seruants rather than of y<sup>e</sup> masters. If there were any such mark here: cōmō vs nowadayes: very wel, it were a kind of reproche. And why so? for such a one should shew himselfe to haue had no heart: for he should rather haue liued of his hāde: labor, & to haue scratched his liuing out of the earth, rather than to haue for-gone his libertie whē hee was to be set free. Therefore y<sup>e</sup> world sees y<sup>e</sup> such a one is but an ydelbelly, & a very blockhead. Thus it should seeme at y<sup>e</sup> first blush, that God here doth punish the guiltlesse. For if a man be in good state, and therefore is cōtented to yeeld himself into perpetual bondage; should he be put to shame for his labour? Nay, our Lords meaning was to waken vp those that were to enter into such bondage, as if hee should say; Beware what ye do: For they come to naye you to the doore, to shew you that ye should be tyed to this place, to bee his bondseruantes for euer to whome ye binde your selues, and so you do after a sort renounce that priuiledge which I had giuen you: and therefore looke well about you what you do. We see then that this lawe was not made for the masters sakes but for the seruantes sakes, to the intent they should bethinke themselves throughly whē they went about to be bound: and y<sup>e</sup> euen when they came to the deed doing, they might bee at choice still to say, I will depart free, & I am mine own man, I wil vse the libertie y<sup>e</sup> God giueth me. Thus wee see in fewe wordes, howe Gods intent was not onely to shewe to the maisters that they themselves also were vnder cōmmandement: but also to warne such as had bin misaduised, to beware howe they dyd cast themselves into perpetual bondage. And so let vs marke in fewe wordes vpon this text, that the gentleness which we owe to our neighbours, is precious in the sight of God. For seeing he hath such a care of it, and hath inioyned it so by his wordē: it is a token that it is an acceptable sacrifice to him. Will wee then please God? Let vs vse such gentleness towards our neighbours, that euen they themselves which are in subiection to vs, may haue cause to esteeme of themselves and to reioyce and prayse God, y<sup>e</sup> we behaue ourselues as brethren towards them. And let such as are maisters thinke alwayes with themselves, This doth not take away nor abolish the spiritual kindred which God hath planted and established betwene the great and the small. But seeing hee vouchsafeth them the honour to be their father: it is good reason y<sup>e</sup> we also should take them for our brethren, forasmuch as he hath chosn in them as well as vs. That is the thing in effect which we haue to gather vpon this text.

And Dauid seemeth to haue had an eie to this Ceremonie in the fortieth Psalm where he sayth, Sacrifice and oblation for sinne are not y<sup>e</sup> things that

Horat. i.  
Epist. 10.

Eph. 3. 15.  
1. 5. or. 12. 13  
Gal. 3. 28.

Psal. 40. 7.

that thou Lorde requirest: but thou hast boord mine care. As if hee should say that God desireth not sacrifices at our handes, but would haue vs to be wholly his, and to bee wholly giuen vnto him, accordingly also as y<sup>e</sup> scripture exhortheth vs not only to offer this thing or that thing to god, but also to offer him our bodiēs and soules, that he may possesse & enjoy vs. When S. Paul sheweth vs the seruice which he calleth reasonable, he sayth not, offer of your goods vnto God: but mortifie your selues as true sacrifices. And therupon hauing mortified our humane reason, and all our thoughts and lustes, let vs offer vp our selues (saith hee) as liuing sacrifices to God. Neuertheless Gods meaning is not to haue vs offer vp our selues as temporall sacrifices, so as wee should be willing to honour him to day, & forget him quite and cleane to morrow: but he will haue vs to be his both in life and death, accordingly as it is saide in the xiiij. to the Romanes, that our Lorde Iesus dyed & rose again, to the ende that wee should liue and dye to him. It seemeth then that Dauid's speaking of the boaring of his care, was to shewe that our giuing of our selues to our God must not bee for a time, & then at the ende thereof to take our leaue of him: but that as wee haue liued in his obedience already, so wee be readie to dye in the same, following his call vnto the ende, without ceassing or altering our purpose. We knowe then y<sup>e</sup> God requireth not sacrifice, for y<sup>e</sup> chiefe thing ought to go before, and that is, to be wholly his.

Again, when a man dedicateth himself vnto God, it is certaine that all that euer he hath doth followe him. But yet the offering vp of our selues must be all wholly, so as hee enjoy both our bodiēs and our soules, and be glorified throughout by vs. And as touching this matter which wee treat of now presently, it is to be noted that god is not contented with our seruing of him for a time, as a number doe that make faire shewes at fittes, who thinke themselves well discharged when they haue done a thing or twaine in y<sup>e</sup> honour of God, and therefore would exempt them selues from euer putting to their hand any more as long as they liue. Let vs beware wee deale not so: but rather as I haue tolde you already, let euerie of vs make his account, that in as much as God calleth vs to him, we must not shrink from him in the middes of our way: for this life is as a race wherein God intēdeth to exercise vs. Therefore let vs keepe on our way, and indeouour to go forward to the ende. Let vs straine our selues to continue, and let vs liue and dye in the obediēce of him that hath purchased vs so deereley: & let vs holde out in his seruice vntill hee haue taken vs out of this worlde. After that sort is it Gods meaning y<sup>e</sup> we should haue our eares boord, y<sup>e</sup> we might be marked to be his seruants for euer, & not for a time. True it is also that God vseth not any Aule to marke our eares withall: but he boareth vs inwardly. For y<sup>e</sup> bondage that Moses speakes of here was earthly, and serued for the state of this worlde. But God will haue vs to serue him after another fashion, namely by reducing all our thoughts & affections to the obeying of

him. And how may that be done? For when hee speaketh to vs, hee speaketh to deafe folke, so that the holy Ghost must be faine to boare our eares: & vntill we be touched after y<sup>e</sup> maner, & that god haue wrought in vs, we neuer wote what the seruing of him doth meane. Then let vs marke wel, y<sup>e</sup> God vseth not such a maner of marking as was vsed among the Iewes: but he will haue vs to bee in subiectiō to him. He taketh no Aule to boare vs through the eare, that y<sup>e</sup> mark might be seene to the worldward: but it behooueth vs to be framed by his holy spirit to gioue our selues wholly vnto him, and we must feele his power within vs. That is the thing in effect which we haue to remember vpon this place.

Now let vs come to that which Moses addeth; *That the wages of a Seruaunt is double the wages of an hyreling.* This sentence is not vnderstood of many men as it should be. For they haue taken it, that the reward which was to be giuen to a bond man at his infraunchising, ought to be double y<sup>e</sup> wages of an hyreling, as though the seruant that tooke wages, had taken but three yeares wages. But that was nothing to the purpose. And the Iewes after their manner, haue inuented yet a more foolish glose, and vterly corrupted the holy scripture, by mingling their own fancies therewith. For they saye, that a man ought not to esteeme of his life aboute three yeares, and that if he attaine to fixe yeares, it is as it were a double pay. This is much to the purpose, as who should say I could warrant my selfe life til to morrow, or as though I had my life in mine owne hand, to say, thou shalt liue til such a time. Thus yee may see their beastlinesse, howe there was neither feare of God, nor any right vnderstanding in those blinde wretches. And good reason is it that they which haue so forsaken the light of the worlde, should become brutish after that fashion, so that for all their reading and for all their hauing of the holy Scripture, yet doe they nothing elsē but bewray their own ignorance. And it is Gods iust punishment for their despising of our Lorde Iesus Christ, whereby they haue cut themselves off from him which is the very soule and guyde of the lawe. But the meaning of Moses is large: namely, that it must not grieue a mā to giue liberally to his bondseruaunt, when hee hath dwelt with him the space of fixe yeares. For why? It is double the wages of a hyreling: as if hee should say, hee deserveth double wages in comparison of a hyreling. Wee haue seene already howe our Lorde hath forbidden men to sende away their seruantes emptic when they were set at libertie. Thou shalt rewarde him (sayeth hee) according as the Lorde shall haue blessed thee. Looke into thy presses, looke into thy garners, looke into thy stalles: and according to thine abilitie giue thy seruant somewhat, that hee may fall to some trade, and not bee put quite and cleane out of heart. This wee haue seene already. Now here against a man might reply: I had leauer then to entertaine a hyred seruaunt for wages. For if I take one for wages, hee shall serue mee but from day to day; and if hee serue mee well, I can keep him still:

or if hee serue mee amisse, I can send him away, and that were more for my profite. And therefore it seemeth preiudiciall to my right to giue rewarde nowe to a slaue. A man might alleage after that fashion, as men are alwayes fittle in seeking of starting holes. If the case concerne eyther their profite or their losse, they can bee brought to no vprightnesse or reason. For this cause our Lorde saith here, Howe nowe? Thinke yee not that a slaue doeth, yea double the seruice of an hyred seruaunt? Yes: for if a man hyre a seruaunt for wages, if hee finde him nor meate and drinke, hee must giue him so much the more money, that hee may finde himselfe after his owne liking. And againe, if a man find him, hee will looke for a large pittance; and yet he will grudge at it and say, this is no fare mee for a man that takes wages. The man then that is hyred for wages, must bee maintained after a more courteous and liberal fashion, than a slaue. Moreouer, when the hyred man hath done his dayes worke, hee is dispatched, and he goes his way to bed till the next morning that hee come againe to his worke. But the slaue is in a harder case. For the similitude which our Lord Iesus maketh in Saint Luke, is taken of the comon fashion that reigned in those dayes. True it is that hee treateth of a farre greater matter, to shewe howe wee bee bounde vnto God. But yet doeth hee alleage this similitude, saying: Behold, if one of you haue a bondseruaunt, whome you sende to labour in your vyneyarde or in your feelde, when this seruaunt cometh home at night starke wearie of his labouring to doe you seruice; I aske you whether his master will saye to him, Come sit thou downe thy turne, & take here my place, and I will serue thee. Nay, his master will say further to him, Sirrah, go fetch mee such a thing, and goe doe such a thing. And the seruaunt dares not bee so bolde as to replye, why so? I haue laboured in the feelde all day, and must I nowe take paynes stil when I am come home at night? Yee see then to what purpose it is sayde nowe that the rewarde of a slaue is double.

Again, the seruaunt that is hyred by the day hath more ease and priuledge: in somuch that if hee bee ill dele with, hee may goe his way. But the poore bondslaue is tyed, so as hee must bee faine to serue his master day and night, & there is no regarde had of giuing him any thing for his labour, but so hee be founde neuer so meanly it is welyough. To bee short it is shewed vs heere, that wee ought alwaies to haue consideration of the profite that redoundeth to vs by such as haue doone vs seruice. And although there were no Lawe to compell vs to the discharging of our duties, yet ought it to bee printed in our heartes, and euery man ought to haue a conscience for the lawes sake, which telleth vs that wee ought not to deale churlishly with our seruants. For if a man flatter himselfe, he is neuer the more discharged before God, but he must be faine to come to account. And those which as now do vaunt themselves because they haue gotten some superioritie about others, that

in the end finde that Gods will was there should haue bin some equalitie betwixt them, as S. Paul speaketh therof. For he vseth the selfsame term when he comandeth masters to beare with their seruants, & to spare them. Let there be an equalitie betwixt you saith he. As how is it ment that the seruaunt should be chekmate with his master? No, but S. Paul would there should be an answerable vprightnes, so that as the master can well skill to take the labour & trauell of his seruaunt vnder pretence that he may say, He is mine vnderling, I may commaund him what I list. so must he also consider the mutuall bonde that ought to be betwene one & another of vs, that he on his own side do answere & acknowledge, Go to, I am his master, but not to vse tyranny; I am his master, howbeit in such sort as I am also his brother; I am his master, but yet is there one comon master in heauen, which hath authoritie both ouer mee & ouer them that are vnder mee: & in that behalfe we be all but one household. And seeing that God hath called vs all into his house, it behoueth both great & small to acknowledge one another for their brethren, for as much as God hath done vs honor to adopt vs to be his children; let not the great ones which haue superioritie vse any lordlines in reigning after their own will, but let them gouerne their subiectes as their household with all gentlenes & curtesie, in such sort as God who is the father of all, may haue highest preheminance, & be honored as he deserueth. Thus yee see in effect, the thing which we haue to marke in this sentence, is that euery of vs should look to himselfe, & yeeld them right which are not able to demaund it, but are after such a sort in our subiection, as they cannot open their mouthes to complaine of vs. Let vs not tarrie til their complaint & crye mount vp to heauen; but let vs prevent that, & let vs of our selues be inclined to pitie & gentlenes. That is y thing which our Lord aimed at in this sentence.

Now he addeth a promise vnto it, to the ende we shoulde bee the better prouoked to doe that which hee biddeth vs. For although wee seele our slacknesse in doing our dutie to bee such, as our owne conscience findeth fault with it: yet doeth selfe profite vs blinde vs and besot vs, that wee cannot bee wunne to open our purses, and to giue liberally of the things which seeme to belong vnto vs. Now then, God perceiuing vs to be so wedded to our owne profit, that a man can not wring any thing from vs, but by maine force: addeh here, that if wee vse liberalitie towards those y are vnder vs, he on his side will blesse vs, & increase vs the more for it. Surely, if there were any faith or right beleefe in y world, shoulde not this promise inflame vs, & moue vs to pitie and compassion towards those that are in distresse, to succour them and to helpe them? And although that mention bee made here peculiarly of bondseruautes; and that God commaund some rewarde to bee giuen vnto them: Yet is it a generall lawe of courteous liberalitie. Seeing it is so, let vs marke, that if wee straine our selues to doe good to such as are in neede, wee ought to hope for Gods blessing, and



that the more liberrall men bee in succouring their neighbours, the more will God shewe himselfe liberrall towards them againe. And so farre off are they from diminishing themselves by their giuing to the needy; that it is as the opening of a windowe for Gods grace to raine in at, to the greater increase of their wealth. That is the cause why I sayd, that if there were but one drop of fayth among vs, wee would be inflamed after another fashion to do good. But wee be locked vp, and euery man withholder that which hee hath, inso much y when we should giue, we thinke the earth must needs faile vs. Wherby we shew ourselves to haue no trust in God. So then, let vs marke well this text, wherin our Lord to soften our hard hearts and to induce vs to compassion, sayth that according to our pitying of the poore and needie, by releuening their necessities: he also on his side will haue regard thereof, & multiply vs a hunderd fold more by his blessing, than euer we could haue increased ourselves by our owne couetousnes and nigardship. Inso much y we shall set open a windowe (as I sayd afore) for Gods grace y is offered vs, if we succour those y haue neede of our helpe. That is y thing which wee haue to consider as in respect of the promise which God addeth heere.

Nowe afterwarde followeth the Lawe of the first borne, wherein it is sayd, *That all the first borne Males shalbe offered vnto God, and that they shalbe offered euerie yeere, in the place which the Lorde shall haue chosen, so they be not faulty, nor in any wise blemished.* As for example, if a beast were goggle eyed, or blinde, or lame, or had any other illsaourednes or blemish in it: it might not be offered; but the beasts y were founde, were to be offered in y temple, as God had commanded to bring them to the place y he had chosen, according to that which hath bin tolde you heretofore. We know where of this Lawe of offering vp the first borne things sprang, namely of Gods sleaing of al y first borne of the land of Egypt, as well of men as of beastes at such time as he was about to deliuer his people out of the bondage of Egypt, & of his sparing of the children of Israel; for the blood of the pascall Lamb was dipped vpō their doores, & y was done for their preseruacion. Now our Lords will was y the first borne should be offered vp to him in acknowledgement of y great benefite. For seeing y so great a miracle had bin wrought for the, it be hould them to honor God for it, & to be alwaies the more moued to magnifie his grace. But wee see how forgetfull we are in y behalfe: inso much that if God haue done vs any good turn, in deed we can speake of it & tell it forth with voyce loud ynough for a litle while: but by & by it slippeth frō vs, & we thinke no more of it. But gods pouring out of his gracious goodnes towards vs, is to the end y we should mind it continually & beare it in remembrance euer after. Therefore is it requisite y we should be warned & put in mind of y things which we would else forget. Euen so tooode y case as in respect of the offering of the first borne. For Gods will was y it should be a memoriall of the sayd benefite, so as it might neuer bee forgotten. And heereby let vs marke, that although wee

haue not the like ceremonies among vs; yet doth God still exhorte vs to bee mindfull of the benefites that we haue receiued at his hande. And the excellenter that his gracious dooings are, the more ought we to be moued by them to exalt them, yea and to deale in such wise that euen when wee be dead and gone, our children may continue in doing the like. Thus ye see what we haue to remeber concerning the order that was set feruē for the offering vp of the first borne things.

It had bin ynough to haue spoken of it once; and why then doth God repeat it againe, bur by reason of mens vnthankfulness? And thus concerneth not the Iewes onely, but also vs. Wherefore let vs consider, that whereas God telleth vs that we ought to be mindfull of y benefites which we haue receiued at his hand, yet we cease not to turne our backs, and to shut our eyes y we might not see; and if we be driuē to remeber them whether we will or no, yet are we too too lasie in doing it. Considering then the naughtinesse y is in vs, inso much that God hath no sooner turned his hande, but that we haue by & by forgotten what he hath done for vs; or at leastwise whereas hee woulde that the remembrance of his benefites should be printed in our heartes, we thinke it ynough to haue borne them in minde a day or twayn: Let vs acustome our selues to the mindfulnessse of them, and consider that wee must not only blame the Iewes for their vnthankfulnessse, but also remember that we ourselves are of nature like vnto them.

Moreouer whereas it is sayde that the first borne things which are to be offered, must bee founde and without blemish: hereby we see how men wold faine beguyle God with their bythifs. For they woulde haue picked the faultiest of their first borne things to haue offered vnto God, and they would haue thought with themselves, well; this shall be set out to doe seruice withall in the Temple; for it will doe mee no seruice: yonder beast doth but pine away, well, he must serue for sacrifice. This were a playne mocking of God: and yet was it a common thing among the Iewes. But let vs come to our selues: there is none of vs all but he findeth himselfe so ill minded, as to defraude God continually of somewhat that belongeth vnto him. For, (to let passe the ceremonie of offering the first borne things) God requireth that euerie of vs should offer vpe our selues vnto him; and it is good reason that wee shoulde doe so: for he hath redeemed vs from the bondage of death. Wee were by nature the bondslaues of Sathan, and beholde, G O D hath made vs his owne children: therefore is it verie meete, that wee shoulde doe him homage with our persons. And as touching our soules, wee knowe that the sonne of G O D spared nor himselfe for the redeeming of them. And as for our bodies wee hope that they shall bee rayed againe to his heauenly glorie. Is it not meete then that G O D shoulde haue the whole possession of vs? But when it cometh to the offering vp of ourselves to him, the world seeth y wee goe to it like cripples and purblind folke

Exod. 12. 12  
& 13. 2.

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Hebr. 2. 14

Who is he that commeth freely vnto God, and that suffereth himselfe to be vterly cast down & to be stripped out of his sinful nature? Nay, if we goe towards God with the sight of one eye, with the sight of the other we are tied to the vanities of the worlde. If we lende him our cares a little while, by and by wee be listning to some other thing. If we haue any good thought tending towards him, we be corrupted a thousand waies. Such are the sacrifices y<sup>e</sup> we offer vnto God, that is to wit sinful sacrifices & full of corruption. To be short, howsoeuer the world go, God can haue no right at our handes. Cal he neuer so much vpon vs, & be he neuer so importunate with vs, yet are we so hardhearted, y<sup>e</sup> we will neuer yeeld him his due. Thus we see that although the ceremony of offering y<sup>e</sup> first borne as wel of cattell as of men, is taken away: yet this Law is not superfluous among Christians; but vnder the shadowes of Moseses lawe, God sheweth vs after what sort we should come vnto him nowadayes: that is to wit, not limping, nor as purblind folke ranging here and there: but y<sup>e</sup> we should looke to the purging of the wicked affections that are in vs, so as wee may come to him sounde both in bodie & soule. True it is that doe what we can, it is not possible for vs to be without a great number of vices in vs: but yet must not those vices be nourished, neither must we flatter our selues. If any of vs feele anie imperfections in himselfe, he must mislike of it, and being sorie for it, wee must desire GOD to purge and cleanse vs from our sinnes, that we may be ridde from all the corruptions that hinder vs to become acceptable sacrifices vnto him. When we go that way to worke, that is to say, when euerie of vs fighteth against his owne sinnes by true repentance; although there be many things amisse in vs, yet will our Lorde receiue vs, and not shake vs off. For we knowe that the bloud of our Lorde Iesus Christ serueth to scoure out all our spottes. And that is the cause why it is sayd that our sacrifices are offered to God the father in his name. Seeing then that Iesus Christe is there answering for vs, although there be spots in vs, yet are they not imputed to vs. But yet must we on our side endeouer to amende them, and by that meane acknowledge the thing that is sayde heere, that is to wit; wee must not offer faultie sacrifices vnto God, nor resemble the hypocrites, which come to him for fashions sake, but in deede make none account of him: so as we should make a faire face of it to the worlde-ward, and in the meane while foster some secret

poysen within, but that we come right fourth to our God as he commaundeth vs. Thus ye see in effect what we haue to remember vpon this sentence of Moseses, where hee speaketh of the firstborne.

Besides this, our Lords meaning was that the first borne should be valued at a summe of money as well of the cattell as of other things: so as the thing that was alwayes aimed at, was the mindfulness of Gods benefites. But as concerning these things we will not enter into them as now; for this text requireth it not, neither doth y<sup>e</sup> time serue for it. It sufficeth vs in fewe words to know that our Lordes meaning heere, is that when we haue receiued any gracious good turne, or that he hath bestowed any benefite vpon vs, the remembrance thereof should continue with vs, not for a day or two, but for euer: and that the fathers should tell their children the same, to the ende that he may be honored among vs for euermore. Finally let vs not offer beastes vnto him in sacrifice, as they did vnder the Lawe as appeareth by this figure: but let vs assure our selues that y<sup>e</sup> acceptable sacrifice which God requireth, is the offering of our selues vnto him both in bodie and soule, so as our whole seeking may be to be guided and gouerned altogether by his holy spirit, and that all that euer wee haue be dedicated to his seruice, and applyed to the vse which he hath shewed vs, that he may be glorified in all points.

Nowe let vs fall downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele the m better, and that seeing there is nothing in vs but all manner of frowardnesse & leaudnes, we may seeke to be renewed in such sort, that as long as we liue in this mortal life, our whole seeking may be to be guided to the happie ende which we looke for in heaue; and y<sup>e</sup> in the meane time we may liue after such a sorte in this worlde, as he may be glorified in vs, and that whē it shall please him to take vs hence, wee may yeelde our selues obediently into his handes, assuring our selues y<sup>e</sup> sith he sheweth him selfe so gracious and liberal towards vs, as to gouerne vs in this transitorie life, & of his goodnes giueth vs al things behoouefull & necessary, wee neede not to doubt but that he will make vs to attaine to the perfection of the thinges which are now hidden, & which shall not be opened vnto vs, vntill the coming of our Lorde Iesus Christ. That it may please him to graunt this grace not onely to vs, but also to all people and nations of the earth, &c.

Rom. 12. 1. &  
1. Cor. 6. 20.

1. Ioh. 2. 1. 7.

Hebr. 3. 15.

## On Tewsdai the fifth of Nouember. 1555.

*The XCviij. Sermon which is the first vpon the sixteenth Chapter.*

**T**Hou shalt keepe the moneth of new fruites, that thou maiest keepe Passeouer to the Lorde thy God. For in the moneth of new fruites the Lorde thy God brought thee out of the Lande of Egypt.

2 And thou shalt sacrifice the Passeouer to the Lorde thy GOD, euen  
thee &c

Sheepe and Oxen, in the place which the Lorde thy GOD will choofe to put his name therein.

3 Thou shalt eate no leauen breade in that feast : Seuen dayes shalt thou eate vnleauened bread, euen the bread, of sorowe . For thou camest in hatte out of the Lande of Egypt: to the ende thou be mindefull of the day of thy departing out of the Lande of Egypt all the dayes of thy life.

4 And there shal no leauen be seene in thy house, during the seuen daies in all thy coastes . Also ye shall not leaue of the fleshe that is sacrificed from the euening of the former day till the next morning .



His present chapter treateth of the three feasts which God ordeined among the Iewes : that is to wit, the feast of Easter or Passouer, & feast of Pentecost or Whitsontide, & the feast of Tabernacles or Tentes. First hee treateth of the Passouer, & God ordeineth that it should be diligently obserued : for it was a memorial of great importance, whereby the people were put in mind, how they had bene redeemed, & put in possession of the inheritance that had bin promised vnto them. It was behoouefull that y<sup>e</sup> same should be knowne: for it was the fundation of all the benefits which the Iewes had receiued at Gods hande, & which they looked for afterwarde . Without that, they had bin no people separated & dedicated to god, neither had they had any hope of saluation : for the covenā<sup>t</sup> made with their fathers had bin dissolved. Therefore is it not without cause, that God would haue that day kept holy, & with such ceremonie . In like case was it with the feast of Tabernacles, as wee shall see hereafter. For it serued to put the Iewes in minde of their going out of Egypt, and that whereas they had dwelt long time in the wilderness, without house or home, and yet God had euer preferred them : it behooued them likewise to acknowledge y<sup>e</sup> same benefite. But we will treat of euery feast in his dewe order .

Presently we haue to speake of the passouer. But before I go any further, we must inake also that God respected not only what he had done already, but also ment therewithall there should be a figure of things to come , whereof we haue now the truth & substance , since the time y<sup>e</sup> our lord Iesus Christ hath bin discovered to y<sup>e</sup> world. That is the cause why S. Paul telleth y<sup>e</sup> Colossians, y<sup>e</sup> these things were but shadowes, y<sup>e</sup> body where of is in Christ Iesus. True it is y<sup>e</sup> he speakeeth not there expressly of Easterday by name: but yet vnder the name of Sabbath, he comprehendeth all the feastes, & likewise all the Ceremonies that depended vpon the. To be short, God had a double respect in ordeining the day of the Passouer. The one was to do the people of Israel to vnder-

stand, y<sup>e</sup> they came not into possession of y<sup>e</sup> Land of Chanaan by their own power: but y<sup>e</sup> they had bin led in thither by the hande of God. And because they had bin deliuered by miracle out of y<sup>e</sup> land of Egypt, Gods wil was y<sup>e</sup> the same should be declared. Againe, forasmuch as the same deliuerance was a figure of the deliuerance y<sup>e</sup> was to be hoped for by our Lorde Iesus Christ : this feast of Passouer extended yet further, y<sup>e</sup> is to wit, y<sup>e</sup> whē the people ate of the paschal Lamb (as they called it) they should thinke thus with themselves: This is a shadow & figure of the Sacrifice which shal be once offered vp, whereby the world shal be reconciled & fer free . And although the thing were not yet apparant to the eye. Yet behoueth it the faithful to imue themselves to the hope of the redeemer whō God had promised them. And in that respect sayth S. Paul in the first to y<sup>e</sup> Corinthians, y<sup>e</sup> Iesus Christ is our Passouer or Paschall Lambe, and y<sup>e</sup> he is sacrificed for vs , and that we must now eate of that sacrifice: howbeit not with the leauen of malice and deceitefulness, but with righteounesse and foundnesse . That is the one point which we haue to remember.

And that the Paschall Lamb was not a bare ceremonie without doctrine , it appeareth by that which is written in y<sup>e</sup> twelfth of Exodus; where it is said, y<sup>e</sup> when the Lamb is sacrificed as it is a eating, if their childre aske what it meaneth: their fathers shall answere, The Lorde brought vs out of the land of Egypt where we were in bondage, & therefore he wil haue this thing done yeerely in remembrance thereof: not y<sup>e</sup> the doing thereof one only day may discharge vs: but y<sup>e</sup> the same should continue printed in our hearts , so as in inioying the land of Chanaan, we may vnderstand y<sup>e</sup> wee cōquered it not by our own strength, but through his good pleasure, because it was his will to harbour vs here, according to y<sup>e</sup> promise which hee had made to our forefathers . We see then howe the feast of Passouer, was not a ceremonie without instruction: but y<sup>e</sup> it contained doctrine in it. And it is an article of great importance. For the world would alwaies haue a great number of ceremonies to no purpose: & in the meane while it seemes ynough to haue store of gay shoves. But on y<sup>e</sup> contrary part, God telleth vs, y<sup>e</sup> ceremonies are but toyes & trifles, vnlesse they leade vs further, & behight vs things concerning our saluation, so as we be taught & cōfirmed in the faith by meanes of them. If y<sup>e</sup> be not in the, they be starke baggage, & nothing worth. Nay, they be nothing els than a corrupting of y<sup>e</sup> seruice of God, and the high way to lead vs to superstition and y<sup>e</sup> dolatry.

As for example, wee see howe they make a great number of disguisings in the Popedome: but in the meane while they wote not what any of those things meane. If ye come to their Masse, there they play an enterlude, where there are as many sonde toyes as can be. In deede the wretched worlde is rauished at them: but that is because they knowe nothing, but are vityerly sotted, and yet they beare themselves in hande that they haue done a dowtie deede, and y<sup>e</sup> God ought to like very well of it, when they haue so bestrid themselves. But (as I tolde you afore) they be but vaine & sonde Apath toyes. And why so? For God neuer ment to ordeine any ceremonie among his people, which contened not some good instruction, and serued not to some good end. And therefore lette vs marke well, that whereas the Iewes had y<sup>e</sup> feast of Pascheouer, they had Gods worde also, whereby they were warranted y<sup>e</sup> it was not inuented at the pleasure of men. For God not onely gaue a prefixed commandement as saying: You shall obserue such a day: but also a doctrine with it, & willed y<sup>e</sup> fathers should teach it their children, & put the in remembrance of the deliuerance y<sup>e</sup> had bin made, as in deede it was as excellent a deede as might be. That then was of his appointment.

And solet vs beare in minde, that if we nowadays haue ceremonies without instruction, they shall be all condemned of God, who vityerly mistaketh them, and we can not alleadge them to be his seruice. For he declareth and auoweth it to be but foolish superstition, when men turne away from that marke, and that it is the next way to put vs quite besides our saluation. And herein we may desie all the houghe heape of pompes wherewith the Papistes will needes serue GOD: for there is nothing in them that God auoweth. Altho wee be warned to mingle nothing with the pure simplicitie of the Sacramentes and Ceremonies which GOD woulde haue to be obserued nowadays. Let vs holde vs contented with that which is shewed vs: for if wee adde neuer so little to it, surely wee shall make such a minglemangle as will be nothing worth, after the manner of the Papistes, who (as wee see) haue inuented many things of their own head. Wee must haue this and that, say they, Why so? To what purpose? O (say they) it will serue for such a thing: but in the meane while there is no instruction to Godwarde. Is it their part to cause a doctrine to be brought in? It were meete that God should speake. And when men heare him, then euery one shall be edified. But when men thrust themselves in, and fall to forging of sonde deuotions without authoritie from GOD: all must needes be cast downe. The worlde sees how the Papists haue corrupted the true Sacramentes. In Baptisme, the water had bene esteemed as nothing in the Popedome: for it is no matter if the infantes pisse in it. But as for the holy creame that is in it, O, it is not for any man to touch that: for that is too heauenly a thing. And yet notwithstanding the water is the substance of that Sacramēt, and the whole perfection thereof. But as for

the creame, who deuised it? It is a stinking greace that men haue charmed, and blowed vpon, like forcerers. And should that be had in such reuerence, that the Sacrament which proceedeth from the sonne of God, should be had in no estimation for it? Moreouer, the water (by their reckening) is not good, vnlesse it haue bene coniuured, and that a number of charmes haue bene made ouer it, to amaze the ignorant. And therefore so much the better ought we to beare this lesson in minde, that wee may be fenced against all Satans inuentions; which is, that sith wee see our mindes so ticklish, that wee woulde faine still inuent some newe thing, and wee beare ourselves in hande that wee haue spunne a faire threede, when some newe Ceremonie is come forth by our meanes: it standeth vs in hande to thinke thus, yea but GOD dispiseth all this geere, yea and he sheweth vs that we do but peruert his seruice, when wee adde any thing after that fashion, of our owne. Then is it an infallible doctrine that no Ceremonies are behoofeful or to be made account of among the faithful, vnlesse they carry instruction with them. And that instruction must come of GOD: for it is his office to teach vs, hee restructh that authoritie to himselfe. And therefore it is to be concluded, that the ceremonies which are set forth by men, are but trifles & eguagawes, howe great a show of wisdomer fouer there seeme to be in them.

And hereby wee see also that it was superstitiously done of such as beare the name of Christians, to bring in a feast of Pascheouer vnder pretence that the Iewes had it: for the respectes are farre diuers. I meane not that we may not haue one day in the yeere, whereon to celebrate the remembrance of the resurrection of our Lorde Iesus Christ: for we must not runne so rigorously into extremities, as that our infirmities might not haue some helpe, to quicken it vppeth withall, that we might the better bethinke vs all the time of our life, what benefit the ryng againe of our Lorde Iesus Christ hath brought vnto vs. Well then may we haue a day appointed to that purpose for orders sake: but to make a seruice of God thereof, or to thinke that we ought to fashion ourselves after the example of the Iewes; that as they had their pascheouers, so ought we too: it were an abuse that tendeth to the turning of all things vpside downe, and a putting of a veyle before the face of Iesus Christ, y<sup>e</sup> men might not know the light of the Gospell. These things (as I saide) were but shadows, whereof wee haue as now the body and substance: and therefore it is a hiding of Iesus Christ, whē men bring in feasts after the manner of the Iewes.

But nowe let vs come to that which is commanded here concerning the Easterday of the Iewes: *Ye shall eate vneleauened breade or cakes (sayth he) by the space of six dayes, and there shall no leauened bread be founde in your houses.* This was done because the Iewes departed in hast out of the Land of Egypt. And it ought to haue made them to thinke that they went not out with banners displayed, as though their enemies had stood so in feare of the y<sup>e</sup> they durst not quetch against the: for they

went a way like a sort of poore fugitiues. The women carried their children vpon their shoulders, the men tooke vp their stufte in their neckes, and fled away priuily, and their enemies would faine haue pursued them, & they were of strength & power enough to haue done it. The Iewes on the other side were a people y<sup>e</sup> could no skill to handle a sworde: for they had bin helde in such flauerie, y<sup>e</sup> they durst not once looke vpon a sworde or any weapon of warre. They had bin vsed like Asses and Oxen. Their state had bin as slaush as could bee. Well then, when the time came that they should depart, it was sayde vnto them, **Exod. 11. 9** Get ye hence. And what bread shal wee haue to eat? What prouision shal there be by the way? Grinde your corne, and trusse it vp quickly in meale vpon your shoulders, and as the time will serue ye shal bake it by the way and eate it. Now when the people had this solemnitie yeerely, wherein they ate cakes without leauen: it serued to put the in minde, that when their fathers departed out of Egypt, they were a poore fugitiue people, that ranne away like a Lambe that is pursued by wolues. Ye see in what plight they were. Needs therefore must it bee concluded, that God had preferred them after a wonderfull fashion. For what were the Egyptians? A nation full of pride and crueltie. A mightie nation, a nation y<sup>e</sup> trusted to their owne force & power; & moreover a nation y<sup>e</sup> bare deadly hatred to the poore Iewes, an vtter enemy to the c<sup>e</sup>, & such a one as desired nothing so much as to roote out y<sup>e</sup> remembrance of them, as the tyranny of Pharao had well shewed. Now then the Iewes were put in minde y<sup>e</sup> God had made them to scape out of their enemies handes, so as they coulde not but knowe y<sup>e</sup> they had bin helped by him, & that the praye of their life was to bee yeilded vnto him. As if they should say, Thou Lord hast deliuered vs, not only from y<sup>e</sup> state of bondage but also as it were by fetching vs out of our graues. For we were as it were itarke dead, and had bin past all hope of recouery, if thou haddest not reached vs thy mightie arme. That was the thing whereof the Iewes were put in minde, when God commanded them to eate vneleuened bread. And it was his wil y<sup>e</sup> this should be done, not only y<sup>e</sup> same night y<sup>e</sup> they ate the pascall Lambe: but also that the same Ceremony should be continued by the space of six dayes together. And why? God shewed therein, y<sup>e</sup> men be not thoroughly framed at y<sup>e</sup> first brunt to the doctrine y<sup>e</sup> he setteth downe vnto them, though y<sup>e</sup> same be cleere ynough. Doth God speake? There is no darknesse in his speech. But yet howsoeuer the case stande, wee can not fasten vpon it. For we be so slowe minded, y<sup>e</sup> wee can neuer attaine to his meaning, vntill he haue repeated our lesion to vs diuers times. That is the cause why hee commanded expressly that they should eate vneleuened bread by the space of sixe dayes together. As if hee should say, truly the very one nightes eating of the pascall Lambe with vneleuened breade, ought to bee a sufficient instruction to you what is ment by the same. But what? I see well yee be shorrtwited, insomuch that if yee haue hearde any thing at

Gods mouth, yee forget it out of hande. And therefore when I intende to teach you, I must deale w<sup>th</sup> you as it were by measure and compasse. And therefore if ye haue a good long time afore hande to bethinke ye of the eating of the pascall Lambe, yee will be the better prepared vnto it. Therefore shall yee haue a whole week, wherein ye shall eate no leauened breade; by means whereof yee shal be quickened vp to thinke vpon the great and measurable benefit which God bestowed vpon your fathers in deliuering them out of the Lande of Egypt, so as you may beare well in minde that his deliuering of them was after a straunge manner, and that hee was faine to worke after a heauenly fashion, because ye were in so wretched plight, that yee might seeme to haue bene already swallowed vp of death, and to haue bene already buried in your graues. Nowe we see why the Iewes were expressly commanded to abstaine from the eating of leauened bread.

There were other Ceremonies also; that is to wit, the girding vp of their garmentes, the putting on of their shoes, and the taking of their walking staves in their handes. For in those East countryes they ware long garmentes after the same manner that the Turkes doe at this day. And when they traueiled by the way, they trusted vp their garmentes about their loynes, as the gray Fryers & Iacobines or white Fryers do, and such other that are so greatly combered with clothes. Nowe God did the Iewes to vnderstande that they should bee as wayfarers when they ate the pascall Lambe, and that they should eate it in haste, to put them in remembrance of the sayde departure out of Egypt. And our Lord did set downe this figure as a lookinglasse for the Iewes to beholde howe their forefathers ate the pascall Lambe, euen when they were halled to their wayes, that they might acknowledge so great a benefit. And herein we see how God had a respect to the rudenesse of his people as in deede all the Ceremonies which wee haue serue but for our infirmitie. What doth Baptisme or the Lodes Supper bring vs? Doe they make the death & passion of our Lorde Iesus Christ of more value than it is of it selfe? What helpe find we in the bread, or in the wine, or in the water, to that purpose? Gods meaning then was not to ad any thing to y<sup>e</sup> which we haue receiued in our Lord Iesus Christ: but to beare with our rudenesse because he sees vs to be vnable to comprehend the things that are gotten for vs by our Lorde Iesus Christ. For inasmuch as they bee too high for vs, God helpeth vs vp to the outward & visible signes which we haue in y<sup>e</sup> Sacraments. But it behoued the Iewes to haue no such helps than we. For they had not so plaine a doctrine as is now contened in y<sup>e</sup> Gospel. Again, Iesus Christ was not yet come, in whom we see all y<sup>e</sup> cuer can be wished for our saluation. The heauens were then opened vnto vs, when his side was opened to walke vs cleane, and his body offered vp for a sufficient sacrifice to reconcile vs vnto God his father, and to doe away all our offences and transgressions. When these things were done, then

Exod. 11. 11

Col. 1. 12

then had we a full warrant of our saluatiō. Therefore wee in these dayes neede not to be helped with so hounge a heape of Ceremonies as the ancient fathers vnder the Lawe were. It is ynough that we be ledde to our Lord Iesus Christ, wherunto fewe signes suffice, that is to wit Baptisme and the Lorde his Supper. For seeing that the sonne of God is contented with those two: we also ought to rest there. Neuerthelesse, wee see heere howe God vouchsafed to stoope to the infirmite of his people, by giuing them a luely representation of their departing out of the Land of Egypt, and by setting them downe as it were in a lookingglasse or painted table, for them to beholde howe he had deliuered them: that is to wit, like a sort of poore people, that were taking their iourney to flee away priurly, and were so distressed as it was not for them to turne heade against so mightie enemies, who were able to haue swallowed the vp at the first chop without any resistance. Seeing then that the Iewes had such instruction; they shoulde haue considered thus with themselues: How cometh it to passe that we be alue at this day, but because our God hath preferred vs? And how shold our state stand but onely by his meere mercy? For we had perished if he had not reached out his arme to bring vs out of the Land of Egypt. Thus much concerning this point.

Nowe it was commanded further, that the pascall Lamb should be eaten with bitter herbes. And our Lorde himselfe speaketh here expressly of the bread of sorrow: as if he had said, although ye eate th: pascall Lambe in rest, and when ye be come to the inioyning of the inheritance which I haue promised you: yet must you haue a memoriall of the anguish wherein your forefathers were, and you must thinke y without my fauour you should haue had neither pascall Lambe nor bit of bread to eat at this day: for ye should haue beene vtterly rooted out of the worlde. Consider it therefore, and that ye may be the better moued thereunto, take bitter herbes, that is to say, abstaine from all deintinesse in your eating of the pascall Lambe. For the Iewes were not restrained from taking their repast after their eating of the pascall Lambe, as wee see that our Lorde Iesus Christ in eating of the Pascall Lamb with his disciples, inasmuch as they did not only sit downe at a table, but also lye downe after the manner of olde time, which was to eate their meales lying halfe a tone side. Certaine it is that he kept the Lawe to the vttermost: for hee submitted himselfe to it to set vs free from it. Then must we note that our Lord ate the pascall Lamb after the same maner that was ordained by Moses, that is to wit, standing vpon his feete, with his staffe in his hande, and his shoes on his feete, and hauing his loynes girded vp like a wayfarer. And after this was done hee tooke his accustomed repast, for this was a solemne sacrifice, and therefore wee must not wonder that it was separated from the common meates: for it behoued all the folke of one house to eate thereof, so as if there were thirtie or fortie persons in a house, e-uery man hadde his portion of it. And if the household were not great ynough, two or three

householdes were called together and they mettē in one place, that the sacrifice might be eaten vp hastily. A Lambe was roasted in haft and eaten vp with a morsell of a sweete cake: yea and they were forbidden to seeth it, to shewe that they could haue no leasure to tarric till it were halfe boyled, but they were faine to deuour it hastily, like folke that were to go their waies out of hand. But howfoeuer the case stood, it behoued them to eat it with bitter herbs. Wherby we be done to vnderstande, that deinties doe keepe vs from the dewe consideration of Gods benefites, to be rauished by them. For although it bee sayde, Thou shalt be merrie before thy God: yet are we continually helde backe in this worlde, when we haue some allurements to withdrawe vs frō God. For if our fleshe haue her likings, then are wee ouertaken in such sorte, that we flye not vp aloft to beholde well the spirital grace of God. Thus yee see that the cause why the bitter herbes were put to the sacrifice, was to make men to consider the better after what manner the people hadde bene deliuered, being erst in so extreme anguish as they were not able to endure any more.

Besides this, they were also forbidden to admit any heathen man to it, valesse hee were circumcised. True it is that God commanded that the bondmen being strangers borne should eate thereof. Yea, but that was not before they were first incorporated into his Church by receiuing the signe of circumcision. Hereby it is done vs to vnderstande, that it was a peculiar token giuen of God to his owne people. For Sacraments are peculiar to the Church. They be no things for men to put to vnholly vses, nor to leaue at aduerture. For our Lorde will haue vs to be gathered together vnder his name. When we vie the Sacramentes, let vs thinke thus with our selues, Beholde here is a treasure that God hath kept and layde vp for vs as for his children. And in decede, if a man should nowe adayes admitte as many to the Lordes Supper as would offer to come to it: were it not a defiling of the Sacrament? And yet there are a number to be seene, which would haue al men indifferently both tag and ragge to be admitted to it: but such folkes neuer wilt yet howe to vse the Sacramentes aright. For (as shall be declared hereafter) the Supper of our Lorde Iesus Christ is to vs at this day the same that the Pascall Lambe was, to the people of the Iewes. Wherefore let vs marke in fewe wordes, howe our Lorde hath shewed that this Sacrament was a warrant giuen of him to his people, that he took thē to be his Church, and therefore that it ought not to be set forth at aduerture to all commers. True it is that Circumcision likewise was a Sacrament: but there was diuersitie of respectes betwene the one and the other. For by circumcision, folke were receiued into the number of Gods people, so as it was an enterace into the Church as Baptisme is at this day: by meanes whereof such as by nature are not nōbered in y cōpany of Gods children, are receiued and incorporated into thē by Baptisme. And so stood the case with y Iewes for circumcision: But as for the Pascall Lambe, that was to be kept to the Iewes theauesclues.

Now it is also sayde, *that it was not to bee eaten throughout the whole Countrey; but that it was to bee done in the place which the Lorde had chosen to put his name in.* And truly this was not thewed them at the first day, insonuch that they had bene a long time in the land of Chanaan, eare the Arke had any certaine resting place, there was no such place assigned to it. But yet it behoued them allwaies to be obedient to the ceremonye of resorting to y<sup>e</sup> place where the Arke

Deut. 12. 11.

was, vntill mount Sion was marked out. And then were all men bound to repaire thither, euen from the vttermoost borders of the Countrey: all men were to come to Ierusalem, except they were lected by sicknesse or old age. And why? it was not to giue a president for the Pilgrimages which y<sup>e</sup> Papists inuented afterward: For in so doing they shewed themselves to differ nothing at all from the Iewes. Againe, it is not for them to excuse themselves by the example of the Iewes: for y<sup>e</sup> Iewes had a commaundement of God, but the Papistes made their vagaries for their own pleasure: wherin they vtterly renounced Iesus Christ & ouerthrew that which is sayd in the fourth of S. Iohn, namely that y<sup>e</sup> time was come y<sup>e</sup> god would no more be worshipped in any place certain, but would haue his name called vpon euery where throughout y<sup>e</sup> whole world. Besides this, we must

Iohn 4. 21.

note that there was a speciall reason why God would haue the Iewes to resort to Ierusalem to sacrifice the pascall Lamb: there: namely to the end y<sup>e</sup> no man should attempt to alter any thing in y<sup>e</sup> order which he had set by the Law. And (as I haue said) this ancient ceremonye was a thing of great importance, as wherby the people were intomed of their Redeemer, euen that he had brought them out of the land of Egypt, & that he would send the yet another redeemer, by whom the whole world should be redeemed. Loc heere a ceremonye that imported a wonderfull secret, & therefore it was meete y<sup>e</sup> it should be kept purely. For the doing wherof god called all the Iewes into one body y<sup>e</sup> hauing y<sup>e</sup> Sanctuary & the temple there before their eyes, they might be the better put in mind y<sup>e</sup> it was not lawfull for them to adde any thing at their owne pleasure, but that it behoued them to follow y<sup>e</sup> commō doctrine, to vnderstand y<sup>e</sup> God represented himselfe there, and dwelt among the by means of the Arke. Seeing then that the people were so gathered together, they could not but be restrained frō starting out into foolish inuentions: and needes must the doctrine be retained therewithal, as I haue said afore: for y<sup>e</sup> ceremonye was nothing of it selfe, it had bin but as a Maygame or a mockerie. That was y<sup>e</sup> cause why y<sup>e</sup> people were drawē to Ierusalem, as to y<sup>e</sup> place which God had appointed. And so we see now why it was said y<sup>e</sup> they should not do sacrifice in any of their cities or townes, but assemble all together in the Citie of Ierusalem.

Exod. 12. 16

It is inoynd further, that they should not breake a bone of the Pascall Lamb. And why? As if it were said y<sup>e</sup> it was a meate to bee eaten in haste, (as I haue said afore), so as they were forbidde to boile any part of it. And hereby God meant to shew yet better y<sup>e</sup> haste which the people

made in departing out of y<sup>e</sup> land of Egypt, for so much as it was not for them to set the pot vpon y<sup>e</sup> fire to boile it: for they could neuer haue had time to do it. Therefore were they faine to make haste, & to eate this Lamb halfe roasted as people pressed vpon by their enemies, & as if they looked to haue bin ouertaken euery minute of an houre: by reason wherof they had no leasure to stand gnawing of y<sup>e</sup> bones, or to breake them to get out y<sup>e</sup> marrow, as folk do when they haue time at wil. None of this could they do: but were faine to eate y<sup>e</sup> sacrifice in haste, & to cast away y<sup>e</sup> rest. We see then as now, y<sup>e</sup> as concerning y<sup>e</sup> deliuerance y<sup>e</sup> had bin wrought alreadie, things were as it were pointed out with y<sup>e</sup> finger in the Pascall Lamb: & for this cause y<sup>e</sup> very terme it selfe is expressed here, for y<sup>e</sup> Hebrew word: *Passah* is the same y<sup>e</sup> we call *Passing* in English. And by y<sup>e</sup> word our Lord confirmed y<sup>e</sup> thing which we haue spoken of before, namely y<sup>e</sup> this Ceremonye was not a fond deuise to busie mens heads withal as though they were little babes: but y<sup>e</sup> it importeth instruction to edifie folk withal, to the end they should think thus: This day must we do homage to our God for our life, because he preserued vs of his owne mere infinite goodnes, by bringing vs out of y<sup>e</sup> land of Egypt. So then God spake not simply of y<sup>e</sup> thing: y<sup>e</sup> were to be obserued: but his meaning was to shew the end in such wise which he intended, as y<sup>e</sup> people might consider, we haue made a Passage: & what manner of Passage? Euen such a one as we had no lgs to go it withal, but God did lift vs vp by his power, and made vs to passe ouer it as a gulf of death, not onely in passing y<sup>e</sup> red sea, but also whē we were yet in Egypt. For before we came at the red sea, there was another strait to passe, which we shoulde neuer haue escaped ouer at, if God had not opened vs y<sup>e</sup> way with his owne hand. Yea & his will was that that day should be obserued, to the intent that the remembrance therof should be y<sup>e</sup> certainer.

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And for the same cause he poynted out the moneth y<sup>e</sup> answereth to March or April. Howbeit not to eyther of them, but because we cannot make a certaine report of y<sup>e</sup> monethes of the Iewes to compare them w<sup>o</sup> ours. The reason wherof is, for y<sup>e</sup> they had their moneths intermingled one with another, because they tooke them according to y<sup>e</sup> Moone, so as they were interlaced together. This moneth therefore was sometime sooner and sometime later, & was named in Hebrew *Abib*, which signifieth an eare of corne, when it becometh to shoote forth at the first. Nor when the eares of Corne are full ripe: but when the corne becometh newly to spindle. In dedde the time of it selfe importeth nothing: but yet did it serue greatly to the instructing of the people, because the setting of it down made them to behold the matter the more presently. Gods putting of the in remembrance of it was such as they could not but know y<sup>e</sup> meane wherby their fathers were brought out of the land of Egypt. And the very night it selfe was marked, to y<sup>e</sup> end they shoulde consider how god had deliuered them from the thraldom of Pharao. On the other side, had the moneth been marked at the pleasure of

men: they wold haue thought it might haue beene changed for the commoditie of the people. But God commaunded it to be kept, to the end they should know he would haue no part of his ordinance changed, nor any man attempt to alter it in any wise.

And nowe we haue to make in effect, that by the ordering of y<sup>e</sup> Pascheouer day, God ment to set downe a memorial of his doings among his people, that they might acknowledge his grace, in deliuering them out of the Land of Egypt after that fashion, and that their children myght know that that was the means whereby they were come into the inheritance that had beene promised them. Neuerthelesse, it was not Gods intent to be honoured and setued with a trifling Ceremonie: but his mind was that there should be teaching, that men might be edified by it, and that the Iewes might know that Gods calling of them to him, was to be serued by them as their redeemer and father. And therefore he would not haue the Pascall Lamb eaten by vnholly and vnbeleuing folke: but that it should bee giuen alonly to such as were circumcised, and were already of the body of the Church. And seeing it is so, Let vs remember that in all signes which God giueth vs, we must haue instructiō annexed

to lead vs vnto him. And for as much as we haue the true pascheouer in our Lord Iesus Christ, as shall bee declared to morrow: wee must nowadayes step further. And although we haue not the old Ceremonie; yet let vs hold fast the truth therof, which is brought vs by the sonne of God, as it is declared vnto vs in these dayes by his Gospell.

Now let vs fall downe before the maiestie of our good God with acknowledgmet of our sins, praying him to make vs to perceiue in what state we were, when he vouchsafed to call vs to him, so as he hath plucked vs out of the gulfe of death, in such sort as we haue now cause to glorifie him, and to giue our selues ouer to his seruice all the time of our life. And for as much as he not only sheweth himselfe to be our father and sauour in this transitory life, but also calleth vs to the euerlasting inheritance of heauen; according as hee had chosen vs thereto before the creation of the world: let vs tend alwayes thitherward, and bee the more prouoked to labour to that end, seeing we haue the helpes and Remedies which he giueth vs, and that the badge is kept among vs, as he hath commaunded vs by his word. That it may please him to graunt this grace not only to vs, but also to all people & nations of y<sup>e</sup> earth, &c.

## On Wednesday the vj. of Nouember. 1555.

*The XCviij. Sermon which is the second vpon the sixteenth Chapter.*

2,3,4 And thou shalt sacrifice &c.

5 Thou maist not sacrifice the Pascheouer within any of y<sup>e</sup> gates which the Lord thy God giueth thee:

6 But in the place which the Lord thy God wil choose to set his name in, there shalt thou offer the Pascheouer at euen, about the going downe of the Sunne, iust at the time that thou wentest out of Egypt.

7 And thou shalt roast it, and eate it in the place which the Lord thy God shall haue chosen for himselfe. And the next morning thou shalt returne from thence and goe home to thy Tentes.

8 Six dayes shalt thou eate vnleauened breade: and on the seuenth day which is the solemne feast of the Lord thy God, thou shalt doe no manner of worke.



**I**T was declared yesterday, how y<sup>e</sup> by keeping y<sup>e</sup> feast of the pascheouer, the Iewes were put in minde of the deliuerance of their forefathers made by God.

And I toulde you howe it was to double ende. For GODS will was to put his people in remembrance of the fauour which he had shewed to them alreadie: and againe, he ment to leade them to the hope of our Lorde Iesus Christ. It was then but a temporall deliuerance, which God had made of them out of the Land of Egypt: but when he sent his onely sonne, the deliuered he his people out of a farre worse bondage than that which we haue spoken

of. And therefore let vs mark y<sup>e</sup> the Pascall Lamb was a figure of our Lorde Iesus Christ: which thing S. Paule witnesseth in expresse words, saying: Christ our Pascheouer is offered vp. All we knowe the sentence that is alleaged out of the twelfth of Exodus by S. Iohn, where it is said; Ye shal not breake a bone of him. For there he declareth how they came to our Lord Iesus Christ to haue broken his bones after the accustomed manner, and found him alreadie dead. And that came to passe by the wonderfull prouidence of God, whose will it was that the thing which had beene figured in the Pascall Lambe, should bee layde open to mens eyes in Iesus Christ. And so Saint Iohn applyeth this sentence to the

1. Cor. 5-7<sup>e</sup>

Iohn 19-36  
& Exod. 12-46



the person of our Lorde Iesus Christ, in saying, it is written, Yee shall not breake a bone of him. Yea, but God speaketh but onely of the Pascall Lambe which was offered in those dayes. Yet notwithstanding his intent was to shew, y there was an agreement betwene Christ & the Passeeouer, and that in that visible sacrament he ment to foreshewe the redemption that was not yet seene, and that all this was fully accomplished in our Lord Iesus Christ. True it is that the Jewes haue not profited by this admonition: for they were the more in hardened by it. But let vs on our side learne to referre the things that were done by our Lord Iesus Christ, to the things that were forefigured in the lawe, & wee shall profit greatly by that meane. For it is not yuough for vs to knowe the storie of the death and Passion of our Lord Iesus Christ; but the chiefe point is to resort to the vse and fruite of it. And that is much the better attayned vnto, by considering the ancient figures. Now it is sayd, y the Pascall Lambe was offered vp, to the end that the houses which were marked with the blood thereof, should bee spared of God. For an Angel passed swiftly through the land of Egypt, and slew al the first borne both of man and beast. There was but one reservation, namely the sacrificing of the Lamb, & looke what doore of a house was dipped with the blood thereof, that house did the Lords Angel passe ouer. The onely safetie then which we haue, when God vtereth his wrath and vengeance through the whole world, is to beare the mark of our Lord Iesus Christ. For inasmuch as he was sacrificed for vs, & wee bee besprinkled w his blood, God acknowledgeth vs for his own, & ypon speciall priuiledge withdraweth his hand from vs, so as wee be not comprised nor inclosd vnder the common curse of y whole world. For y laod of Egypt was at that time as an image of all mankind. And in deede, we be al accursed by nature, & good reason it is that God as a iust Iudge should execute his vengeance ypon vs. But here the faithfull are dispersed and mingled with the faithlesse. And how then are they discerned a sunder, seeing they dwell together? God can well ynough skill to discern the marke of his sonne. True it is y the state of our life may well be like y state of the faithlesse and the despisers of God. But yet howsoeuer we fare, our Lord gathereth vs continually to himselfe. In lo much that if we be of his flock, he wilbe mercifull to vs euē to y end, conditionally also y wee beare the blood of our Lord Iesus Christ for our badge. At y time the doores of their houses were sprinkled w a branch of Hyssop: but as now our besprinkling must bee spiritual, as S. Peter telleth vs. Would we then y God should take vs to mercie, when his hand is stretched out to punish all the world? Let vs vnderstand y there is no other meane for vs to bee marked by our Lord Iesus christ, than onely y holy Ghost. For his blood is not now a shedding, that we might make an outward and visible sprinkling of our ielues with it: but hee hath shead it for vs in spirite (as the Apostle speaketh of it in the Epistle to the Hebrewes.) That is to say, it was not the only paine that he suffred in his body, but al

so the matching of the heavenly power with it, that made the blood of him to bee our washing and cleansing. And when we haue once beene watred with the holy Ghost, then will that blood be euē fresh and neuer drye. For it is not corruptible, in as much as wee be washed and cleansed with it before God. Therefore let vs fo put the thing in vre which is spoken of by Saint Peter, as it may besprinkle our soules. Ashow Euen by taking holde by fayth, of the inestimable benefite which is brought vs by our Lorde Iesus Christ. And although wee bee full of filth and vnclannesse: yet doth not God faile to take vs into his fauour, because the blood that was once shedde for our saluation, is sufficient to wash out all our spots at this day. Thus much

Hebr. 10. 20

1. John 1. 7.

And therefore let vs rest ypon this point, that although we seeme in this world to bee wrapped vp in the curse of God with the vnbeleeuers; yet notwithstanding we shall bee preferred from aboue: and that if the Angell could skill to discern the Jewes which had marked their houses with the corruptible blood of a brute beast; it is much more likely that God will at this day know the blood of his own sonne, so as we may be discerned by it, and not haue his wrath to fall ypon vs. True it is y we may well suffer some chastisement, for it is good for our soules health. But the end thereof will alwaies be good, and God will neuer cease to be still mercifull to vs. That is the first matter which we haue to mark as in respect of the former saying, that our Lord Iesus Christ is the fulfilling of the things that were figured in the law, by the offering of the Pascall Lambe.

But let vs nowe come backe againe to Saint Pauls exhortation. Hee sayth that because our Easter lambe is offered vp, wee must nowe keepe the feast in eating it, howbeit not with the Leauen of naughtinesse or deceite, but in simplicitie and vprightnesse. Whereas he sayth that our passouer is offered vp, he doth vs to vnderstand that if we wilbe reconciled to God, we must resort to the death and passion of his Sonne, and not surmise any other Sacrifice than that, which is the euerlasting, because the vertue thereof can neuer fayle. And it is a point well worth the noting: For it serueth to condemne the abomination of the Masse which is brought into the Popedome. They be not contented with y offering vp of Iesus Christ vnto GOD his Father, and with the one satisfaction which hee hath made to indure for euē: but they beare men in hande that hee is yet sacrificed dayly; whereas Saint Paule telleth vs that wee must holde vs to the Redemption that was purchased once for all.

1. Cor. 5. 8.

Hebr. 7. 14;

Nowe remayneth that wee care of this Sacrifice, that is to say, that wee become partakers thereof. As if hee had sayde, there are two things in the pascall Lambe: the one was the sprinkling of the Lambes blood, and the other was the eating of his fleshe roasted. Now in deede it is the sonne of God that hath offered this sacrifice, and that office belongeth to him alone. The sprinkling of his blood is made in our

Hebr. 7. 24.

Exod. 12. 13

Eph. 2. 3.

Exod. 12. 22  
1. Pet. 1. 2.

Hebr. 9. 14.

hearts by the holy Ghost: for that cannot be attributed to  $\bar{y}$  cunning of men. We must now become partakers of his Sacrifice: not by eating Iesus christ after a fleshly maner; but S. Paul had an eye to this partaking that is given vs by the Gospell. For we be members of his body, and he knit-reth vs fo vnto him,  $\bar{y}$  looke whatsoever he hath, he cōmunicateth  $\bar{y}$  same vnto vs; so as we liue in him & he also in vs. And for as much as there is no feuerallie between  $\bar{y}$  sonne of God &  $\bar{y}$  faithful: therefore is he our meate. For we be no lesse fed w<sup>th</sup> his power & his very substance as in respect of our soules, than our bodies are fed and nourished with bread. Againc, to the intent we should vnderstand that we haue nor our sustenance by haules in Iesus Christ: he addeth wine also, to shew that hee is our drinke as well as our meate. That is  $\bar{y}$  thing which S. Paule ment to betoken, in saying  $\bar{y}$  we must now eat of this Easter lamb: that is to wit, that as now we should fo cōmunicate with the sonne of God, as we might be knit vnto him by the secret and matuclous working of his holy spirit, and he become our foode and nourishment, & we be susteined by the same, because we must else needs decay through our own feblenes. And this eating is not for once a yeere; but continually during all the time of our life.

Then let vs learne, that as long as we be in this world, we must dayly frame our selues to the spirituall fellowship which we haue with our Lorde Iesus Christ, and to the confirming of the vnion more and more: for without that, the crucifying of our Lord Iesus Christ will boore vs nothing at al. He is the redeemer of all the whole world: & yet notwithstanding, what a number is there, which reape nothing else by his death but the greater condemnation? And that is because they refuse to excellēt a benefite, wherby they make themselves vnworthy of it, and exclude themselves quite and cleane from it. But when we communicate with him by faith, then doe we ratifie the grace that was purchased for vs. And therefore let vs marke, that to bee partakers of the fruite and operation of the death and passion of our Lord Iesus Christ, we must be linked vnto him from day to day by faith, profiting and growing still in that holy vnion, vntill wee haue the thing wholly and perfectly, which wee haue as yet but in part. After that maner ought we to eare  $\bar{y}$  sacrifice, to keepe the passeouer wel. And for as much as our faith increaseth according to our profiting in the holy scripture: if we intend to communicate wel w<sup>th</sup> the sonne of God; eury one of vs must exercise our selues in the doctrine of the Gospell, and match the same w<sup>th</sup> prayer, beseeching God  $\bar{y}$  seeing he hath vouchsafed to call vs once into his sonnes company, he will maintaine vs therein, & neuer suffer vs to be separated or wdrawn from it any more. Therefore must we seeke all  $\bar{y}$  means which our Lord hath ordeined, to stablish the communion which we ought to haue in our Lord Iesus Christ.

Now S. Paule addeth, that we cannot be partakers of  $\bar{y}$  sonne of God, nor haue any acquaintance with him, if we bee dubble minded  $\bar{y}$  there be any fraude or malice in vs. Then must we be

changed if we wil haue Iesus Christ for our sustenance, that is to say, if we will haue him to feede vs with his substance. Certaine it is  $\bar{y}$  malice and hypocrisie are so rooted in vs,  $\bar{y}$  we must be faine to fight much w<sup>th</sup> them, before we can be rid of the. S. Paul then sheweth  $\bar{y}$  faithful there,  $\bar{y}$  they must be reformed, or else Iesus Christ will cut the off frō his body. And so although  $\bar{y}$  hypocrits pretend to seeke Iesus Christ & to sticke throughly to him; yet notwithstanding they haue none acquaintance at al w<sup>th</sup> him. For why? They be things vterly vnpossible,  $\bar{y}$  Iesus Christ should dwell in vs, & yet neuertheless that all maner of deceite & naughtinesse should raigne in vs. And therefore in stead of abstaining from leaueind bread as the fathers of old time did in eating of  $\bar{y}$  pascal lamb vnder the law: let vs marke  $\bar{y}$  nowadaies God will haue vs to discharge our selues of all naughtinesse & guile. And how may  $\bar{y}$  be? It will not be doone w<sup>th</sup> our great enforcement: for we of our selues are not steady: but the spirit of our Lord Iesus Christ must be faine to worke after such a torre w<sup>th</sup> vs, as we may be conformable to him in simplicitie & vprightnes. Thus ye see what we haue to gather of this exhortation which S. Paule maketh in  $\bar{y}$  first epistle to the Corinthians.

Now afterwarde heere followeth the thing that was treated of yester day, namely the eating of  $\bar{y}$  pascall lamb w<sup>th</sup> their staves in their hands, their shoes on their feete, & their loynes girded vp. For we cannot haue the companie of Iesus christ vnlesse we be as wayfarers in this world, to go on forward to seeke our inheritance elsewhere. And S. Paul in the Epistle to  $\bar{y}$  Colossians saith plainly that our life is hidden w<sup>th</sup> Christ, and  $\bar{y}$  we must be as dead men, if we wilbe vnted to the sonne of God. And why? For he is in heauen, & therefore it followeth  $\bar{y}$  our life ought not to be tyed heere to  $\bar{y}$  earth. What is to be doone then? If we will haue Iesus Christ to auow vs to bee members of his body, & to quicken vs by his spirit: we must get vs out of this world; not  $\bar{y}$  we should not dwell in it, but  $\bar{y}$  we should not be wedded to it. For these two things agree very well,  $\bar{y}$  gods children should be cōuersant in this earthly life, & yet neuertheless be heires & citizens of  $\bar{y}$  kingdom of heauē, accordingly as  $\bar{y}$  Apostle saith to  $\bar{y}$  Hebrewes,  $\bar{y}$  God can wellshin in his hart to take vs for his children, if we be not tyed to this world, but passe on beyond it. Wherefore let vs marke,  $\bar{y}$  to haue fellowship w<sup>th</sup> our lord Iesus christ, we must depart out of this world;  $\bar{y}$  is to say, our earthly affectiōs must not raigne in vs, we must not be mortized here, we must not be snarled here: but we must consider  $\bar{y}$  seeing God hath set vs here to make a iourney, yea & short iourney, eury of vs ought to hie himselfe a pace, & to looke well to the ridding of our selues of  $\bar{y}$  things  $\bar{y}$  may hinder vs frō attaining to  $\bar{y}$  heauenly life. And we must vnderstand  $\bar{y}$  if we do so, Iesus Christ wil come vnto vs & reach vs his hand to strengthē vs,  $\bar{y}$  we may be able to ouercome all impediments. For it were impossible  $\bar{y}$  euer we should compasse  $\bar{y}$  matter, vnlesse we were aided frō aboue. So then, we seee now  $\bar{y}$  a man cannot be partaker of the Pascall Lamb, except he haue his loynes gurded and his

Exod. 12. 13

1. Cor. 5. 6. 8  
Hebr. 11. 16  
Col. 3. 3.

Hebr. 11. 16.

Eph. 5. 30.

Iohn 14. 19.  
20.Eph. 4. 13.  
15. 16.

1. Cor. 5. 8.

staffe in his hand,  $\bar{y}$  is to say, vnlesse he be like a wayfarer and that he stay not in this world.

Luke. 12. 35

And for the same cause also doth our Lord Iesus Christ warne all his Disciples to haue lampes in their hands, & their garments trusted vp, & to be alwaies in a readinesse til he come, & to stand waiting continually for his comming. And as he comandeth vs to haue our loynes girded vp,  $\bar{y}$  euē so willett he vs to haue lampes in our hands, to shew  $\bar{y}$  there is neither night nor day for  $\bar{y}$  faithfull to make tarience, & therefore  $\bar{y}$  euē in the middes of darknes we must haue light, euen the spirituall light to guide vs; & that we must haue the one foote alwaies lifted vp, to  $\bar{y}$  intent we be not taken vnawares when he commeth, but  $\bar{y}$  we haue minded our way aforehand, to go ftl forward to meete w<sup>th</sup> him. Ye see then  $\bar{y}$  the way to communicate a right w<sup>th</sup> our Lord Iesus Christ,  $\bar{y}$  we may bee partakers of the sacrifice which he hath offered: is to make none account of  $\bar{y}$  world, nor to haue any loue vnto it, but to seeke  $\bar{y}$  inhrance  $\bar{y}$  is about, & to communicate so one with another here beneath, as it may bee a meane to make vs draw the neerer vnto God. And so we see  $\bar{y}$  although  $\bar{y}$  figures of  $\bar{y}$  law continue not any longer, et the truth of them abideth with vs, and it behoueth vs to put the same in vre.

And hereby we be yet better informed of the thing  $\bar{y}$  I haue touched already: which is that the profit which redoundeth to vs by  $\bar{y}$  death & passion of our Lorde Iesus Christ, is much better knowne & beautifuller teene of vs, by laying it to the ancient figure, & by considering how  $\bar{y}$  things  $\bar{y}$  were set forth darkly at  $\bar{y}$  tyme, are nowe fulfilled to  $\bar{y}$  sight of the eye. And like as it behoueth vs to communicate with our Lorde Iesus Christ, so let vs mark also  $\bar{y}$  God giueth vs a help euen at this day in  $\bar{y}$  Sacrament of  $\bar{y}$  Lordes supper, bicause of our rudenes & infirmitie. True it is (as I haue touched already)  $\bar{y}$  our communicating with our Lord Iesus Christ must not bee only a thrife or foure times a yeere, but continually all our life long. Yet notwithstanding we haue neede to be quickened vp, bicause we come not to it with such strength as were requisite. Therefore like as  $\bar{y}$  fathers of old time had the Pascall Lamb: so hath  $\bar{y}$  sonne of God left vs his supper to be a helpe to vs to guide vs vnto him. Will we then be partakers of  $\bar{y}$  supper of our Lorde Iesus Christ? Let vs vnderstand  $\bar{y}$  according as I haue auouched before, we must rid our selues of all malice & guile, & forsake the world. True it is  $\bar{y}$  the Hypocrits do thrust themselves in among  $\bar{y}$  faithfull, & come to defile the table of  $\bar{y}$  sonne of God: but what carie they thence but vtter cursednes? Therefore let vs keepe our selues fro being guilte of such a treacherie, & consider that if it behoued a man to be circumcised in olde time ere he might cate of the Pascall Lamb: it behoueth vs also at this day to be separated to the seruice of our God, & to be first made holy. And we know  $\bar{y}$  we ought to be circumcised euen at this day: howbeit not by mans hand, but by inward reformation of minde, accordingly as S. Paule saith thereof in the second Chapter to  $\bar{y}$  Colossians,  $\bar{y}$  whatsoeuer is of our flesh must bee cut off:

Exod. 12. 44

Col. 2. 11.

for there is nothing in it but sinne & corruption. Now the  $\bar{y}$  we may come to  $\bar{y}$  holy supper of our Lord Iesus Christ, & haue there  $\bar{y}$  warrant which he giueth vs  $\bar{y}$  we be members of his body: let vs looke  $\bar{y}$  we circumsise our hearts. For the figure is abolished: but yet haue we the accomplishment of all things in our Lord Iesus Christ.

Moreouer, let vs come to  $\bar{y}$  chief point: which is  $\bar{y}$  our Lord Iesus Christ is named our Passouer, 10 For by him must we be deliuered, not out of the land of Egypt, but out of the dungeons of death; and we must passe a passage that were vnpossible for vs, if God drew vs not with his owne hand, & by his owne wonderfull power. For we be al borne the children of wrath, and we should rot in our miserie, if god pitied vs not, & reached vs not his hand. And that man beguileth himselfe which thinketh himselfe able to scape out of the myre wherin he is plunged. It is the office of our Lord Iesus Christ to draw vs out frō thence, according 20 to this saying of S. Iohns in his viiii. chapter, If  $\bar{y}$  sonne of god make you free, the shall you be free. Wherby he sheweth vs, that euen from our very comming out of our mothers wombes, we be in  $\bar{y}$  cursed thraldom of sin & death, & shold continue therein vnto the end, if we were not set free from it by him which not without cause hath taken vpon him the title of passouer, to shew  $\bar{y}$  it is his office to set vs free, as I said afore. And heereby 30 we must learn to presume nothing of our selues, but to consider that we must think our selues beholden to the sonne of god for all things, that he may bee magnified, & all those diuelish opinions of freewill & of power & ability to prepare our selues to doe good, beaten downe: so as we may know  $\bar{y}$  as long as God suffereth vs to follow our owne swindge, we shall alwaies abide fast tyed in the chaines of the diuel & of death. And therefore let vs yeeld our lord Iesus Christ his dew hon- 40 our, which is  $\bar{y}$  we acknowledge him to bee the partie which hath let vs free.

Iohn 8. 36;

Rom. 6. 5, 6;

And herewill let vs make further,  $\bar{y}$  when we be grafted into his body, it is not for vs to serue sin. For, to be grafted into the body of our Lord Iesus Christ, & yet notwithstanding to serue Sa- 50 than, are two things as contrary as fire and water. Nowe then if we intend not to disicate the power of the sonne of God, & to bereaue him of his office: we must be in liberty to serue god. And let vs not think  $\bar{y}$  he ment to beguile vs, in telling vs that that office belōgeth vnto him. But it becommeth vs on our part to offer our selues vnto him, & not to maintain willingly the cursed bondage wherin we be. For the very cause why men perish therein, is that they sooth themselves and fall asleepe in it, and come not frankly to Iesus Christ. Now then let vs note  $\bar{y}$  true mark of our Christendoms;  $\bar{y}$  we be in freedom to do good, & 60  $\bar{y}$  we haue a pure & free wil to dedicate our selues to god. Not that we can do it perfectly so long as we be in this world, (for we see how S. Paul, who had profited far about a number of other men, mourneth and confesseth that he is stil held as a captiue in part;) but for  $\bar{y}$  the grace of our Lord Iesus Christ must neuerthelesse worke so farre in vs, as wee may not bee held quite backe by these

Rom 7. 14;

worlly things. But let vs marke also y our Lord Iesus Christ hath not only drawe vs out of y gulfe of death, but also will haue vs dayly to passe further. And forasmuch as we be not quite & cleane rid of this bondage of sinne, this passing on must continue still. What is al our life then? It is a continuall holding on to attaine to y full and perfect freedome which God hath promised to his children. And y is y cause why I sayd y it behoued vs to cate the Pasceall Lamb euery day. For Iesus Christ is not our euerlasting Passouer, for y he is sacrificed euery day: but for y we doe daily take benefit by him, & for that he maketh y vertue of his sacrifice continually available by his holy spirit. Notwithstanding, howsoeuer y case go, yet must we still keepe on forward, vntill we bee taken out of this world.

This doctrine ought to be very common, yea and when it is preached, euery man will thinke he knowes it well ynough; but in the meane while where is y praise thereof? Where is the sayd frecheartednes to shewe by our deedes that our Lord hath broken the bondes of Satan, so as we serue not sinne any more? Where is y earnestnes of minde to proceede more & more vntill we be gone quite & cleane out of the world? And yet must we exercise this doctrine, & put it in vre, if we will be acknowledged for members of our Lord Iesus Christ. But we cannot haue him to be our Redeemer, except he haue alwayes y saide title of Passouer. And that is in respect of vs: for he hath made his passage, by coming downe into the world & by reconciling men to God his father, & by being receiued vp againe into his glorie and Maiestie. Therefore there must not be any more change in Iesus Christ. But we on our side must be made perfect in him: and as soone as he collect vs to be of his body, we must begin to depart out of y dungeons of sin, from whence we must withdraw our selues euer more & more, and full traucell to attaine to the heavenly righteousness. To be short, let vs note that a Christian may well perceiue whether hee haue profited in the Gospell or no, by examining whether hee be withdrawn from the worlde or no, and whether he be ready and well disposed to depart from it as oft as it shall please God to pull him away from it, so as his heart be not tyed to it as long as he is heere beneath (For looke where our treasure is, there is also our heart with it) but that seeing Iesus Christ is our full life and felicitie, we alwayes tend to himward, & euer haue our mindes lifted vp on high.

And let vs marke further, that to keepe the passouer aright at this day, it behoueth vs to be vnited together, accordingly as we see how God hath giuen a strait commandement thereof in this place, where he saith it is not Lawfull to cate the pasceall Lambe in any other of the Cities or towne of the contry, but y they ought to assemble together to the Temple. Which thing I haue told you heere tofore, & was doone to preferue the religion in his purenes. Will we then nowadaies be partakers of our Lord Iesus Christ? Let vs agree together that there may be a true brotherhood among vs. For if we bee at odds among our

selues like dogs & cats, Iesus Christ must needs disclaime & disaou vs. And therefore let vs not imagine our selues to be vnited to Iesus Christ, except there be good agreement and brotherly loue among vs. And wherein must that be? We may not conspire together as the wicked doe; for they make confederacies and ioyned hands together to make warre against God. Cursed be such vnion: it behoueth vs to be farre off from such dealing. Nay, we must resort to the temple of God. And although we haue not now a material temple as the Iewes had then in Ierusalem; (for our meeting together is for common orders sake, and not after the manner of the Iewes, who had a place certaine appointed out to the;) although (say I) we haue not the like figure; yet must we walke as in the presence of our God, we must be ruled by his word, we must haue one melody of faith to praise God as it were with one mouth, & we must shew our selues truly to beal one in him. Thus ye see how we must be gathered together to Gods Church, if we will be partakers of our Lord Iesus Christ.

And herein we see, y these scornors which turn away from y order of y church, exclude the selues from al hope of the heavenly life. They can say wel ynough y their intent is to be Christians; but yet for al y, inasmuch as they forsake y vnitie of faith, yea & euen fight againt it by despising all orders: it not to be concluded, y they cannot be partakers of the Pasceall Lambe, at leastwise after y true maner thereof which we haue nowadaies? Let vs marke well then, y to be partakers of our Lord Iesus Christ, we must not be only vnited in y doctrine of y gospel; but we must also make confession of our faith, in assembling al together as though God were present with vs. And truly we know how it is promised vs y where two or three are gathered together in y name of Iesus Christ, he will beare rule there, & be present among the.

And therefore let vs haue a diligent regard of resorting vnto Sermons. And therewithal, let vs vse y Sacrament of the Lords supper, y we may aske one another what it is ment by it. For in the xii. of Exodus our Lord sheweth vs full well, y wee must profit in his schoole, to be partakers of y Pasceall Lambe. If thy sonne aske thee what this act of ours betokeneth: Thou shalt answer, we were bondslaves in y land of Egypt, & God pitied vs. Thus ye see what we haue to doe at this day, nor for y eating of a roasted Lambe: but to be made partakers of our Lorde Iesus Christ in spirit and truth. Wee must inquire diligently to know y benefits which our Lord Iesus Christ hath brought vs. And herein is our negligence bewrayed. For it is ynough for vs to heare Iesus Christ spoken of: yea & there are a great sort which haue not the skil to discern the father from the sonne: They know not whether Iesus Christ were sent by God his father or no: in somuch y now & then a man shall finde more beatlines in those y haue their cares dayly beaten w the Gospell, than among y Papists. Nay it is to be openely seene, Why then come we to Sermons, but to be taught? Nay, there are a nuber which fulfill y prouerb y faith, a foole doubteth of nothing. And they y haue most need

Eph. 4. 13 &amp; Iohn 17. 12

1. Tim. 3. 16

Matt. 18. 10

Matt. 6. 21.

Exod. 12. 26

to learne, think themselves to know most, & that they need not to open their mouths to ask which is Gods truth. But as for vs, let vs inquire. And for doing thereof let vs marke, y<sup>t</sup> it behoueth vs to l<sup>ie</sup> soberly, for if we go to worke proudly & presumptuously as a nouer do which think themselves great clerks (as I haue said) y<sup>t</sup> no man can teach them any more than they know alreadye: we shall be full enough, yea cuc till we burst; but it shall be but with wind, & we shall be voyde of all light of life. But if we can finde in our hartes to be taught of God: we must be learners, that is to say, lowly minded; and we must vnderstand that we haue neede to proceede further. And truly the vertue v<sup>se</sup> of the Lordes supper ought to put vs in minde, that our coming thither ought not to be without instruction. For (as I declared yesterday) a sacrament without teaching & instruction, is a dead thing, and a mocking of God, and a defiling of the thing it selfe. Therefore as oft as we come to the supper, let it be a wakening of vs, to make vs inquire of y<sup>e</sup> things that we know not sufficiently before though we haue had some tast of them. And truly if it be not lawful to admit young children to the Lords supper, vntill they knowe what is meant by that Sacrament, and wherefore it was ordyned: shoulde such as haue liued a fortie and threescore yeares come to it like dogges or swine? And yet we see they doe so: and woe be to them for it. So then let the visible signe which our Lord hath ordyned be a meane to purre vs forwarde the more, that we may seeke to profite more and more in the knowing of Iesus Christ, specially seeing we be no more troubled nowadays with restoring to a place which God hath appointed. For we haue Iesus Christ who is Gods temple, and hee is not shut vp within any certaine place, but sitteth both heauen and earth, with his power. True it is that in the nature of man wherewith he clothed himselfe, he is gone vp into heauen: and yet for all that, hee cealeth not to dwell here in vs. So then we must go to Ierusalem, we neede not to goe on pilgrimage, but only to make our repaire to the son of God, and we shall finde in him the whole fullnesse and perfection of the Godhead. Neuertheless we must marke well also, that forasmuch as the fathers of olde time had not the things that are giuen vs at this time, it shall be to our forer condemnation, if they haue bene diligenter than we in exercising y<sup>e</sup> figures & shadowes, and that we nowadays be lasie and colde, so as the substance be put into our handes, and yet we make no reckening of it. The Iewes were faine to resort to the Temple of Ierusalem, leauing their houses and householdes. And their wiues and children were faine to come trotting thither, with great trauell and not without charges. And why? *Must all resort to the place which the Lordes shall haue chosen to set his name in.* He saith not to dwell there throughout, but to shewe his presence in such wise, as it may be known that we be vntied to our God, not onely by figures and shadowes, but also by his dwelling among vs. As nowe there is not any one place which God hath chosen to

put his name in, that hee might be called vpon alonely there: but we haue God manifested in the flesh. For what is Iesus Christ? Euen so is he intituled by Saint Paul. Seeing then that he calleth vs to himselfe, and that we neede not to make any long circuits to finde him, but rather that he preuenteth vs, and that all his desire is to drawe vs to God his father: shoulde we now be lasie and colde? What excuse will there be for vs, when the Iewes toke such paine hauing but y<sup>e</sup> first principles like yong childrens Apfies, and y<sup>e</sup> we nowadays being brought to the full perfection, doe fare neuer the better by it, or at leastwise it standeth vs not in so much steade, as the ancient figures stood the Iewes vnder the law. Thus ye see what we haue to remember vpon this text, where it is saide that they resorted to the place which the Lord had chosen.

Now finally for a conclusion, Moses telleth them that there should be no *Leavened breade in all their borders during these dayes: and secondly that on the day of the passouer, they should keep a great solemnitie as on the Sabbath day.* And hereby he sheweth that it is not enough for vs to absteyne from fraude and malice, but that we must labour to the vttermost we can, to put away all filth fro among vs. For if I alledge, that as for my selfe I will be no hypocrite, and in the meane time doe suffer stumbling blockes in the Church, yea or mainteyne them: I must not thinke my selfe therefore discharged. It is saide, *There shall no leauen be seene in thy coastes.* As if he had said, Euerie man must haue an eye to himselfe and to his house, y<sup>e</sup> ye be not defiled in any thing that may hinder you to eat of the paschall Lambe in all purenesse. Therefore beginne at your selues, and at your owne householdes. But yet therewithall bee so watchfull also, as there may be no corruptio in al y<sup>e</sup> rest of the people. Wherfore let vs haue an eye nowadays to the wel practising of this doctrine, and let euerie man looke narrowly to himselfe. And afterwarde let such as haue householdes to gouerne, looke to the purging away of all filth and vncleanesse. And then generally, if there be any stumbling blockes among vs, which may put things out of order: let vs all looke to the reproofing of them out of hande. And about all things let vs assure our selues, that to be partakers of Iesus Christ in true purenesse, we must begin at the cleansing of our selues, y<sup>e</sup> God may gouerne vs, and that our passour may be kept in spirit and truth, by casting our selues vnterly downe, and by yeelding to forbear all our owne thoughtes and affections, so as we may keepe a spirituall Sabbath, not for one day onely (as I said afore,) but y<sup>e</sup> we may continue therein during all the time of our life.

Now let vs kneele downe before the Maiestie of our good God with acknowledgement of our faults, praying him to make vs to seele the better than we haue done, that they may so mislike vs from day to day, as euery of vs may inforce himselfe to repaire vnto him, and to frame ourselues in such sort to his righteoufnes, as all our whole life may be ordered, &c. And so let vs all say, Almightye God heavenly father, &c.

Hebr. 9. 11.

Coloss. 2. 9.  
Act. 1. 9.  
Matt. 23. 20  
Col. 2. 6.

60

1. Tim. 3. 16.

## On Thursday the vij. of Nouember. 1555.

*The XCix. Sermon, which is the thrd upon the sixteenth Chapter.*

9 Thou shalt reckon seuen weekes from the time that thou beginnest to put the fickle into thy haruest: thou shalt begin to reckon seuen weekes :

10 Afterward thou shalt keepe the feast of weekes to the Lord thy God , with a freewill offering of thy handes, which thou shalt giue as the Lord thy God shall haue blessed thee.

11 And thou shalt reioyce before the face of the Lorde thy God, both thou and thy sonne, and thy daughter, thy Manseruauant and thy Maidseruauant, and the Leuite which is within thy gates, and the straunger, the fatherlesse, and the widowe which are among you, in the place which the Lord thy God will choose to set his name in.

12 And thou shalt remember that thou wast a bondseruant in Egypt : and thou shalt keepe and do these ordinances.



Moses teacheth heere of the se-  
conde great solemnitie which  
was keppe yearly among the  
Iewes : and that was to giue  
God thanks after the gather-  
ing of their haruest. And this  
day was named Pentecost, [ that is to say fiftie  
30 dayes, ] because there were seuen weekes be-  
tweene Easter and that, so as there were nine  
and fortie dayes betweene those feastes, where-  
unto one being added for the feastday it selfe,  
made fiftie. And the Greeke worde signifieth  
the same thing: but the Hebrewes called it  
the feast of weekes, and all commeth to one thing.  
Thus then we see now that this feast was wher-  
of Moses speaketh here, that is to wit a meane  
to put them in minde to honor God for sending  
his benefites to the sustenance of man. And this  
concerned all manner of fruires of the earth:  
Howbeit vnder one kinde, all the rest were cō-  
prehended, as if God had exhorted his people  
to confesse that all good things come of him.  
The summe then is, that we must acknowledge  
not onely that God hath set vs in this worlde,  
but also that he sheweth himselfe continually to  
be a fosterfather, and that he mainteyneth vs,  
and that he maketh the earth to yeelde fruite  
50 to finde vs withall, and at a worde, that we liue by  
his meere liberalitie. True it is that this ought  
to be done at all times of our life; howbeit by  
reason of mens grollenesse, it was requisite that  
there shoulde bee yearly a feast keppe vpon  
some one certaine day of the yeare. Moreo-  
uer (as I haue tolde you alreadie ) the feastes of  
the Iewes serued not only for the benefites that  
God had bestowed vpon them alreadie, but also  
for a seruice. And so, to be short, Gods wil was  
60 that the Iewes should giue him thanks one day  
in the yeare, y<sup>e</sup> therby they might be prouoked  
to acknowledge all their life after, that they  
were susteyned at his hande, so as they should  
neuer take anie repast, but that they shoulde  
thinke thus with themselves, wee haue offered

sacrifice to God after haruest : whereby wee  
were put in minde that it is hee which hath  
sent vs our sustenance. Therefore are we hy-  
pocrites, if we thinke not vpon his goodnesse  
dayly, or if wee turne not to him as often as we  
eate or drinke, to acknowledge him to bee the  
author of al welfare. So then, this solemn pro-  
curation made once a yere was not a discharge  
for men to forget God all the rest of the time:  
but rather a meane to make them thinke, Goe  
too, we haue kept here a solemn feast for one  
day, that it might be a schooling to vs all the  
yeare after, that if wee haue any thing where-  
with to susteyne our selues, it is Gods doeing  
who hath had pitie on vs.

But nowe the ceremonie of this feast is no  
longer in vse, and yet the truth thereof abideth  
with vs still. And so wee receive good and  
profitable instructiō by y<sup>e</sup> doctrine thereof, by rea-  
son wherof it cannot be thought to be needlesse  
and y<sup>e</sup> it was written alonely for the Iewes. For it  
was Gods will that men shoulde bee taught by  
it euen to the worldes end, and that they shoulde  
be put in minde not to swallowe vp Gods be-  
nifites into our paunches without thinking vpon  
him, but rather that wee shoulde bee ledde  
to giue him thanks, as oft as we either eate or  
drink; so that whensoever we take any repast,  
we may consider howe it is hee that giueth it vs,  
first opening the heauen to giue moysture and  
foyzon to the earth, and afterward giuing power  
to the earth to beare fruite, and finally blesseth  
the Corne when it is sprung vp, that it may pro-  
fer to yeeld foode vnto vs. Seeing then that we  
perceiue al these things, let vs haue regard to  
benefite our selues by them. True it is (as I haue  
60 touched afore) that we must not haue anie one  
day certaine in the yeare, as the Iewes had, nei-  
ther ought wee also to be as young children.  
If a man alleadge for his excuse, that if hee doe  
not his dutie, let him not vse his reward giuen  
him as a little childe hath: it will not serue to  
excuse

excuse him. Folke doe not vse to giue a young child his breakfast till hee haue prayed vnto God, because hee hath not the wit and discretion to doe it, vnlesse he be compelled to it by some certaine order. Nowe then if an olde fellowe of the age of thirtie or fortie yeares eate his meate without praying to God, he deserueth not to bee beaten with a rodde, but to bee driuen away and to bee abhorred as a swine. And if hee alleadge, I haue no rule as is giuen to young children: what is that to the matter? Hast thou not discretion enough to do so much of thy selfe? Hast thou liued so long in the world and doest thou not yet know that thou oughtest to yeelde God thanks for the good which hee doeth vnto thee? Therefore it is saide that the Iewes were young children in comparison of the Christians: for God had giuen them rules according to their infirmities. As now although those things be past away in respect of vs; yet are wee the more bounde to acknowledge Gods grace in his feeding & maintaining of vs. And why? The perfecter y<sup>e</sup> the doctrine is which is imparted to vs in the Gospel, the more plainly ought wee to acknowledge the benefites of our God towards vs. That is the thing which wee haue first to remember out of this text.

Nowe it is saide, *That the people shall resort to Ierusalem to offer freewill offerings.* God poureth out these things more particularly in the three and twentieth of Leuiticus, where he sheweth what offerings were to bee made on the behalfe of the people. Howbeit, hee speaketh there but of euery particular person, and hee saith, *Yee shall bring offerings according to your deuotion.* For although there was alawe certaine; yet behoued it their offerings to bee made with a free will, and not as by compulsion, accordingly as it is saide, that God loueth such as offer vnto him willingly and not as of necessity. Yee shall see manie that will be liberall to Godwarde; howbeit, it is but a thing of constraint, which kinde of dealing God vtterlie misliketh. A man may spoyle himselfe of all his goods, and yet doe God no such seruice as hee shall like well of, if it bee not matched with his free will, as I saide afore. Besides this, GOD left it to euery mans owne choyce to offer what hee thought best, but yet he addeth according as the Lord thy God shall haue blessed thee. To the intent that men should not withhold through niggardshippe, as they be commonly wont to doe: God putteth them here in minde of his blessing: as it hee had saide, be well aduised, true it is that in this case I lay the bridle on your neckes, offer what you your selues thinke good, I meane not to inforce you to any thing, I would haue the offerings which you bring vnto mee, to be of a free will. But yet for all that, ye must come to account for it. Who is hee that blesteth you? If yee haue had a good and plentiful harvest, to whome are you beholden for it? Ought yee not to consider howe it is I y<sup>e</sup> haue opened my hand wide, to the end that your hearts also shoulde open themselues wide on their parte? Know ye therefore that I haue allured you, by

multiplying you; wherefore when yee haue a good crosse, looke that yee employe your selues so much the freelier in doing my seruice.

And hereby wee bee warned to looke neererly to our selues, that euery of vs may put forth the good things which God hath committed vnto him. Here is mention made but onely of Corne, Wine, and such other things. Then if God haue enriched a man, hee must see that hee suppresseth not Gods blessing, by keeping it close. For wee see there are Cormorantes which haue no care of otherfolkes pouertie: they thinke they may scrape all that they can come by, and that no man ought to haue any parte of their goods. On the contrarye part it is declared here, that accordingly as euerye man hath receiued abundance at Gods hande, so must hee impart vnto his neighbours: for that is the ende which God ameth at. And if wee thinke not of it, we must come to account for it: and wee shall finde at length, that God will impute it to vs for their, when wee shall haue dcoured his goods after y<sup>e</sup> fashion, without hauing anie pitie vpon the needie to succour them. In like case is it with spirituall giftes. For according as euerye manis of abilitie and skill to succour his neighbours, so is hee bounde to discharge himselfe and to put himselfe forward. Otherwise GOD will shewe vs to what purpose hee had bestowed his benefites vpon vs, and that wee haue sayled in our ductie. That is the thing which wee haue to beare away in that Moses alleadgeth Gods blessing to stirre vp the Iewes to offer sacrifice y<sup>e</sup> more largely, after as God shall haue increased them, knowing that hee bindeth them thereby vnto him.

And whereas he saith, *That they shall reioyce with their children, their menseruauntes, & their womenseruauntes, the fatherlesse, the widowes, and the strangers:* thereby hee sheweth that his lawe was not ceremonially onely, but that it tended also to the doing of almee dedes: as in dedee our Lord hath at all times shewed, that those are the very sacrifices which he requireth. True it is that part of the things which were to be offered, were to be brought to the Altar, & there to be burned in sacrifice: but yet for all that, it was alwayes provided that of the rest, the poore should be fedde and maintayned as well as the priestes & Leuites: and nowe doeth Moses speake thereof againe. Wherefore let vs marke, that euen in the time of the Ceremonies and shadowes of the lawe, God neuer required sacrifice, but that he willed men therewithall to haue pitie vpon the needie to succour them, according to this saying of his by his Prophet Osee, I require mercy & not sacrifice. True it is y<sup>e</sup> he had commanded both of them: but he sheweth y<sup>e</sup> such as think to discharge themselues by coming to y<sup>e</sup> church, and by offering their giftes there, doe beguile themselues, and that all their doings are but hypocrisie, if they bee not kindehearted in succouring the needie, & in doing of Almee dedes. For I pray you, can wee aduance GOD anie why by offering of our goods vnto him? Can we

inrich

Gal. 4. 1.

Leuit. 3. 17

2. Cor. 9. 7.

Hebr. 13. 16.

Osee. 6. 7.

Job. 35. 6.  
Psal. 16. 2.

intich him? Wanteth he any thing? True it is that hee requireth oblations: howbeit, that was to the end that men shoulde acknowledge euen by eyesight, that they were bounde vnto him. It was a kinde of putting of them in minde of it. Yet notwithstanding it stood them alwayes in hand to consider, that they could not otherwise discharge themselues, than by giuing part of their goods to such of their neighbours as had want. Thus ye see howe the meaning of Moses was, that when the fewes offered their sacrifices after haruelt, it was not enough for them to acknowledge with mouth and outward gestures, that they were bound vnto God for his sending of them wherewith to liue, but that it behooued them also to shewe towards men that they intended to be faithfull stewards of the thinges which he had put into their hands, and desired nothing but to be well discharged of them.

And to moue the more thereunto, he telleth them *That they themselues had bene bondslaves in the Land of Egypt*, which warning peale hath bin set downe in other places heretofore. For wee know that when men liue at their owne ease and in pleasure, they bee not greatly touched with compassion though other men die for hunger: & euen so was it with the Iewes when they were come into the land of Chanaan after they began once to waxe full. For the land it selfe was fat and specially because God had blessed it. Therefore doth he bring thee backe to the minding of their former state, and of the cruel bondage wherein they had bene. Consider (saith he) how ye haue bene bondslaves in the land of Egypt, and that as then ye would faine haue been gently intreated. When ye were too greuously vexed, ye cried out vnto mee. Now therefore know ye that y<sup>e</sup> poore & needy which are among you, do craue likewise to be regarded at your handes, and that I for my part do make account of them. This is the effect of the matter contained in that place.

Now to the end we may make our profit by it, let vs cal to mind the saying of the prophet Ossee accordingly also as it is alledged by our Lord Iesus Christ, that is to wit, that God requireth the sacrifice of Almsdeeds. As if he should say, that he is not contented that men shoulde vse some Ceremonies towards him, but will haue vs to be kindharted in relieuing such as haue need of our helpe, if we haue abilitie wherewith to do it. And if men ply the thankelesse churles with vs in forgetting the good which we haue done them: it is enough for vs that God alloweth our dealing, and putteth it into his booke of accountes. Also let vs be linke our selues howe glad we woulde haue bene of reliefe, if euer we were in necessitie, that the same may moue vs to pitie, and that we be not blinded with our wealth. I say to such as haue abundance, let them not lie weltring in their pleasures, and withdrawe their hand from succoring the poore: but let them consider that if euer they themselues felt the want of these worldly goods, they woulde bee glad that erie man shoulde reach out his hande to relieue them: and therefore let they themselues doe the like. Yea and although wee had neuer

felt any want, yet let vs consider that want may fall vpon vs hereafter. For what are we? Noman can exempt himself from the stroke of God that he should not be driuen to begge his breade, yea though he had all the goods of the world. Hereof we see great store of examples. Seeing it is so, let no man be proude of his goods, but let vs al consider that we be men, and let vs not despise our owne fleshe, as is saide in the Prophete Esay. And let vs not say, what be the widows? what be the fatherles children? what be y<sup>e</sup> strangers to vs? But seeing that God offereth & commendeth them to vs, let vs assure ourselues that wee cannot haue any folkes more nigh vnto vs to whome to doe good. For when wee weene to bind men vnto vs, to haue recompence at their hande; wee shall be disappointed at all assayes, and good right it is that it shoulde be so. But as for the thing that is put into Gods hand, that cannot perishe nor be lost. Let vs marke then that Gods offering of the Strangers, the widows, and the fatherles vnto vs, is as if hee shoulde say, he made them his baylifes to take vp his Rentes and Reuenues. And when wee bee to doe him homage for the benefites which wee haue receiued at his hande; let vs assure ourselues, that hee accepteth and auoweth al that euer is done to thole whome hee speaketh off here by Moses.

Nowe we knowe what was done in the feast of Pentecost, namely that the holy Ghost was sent down vpon Christs disciples, and that there was a kinde of renewing of the worlde, to exalte the kingdome of our Lord Iesus Christ: for there he vttered his power, yea more than hee did in his resurrection. For what had we bin the better for Christs rising againe in his own person, if he had not powred out the grace of his holy spirite vpon his Church, to shewe that hee was set at the right hande of God his father, to fill all thinges and to dwell in vs, and that he had such soueraigne dominion ouer all thinges, that wee be in safetie when we be in his protection? And if wee looke well vpon the niatter, we shall find that the lawe was giuen the same time as after the Passouer. For it is saide that the people came to Sinay the thirde moneth after their departure out of Egypte, the same day that they departed from Raphidin. Nowe that was the first day of the moneth, and the fourteenth day was the day of the Passouer. And according as the moonethes were as then, which went by the course of the Moones, there was one whole mooneth added. And so in effect there were fiftie dayes from the Passouer to Gods setting forth of his lawe vpon Mount Sinay, so as the feast of Pentecoste or Widsontide was referred to that time. Now we know that the lawe coule do men no good, if it were but onely giuen them: for it is a deade letter. And againe, it killeth vs, because it sheweth vs our ductie, and wee be all transgressors of it, so as it condemneth and accurseth vs. What are men the better then for the publishing of the Lawe? Nothing at all, but that it sheweth them howe they bee bereft of all hope of saluation, and

Matt. 9. 3.  
& 12. 7.

Esa 58. 7.

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Matt. 6. 4.

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Act. 1. 1. 4.

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Exod. 19. 1. 3.

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2. Cor. 3. 6. 7.  
Rom. 7. 10.



and that they be all damned before God. And that is the cause why Saint Paul saith, that the Jewes at that time receiued the spirite of bondage, in terror and feare saith he. It is sufficiently shewed in the nineteenth of Exodus how the Lawe afrightheth those that receiued it. For they went backwarde and entreated that God would speake to them by the mouth of Moses, because they could not heare his voyce but they must needs die for it. Ye see then that the Lawe taught men the will of G O D. But what? Forasmuch as wee be cleanc contrarie to his goodnesse and righteousnesse: the lawe of it selfe can yeeld nothing but death, accordingly also as Saint Paul speaking thereof in the seconde to the Corinthians, saith, that it is a letter which killeth. Therefore it behoued the lawe to be renewed, and that God shoulde publishe it after an other fashion, not writing it in tables of stone, but in our heartes by chaunging them. For by nature our hartes are as hard as stone, as it is said by the Prophet Ezechiel. Therefore must God be faine to soften them, & to make the plyable, y they may be obedient to his lawe. Ye see then howe the lawe was published after an other fashion vpon Whitsonday, than it was in olde time by Moses. For it was not deliuered vs in tables of stone, but God wrought so in vs by his holy spirite, that wee were then renewed, and the same continueth still at this day.

And therefore let vs marke, that besides the admonishment which the Iewes had to doe homage to God for their haruest and for their bodily sustenance which he gaue them: they had also a resembliance of the things which were fulfilled at the coming of our Lord Iesus Christ, at which time G O D made another manner of Whitsonday than had beene in the time of the figures. For at that time he vttered the grace of the holy Ghost. Yet for all this, it is not meant y we should keepe a feast of Pentecost: it is cleane contrarie. Seeing that the things which were figured vnder the law, were fulfilled in our Lord Iesus Christ, and that the figures themselves are ceased: if we bring them backe againe, wee doe wrong to him which hath brought the full accomplishment of all things. If the shadowes which were vnder the lawe, do come vp againe; Iesus Christ is to no purpose. So then let vs marke that the holy Ghost was not sent vnto vs, to the ende that these figures should continue still: but to shewe that we differ from the people of olde time. True it is (as I saide afore) that there is no ill in it for the Christians to haue a certaine daie wherein this historie should bee declared vnto them: For we must not tie our selues to do strect a precisenesse, that it should not be lawfull for vs to vse that helpe for our infirmitie. But to make a seruice of God thereof, and to take example at the Iewes, as though it behoued vs to fashion our selues like vnto them, or as though the feast of Whitsonday ought to be obserued at this day, by reason of the sending of the holy Ghost: that were too grosse a fondnesse. Let vs vnderstand then, first that the Iewes had but a figure & shadowe of the truth: and on our owne part wee

may knowe in Iesus Christ, that God hath not figured anie thing in vaine, but that all the ceremonies of the Lawe tended to verie good purpose because the effect of them is shewed vs in him. Therefore let vs holde vs contented therewith, and now let vs leatne to reioyce in the presence of our God, and to make other folks partakers of our mirth.

The Iewes were commanded to resort to Ierusalem as soone as haruest was done, & not only to reioyce there, but also to impart of their goods to their neighbors, so as there might be a common gladnes among them, and God might be glorified with one accord. And now that these things are at this day accomplished: what haue we to doe? We must not run trotting to Ierusalem to worship God there and to doe him homage there. For we must lift vp our hands euerywhere, howbeit so as they be cleane. And moreover forasmuch as G O D hath not only sent vs a haruest of corruptible fruits to nourish our bodies withal but also powred out y infinite riches of his holy spirit and sent vs the liuing waters as is saide in Ezechiel: let vs vnderstand that it is to y end we should haue the mirth wherof S. Paul speaketh in the fourteenth to the Romanes. Let vs now reioyce then seeing our Lord hath shewed himselfe so bountifull towards vs, that hee hath not withholden any of the cheefe good things which he had, but hath powred vpon vs all the benefites that concerne the endles life and heavenly glorie. Seeing then that we haue receiued the holy Ghost, let vs also be ioyful in our hartes. As how? By withdrawing ourselues from y vanities of this world, & by holding our selues contented with the fauor of our God, praising him euen in the middes of our afflictions. Albeit that wee haue not all things at wil in this world: yet let vs not cease to hold on still, assuring our selues that it ought to suffice vs that our God is fauourable to vs, & that he sheweth vs his loue. When we be at that point once, then shall wee haue such peace and contentment in vs, as passeth all the ioyes of this world, yea and putteth away all the sorrowes that may trouble vs. And when wee haue such gladnesse our selues, wee must to the vttermost of our power make them partakers of it, which haue need. For if the Iewes were commanded to cal the widowes, the fatherles, and the strangers to make merie with them, in spending of the goods which God had giuen them: much more reason is it, that seeing the spirituall giftes which God hath bestowed vpon vs, belong to the common building vp of the Church as saith Saint Paul in the twelfth to the Romanes, and also in the twelfth of the first to y Corinthians, we should take heed y we defraude not our neighbours of the thing which G O D hath appointed for them.

Let vs marke also that as nowe there is no more any stranger as in respect of vs, For wheras God had separated the Iewes from the gentiles: nowe it is his will to bee known through the whole worlde; there is no more diuision of bodies; the wall is broken downe as saith Saint Paul, in an other place. Seeing then that God

Rom. 8. 15.

Exod. 19. 16  
& 20. 19.

2. Cor. 3. 6.

2. Cor. 3. 3.  
Ezech. 11. 19.  
& 37. 26.Col. 2. 17.  
Gal. 5. 4.

Col. 2. 17.

1. Tim. 2. 8.

Ezech. 47. 9.

Phil. 4. 7.

Rom. 12. 6.

&amp; 1. Cor. 12.

Eph. 2. 14.

hath

Zach. 1. 4.

hath knit vs together after this fashion, and that Ierusalem extendeth through the whole world as the Prophet Zacharie speaketh thereof: wee ought to bee the more mouued and prouoked to make al our brothers partakers of the ioy which wee haue receyued by the spirit of God. Thus ye see in effect what wee haue to marke vpon that text.

Leuit. 23. 24  
27.

But herewithall wee must marke that Moses in this place leaueth out two feastes which are spoken of in the three & twentieth of Leuiticus, the cause whereof is for that the people were not strictly bounde to repair at that time to Ierusalem to worshippe there. There was the feastes of Trumpets and the feast of Affliction; and although Moses spake here of no more than of three solemne feastes: yet doeth it behoue vs to interlace these other two with them. And as touching the feast of Affliction, let vs marke that our Lorde ordeyned it not without cause; but it wil serue vs verie wel to the expounding of the text which is delt with already. For wee be taught that the Iewes had certayne dayes in the yeare, to the ende that the truth shoulde abide vnto vs, and that it shoulde beare his full force among vs all the dayes of our life. It behooued the Iewes to humble themselues both by fasting and otherwise in acknowledging their sinnes; and thereupon to make a solemne confession of their misdeedes, in humbling themselves to God, and in crauing forgiuencesse for the same. I haide afore that this was not ordeined without cause. For wee see howe men do couer their faults as much as they can, and that they bethinke not themselues of them but by constraint. They alwayes drawe backe if they bee not thrust forward: for to their seeming it is a matter of melancholie. True it is that we cannot thinke vpon our sinnes without greefe of minde: but yet is y for our welfare. And therefore in the second to the Corinthians Saint Paul saith, that this kinde of sorrowing is not to bee shunned, neither ought men to be forie for their sorrowing when they be put in minde of their sinnes. For why? It is a sorrowing as pleaserh God greatly, and gladdeth the Angels of Paradise, and bringeth vs infinite ioye in the ende. And forasmuch as men make merrie & reioyce when they haue offended God: their condemnation must needs be dubble, and needs must this sentence be accomplished vpon them which saith; Woe bee to you which laugh, for yee shall weepe and bee forie. And so let vs marke that becaufe men will not willingly know and perceiue their faultes, it was Gods will that there shoulde bee a yermind of them, that the Iewes might bethinke them of the great number of the sinnes which they hadde committed and humble themselues. Not that their so doing acquitted them: but to the intent it shoulde bee a warning to them all the yeare after.

2. Cor. 7. 8.

Luke 15. 17.

Luke 6. 25.

Nowe then, their fasting and their protesting of themselues to be guiltie before God: was to the ende that when they were gone home into their owne houses, they shoulde consider

thus with themselues: Alas it is not for one day onely that it behooueth vs to craue forgiuencesse: for wee cease not to offend our God, euerie minute of an hour we be entring into a newe bonde with death. For although God haue pardoned vs; yet returne we to our sinne againe, and there is no ende of sinning; insomuch that as long as wee bee in this worlde, there are euer some vices lurking in vs, and our corruption is so great, that it is impossible for vs altogether to absteyne from doing of euill. Then behooued it the Iewes to thinke vpon their sinnes, and meete was it that the sayde feaste shoulde be an instruction to them for all the yeare after. Thus howe euer it was, they hadde the figure. But we in these dayes must haue the truth without any such Ceremonie. And thereby wee see what superstition was among the Papistes: for they turned this feast of Affliction or humbling into their Lenton fast, saying that in that time they punished themselves with fasting, that they might acknowledge their sinnes; and they alledged the example of the Iewes. Yea, but we must alwayes come backe to the diuinitie which S. Paul in the Galathians putteth betwene vs and the fathers of olde time, for else what are wee the better for the coming of our Lord Iesus Christ? If wee at this day must still haue the shadowes that were vnder the lawe: where is the freedome that he speaketh of? I meane not such a freedome as shall lay the reynes loose in our neck, to liue as we list: No, but y wee should not be trayned vp any more like little children: for that was continued vntill the coming of our Lorde Iesus Christ, and vntill hee had shewed himselfe to the worlde. But as nowe we must let the figures goe, and all that belonged to that rawnesse; and wee must goe to the verie pithe and substance of them. And therefore whereas the papistes haue ordeyned their Lentonfast in steade of the feast of Affliction, which God had ordeined among the Iewes: It is but an Apes toye. I forbear to speake as nowe of the other abuses and illusions conteyned therein: for they vpholde that their fasting of forie dayes is after the example of our Lorde Iesus Christ. Yea but let them then absteyne from all meate and drinke, and be as Angels of Paradise. Nay, they cramme themselues so full at their dinners, that at night they bee still cumbered with that which they had receyued before: and yet notwithstanding they will needs beare Iesus Christ in hande, that they fashion themselues like to him. Hee was exalred farre beyonde all state and nature of man when hee fasted forie dayes and forie nighres: and hee did it to shewe his diuine power, and to magnifie the Maicstie of his Gospell: and these skorners take vpon them to counterfaite his doings. And after what sort? In crammung themselves, as I haide afore. Surely it was euen a deuice of Satan, to deface the heate by power which was vttered in our Lorde Iesus Christ. A gayne if they will needs relembe the sonne of God in fasting forie dayes, they should do it but once in all their life. For Iesus Christ fasted but

Gal. 5. 4

Gal. 4. 8

60

once

once in all his life. And why then will they goe beyonde him? Beholde the sonne of God discharged himselfe with once fasting; and these skorners will needes beare the worlde in hande that they followe the example of Iesus Christ. Besides this, they will needes frame themselues to the fashion of the Iewes also; & because there was a feast among the Iewes, wherein it behooued them to afflict themselues: these men will also needes doe the like. Yea, but that was not Gods intent. For it was a commendement peculiar to the Iewes, that they shoulde obserue the saide feast, as whereof the ceremonie was giuen vnto them. Neuerthelesse the truth thercof remaineth vs, to shewe vs that as the Iewes punished themselues once a yeare, to take instruction thereby according to their small skill: so nowadayes wee must beforie for our faultes as long as we liue.

And herein we see further, that the Papistes haue not onely played the hypocrites, but also most shamefully and duclitly exalted themselues against God. For first of all their fasting of the Lent, and their going to shrift, is but to haue the fier scope to dispise God, and to let him alone, and to turne their backs vpon him all the yeare after. They make a forie countenance and writing their mouths, and play the Popeholly hypocrites when they come to the passion weeke as they tearme it, and yet afterwarde they ende the matter with belking out this diuclitly byworde, that they sende it away into Galilee, and so like villains they skoffe at God and all religion. The tongues ought to bee plucked out of their heades which dare blaspheme after y fashion. And it is not the bafier sort of the common people, but the wiser sort and as will needes be counted I wote not what, which vse that kande of speech. And so ye may see what confusion is among them, sith they despise God after that fashion, and fall to kicking against him, like wilde oxen, and yet in the meane while wil needes shroude themselues vnder the example of our Lord Iesus Christ. But a man may see not onely that the things wherewith they woulde please God are baggagely trifles, but also y they be so shamefull abhominations as doe well bewray that they rebell against the holy Ghost, and against y Maicstie of God. And yet are they not contented with that, but they proceede also to the murdering and martyring of Gods children, shedding their gildes blood euen without any remorse or scruple of conscience. For when they come to shrift, they neuer bethinke them of that, but they confesse how they haue not obserued such an Apestoye, and howe they were not at masse such a day, and how they haue omitted y doing of such a simlasm. To be short, they mocke God openly. And if a man shewe them their wicked life by Gods worde: they be so vterly past hope of amendment, that they spite at all warninges and harden their hearts more and more, because they be forepossest with such intollerable pride, that they fall to set vp their hornes euen agaynst G O D. Thus yee see what wee haue in effect to re-

member concerning the feast of Affliction.

Also there was the feast of Trumpets, which serued to put the Iewes in mind, that they ought to stirre vp themselues to be vnited in God. For as for them y haue glosed that it was in respect of the offering vp of Isaac in Sacrifices, (as the Iewith Rabbins haue fustaciously surmised) they say nothing to the purpose. But it is not to be doubted that God ordeined the feast of Trumpets or Cornets, of purpose to stirre vp his people to retorne vnto him. And why? For they ought to consider thus: Although wee haue not y Trumpets sounded dayly to cal vs to the Temple: yet ought we to remember that God calleth vs dayly, to the intent we shoulde yeeld our selues wholly vnto him, to worship him, & serue him, as he requireth: and moreouer be knit & vnited together, that we may drawe still neerer and neerer vnto him. Thus yee see what manner of instruction the Iewes had by the feast of Trumpets. But what a thing is it that Christians wil needes haue the like guise, and resemblance of it once a yeare by ringing of Bells? In deede y Papists do their indouer to follow this commendement. For at euerie of their solemne feastes, they thinke that God is well paide, when they haue roong their belles lustily, and wakened the Ghostes of such of their friends as are deade. Lo what witcheries they haue among them, yet stilat this day. But is it not apparant that the making of such a feast is against the intent of God, because it serued but for the people of olde time that were vnder the lawe? When the saide feast was obserued yearly, such as heard the Trumpets were warned by it all the yeare after to thinke thus: wel, although we be farre from Ierusalem, and cannot repaire thither dayly to doe sacrifice in the Temple: yet are sacrifices offered there in our behalfe, and God is worshipped there in the name of vs all. Neuerthe later, wee must not forget the good that G O D hath doone vnto vs: but euerie of vs must serue for a Trumpet to stirre vp himselfe, that our lues may be aunswerable and conformable to the things that are done dayly in the Temple. Lo what the Iewes had. And what haue we nowe?

The figure (as I haue saide afore) is passed away and abolished by the coming of our lord Iesus Christ. Then remaineth it that wee our selues shoulde be Trumpets, that is to say, that wee shoulde waken vp our selues, because we be befotted, yea and euen so wedded to the worlde and to the vanities that are here beneath, that it neuer commeth in our mindes to thinke vpon God. Therefore must wee not onely feele the founde of a Trumpet or of a bell, but rather an inward remorse of good conscience, so as wee repent and bethinke vs thus: How now wretched wight? Beholde, the living G O D stoopeth so lowe, as to speake vnto thee dayly, calling and alluring thee by meanes of his Gospel, and crying vpon thee without ceasing, to come vnto him: and yet for all this wilt thou continue deafe still? Then must thou retorne vnto him, when hee draweth thee so care-

fully: and thou must not tarie till there bee a solemne holy day to call thee to the Church, there to keepe the feast of Trumpets; but it must serue thee al thy life long for a spurre to make thee to return vnto God. That is the thing (say I) which we haue to beare in mind. And as much also is to be noted concerning forowing: For it is not for one day onely that wee must be sorie in our heartes and bethinke vs of our sinnes. But forasmuch as we fal to them incessantly, & there passeth not any day wherein we offend not GOD: let vs match it with forinesse, and let vs mourne for it, and not play the vnthriftes which make a shorne of all that euer a man can alleadge to them out of the worde of God: but let vs bee affraide of his iudgements and threats, and yet therewithall let vs not doubt but he will giue vs whercof to reioyce, and that although wee bee faine to passe through many sorrowes and hartbitings in this worlde, yet in the ende he will deliuer vs from them, to make vs partakers of the heauenly rest. After this maner (say I) must wee put this doctrine in vre, concerning the

feastes which the Iewes had of old time in figure and whercof wee haue nowe the truth & substantiuaunce, as it is brought vnto vs by the sonne of God.

Now let vs kneele downe before the maiestie of our good God with acknowledgement of our sinnes, praying him to make vs feele them better than we haue done, so as wee may returne vnto him, with true and vnfaigned repentaunce, and bee stirred more and more to amende our faultes, knowing that our good God is ready to receiue them all to mercie which come to him with lowlinesse. And that for asmuch as he hath graunted vs the grace to haue nowe so full light of his Gospell, as may wel enlighten vs throughly: it may please him not to suffer our eyes to be blindfolded, that wee should walke any more in darkenesse, but to graunt that wee keepe y right way, and indeuer to bring others into the same, so as God may be glorified with one common accorde of all men. And that for the performance hereof it may please him to raise vp true and faithfull ministers of his word, &c.

## On Fryday the viij. of Nouember. 1555.

*The C. Sermon which is the fourth vpon the sixteenth Chapter.*

13 Thou shalt keepe the feast of Tabernacles seuen dayes, after thou hast gathered in thy corne feeldes and thy vineyardes.

14 And thou shalt reioyce in the feast, thou, thy sonne, thy daughter, thy manferuant, and thy womanferuant, the Leuite, the straunger, the fatherles, & the widow which are within thy gates.

15 Seuen dayes shalt thou keepe the feast to the Lorde thy God, in the place which the Lord shall haue chofen: for the Lord thy God, will blesse thee in all thy fruites, and in all the workes of thy handes: and therefore shalt thou reioyce.

16 Three times a yeare shall all thy males appeare before the Lord thy God in the place which the Lord wil choofe: that is to wit, in the feast of vnleauened bread, in the feast of Weekes, and in the feast of Tabernacles: and none shall appeare empty before the face of the Lord.

17 But euerie man shal giue according to his abilitie, euen according to the blessing of the Lord thy God, which he shall haue giuen thee.



WE haue here to treat of the feast of Tabernacles, which was a memoriall of Gods preserving of the Iewes in the wilderness, where was no house,

For he had kept them by the space of forie yeares vnder Tentes, and small booches, the cause wherof was that he had so removed them from place to place, that they had no leasure to bulde, nor stuffe wherewith to bulde. Therefore it was meete that they should be put in remembrance of it, that being come into the lande of Chanaan, they should not giue themselues to iollitie, and forget it when God

had set them at rest. For we see howe men are giuen to fall asleepe and to nestle themselues when our Lorde remoueth them not. To auoide this danger, it was Gods wil that y Iewes shoulde yeare by yeare depart out of their houses and dwell in Tentes, that is to say vnder the open skie in arbres made of boughes, and for seauen dayes together minde that benefite. For it was an incredible thing that God shoulde haue preferred so great a multitude of people with their yong children, in booches & tentes wout houses. We knowe y houses serue to keepe off both cold & heat and al other discōmodities. Needs therefore must it be y god wrought after a

wonderfull fashion, and it was meete that his goodnes should be acknowledged in that behalf. We see then now wherefore this feast was ordeyned vnder the lawe. For the seruing of God consisted not in y<sup>e</sup> peoples shifting of their places, for it had beene but a stage play, to haue come to Ierusalem, and there to pinch themselves, & to dwell a while in Cabanes, vnlesse it had bene to some ende, and that they had bene taught some thing whereby to magnifie Gods name, & to put their trust in him: accordingly as I haue declared heretofore that all ceremonies must imple some learning and instruction, or else they be but pelting baggage: yea it is but a mocking of God, if the faithfull be not edified, that they may alwayes lue in the feare of God to rest vpon him and to call vpon him with the better courage. If it bee not so, it is but superstition: and the things are not onely vnprofitable, but also abhominable before God. Nowe then the feast of Tabernacles was a traynement to the people of Israell, to shew them that if they were at rest and at their ease in the land of Chanaan, they had not alwayes bene so, but that God had led them after a straunge fashion through the wilderness: and that if they were contented with Cabanes and arbors; it behoued them also to applye themselves to the praising of God for his deliuering of them out of the Land of Egypt by so manie miracles. The Iewes as foolish that woulde faine discharge themselves to Godwarde by hypocrisie, did indeede keepe the feast it selfe, but they leste the meaning of him that had commaunded it. For euen at this day still they keepe the feast according to the letter, and they haue a number of prettie apes to which they obserue diligently. As, that their Cabanes be not too close, but made full of holes, nor that the boughes bee not too thicke platted, but so as a man may see the stars through them, and that there be Loopholes to looke vpon the skie, so as the skie may glimse vpon their eyes. All of them ( I say ) doe vse such trifling toys, but in the meane while they consider not whereunto God meant to direct them. By which example: of theirs wee see the better warned not to regarde the letter of the lawe: but to seeke the ende which God pointeth vs too. And seeing that the Iewes had such instruction: let vs consider what fruit we ought to reape no vadayes of the feast of Tabernacles. It is not nowe any more in vs that wee shoulde be bounde to the keeping thereof: but yet the doctrine thereof continueth still, and concerneth vs as much or more than the Iewes. And our keeping of the feast of Tabernacles must not be for a weeke or twa; ne, but for all our life long. And why? For it wee be not strangers in this worlde, we shall haue no part in the kingdome of heauen. Will we haue God to auowe vs for his children? Let vs keepe on our way here beneath, assuring our selues that this life of ours is but as a iourney, or rather but as a race. And it is not enough for vs to goe, but wee must alforunne a pace, holding on our way still to that ende, and alwayes straining our selues to at-

teyne vnto it. For except we streine and enforce our selues we shall neuer get one steppe forward, but wee shall retyre fower backe for it. Agayne we see howe slow we be, and how manie meanes Satan hath to hinder vs: and therefore we must euen fight against such impedimentes. And so let vs make, that the things which wee read here in Moses, declare vnto vs that for asmuch as it was Gods will that the Iewes in the time of the lawe shoulde haue a weeke to put them in minde howe they had bene as pilgrims in the wilderness, and that he had maintayned them there after a straunge fashion: we in these daies (because the figure is abolished) must re- paire to the truth, that is to say, wee must remember that God harboreth vs in such sort in this world, as that he wil not haue vs to nestle here, nor to be so intangled in it as to make it our euerlasting resting place, but to stie vward still, and to bee here as birdes sitting vpon a bough. True it is that God is so favourable to a great number, that they neuer remoue from home of all the time of their life, and yet they be neuer the lesse Christians for all that; but yet must not any man make him a nest vpon earth vpon imagination that he will rest here. Where as Saint Paul saith that he had no rest; he meant it specially of himselfe and of certain others of the faithfull, whome God tossed from post to pillar. But as for the meaning of the mind, that must needes bee common to all the faithfull, namely that they haue no resting place in this worlde. Although then that G O D do beare with some mens weakenesse, so as they neuer renoue out of the place where they were borne, but continue at home still in their owne houses: yet must they consider that they ought to be alwayes readie and to haue one foote set forward, against the time that it shall please God to remoue them into some strange countrie fo as they make not their reckening to be so settled in any place, that they shoulde not departe from it, but rather bee readie to goe, whensoever G O D calleth to fleete anie whither else.

Againe, let those whome God remoueth vnderstande, that he giueth them the prerogative aforehande, to put the thing in vte which the holy scripture sheweth vs: namely, that wee made pilgrims here beneath, to the intent wee shoulde haue our resting place in heauen: and let it confirme them so much the more in y<sup>e</sup> hope of y<sup>e</sup> life to come, so as they may pluck vp a good heart when they bee so driuen from place to place, and not be too much grieved at it, because it is a warrant to them that God hath reserved a better resting place for them. After that manner ought all of vs together to obserue the feast of Tabernacles. Let such as remouue not, thinke neuertheless, that they haue not any perpetuall state of abiding in anie place certaine, but must offer themselves to G O D to goe whither soeuer it please him. And as for them y<sup>e</sup> are faine to remoue out of their countrie, and are drawn a farre off; let them vnderstande that Gods walking of them after that fas-

shion in this worlde, is to the ende to draw them out of it, and that they should not set their mundes vpon it. Yee see then howe with one common accorde, we shall make a good obseruation of this fast, I meane as spirituallly. For nowadayes we haue not anie more the figures of the lawe: but yet muſt the truth of the Gofpell needes bee conformable to the figures that were among the fathers of olde time. And herewithall wee muſt also be readie to remooue a good pace, ſo as wee muſt not be tyed nor helde backe to this corruptible life, but goe to G O D with a free heart when focuer it pleaseth him to take vs hence. And indeede, what house focuer we dwell in this world, our bodie is alwayes going away. If a man be asked which is his cheef house, he will not goe seeke his chaniber, nor his kitchen, nor any other of his houses of ease: but hee will say it is his bodie. Nowe let vs consider what our bodies are. Wee may well build vs houses of square stone. Riche men make them pallaces, and laye all their lande about them thereto. Their building is substantiall, it is able to indure much, it is not to be feared that it will rotte ouer hastily, nor that it will be marde with winde or wether; neither is there anie thing in it to be altered: And though some hangings of it bee to be remooued, that is all one; the walles are so good, that at a hundred yeares ende they bee as sounde as they were at the first day. Well may a man make such a building: but can wee build our bodies so, as they may be of any long continuance? No. Our Lord therefore doeth laughe those foolke to skorne, which are so blinde that they imagine they shall liue cuer the longer for their building of their goodly houses, bearing themselves in hand that it is a meane to make them tariē longer time in this world. But (as I saide afore) all houses are nothing in compar. son of our cheefe house, which is our bodie. If a man passe not for hys chamber, nor for his kitchen, nor for his parlour, but woulde goe seeke some corner in his stable, and betake himselfe to that, saying, this is the surest and substantiallest place, I had luer tarie here than in anie other part of al my house: folke woulde laughe him to skorne as a foolke. Likewise if a man be proude of his house, and haue no regarde of his owne person whereof he ought to make much greater account: it is euident, that he is out of his wits, and vtterly voide of reason. What is to be doone then? Wee muſt come backe to this lesſon of Saint Pauls, that if our outward man decay, wee haue a building prepared for vs in heauen. For this lodging of ours muſt decay, and fall quite downe, but yet shall wee be fully restored againe, and then shall wee dwell in an vncorruptible house. There Saint Paule sheweth vs the thing that I spake of before, namely that our bodies (when we haue neuer so great account of them) are but as arbours made of Leaues, which are of no continuance: one blast of winde will blowe them quite and cleane downe. Seeing it is so, let vs walke in lowliness, and lift our mindes aloft: for we haue promise that there we shall be immortall &

2. Cor. 5. 1.

vncorruptible. And we muſt not thinke it strange that our bodies should be compared to Arbours of leaues which are of no continuance: for take mee the strongest bodie in the worlde, and yet cannot the force thereof continue long time in one state; but that if the saying of the Prophet Esay be founde true as in respect of our soules, it muſt needes be verified much more of our bodies: namely that a man is but a flower, and that allbeit he flourish for a time, yet is one blast of winde enough to make him to wither, and to bring him to nought. Such is our strength euen when it is at the best. But besides this, there is none of vs which feeleth not a great sort of inconueniences in himself, to the intent we should forsake this present life, and not bee too much addicted to it. Take me the strongest man that is, and hath hee not some disease or other that will not suffer him to indure long? Againe if a man be once past a certaine age, he falleth by & by to declining; inſomuch that a man may see and perceyue with his eyes, that euen without sicknesse he flyeth away like water. Indeeede most men doe neuer thinke of it: but what booreth it the to blinde themselves? Nay it is a monstrous thing that euery bodie should see how a man goeth to naught, and yet bee so blinde as not to perceiue it in himselfe. On the contrarie part, if our Lorde be so gracious to the faithfull as to remooue them to and fro, and to put them vnder many diseases: it is to quicken them vp to goe forward with earnest willes to their heavenly inheritance, because they doe but hang their wings in this worlde, continually drooping nowe after one sort and nowe after another, and liuing as it were halfe dead. Sith it is so, let them vnderstande that God worketh for their benefite and saluation. And it is a very profitable lesſon, when we haue learned to keepe the feast of Tabernacles spirituallly: that it is to say, when we haue learned to passe in such wise through this worlde, as wee goe on turther.

Esa. 40. 6.

And if we be demanded howe such persons can be Christians, as are seled in wealth and at their ease: the aunswere thereunto is that euery man muſt beware first of all that hee seeke not his owne ease too much. For we heare howe S. Paul saith, that wee muſt not cocker our flesh in lusts thereof. And why? Because there is no ho when we once beginne to followe our owne likings: they be so far out of order, that there is alwayes somewhat amisse in them. They therefore which will be lodged after their heares desire, so as there may be nothing amisse in their state: doe put themselves in great hazarde of falling into a sounde sleepe, and of intangling themselves in such wise in the worlde, as they may neuer thinke more vpon the heavenly rest. And therefore a man cannot keepe too good a measure nor too stayed a hand in that behalfe. Not that wee can be tyed to any certayne rule, for we muſt vse Gods creatures freely. If wee should be scrupulous at euery thing, what woulde come of it? Either wee should be thankfull to God for the benefites that

Rom. 13. 14

hee

he bestoweth vpon vs, because we bee not sure that he hath giuen vs leaue to vse them freely: or else we shall become hardhearted and stubborn to vse them as it were in despite of GOD, by meanes whereof all things shoulde bee corrupted. So then, we must vie our houses as we doe all other commodities of this present life, without making any scruple of conscience in the But yet therewithall, we must beware (as I said afore) that we giue not the bridle to our flesh, by satisfying the desires thereof: for it is a bottomlesse pit, and we can neuer come to the bottom of it.

Againe besides this, let such as are planted commodiously, beware that they fall not asleepe. But rather whereas the children of this worlde doe welter in their delights, and so feede themselves with them, that they vtterly forgette the kingdome of heauen: Let the other sorte learne to consider thus: Goe to, albeir I bee planted here to my commoditie, yet must I not be tyed too much to this world. Whereas my lusts would holde me backe, I must fo fight against them, as all the impediments in the worlde may not restraine me fro looking continually towards heauen. After that manner must the faithfull deale. And such as are not planted at their heartes desire, must consider how our Lorde putteth them in mind, to goe continually forward to the rest of hesuen, warning the of it both early & late, as a thing which is for their benefite, & behoofe to be put in mind of. In somuch that if the I wes had such instruction as was meet for them: y exercise that God giueth to his faithful ones now adies in planting them not ouer much to their liking, is a far better learning than was the auncient ceremonie of the law. Whosoeuer then do find any discomoditie, and are not at their ease; let them vnderstande that God by that meanes pricketh & spurreth the to seeke the rest of heauen; & strengthneth them therewithal in y hope which they haue of their saluation.

And this concerneth not onely a mans housing, but also all other things as I said afore: so as y body with all thing belonging therunto, is the cheefe house which we haue. Therefore if we be now & then diseased, so as we can not take so quiet rest as we faine would, nor haue things ready alwaies at hand: let vs consider y our lord handleth vs like wayfarers. When a man shalbe in his own house which is well ruled, they saile not to serue him at his own house, & to haue such meat prepared for him as he best liketh: but if he be abroad in the country, he shall not haue all y he would: for folk are not acquainted with his complexio: & whereas he is wont to dine at such an house, he must be faine to tary an house or twaine longer. And again, when he hath supped peraduenture he shall not be so well lodged as in his owne house. Now must we apply all this to our selues: namely y in this world we be as wayfarers. Therefore if our Lord do now & then disappoint vs of things y we desire, it is to the end we should run a pace through this world & alwaies keepe on forth still, til we come to y kingdome of heauen, & not be tyed & fastened to y earth. Thus ye see

how this lesion extendeth generally to althings that concerne this transitory life.

And yet neuertheless it is said expressly, *That the Iewes in keeping this feast should be merry, & also make other men merry with them.* Whereby we see y we ought not to be sad, though our Lord make vs to wate away by litle & litle. Or rather hee sheweth vs y he will not haue vs to make anie ouerfuptuous building here below, but y we shold be contented with our lodgings of boughs which will soon rot. Sith it is so, we must not be sorry, but rather reioyce in our God. And it is a very profitable point and well worthy to be noted. For it may be y some man will be sufficiently warned to depart out of this world, in y he sees himself sick, or in y som strange mishaps befall him: by reason whereof he thinks vpon death ouerotten, and doth nothing but mourne, desiring to be dispatched at the first push. Such are to be seene: but yet for al that, their departing is not without sorrowing. For what ioy can they haue, except they know that God draggeth them through y world of purpose to lift them vp to heauen to the companie of the Angels? If they know not that, surely they shall haue their hearts alwaies distressed with anguish and griefe, accordingly as we see how the vnbeleeuers repine, and neuer commie themselves to GOD, but in iur and grudge against God. And although their mouth speake not, yet haue they no gladnes nor rest in their hearts. Then let vs learne to keepe y feast of Tabernacles after such a sort, as we may be merrie in the Lord: that is to wit, as it may not greene vs that our bodies should consume away by litle and litle, vntil they be turned again into rottenesse; or that our Lord should cut vs quite off fro our bodies, & vtterly dispossele & becaue vs of all y euer we haue in this world. For w y? Hee doth it to draw vs vp to heauen. Therefore let vs goe ioyfully, and let our hart be enlarged to giue our selues wholly to our God. That (say I) is the thing which we haue to doe.

And it is the same thing y S. Paul speaketh of, howbeit hee sheweth vs y meane also how to put this lesion in vre. True it is y by nature we seeke to be dissolved or cast downe. If yee say to a man, my friende, are you willing to die? If we were against nature for him to say yea, vnles it were to some better end: for his desire is to haue being still. Indede the vnbeleeuers do before themselves in their desiring to be: for this being of theirs is but to cram themselves, to eat & drinke, to fill their bellies like swine, to sleepe like beasts, and to looke vpon pleasaunt thinges, as folkes that are caried altogether with sensuallite. Those are the things wherein the vnbeleeuers replece themselves. And in the meane while they be so dull, that they consider not that that being of theirs is no being at all, and that the state of this present life is but a shadow which is euer fleeting & neuer at any stay. But contrarywise when the godly say, it is good to liue, thereupon they conclude, that it is not for them to couet death vnlesse it be to exchange for the better. Neuertheless, when they take hold by faith vpon the heritage which God hath promised them:

then are they desirous (and not without iust cause) to depart out of this mortal body, y it may be renewed againe. We see then as nowe, howe we may dwell with ioy in rentes: that is to say, by being assured that after wee be passed out of this world, we shalbe taken vp into the resting place which God hath prepared for vs, & which was purchased for vs so dearely. Therefore let vs go on with a free courage, & let vs not cease to keepe on our pace, vntill wee be come to our end. And let vs always conclude with our selues, y it is enough for vs to hope continually that the heauenly rest shall not faile vs, after that God hath exercised vs in this world, and tossed vs to and fro. Thus ye see in effect how we ought to keepe this feast with gladnesse.

Now for a conclusion Moses addeeth, *that they must resort thirfe ayere to Ierusalem, and there shew themselves before God, as many as were males, & none to come empty, but every man to make some offering to God, according to the blessing that God had giuen him.* This manner of speaking that the Iewes shoulde come before the face of God, serueth for the better expressing that the sanctuary was not a vaine and vnprofitable figure, but that God vttered his power there, to shew in very deed y he dwelled among his people. If Moses had saide singly, yee shall resort to the Sanctuary: euery of you shall make his offering before the Arke of couenant: the Iewes had not bin so wel certified, that their coming to call vpon God in the sanctuary, was not in vaine. For they might haue saide, very wel, indeed wee haue the figures & ceremonies, but yet are we not sure y God will heare vs. But when it was saide, yee shall come shew your selues to god, it was a greater edifying of them, because they were wel assured that the ceremonies of y lawe were not deceiuable. Yet notwithstanding, it was not to make the to set their minds vpon the visible signes, & so to hold themselves still downe: but they were to consider, y although God stoop to apply himselfe to our infirmite, yet is it not his meaning therefore to hold vs downe to these earthly things: but contrarywise his coming downe to vs, is to make vs to stie vp & to seeke him aboue; to y when we haue visible signes, we should consider y his glorie surmounteth y heauens, & is infinite, & therefore that we must worship him with our minds lifted vp aboue y world, and aboue all things that are corruptible. And so yee see that this manner of speech where it is saide, yee shall be in the presence of your God when yee be come into his sanctuary: was profitable, and imported a very good lesson to the Iewes. For why? God shewed in very deed, that he had not instituted those signes without cause, but that thereby he made his grace and power to be felt of the faithfull, when they came thither to call vpon him. But yet for all that, it behooued the faithfull therewithal to worship God spiritually.

Esa. 66.1.2.

For we see howe the Iewes are reprov'd for this: in y they corrupted his seruice, by reason y they supposed to shut him vp within their Temple. Shall I dwell in a houle made with mans hande faith the Lord? If the Iewes had replied & said, Why not? for it is saide, when ye come to the san-

ctuarie, ye shall bee there before the face of your God. Yea, but that is no excuse. For Gods ordaining of his sanctuarie to dwell there, was not in such wise that hee woulde forsake his heauenly glorie: but to come seeke men here beneath, and to lift them vp aboue. We nowadayes must remember the like.

For when God sendeth vs his word, and addeeth sacraments for a confirmatiō of the lame: it is as much as if he shewed vs his face, at leastwise so farre as we are able to abide it. For wee be rude and earthly, and cannot beholde God as he is, and therefore he is faine to applie him-  
Cor. 13 12  
selfe vnto vs. Yet notwithstanding wee must so seeke him after the manner that he vttereth and declareth himselfe vnto vs; as we be not tyed to the visible signes, nor intangled with them as we see the wretched Idolaters are, which alwayes take occasion to turne away from GOD, by means of the helpes which hee giueth them to bring them to him. Therefore let men beware of such abuse. Indeede when we speake of the Lords supper, we can well enough say that Iesus Christ is there present, and that wee possesse him. When we come to the receyuing of the bread and y wine, we can say they be no emptie signes, but that we haue there the very substance, inso much that Iesus Christ imparteth himselfe to vs, so as wee bee fedde and nourished with his body and bloude. So then Iesus Christ offereth himselfe to vs in his supper. But is it to be saide therefore, that he commeth downe from heauen, and that he is to be sought after a superstitious manner, as the Papisites and such other like doe in these dayes? No: but it serueth to lift vs vp to heauen, and to make vs vnderstand that although Christ dwelleth there, yet wee ought not to doubt, but that his power reacheth vnto vs, and that we be made partakers thereof, and that when we receiue the breade & the wine, they be true warranters of that which I haue saide. Yee see then that we be in the presence of our God, by beeing partakers of Christs last supper. As much is to be saide of Baptisme; namely that in the water of baptisme we behold the bloude of our Lord Iesus Christ, and the redemption which he hath purchased for vs: So as it is vs as a luely picture; & not only that, but also wee haue the truth so ioyned with the image and portrayure, as the effect must needs be felt and perceued. Neuertheless it standeth vs alwayes in hande, to beware that wee abuse not the Sacraments: namely that wee be not so fleshly, as to stick to the world: but that seeing God is come downe vnto vs, we also on our side doe mount vp vnto him; and therewithall assure our selues, that our Lorde in giuing vs his sacraments, giueth vs not ruterates and childlike trifles to buie our heades withall: but that hee becometh vs the verie truth, to the end we should be knit vnto him, and that we might feele that his power is euer at hande with vs. Thus much concerning the saying where Moles speaketh a gaine of Gods presence, & commaundeth y Iewes to resort to Ierusalem, whē God should haue chose y place: & in the meane while to resort to y place  
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where ſ arke of ſ conent & ſ ſanctuary were ſet vp. And finally he ſayth , *That they ſhould not come empty before the lord, but that every man ſhould bring ſomewhat according as God had bleſſed him* . Some haue taken this text to be a kinde of promiſe, as though God had ſayd that ſuch as reſorted vnto him, ſhould not go their way againe empty. True it is that if wee ſecke God, wee ſhall finde plenty of all good things in him, according as it is ſayd,

Pſal. 34. 6.

Come vnto him and ye ſhall be enlightened, and your faces ſhall not be aſhamed. Therefore let vs not thinke that wee ſhall want any thing if wee ſecke God, for he will fill vs; as hee is riche, ſo is he liberal, we ſhall be ſatisfied, and haue our fil of all things y wee haue neede of for our ſaluation. Then is it very true in it ſelſe, that all ſuch as offer themſelues before God, ſhall not returne empty according as it is writen; Open thy mouth and I will fill it. But as in reſpect of this preſent place, it is certaine that Moſes ſpeaketh of Offerings: and wee muſt not bring in any other gloſes. For hee declareth that euery man ought to offer according to the giſte of his hande, that is to ſay, according to his abilitye. For that kind of ſpeeche were ſtraunge to vs, if wee were not made to vnderſtand it; namely, that euery man ought to conſider what GOD hath giuen him, that hee may doe him homage for it. Therefore looke what wee haue in our hande, that let vs take to offer vnto God, and to make ſacrifice to him wichall. In the tyme of the Lawe, the offerings were applyed to ſuch uſe as wee haue ſene heeretofore, and wee neede not to rehearſe the Ceremonie any more. As nowe it remaineth that wee doe homage to GOD at all tymes, with the goods that hee hath beſtowed vpon vs. And howe may that bee doone? By

Pſal. 81. 11.

Almesdeedes . For wee cannot increaſe him by beſtowing any thing vpon him; but yet hee accepteth whatſoeuer wee giue to the poore. Thoſe are the ſacrifices which hee requieth and alloweth nowadayes . Therefore muſt we beſtowe them there. And ſeeing that our Lord offereth himſelſe vnto vs, not thrife a yeere onely, but manifeſtly in the perſon of his lonne Ieſus Chriſt, ſo as hee dwelleth with vs continually: let it bee a meane to drawe vs to him euen with an earneſt minde, that wee may haue our hande alwayes open to offer vnto him. If wee had the Sanctuarie, and that it behoued vs to preſent our ſelues thrife a yeere at Ieruſalem: wee ſhould doe the thing that is commaunded vs heere, and yet ſhould not that ſerue to exempt vs from doing of Almesdeeds all the yeere after. For if there were no more than the Ceremonie, it were a ſmal matter as I haue ſaid afore. But where is Gods Temple now? Beholde Ieſus Chriſt, who filleth y whole world; he is with vs, & dwelleth euen in our ſoules. Sith it is ſo then, let vs ſee y we employ our ſelues to make our offerings: & ſeeing that our God doeth vs y honour

Iob. 35. 6.  
Pſal. 16. 2.  
Hebr. 13. 16.

to appoint vs to be his Sanctuaries & Temples; in ſomuch y euery Chriſtian man is y Temple of the holy Ghoſt, & euery Chriſtian hath y honorable title of Prielt: and y otherwiſe we ſhoulde neuer be counted y temple & houſe of God: it is

1. Cor. 6. 19.

2. Cor. 6. 16.

1. Pet. 2. 9.

good reaſon y euery man ſhould occupy himſelf inceſſantly wout end, in offering him y ſacrifice of praife, ſo as he may be acknowledged in all his benefiſts & bleſſings which he beſtoweth vpo vs. And it is not only the doing of Almesdeedes, y hee accepteth for ſacrifices: but wee muſt alſo ſerue him & worſhip him, w al our thoughts, with all our deſires, with all our affections, and with all our members. So then, that wee may not appear empty in the preſence of our God, let vs looke y we bring him good fruites & ſuch as hee requieth: & let vs beware y wee be not vpryided, as Ieremie vpbraideth y Iewes when he ſaid, What haue I done for thee my vine? I haue planted thee, I haue dreſſed thee: & thou bringeſt me forth bitter fruit. Therefore let vs bring good fruit to our God, ſeeing it hath pleaſed him to till vs, to the end we ſhould doe good, and not be vnprofitable. And how may that be? True it is that we canot bring any thing to him, neither can he be enriched: but when we indeuer to glorifie him in our whole life; that is the fruit which hee requieth and maketh account of. Seeing then that hee graunteth vs the grace: let vs profit continually vnder him, & let not vs on our ſide be empty. Notwithſtanding, it is certaine that we haue not one drop of goodneſſe, unleſſe he giue it vs: for we be barren. In deede we be too fruitfull in bringing forth euill: there are too many bryers & brambles to be found in vs; but as for good corne, there is not one graine to be found in vs, vntill God haue put it in vs. What is to be doone then? We muſt pray our God to bleſſe vs, that is to ſay, to powre out his holy ſpirit vpo vs, as wee may haue good fruit to bring vnto him: that whereas we be nothing, he may giue vs a being; and whereas we be nought worth, he may make vs ſome what worth by his manuring of vs, ſo as hee may be glorified in vs. For it is not ynough for vs to haue Gods gracious giſtes in vs; but he muſt alſo make vs to put them to the vſe whereto he hath ordeined them. And heere let vs call to mind what hath bene declared heeretofore: namely that God will not haue vs all to reioyce our ſelues, but alſo to make our neighbours partakers of our gladneſſe: and alſo to call vnto vs, not onely the husband and his wife, and the father and his children; but alſo euen thoſe that are furtheſt off from vs, and to indeouer to bring them after ſuch a ſorte before the face of our GOD, as the veryeſt ſtraungers and thoſe that are furtheſt off from vs, may be partakers of our mirth and feele the benefite of it, becauſe it is made common, according to the ſame ſaying of Moſes in this preſent Text, that the ſtraungers, the widowes, and the fatherleſs muſt be merrie with thoſe that preſent themſelues after that maner to God, to offer ſacrifice vnto him.

Now let vs fall downe before the Maieſtie of our good God with acknowledgement of our faultes, praying him to make vs feele them better, that being vtterly in miſliking with them, we may ſeeke to be reformed by his worde, and profite therein more and more: And that for as much as he doth chiefly commaund vs to paſſe through the world, and to aſpire to y kingdom

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Ier. 2. 21. &  
Eſa. 5. 24.

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of heauen; we by this making of vs to feele our owne wretchednesse, may be stirred vp by the same meane to seeke the saluation which he hath promised vs, and whereinto our Lord Iesus Christ is entered to guide vs thither by his example: And that in the meane while we may be confirmed by the power of his holy spirite in the doctrine y<sup>e</sup> he giueth vs, so as we may neuer be tur-

ned from it for any impedimentes that can befall vs, but that we may alwaies keepe on our course, till he haue rid vs of this mortall body, and clothed vs againe with his owne immortall glory. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth, &c.

## On Saturday the ix. of Nouember. 1555.

*The Cj. Sermon, which is the fifth vpon the sixeteenth Chapter.*

18 Iudges and Officers shalt thou make thee in all thy Cities which the Lorde thy God giueth thee throughout all thy Tribes, to iudge the people with iust Iudgement.

19 Thou shalt not wrest the Lawe, nor haue regarde of persons, Thou shalt not take any reward. For gifts blinde the eyes of the wise, and peruert the woordes of the righteous.



Ad we continued in the same soundnesse of nature wherein God created vs: y<sup>e</sup> order of Law (as men terme it) should not be so needefull, because every man should cary the law in his heart,

so as no man needed to be compelled to obedience, but every man should know his rule, & we should all with one accord followe that which is good & rightfull. And therefore law is as a remedie against the corruption y<sup>e</sup> is in men. As oft as there is any talk concerning earthly gouernment, we must vnderstand y<sup>e</sup> therein we haue a mirror of our frowardnes, in y<sup>e</sup> we are faine to be compelled to y<sup>e</sup> following of vprightnes & reason. For they that are in authoritie, haue the sword in their hand: and to what end? To repress such as be set out into excess and outrage. And wherof commeth that, but that whereas me ought of themselves to seeke the thing that is good and iust, they turne it vpside downe, and goe about to bring all to confusion, if they bee not letted? Surely it is a great shame, (considering that God hath created vs after his own image, & giuen vs dominion & feueraigntie ouer all his creatures,) y<sup>e</sup> we should be faine to be enforced to it by reaso of our naughtines. Pickte me out the most despised of all men, & yet doeth he carie in himselfe the image of God, and the saide token of feueraigntie. Yet for al that, wee bee faine to become vnderlings, and that is because of our sinne, as I said afore. Let vs know therefore that God hath not established the order of earthly gouernment without cause: but that he had an eye to y<sup>e</sup> corruption y<sup>e</sup> is in vs. Hereby we be well warned (as I saide afore,) to humble our selues, seeing our sinnes require such remedie. But yet ought wee to magnifie Gods goodnes, for y<sup>e</sup> he hath provided al to stand. y<sup>e</sup> all should not go to vnrrecoverable confusion among vs, which thing woulde come to passe if we might do what we listed. For

if the strongest might goe away with the goale, what would come of it? It were much better for vs to be in y<sup>e</sup> forestes among wolues and wilde beasts, than to be among me, if all things were at libertie. For no beastes are so woode, as are our own lustes. Therefore let vs acknowledge y<sup>e</sup> wonderful goodnes of our God, in y<sup>e</sup> he hath had such care to preserve vs, y<sup>e</sup> forasmuch as he lawe we coulde not maintaine our selues vnlesse there were lawes to hold vs in, & Iudges to execute y<sup>e</sup> things y<sup>e</sup> are set down in writing: he hath provided for al. Also hereby we are put in mind to loue the state of Iustice, forasmuch as we know it is a singular gift of God, & a meane to preserve mankind. If we loue the light of the Sunne because we cannot liue without it, and if we loue bread and whatsoever else belongeth to our sustenance: let vs also loue y<sup>e</sup> order of Iustice. For it is to no purpose to haue meate & drink & all other commodities, seeing y<sup>e</sup> without lawes & Magistrates wee should be deprived of all Gods blessings; and it were better for vs to be dispatched out of hand, than to eate vp one another as it would come to passe. And thertofore we must esteeme y<sup>e</sup> order of Iustice, to be a president of Gods grace, and we must make account of it as it is worthy, every of vs inendeouering al y<sup>e</sup> he can to maintaine it: For wee shewe our selues to be deadly enemies to peace & to the comon weale, if we loue not the state of Iustice. And all such as trouble it, & go about to peruert it, are as theeues, and are to be esteemed as enemies of mans welfare. In so much that all men ought to fight against them, when wee see them goe about to bring in such horrible confusion among vs.

Now it is not for nought said here againe, *that when the people were come into the lande which had bin promised vnto them, they should make them Iudges and Magistrates euerywhere.* This matter hath bene expounded alreadye in the first Chapter: but yet is it not without cause that God

repeateth it heere againe . For he intendeth to shewe that it is to no purpose to haue good and iust Lawes , vnlesse there be men to set them in force and to put them in execution . This hath bene told you afore ; neuertheless it is requisite that you be put in mind thereof againe . For we see how God speakech of one thing oftentimes , to the intent we should set y<sup>e</sup> more store by it , and thinke vpon it , and not forget it . Euen so doth he now confirme the former speeche which he had concerning Magistrates . And indecde , it is not without cause y<sup>e</sup> the common prouerb termeth them the soule or life of the Lawe . For what are all the lawes and statutes of the world? They be but dead things . They be lapt vp in paper , and are nothing worth , vnlesse there be men chosen to giue them their force & to make them to be obeyed . And so ye see what God meant here in saying *that the people should choose* . Surely such freedom was a singular gift : & we see it is not graunted to al men . Where Princes haue souerainty , they appoint Iudges at their owne pleasure and liking , and ambition beares all the sway there . In so much that a Courtier which is in credite , shall not onely obtaine offices for himselfe , but also cause them to be giuen to others at his appointment . Nay there is yet greater and more shameful corruption . For offices are set to sale nowadays as well as al other kind of marchādzize . Seeing then that we behold such examples , wee must needs thinke it an incestimable gift , when God graunteth a people or Nation libertie to choose their owne Iudges and Magistrates . And verily when God gaue that priuiledge to the Iewes , it was a ratifying of his adoption , and of his choosing of them to bee his heritage , and that he meant to haue them to bee in better and more excellent state , than any of their neighbours , who had kings and Princes , and no such freedom at all .

Now as this thing deserueth to be had in great estimation : so ought they that haue obtained such benefite , to vse it , with a good and pure conscience . For what is the cause that our Lord bereauech vs of his benefites , but that we marre them by our abusing of them? We know well that whatsoever God bestoweth vpon vs is desirable , for we see y<sup>e</sup> commoditie thereof : but yet in stead of vsing of it holily with thankgiuing , wee will needs make it to serue our lustes . Nowe when God seeth his benefite sturned so to our bane , & that we draw them cleane contrarie to his meaning : he bereauech vs of them . Are we distitute of them? Wee see whereof it cometh : And we thinke it strange : but wee consider not howe God hath borne with vs a long time , and that in the end he wil not haue his gifts to be scorned & reproched . Therefore whēsoeuer God hath done vs any good , let vs learne to maintaine y<sup>e</sup> same by our good & pure vsing thereof . For y<sup>e</sup> next way to make the possession thereof to abide with vs , is to beware that we defile not the things which God hath sanctified to our profite . And therefore if we haue libertie to choose Iudges & Magistrates : forasmuch as it is an excellent prerogative (as I said afore) let it be maintayned and

vsed with good conscience . When a people hath this prerogative , let them looke well to the setting vp of their Iudges , that they may bee as the Lieutenantes of God . Wherefore let no such men be put in place , as will either be bribed , or haue bin laudly giuen afortimes , or as are vn-able to beare such a charge : But let such be sought and founde out as are meete for it , as though they were marked out by God . And because we haue not sufficient discretiō to choose aright : let God bee called vpon . For it is not ynough to seeke out such as are meete and sufficient to execute an Office ; but for as much as wee may be beguiled in that case , by reason of our owne weaknesse , and by reason of the deepe dissimulation that is in men , in so much that when neuer so narrow search hath bene made , yet the euill will cuer let it selfe foreward : let men desire G O D to ouerlooke them , and to giue them wisdom and discretion . Thus ye see what we haue to marke vpon this saying , where commandement is giue to choose and ordaine Iudges and Magistrates .

And it is sayde expressly , *In euery Citie* . For what a thing were it , if men should bee driuen to goe farre to seeke Iustice , when disorders are committed euerywhere ? Seeing that misdemeanors are rife and touch vs neere : if the redresse should be delayed too long , it would not boote at all : a hundred faultes would be committed , before one could bee prouided for . Therefore doth our Lord say , y<sup>e</sup> they should be appointed in euery Citie : as if he should say , that men haue alwayes neede of some bridle . And that is the thing which I touched afore , when I saide that we which are created after the image of God , and ought to raigne ouer al creatures , haue neede to bee held in subiection . For as wee haue peruerted the order of Nature , so is it meete that God should cut vs short , & shew vs that wee bee so farre vnable to rule , that wee bee not meete to haue freedom , but had neede to bee helde in awe . So then let vs learne , that wheresoeuer vice and corruption is , there ought the remedie to bee applyed out of hand . True it is that there was in decde a foueraigne Court of Iustice in Iewrie ; yea and wee haue scene in the first Chapter , that the hardest matters and the cases of greatest importance , were referred to Moses . Yet notwithstanding , it was Gods will that there should be some order euerywhere , that if any disorder were committed , it might bee prouided for out of hand , & men should not neede to run farre to require Iustice . For in very deepe it behoueth Iudges & Magistrates to watch , & not to tarry till they be called vpon & importunately required , but punish y<sup>e</sup> euill as soone as they see it . I say as soone as they see it : for they ought to spee & keepe good watch . It is not ynough for a Magistrate to punish y<sup>e</sup> he knoweth to be wicked : but he must also make diligent inquisition , as wee haue seen in other places . And if men went y<sup>e</sup> way to loose , matters should be in better order . That is y<sup>e</sup> thing which we haue to marke , in y<sup>e</sup> our Lord will haue Iudges and Magistrates in euery Citie . For otherwise

Exod. 18. 25

Deut. 13. 14

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many euils might be committed, before any redresse could bee had, so as the remedie woulde come too late as I haue touched before.

Furthermore, whereas Moses addeth *that they must giue iust iudgement, and gouerne the people after that maner*: it serueth to confirme that which wee heard euen nowe, namely (first of all) that men can not gouerne themselves, except they haue superiours to guide them, which thing is plainly expressed concerning the Iewes, whom God had preferred before all other nations. Let vs vnderstand then that of good right wee be dispossessed of the freedome which God had set in mankind. For why? We turne the good into euill: and therefore is it meete that we should be bereft of it. A man in health shall haue libertie to eate what he listeth, and he shall not bee dealt with so precitely: he needeth no Pkation to forbid him such a meate, or to restraine him from drinking, otherwise than in such measure or at such an houre. But if a man bee sicke, he must bee at obedience, he must keepe a dyet, he must bee helde short like a childe, and he is restrayned of all things that he lyketh, in so much that if he commaund his owne seruant to bring him this or that, his seruant must not be so bold: as to doe it. Yea and when maisters bee diseased, they are subiect to their seruantes, so as they cannot inioy their owne goods. And why? Because they be not meete to haue them; by reason of their disease which ouermaisteth them: and therefore are they sayne to bee as vnderlings. Euen after the same manner standeth the case with vs: insomuch that if wee were in deece whole and sounde, God woulde giue vs after another fashion. But forasmuch as he knoweth vs to be so corrupted, he is sayne to compell vs, yea and to restraine vs in such sort, as wee haue heard of. Thus much concerning the first point.

Againe for the second, Moses declareth and setteth forth that which I said concerning choise making: namely that in the seate which GOD hath dedicated to himselfe, no such persons must be put, as turne all things vpside downe. For if such be chosen for publike Magistrates, as leade a wicked trade, as in whom there is no feare of God, no honestie, no vprighnes, but wildnesse, wantonnesse, and disorder; or in whom there is no more wisdom than in Asses, but to be short are madbrayned or frantike: if such (I say) be set in place of publike office; it is not a dishonouring of men, but a working of high treason against God, because it is a desling of his seate. So then it becometh vs to wey well how Moses saith heere, that when it cometh to the choosing of Officers, men must not ser vp Idols, nor iudge of them without tryall. And why? Because it is a dishonouring of God, to set such persons in his room, as are not worthy to haue the ruling of a house. Yee shall see a man that is notable to gouerne his owne household, such a one as is not to bee trusted to for any thing, folke shall say of him, von Jer f!ollowe is a foole, hee is a dizard, hee hath no reason, hee hath no stay of himselfe, hee hath neither wit nor discretion

to guide himselfe or his household: and yet for all this, shall men goe and set him in the seate of Iustice? He is a man that cannot liue quietly with his wife: & shal he be able to keepe a whole Citie in quiet? Men preferre him to bee a counseler. And to what end? To see the peace maintained. And how can that be? Hee hath no moe but his wife and household to gouerne, and yet he is not able to weelde them. When he is at home, he is not able to guide his wife and his children. Now when things go arlsruerise after that sorte, God is openly despised. So much the more therefore doth it stand vs in hand to marke well what Moses saith heere: namely that the choosing of Iudges & Officers is not a matter of formalitie, or a Cerenonic; but a holy thing wherein men ought to proceed with all reuerence; and that God laieth not y bridle vpon any peoples neck, as if he should say, Take whome yee list at aduventure without consideration; but he portrayeth out the persons, and pointeth them out with his finger. Looke to it (saith he) that ye vse discretion in choosing the persons that shall haue y ruling of the people. For the word: *To Iudge*, importeth to gouerne. And secondly, let them *iudge vprightly* sayth he. Whereas he speaketh of gouerning, it is not without cause. For it is to no purpose to choose such as haue neede of Tutors. To prefer those to the guiding of others, which ought to be put vnder the direction of others, is too great a skorning of God. Againe, the case here concerneth lustice and vprightnesse. Therefore y choosing of officers before they be wel knowne and thoroughly tryed, is surely a maring of all good order. And therof come so many changes & turmoyles. We wonder to see our Lord ouerthrow Common weales, and to behold how the Nations that were free, are greatly distressed & ouerwhelmed with tyranny: but wee looke not from whence all these things proceede. The ground thereof was the abules which were committed, by cause there was no regarde had of the mainteining of the state which God had stablyshed, nor care to follow faithfully the order that God had inioyned. So much the more therefore doth it stand vs in hand to beare well away the things that are tould vs heere.

Moses hauing sayde so, addeth nowe, *That men must not wrest the lawe, nor haue respect of persons, nor take rewardes or giftes*. And he addeth the reason. For *giftes* (saith hee) *doe blind the eyes of the wise, and peruert the wordes of the righteous*. First he setteth downe heere a generall rule, that men should not wrest the Lawe. For in deece wee may liuen equitie to a right lyne: and if it wrythe to the one side or to the other, by and by it is iniquitie. And therefore Moses saith, thou shalt not wrest the Lawe, that is to say, thou shalt haue thine eye vpon the lyne of Iustice, and followe it without iurawring one way or other. And heerewithall hee sheweth howe the same may bee performed, namely by respecting no mans person, and by eschewing to take rewardes. For when we consider a deece simply in it selfe; euen nature teacheth vs what to doc. True it is that wee had neede

neede to call vpon GOD continually : for we see howe weak e vnderstanding and courage wee bee euen in the things that are most euident : oftentimes wee bee starke blinde in them . Then must not men presume vpon their owne wit , and thinke themselves wise ynough to iudge of all things that are set before vs : but wee must vnderstand that it is a heavenly gifte , as Salomon declareth . And if wee bee combered in the smallest matters ;  
 Ecd. 2. 26. howe shall wee doe when we come to giue sentence of matters of great weight ? Iudges therefore must first humble themselves , and consider that if they bee not gouerned by Gods holy spirite , they shall not bee able to holde them to true Iustice ; and therefore they must referre themselves to GOD and aske counsell at his mouth , that they may bee taught by his word ; and they must giue themselves ouer to his spirit , and submit themselves thereunto .

But besides this , Moses ment to shewe heere the cheefe causes of all the impeachments of Iustice . For (as I sayd afore) if wee haue an eye alonely to the deede , without respecting the person , so as wee bee not possessed aforehande eyther with fauour or with hatred : it is certaine that wee can skill to giue sentence aright . And if it coulde bee brought to passe that the parties should not come in sight , that it might not be knowne who were the playntife and who the defendant ; so as the Iudges might not bee allured and carryed away either with bryberie , or with flatterie , or with lyes and gloses , or with such other things ; but that the case might bee layde before them simply and nakedly as it is : wee should not see the thing which all the world now reweeth , that is to wit , that men commonly can obtaine no right and Iustice . For by nature (as I sayd) we can wellynough skill to say , this is good , this is iust , this is vpright . But as soone as the parties come in our sight , that we see they be our neighbors or friends ; or the one a great man or a rich man , and the other a poore man ; and there is bringing of allegations on both sides , so as one seekes to win the goale by threatninges and bragges , another by sweete wordes and presentes , and bryberie trotteeth a pace to make way : all then will be turned vpside-downe , and they which sawe cleerly before , become nowe starke blinde . And therefore let vs marke , that it had bene ynough to haue sayd in one word , that men must not peruert the law ; but that men are vnable to keepe themselves from euill , if they be not told how and after what maner they may maintaine themselves in foundnesse and vprightnesse : namely by hauing no regard of the persons , and by shunning all couetousnes , for taking of rewardes .

As for the word *Person* , I haue expounded it elsewhere : namely that wee must not respect whether a man bee riche or poore , great or small , a stranger or a neighbour , and such other like things . For the word *person* signifieth another thing heere , than is ment by it in our common speech , when we say , There is a person , that is to say , there is a man or one of mankind .

For in this place the worde which Moses vseltz in Hebrew , signifieth a face , visage , or countenance . Wee must not then regarde the countenance . And what is ment by that ? The things that are seene , the states of men , and their outward shewe . And the worde *Showe* expresseth the meaning of Moses well ynough . Then must thou not rest vpon the outward shewe . For if I see a man poore , I despise him ; if I see him riche , I honour him ; if I see a man of authoritie , I stand in feare of him ; if I see a wretched abiect , I make no account of him , but rather holde skorne of him . See howe the outward shewe here marreth all . I see a man that is able to pleasure mee ; O , I will incline to him , that he may pleasure mee againe . I see another that can doe mee neither good nor harme ; O , it skils not howe he speeche . Againe , I see one by whose hurt I may aduantage my selfe : I will doe it . And why ? Bicause my minde lookes no further but to the outward shewe . Nowe wee see the meaning of Moses , and I haue spoken of it alreadie in the first Chapter of this booke : howbeit it is not for nought that the holy Ghost maketh rehearsal of it againe here .

Wherefore let vs learne in fewe wordes , that such as haue an eye to mens persons , that is to say , regarde the outward shewe , cannot holde their owne to deale vprightly and indifferently ; but that they must needes bee moued either with feare or with fauour , to giue the vpper hand alwaies to the wicked person that standeth in the wrong . And why ? For feare least he should be reuenged : and else for hope to be benefited againe at his hand for the fauour that he shall haue receiued . And therefore let vs remember , first that God requireth a stoutnesse in them that are Iudges . If they see a riche man or a man of honour : well , let them take him as he is , and yet neuertheless iudge the case as it requireth . But this stoutnesse of minde is seldome to be found any where . For although the Iudges doe purpose with themselves to follow y law , yet are they commonly seased with a kind of fearefulness , by meanes wherof they be daunted whē it cometh to y point y they should stand to their tackling . And therefore is there good cause why such as sit in the seate of Iustice , should resort to God , & carefully pray him to strengthen them in such wise , as they may not be like to reedes y are shaken w every winde , but freely follow y course that God hath appointed them , without swauing or bowing any maner of way . Let vs marke then first of all , that we must haue this stoutnes of not being afraide at the sight of any mans greatnesse or countenance , that his authoritie or riches doe not any thing amaze him , but that the case may stand in firme state , without hauing our eyes dazeled to say , This is a great man , and therefore I must fauour him .

Againe on the other side , I sayd also that wee must not despise such as are had in contempt to the worldward . Bicause I see a man is poore , I beare my selfe in hande that it makes no matter though I doe him wrong . For wee be oftentimes at that poynt . If there bee a man

of no reputation, we thinke our selues discharged if we can say; well, I haue doone wrong to a poore creature, which is not taken to bee of the common sorte: but that is nothing, for no man complains of it. But God will haue right and equitie to be ministred to all persons. Therefore let such as are aduanced to degree of honour thinke, that if they despise the meaner sorte and such as seeme to be the outcasts of all the world: they shall giue account for it. For if God vouchsafe to regard those kind of folke, and to haue a care of them; yea and (which more is) do name himselfe their defender: wil he suffer them to be so troden vnder foote, and to be borne downe with oppression and tyranny, without reuenging them? So then, Iudges must match their stoutnesse with gentlenesse, and incline themselues euen to the meanest, receiuing them into their protection, and looking to the maintenance of their cases when they be good and rightful. Thus ye see what we haue to remember in this text.

Where this rule well held, we should nor heare so many complaints, neither should things be so farre out of order. But what? ye see shall see a good iudgement giuen, and a fault or offence punished as it ought to be: and by and by in y turning of an hand, ye shall see the like case goe vn-punished. And why is that? Because the persons of men doe beare all the sway: There is a case wherein a man is conuicted by the things which he himselfe vs to speake: it falleth out apparant, and thereupon he is to haue some punishment, and he hath it in deede. And why then is not the like done in al other like cases? O because the partie is fauored. In deede men seeke many colours and disguisings: & it is so much the woofe: but yet canot God be deceived, whatsoeuer shifts be made to shroude our matters with all. Neuerthelesse the worlde sees howe this respecting of persons peruerteth all right, and that it is almost an ordinarie thing. In somuch that for some one nice point, a mā is oftentimes graueled in a case, which of it selfe were plaine & manifest yough, if the parties themselues came not into the play, that y Iudge might giue sentence vprightly, without respecting the outward shoues which I spake of afore. But the Iudges being preuented with the regard of the persons, doe cast great doubtles where none at all is, to say this & that. And what is the cause thereof? Alwayes the respecting of persons. And in deede, in some cases a Iudge will goe through with them, and dispatch them quickly: and in some other in all points like, he will haue so many deuises, that he can neuer determine it. Wee see then howe great the leawdenesse of men is in this behalfe. Yet for all that, our Lord wil not haue the instruction which he deliuereth here to his people, to be lost or vnprofitable. Therefore let vs looke that we make our profit of it.

And let vs marke that as Iudges and Magistrates are forbidden to haue any respect of persons: so is the same warning made to vs all. For what is the cause that wee sayle so ofte in dooing our duties, but that wee bee so preuented with this respecting of parties? Therefore

let vs haue such stoutnes of corage, as no greatnes, no pompe, no authoritie, no honour of this world may get the vpper hand of vs to peruert vs. And on the other side, let vs haue such myldnesse as wee despise not the meaner sorte, but rather bee gentle to receiue them. Thus much in effect concerning the woorde *Person*.

Now there is a second point concerning berberie and rewardes. *Thou shalt not take them*, sayth the Lord. He saith nor, thou shalt not sell Iustice: but he saith, *thou shalt not take*. And why so? he addeth the reason: *For giftes* (saith he) *doe blinde the eyes of the wise, and peruers the wordes of the righteous*. Heere is a reason well worthy to be weied. For it seemeth at the first sight, that to take some presentes is not euil nor to be condemned, I meane in a Iudge. For he speaketh here of the presentes and gifts that are giuen in respect of some case that is to be heard. As for example, a malefactor laboureth to scape vn-punished, and hee goeth about to win the Iudge by sending him some present. Likewise another man puts himselfe forward, and to haue fauour against his aduersarie pratie, hee goes and giues the Iudge somewhat likewise. Now our Lord saith nor, Beware of it: If thou receiue a present to fauour the partie that giueth it thee, it is ill done, and it is a setting of Iustice to sale. God speaketh not those precise wordes: but he saith, Beware of taking: for it is vnpossible that he which hath taken, should behaue himselfe vprightly and not swaue aside. Neuerthelesse there are a great sorte to be found which will say, As for mee, although I take, yet dorch it not therefore follow, that I will swaue from myne office: For when I haue taken on both handes, I will giue him the alike which thought he had won me by his giuing. And is that so euill a thing? Why then was he so foolish to bring it me? If he bring, I take: but yet for all that, I step not aside from my dutie. Such kinde of folkes would make GOD a lyer. For we heare how it is sayd heere, that gifts doe blinde the eyes of the wise. If they thinke themselues so sharpe sighted, that the receiuing of rewardes cannot dim their eyes: God saith the contrary. And if they thinke themselues so constant, that they cannot bee bowed; God telleth them that as soone as they haue taken any gift, they bee vterly mard, and there is no more foundnesse in them. Now then it is too grosse a fondnesse to say, I will take rewardes, & yet for all that, I will keepe my selfe wellyough from turning away, or from swauring on the right. But that is vnpossible; for then should God haue lyed in this text. Thus ye see what we haue to remember in the first place, concerning the second point.

Now then fore, they that sit in y seat of Iustice ought to thinke thus: doth he that brings mee presentes, bring them of good will as one neighbour to another, or as one friend to another? or bringeth hee them rather for some matters sake which he hath before me? Then if a man haue a cause before a Iudge, & the Iudge take a present of him; hee offendeth god, Who so: Because God hath

forbidden him, and he knoweth wherefore. It is not for man to say, It makes no matter, I will take heede well enough: for being bridled by it. But it is a tempting of God when we deale so, and God will hold skorne of our ouerweening, and will shewe vs that we bee not of such abilitie as wee rooke our selues to be, and that he did not without cause tell vs, that when wee be lymefingred to drawe presents vnto vs, and to hold them fast when we haue them: then are our eyes blinded, and then are our hartes wrested, so as wee haue no more wisdom nor vprightnesse in vs. Seeing that God sayth so, it is not for vs to reply againt it. And in deede, whoeuer they be that boast themselves to be vnable to be corrupted, or to be made to steppe aside by taking of presents: they neede not to bee brought before God to be conuicted, but euen young children may iudge of them. It is too common a thing, and I could allgedge examples thereof that are knowne welnough. For there are some which are growe to so great vnshamefastnesse; that they sticke not to say, As for me, I will take on all handes. This hath bin heard, and there are witnessess enow that can beare me record of the matter. And in the meane season what protested they? Tush, I wil not be corrupted for all that. No; but when little children haue seene that lustice hath bin set to sale, and that a leawd man hath gotten the vpper hand in all cases, what is to be sayd of it? As for him, so he might play his prances, and obtaine his futes: he had cast his cardes aforehand. And on the other side, those to whom the presentes were brought, went lyke swine casting vp their groynes, so as there was lesse honestie and shame among them, than is euen among the heathen men and infidels. This hath bin seene; and yet notwithstanding they pretended in their talke to be holy men. O there were as godly and sweete wordes as could be: yea, but when the matter commeth to be spoken of, little boyes and idiots will giue their verdit of it: for the thing is too much knowne. Seeing then that our Lord telleth vs here, that if me receiue bribes, their eyes must needes be daz:led, and their heartes corrupted: let vs beare wel in mind, that except we will payson our selues wilfully, we must first of all keepe this rule, namely that luges must not take any thing, at leastwise of any body that hath aught to doe in Lawe before the, but vterly absteyne from so dooing, vnlesse they intend to turne away from all good order, right, and equitie.

And herein we see how our Lord who knoweth our diseases, or deinethe immediately meete & conuenient remedies for the same. What remaineth then but that we on our side enter into examination of our selues, and cury of vs searche his selfe narrowly? For the thing that maketh vs so bolde to tempt God, is that none of vs entereth into himselfe, to looke neerely to his own vices and infirmities. But if we had the discretion to bethinke our selues, wee would consider thus, Alas, I neede not anything to peruert me, I am as frayle alreadie as may bee: though there were no occasion at all to surpris me, I would

seeke occasion of my selfe. And what will I doe then when I meete with any euil occasion, or any cause of misdealing? I shall stumble and fall flat downe. So then, if wee aduse our selues well of our vices: it is certeine that we would seeke al the helpes that could be to preferre our selues. But seeing that God preuenteth vs, and on the one side sheweth vs how feeble and weake we be; and that on the other side, whereas we might fall into such mischiefe and inconuenience, he prouideth for it and saith, My friends, true it is that ye be subiect to euill, but the way for you to be prefered from it, is to absteyne from such a thing, and to take such a remedy: seeing (I say) that God speaketh so familiarly vnto vs, if wee refuse him, I pray you dooth not our vnthankfulness deserue, that wee should be caryed away vnto all euill, and that Satan shoulde driue vs and beare vs quite away, and that God should forsake vs and suffer vs to fall into grosse offences as all the world might abhorre vs?

Now then, it standeth vs so much the more in hand to marke well this sentence, where it is sayd that if men withstand not the temptations that may beguile them; of wise and discrete, they shall become blinde; and of iust they shall become vniust. God speaketh not here of such as haue alwayes bin naughtipackes, in whome neither reason nor vprightnes hath borne sway at any time: but of the wise and righteous. And that is such a monstrous thing as ought to make our hayre to stand vp vpon our heades. As how? That giftes and presentes shoulde haue such force to corrupt, as that they shoulde blinde the eyes of those which were of good discretio. Now it is certeine that discretion is a singular gift of God. When wee speake of wisdom, we must not thinke that it groweth out of mens braynes, but that it is the gift of God. Ye shall see that God hath induced some ma with a good wit, by meanes whereof he behauieth himselfe in such wise, that he dooth good and commendable things. And yet if God let him alone, so as he giue himselfe to this corruption of taking rewardes: by and by the light which God had giuen him, not onely becommeth dim, but also goeth quite out. Therefore let vs learne to looke to our selues, and (as saith S. Paul) let such as suppose they stand beware least they fall. For our Lord vseth here a horrible threate, wher he saith that they which saw cleerly enough, shall bee blinded if they giue theselues to taking of giftes: and that they which were well and holly disposed, shall be peruerted and turned away vnto euill. When we heare this, ought we not to stand vpon our gard and to keepe good watch; least we be surprisid by Satans wilnes? So then, let vs preuent such temptations a good way aforehand. And sith wee see that our Lorde forwarneeth vs: let vs stand in feare, and not run rushing againt him wilfully, nor fall to stubbornnesse: but rather consider with our selues how that euen they which haue bin as halfe Angels, may be ouerthrowen and thrust out of the way, when they haue giuen themselves to it, & would needes vse too large dispensation. Wherefore let

vs al learn to reine our selues short, and to submit our selues to the gouernment of our Lorde; and then we need not doubt but that if he haue giuen vs wisdom and discretion, he will strengthen vs more and more therein, and make vs to continue in them vnto the end; so wee goe to worke with praying vnto him continually to preferre vs, as I haue sayd afore.

Now let vs kneele downe before the maiestie of our good God with acknowledgement of our faulces, praying him to voutsafe to touch vs in

such sorte, that we retourne vnto him with true repentance; & that such as haue publike charge, may behaue the selues to dutifully, as they may be able to yeeld a faithful reckoning of y charge that is committed to them; and that all priuate persons may in such wise suffer themselves to be gouerned by them, as God may reigne among vs, and haue all soueraigntie, so as both great & small may be obedient vnto him. And for the bringing hereof to passe, it may please him to stir vp true & faithful Ministers of his word, &c.

## On Wednesday the xiii. of Nouember. 1555.

*The Cii, Sermon, which is the sixt vpon the sixteenth Chapter, and the first vpon the seuententh.*

20 In all cases thou shalt follow the thing that is right, that thou maist liue and inioy the land which the Lord thy God giueth thee.

21 Thou shalt plant no groue of any maner of trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Also thou shalt not set vp any Image: for that doth the Lord thy God hate.

### *The Seuententh Chapter.*

**T**Hou shalt not offer to the Lorde thy God, either Ox or Sheepe that hath any blemish therein: I say thou shalt not offer any euilfaoured thing: for that is abomination to the Lorde thy God.



**H**itherto Moses hath commended equitie & vprightnesse vnto vs, saying that those which are appointed to bee Iudges, ought to mainteine euery mans right without swearing. And thereupon he sayd, that as many as intend to continue in such soundnesse, must beware in any wife of taking rewardes: for if they take any, by and by they be corrupted, by & by they be blinded. And it is not to be replied here, that a man may well receive a present, & yet haue no meaning to fauor any wicked case. For y holy ghost hath giuen sentence, that the man which is so giuen to taking of presentes, shall bee blinded though he were the sharpest sighted man in the world. Nay, he hath a towell before his eyes already, and besides that, whereas he was well & holily disposed before, now hee is quite peruerced. We see then how it is a deadly poyson, for a Iudge to receive any presentes in any wife.

And now to hold men the better in awe, Moses addeth Gods promise, as if he should say, that we must not be wedded to our owne profit, whē God on the other side offereth vs his blessing, & telleth vs that he will prosper vs, so we stick vnto him. And whether were it better for vs, to inrich our selues by vnlawfull means which God condemneth, and which shall come to an euill end: or to haue Gods fauor present with vs, and that the same should neuer faile vs? Thus we see now to what purpose Moses addeth this sentence, *That men should followe vprightnesse.* Verily euen

to the intent they may inioy Gods fauor, & that show maist possesse the land (sayth he) which the Lorde thy God giueth thee, and that thou maist liue long therein. This is a continuing of the same matter still, which I haue declared before: namely that whereas God might commaund vs in one word; yet notwithstanding to win vs to him, hee is so gentle that hee bindeth himselfe to vs, and maketh a couenant with vs as it were betweene two parties. He hath authoritie enough to commaund vs, and it is not for vs to aske wherefore. Againe, he is not bound to promise vs any thing: for we owe him all that we haue, and he is indebted to none of vs. Neuerthel: se he voutsafeeth to yeelde to our infirmities, accordingly as we haue seene heretofore, that after his requesting of y which is our duetic, he addeth that we shall not be disappointed in seruing of him. Yet must we not conclude therupon, that we can deserue aught at his hand; but rather we see his infinite goodnesse, in that hee promiseth vs his fauor freely after that faithio. And therefore we ought to be the forewarder in doing whatsoeuer hee commaundeth, notwithstanding any impedimēt that might hinder vs to plucke vs back. Vnexcusable are we in these dayes, if we seele not some force of his promises, in quickening & stirring of vs vp to obey him. Hath God commanded it? That ought to suffice vs. Notwithstanding, because we be slowe and negligent, he addeth this help, that he commeth to win vs by gentleness, as if a father should flatter his child. See we this? Must it not neede be y our hearts are too too much



hardened, if they relent not at such goodnesse? Therefore when we seele that Gods commaundementes touche vs not sufficiently to the quicke: let vs take these promises here, to stirre vp our selues the more, and to spurre vs the more forewarde.

Againe, let vs marke well the speach howe he saith, *Thou shalt followe vprightnesse in all cases.* The wordes are, *Vprightnes, vprightnes shalt thou follow.* So doth Moises speake, howbeit that some men translate it, *Thou shalt follow iustice vprightly.* But when all is thoroughly lookt vnto, he meaneth nothing else but that men should beare an euen hand in executing of iustice, following the right by streight line, and perseuering stedfastly in it without swarung. I say it behoueth vs to marke well this saying, by cause men will needs alwayes discharge themselues to Godwarde by peeces: but as for to go through stedfastly with all things that he commaundeth; that is a very rare matter, (as the world seeth) specially in those which haue the handling of the lawe. True it is y though they be wicked, yet wil they be ashamed not to haue some goodly shew: & so now and then a man shal find some vprightnesse and reason in them. But haue they done right to one man? To morowe they will deale contrarie-wise with another. Haue they punished one misdeede? Three shall go unpunished for it, after as the persons are fauored and borne out. This partialitie is to be seene in maner continually: and it is a token that there is no vprightnesse. And this is not to serue God: in somuch that when indifferencie is not vsed in the ministrat[i]on of iustice, those that are punished cry out vnto God for vengeance, as though they were wronged. And therefore Moises thinks it not enough that men should sumply doe iustice; but hee will also haue them to proceede with it, and to continue it, so as there may be iustice vpon iustice: that is to say, a continuall holding on, so as no vndifferencie may be perceiued, nor any diuersitie of weightes and ballances, nor any respect of persons: accordingly as hath bin sayd heretofore, that men must not leane to the one side for any fauor, nor forsake a good cause for any hatred, but be of such stout courage that they bow not one way or other for any thing. That is the way to mainteine iustice.

This lesion is apparant enough of it self: there remaineth no more for vs but to fall to the practicing thereof. But as I sayd, it is a very hard thing for men to frame themselues to keepe an euen hand. So farre off is it, that this was written in vaine: that it is sayd y if we will prosper through Gods fauor, wee must keepe order continually among vs, so as euery man may haue his right: and that on the contrary part, without we doe so, God threatneth to becaue vs of his blessing though he had giuen vs it before. And thereof it is that we see so many changes and alterat[i]ons to happen in the worlde: namely for that when God hath blessed a people, & set them in as good state as were to be wisde, by & by they fall to ryoting, so as the gouerners abuse their authoritie, & the people take libertie to doe e-

uill, when they see y their Iudges are corrupted, by reason wherof God is faine to lift vp his hand, & to take away quire and cleane all that euer he had bestowed vpon that nation. Wee see examples thercof too commonly. Wherefore let vs stand in awe, and let vs learne to liue the warrelyer in the obedience of God, when he hath set vs in any prosperitie. Let euery man according to his abilitie, further the maintenace of iustice: and let such as haue the sword in hand, vse it in such sorte as God may be honored, & not be driuen to bring vs to our arraignment for breaking of the order which he had set among vs: That is the effect of the things which we haue to remember in this text.

Now Moises addieth, *That men should not plant any tree neere vnto the Altar of the Lord, nor set vp any manner of image.* Wherby he prouideth y there should be no resemblance betwene the & the Idolaters & Gentiles: and also that there should not be any memoriall of long continuance, for feare least they should learne or accustome theselues to doe sacrifice in diuers places. So are there two reasons which Moises hath an eye vnto in this text. The one is, y he would haue y seruice of God separated from all y superstitions of the heathen. The other is, y he would haue folke to accustome theselues to the worshipping of God, and to offer their solemn sacrifices in the place where y Arke of y covenant was, and that there might not be any peculiar religion throughout all y countrie. As touching y first, it is a point well worth the weying, y God will haue his seruice to be such as he himself requireth & appointeth, & that he will not in any wise haue vs to meddle with those y inuents & deuise superstitions on their owne head. In y first place; Let vs marke the how it is not wout cause, y God is so charie of y seruice y we be to doe vnto him. For in deed, it is reason that men should stand in defence & maintenance of their own right, and that God should be disappointed of his? And is there any thing more precious & holy, than y honor which we yeelde vnto him, in protesting him to be our God & father, of whome we hold all y euer we haue, & at whose hand we looke for saluation? Is there any thing more holy than y? The let vs learne to be attentiu when y holy scripture speaketh to vs of the seruice of God. For it is a thing y passeth all other in dignitie. Marke that for one point.

And it standeth vs so much the more in hand to giue our indeuour thereunto, because wee see y world holdeth skorne to yeelde God his due obedience. If a man speake to a blasphemer, or to a despiser of y orders of y church, or (to be short) to one that is no better than a dog: if a man tell such a one of his leawdnesse: To whom do I any wrong, saith he? If he had giuen a man a fillip, or had chanced to haue spoken a crosse worde, as small as y wrong is, he would haue confessed his fault and saye, I haue done amisse: and yet is this but against a mortall man. But when hee shal haue spirt God in the face, tush, it is nothing, it is no wrong to an m̄. Dayly shall a man heare such speeches. In somuch y if God bee blasphemed, and his maiestie so shamefully dishonored

as would make a mans hart ake to see it: it is all one, there is no account made of it. But let vs mark (as I sayd afore) that our Lorde will haue his seruice to be placed foremost & in highest degree: and when the case concerneth the ruling of our life, we must begin at that end; To wit; To honor him as he deserueth.

Moreover, let vs marke wel that it is not without cause, that he will haue his seruice so farre vnlyke all  $\hat{y}$  superstitions of  $\hat{y}$  heathen. For euen of our owne nature we be too much giuen to the corrupting & disguising of things, by meanes whereof the purenesse of the true religion is peruerted. Every man hath in himselfe a storehouse of idolatrie, though hee be not prouoked thereto by others: & in what case then are we, when we light vpon stumblingblockes and occasions, yea & euen go to seeke them? I see idolaters  $\hat{y}$  haue disguised & falsified  $\hat{y}$  whole seruice of God, & I shall goe borrow of them I wote not what; because this thing or that thing lyketh me, I shall goe put it to that which our Lorde hath commaunded me. Am not I by and by snarled in the same folly that they were, which played  $\hat{y}$  naughtipackes before me? Yes surely. For although I regard neither  $\hat{y}$  one nor the other, yet haue I many vain fancies in my hart. And if I fall to seeking of such things of set purpose: it is all one as if I did cast my selfe into Satans snares. And therefore let vs mark, that our Lord meant to preferue his seruantes from a deadly plague, when he sayd that they should holde them to  $\hat{y}$  pure simplicitie of his word, and not resemble  $\hat{y}$  payntins and infidels in any case. In those dayes the heathen for deuotion sake, made shadowes about their Altars, lyke as at this day in  $\hat{y}$  Popedome, if a place be darke some, it seemeth to the to cary some maiestie in it, and the simple sorte are as it were amazed when they come into a Caue, and where the windowes be dimmed with red or blew glasse, mens eyes dazle at it, and fillie simple soules feele a kind of motion in themselves which maketh them afraid & astonished; and to their seeming, it is good to stirre them vp to deuotion, bearing folke in hand that it is a reuerencing of God, whereas in deede it is stark foolishnesse. After the same maner did the heathen in plashing of trees to make places darke, that when men entered into them, they seemed to be agast, as though a woofe had bin at their tayle as they say, by reason whereof they were moued to some fearefulnessse. Now forasmuch as this custome was among the heathen, our Lord will not haue the faithfull to resemble the. Thus in fewe wordes, we see heere how all maner of resembling the vnbeleeuers is forbidden vs, if we intend to serue God in such wise as hee may lyke of it and take it in good woorth.

And this warning is as needfull for vs nowadaies, as it was for  $\hat{y}$  Iewes in the time of Moses. For what a nuber of deuices are there in  $\hat{y}$  Popedome, which haue bin taken from the superstitions of the heathen? All that euer is termed Gods seruice in the Popedome, is but a confused heape, gathered out of the things that are commaunded in the Lawe of Moses, & the things that are

seene to haue bin obserued of the Heathen. And to colour the matter wel, they alledge that their for dooing, is least the Iewes should vpbraide the Christians  $\hat{y}$  they haue not so goodly ceremonies in their Churches, as they haue. And therefore they must needs haue this and that, after their example. True it is  $\hat{y}$  they haue not bin so bold as to kil brute beastes in sacrifice; for  $\hat{y}$  had bin too detestable. But yet they tooke vp their Lampes, their perfumes, their attyrementes, their altars, and a certaine maner of sacrificyng, though it be not of Calues, Oxen, & Sheepe. Besides this, the Iewes had their washings; & therefore the Papistes would needs haue holy water, To be short, the Iewes were so thoroughly counterfeited; that to all seeming, they could not both that they had mo goodly ceremonies in their temples, than  $\hat{y}$  Christians had in theirs. But  $\hat{y}$  was high treason against God. And if there had bin no more but meere folly in it, it might haue bin  $\hat{y}$  better born w. But it tended to the darkening of the grace of our Lord Iesus Christ, by drawing a new veile ouer him. The veile  $\hat{y}$  God had commaunded to be in  $\hat{y}$  temple, is rent asunder: and they fall to hanging vp of another  $\hat{y}$  is wrought by  $\hat{y}$  hand of man; by means whereof Iesus Christ is as good as hidden, so as men can not behold  $\hat{y}$  maiestie  $\hat{y}$  should thine forth in him. For he is  $\hat{y}$  liuely image of God his father; & in him and in his person or face we see whatsoeuer belongeth to our saluation. Now they fall to making of impedimēts by such ceremonies,  $\hat{y}$  the world might not looke full vpō Iesus Christ. And they bee not contented w the intermingling of the things  $\hat{y}$  God had ordeined for a time amōg  $\hat{y}$  Iewes: but they haue also borrowed of  $\hat{y}$  obseruances of the heathen. True it is  $\hat{y}$  euen in this case also they pretended some color, as who should say that the world could not be drawn frō those foolish ceremonies, & therefore it was better to vse them stil vnder the title of God & his saints, than vnder  $\hat{y}$  title of idols as they haue done before: but by that meanes the seruice of God was falsified.

Let vs mark then  $\hat{y}$  all that euer is termed by the name of Gods seruice at this day in  $\hat{y}$  Popedome, is but a confused hotchpotch of all maner of superstitions; for they cannot shewe that the holy scripture hath appointed men to do so. And whence haue they fetched their ground, but frō a desire to counterfeit the things  $\hat{y}$  were used among the Iewes & Infidels? Sith it is so, what a thing is it if we sh ill now fashion our selues lyke vnto them, and suffer a sort of pelting bables or ceremonies to bee layd vpon vs, and binde our selues to  $\hat{y}$  keeping of the, to  $\hat{y}$  intent we would not be too far vnlyke those  $\hat{y}$  name themselves Christians: It is  $\hat{y}$  same corruptiō which God cōdemneth in this sentence. For it is not Gods will  $\hat{y}$  we should haue any resemblance to those which haue withdrawn themselves frō the pure obeying of his word. Therefore let vs be contented to haue Gods seruice reformed & stablished according to his cōmaundement. That is the thing which we haue to obserue in the first place.

As touching the second poynt, it is sayd that God would haue but onely one Altar whercon

2. Cor. 3. 18

3. Cor. 4. 4

to offer their sacrifices . At this day , this is no more in vse ; we haue no more any materiall altar . For whereas the Papistes vse altar<sup>s</sup> , in dooing they deface the death and passion of our Lord Iesus Christ as much as they can . Neuerthelesse , Gods intent at that time , was to keepe his people in the vnion of faith , by allowing them but one Altar .

And now it is sayd , that they should not set up any memoriall of long continuance , in any certeine place . For by that meanes they might haue accustomed themselves to worship God there , or they might haue made some chappell for deuotion , and so had all bin mard . And therefore not without cause were they forbidden to plant any trees in the places where they sacrificed : for Gods Sanctuarie was to be plated at length vpon mount Zion . And as many as intended to serue God purely , it behooued them to resort thither , to shewe one common accord , and one true vnitie of beleefe . Lykewise nowadayes our Lorde Iesus Christ hath left vs his holy supper , for a warrant that he dwelleth among vs , and is alwayes present with vs by his power : in somuch that although he be exalted aboue the glory of heauen ; yet doe not we faile to be knit vnto him to bee members of his body , to haue one common lyfe with him , and (at one word ) to be fed and nourished by his substance . And because it is a secret that passeth all vnderstanding of man ; he hath warranted it vnto vs , by  $\bar{y}$  visible signe of his supper . Come we then to the table of our Lorde Iesus Christ ? The bit of bread and the draught of wine which we receiue there , doe represent vnto vs ,  $\bar{y}$  Iesus Christ is truly our food , & that we be so incorporated into him ,  $\bar{y}$  we be partakers of his owne proper life . By meanes whereof Iesus Christ is so present with vs  $\bar{y}$  we must all needes be gathered together vnto him .

But we see at this day what hath bin done in the Popedome . Was there a table for the receiuing of the Communion : No ; it was turned into an Altar . And that was one corruptio<sup>n</sup> aforehand . For as I haue sayd already , it is not for any man to sacrifice Iesus Christ any more . That office belonged peculiarly to himselfe , and he discharged it thoroughly , & now must we receiue  $\bar{y}$  sacrifice that was offered vp vnto God , & let  $\bar{y}$  worde altar alone . Neuerthelesse it is not enough with the<sup>e</sup> that there be but one table ; they will needes haue three or foure : euery man buildes me his chappell , & there sets me vp an altar . Although it were a good thing of it selfe to haue one altar among  $\bar{y}$  Christians ; yet doe they breake  $\bar{y}$  vnitie of faith , wh $\bar{e}$  they build severall chappells after  $\bar{y}$  fashio<sup>n</sup> . For why ? It is  $\bar{y}$  will of Iesus Christ that there should be one common supper , &  $\bar{y}$  all his Church should meet together , & that the receiuing thereof should be as a true band to hold the faithful in one with him . But they go to say their deuotions in such a place , & to sing Masse in another place : And  $\bar{y}$  is an open defying of God , & a setting vp of idols in his stead . It is a turning of Gods temple , not onely into a Swines sty<sup>e</sup> , but also into a stinking dungeon of all abomination & idolatric . And therefore let vs marke , how it is not without cause  $\bar{y}$  God teacheth vs in this text

$\bar{y}$  although we haue not  $\bar{y}$  auncient ceremonie of Sacrificing Oxen & Sheepe : yet notwithstanding we ought to be vnited in faith , and not ad any thing at al to  $\bar{y}$  which is comanded vs , but simply keep this rule inuio<sup>l</sup>able ,  $\bar{y}$  we vnderstand how & after what fashio<sup>n</sup> God wil be worshipped , & agree thereto , wout presuming to put any thing to it .

Now also Moses sayth ; That they must not offer vnto God any beast that hath any main or blemish in it . He hath told vs hitherto that men must not neddle w<sup>i</sup> idolaters , nor haue any resemblance to their superstitions . For the true religion must be held in his pure singleness . But that is not all . For they that offer vnto God , & turne not away after the fond deuotions of men , must moreouer serue God soundly , that is to say , their discharging of themselves towardes him , must not be lightly , as men doe commonly nowadayes . For we see howe men defraude God of his right .

In deede when we be indetted vnto men , we discharge our selves one way or other . but whereas we be indetted vnto God , all our seeking is how to scape from him . True it is  $\bar{y}$  we wil indeuer to defraud men al<sup>l</sup> : but yet wil we be athamed to vse libertie towardes them as wee doe towardes God euen in dalying with him . If we owe a man either custome or rent , we will not stick to conceal it if wee can , if wee be of cuill conscience : But yet for all that , wee will not be plucked too much by the care : for wee thinke wee shall gaine nothing by so dooing . So then , as touching  $\bar{y}$  dettes  $\bar{y}$  men doe owe one to another , they discharge the<sup>e</sup> : but it skils not for God . Although he call vpon vs & threat<sup>e</sup> vs ; yet euen after he hath shewed vs our duetic , we cease not to defraud him (ill yea & we be quite past shame in it . Verily we will not sticke to say , it is good reason  $\bar{y}$  he should be honored & serued : but yet we will haue this seruing to be after our owne fashio<sup>n</sup> . But he requir<sup>e</sup>th a right obedience . And what doe wee to him ? Very well say we , we must discharge our selves to Godwarde . And after what maner ? In mocking of him . In somuch  $\bar{y}$  although  $\bar{y}$  doing of some ceremonies be nothing worth ; yet notwithstanding men beare the<sup>e</sup> selves in hand  $\bar{y}$  God ought to hold himselfe contented therew<sup>i</sup> , and that he dealeth too rigorously w<sup>i</sup> vs if he require any more of vs . For this cause it is sayd  $\bar{y}$  men shall not offer any thing in sacrifice which hath either blemish or spot . For vnder one kinde Moses cōprehendeth  $\bar{y}$  whole ; as if he had sayd , let vs not thinke our selves escaped when wee haue serued God by halues and peeces , but wee must go to it soundly & roundly , so as we doe our duetic towardes him thoroughly in all pointes . True it is that there was a special reason for the Iewes : for  $\bar{y}$  Iewes were admonished  $\bar{y}$  their sins coulde not be wiped out before God , but by meanes of  $\bar{y}$  sacrifice  $\bar{y}$  was to be offered . For it behoued them to lift vp their mindes aboue the world , vnto  $\bar{y}$  trueth , to say , there will be a payment to discharge all our detts : wh $\bar{e}$  Iesus Christ commeth , he wil reconcile vs to God his father , and discharge vs of  $\bar{y}$  bond of death , wherein we be bound . Therefore it behoued  $\bar{y}$  Iewes to haue their sacrifices pure & cleane ,  $\bar{y}$  they might be led by them to our Lord Iesus Christ , and their

1. Tim. 3. 16.  
Eph. 5. 30.  
Ioh. 8. 56.  
57.

Heb. 9. 11. 25.

faith be lifted vp above the world, to know that there is not any satisfaction nor offering that we can bring on our side to please God withall, but that he must be faime to giue vs the thing that we want to offer vnto him.

Notwithstanding, we must generally beare in minde y which I haue declared already; namely how Moses sheweth vs which we must so roundly yeeld vnto god that that he requireth, as he be not disappointed, as we heare him cōplain thereof by his prophet, that although the Iewes did not vtterly refuse to pay y tenthes & firstfruits: yet they did it but by halues. But God cannot away with such partinges, nor to be played with lyke a little childe. And hereby wee may learne y our seruing of God must not be by pangs and fittes onely, & afterward fall to lazinesse: but y it must be done soundly & substantially through-out, with obedience to his word. And again, y in our doinges there must be no hypocrisie nor cō-  
 20 strent: but y we must goe to work w a free will, & not set a faire countenance on it to y worldward, & in the meane while haue a back thop that displeaseth God: may we must go to work freely, as I sayd afore. That is the thing in effect, which we haue to remember vpon this text. Wee nowadays doe not offer any moe Oxen or Sheepe: but y offerings which we make vnto God, are of our owne felues & of all y euer he hath giue vnto vs, so as all be dedicated vnto him, & applyed to such vse as he alloweth; or else it is but vncleanesse. For if God haue giue me a thing, & I abuse it: I am a traitor to God, because I vnhallowe y thing which he had dedicated to the cleane cō-  
 30 trarie vse. And therefore let vs mark, y to please God in offering our felues vnto him, we must do it soundly, wout blemish or spot. True it is y there can be no such perfection in vs, but y very great fault may be found in our seruice of him: but yet must we alwayes holde vs to this principle, y we come to God vnfeinedly, and whereas there are infirmities in vs, we must resort to our Lord Iesus Christ. For all our spots & blemishes are done quite & clean away by his blood. And y is y cause why it is said, y wee offer our prayes vnto God by him. If there were any sacrifice clean on mes behalfe, it were y sacrifice of praye: for when we fall to y magnifying of Gods name, & confesse y we be beholden to him for all good things; our dooing seemeth to bee cleane. Howbeit forasmuch as we haue our lips fo vncleane, y we cannot yet discharge our felues in y behalfe: therefore it standeth vs in hand to resort continually to our Lord Iesus Christ. Our sacrifices then are steyned with some spot & vice or other; y is true: but yet must wee haue this roundnesse & soundnesse, of tending vnto God wout inforcement, necessitie, or hypocrisie. When we be at y point, our Lorde will accept our sacrifices, as though they were offered vp vnto him thoroughly pure &  
 40 perfect, & vtterly tauldes. In deed it is by means of our Lord Iesus Christ; for there must wee be grounded as I said afore. But if we haue y vertue, then doth God accept y sacrifices which we offer vnto him, so we be not snarled w hypocrisie, & come not to him as inforced or constrained,

but with a free will. Therefore if men will serue God, they must beware y they seek not to please men by it, as it often falleth out y they thinke it enough to make some faire shew, & therewal do content & sooth thē felues. We beare our felues in hand y we haue done al y can be done; yea but we neuer entred into our felues, to giue ouer our felues wholly vnto God. Wee neuer founded our felues to finde whether there were any euill intermingled, that we might be purged of it. And yet is that the ende which wee should haue begunne at, that our coming vnto God might not be as by constraint. For if it were possible, we would exempt our felues from all obedience, and neuer come to reckoning with him for it. But contrariwise wee ought to serue him with a freedisposed minde. Then let vs consider, that if wee intend to make our lyfe allowable before God, then in all our thoughtes and all our affections we must haue this substantiall soundnesse of dedicating our whole lyfe vnto him, so as our senses and desires be made captiues vnto him, and hee so reigne ouer vs, as our cheefe desire may be to bee ruled by him and by his holy spirit, and to frame our felues in such wise to his will, that we take nothing in hand but that which lyketh him. When we goe that way to worke: then shall our sacrifices bee pure and cleane.

Besides this, let vs marke also y we must lykewise offer vnto God all y euer he hath bestowed vpon vs. As for exāple, when we do almesdeeds, let every man apply y giftes which he hath received, to y common benefite of y Church. Those are y sacrifices of good sent, at leastwise if they be without blemish or spot. For a man shall well edify y Church when he himself is led with ambition & vainglory. And as for such a one, let him not thinke y he hath offered any thing vnto God. For it is but vtter abominatio, wē things haue not their right end, by giuing the ouer again into Gods hande which had committed them to vs, & by putting the to such vse as he hath cō-  
 50 manded. Again wē a man y doth almesdeeds is led thereto by vaine ambition, to boast himself before men, & to be esteemed & honored for it; his dealing after y fashion is but vncleane before God. Now then, let vs learn to haue an eye vnto God, that our sacrifices may be without blemish or spot.

Moreouer, as concerning y order of y Church, & of all other gouernment, we must vnderstand lykewise y all our sacrifices must be so purified as God may accept them. As for example, y orderyn of Ministers to preach Gods word, and the doctrine of saluatio, the creating of Magistrates & the choosing of Officers, are sacrifices which we offer vnto God. Now we must offer them wout spot. For if a man bring in any corruption in those cases, it is high treason to God, as I haue sayd afore. Therefore let vs bethinke our felues thoroughly, & consider y although these things according to y letter, were inioyned to the Iewes in y time of ceremonies; yet must we apply them to y sacrifices y are in vse and force at this day. And for performance thereof, let vs come back to that which S. Iames sayth, namely y he which  
 60 Iames. 2. 23  
 commaun

Mal. 1. 13, 14

Roma. 12. 1.

1. Iohn 1. 7.  
Hebr. 13. 15.

commanded the one, hath also commanded the other, & that he which forbade the one, hath also forbidden the other. Will wee then please God in all the seruices which we doe vnto him? Let there be no parting of fautes, as if we would say, I will do this for the honor of God, & for the rest he shal beare with me & giue me leaue to do as I list. For in so doing we would be halfe fellow w<sup>th</sup> God. And therefore let vs vnderstand y<sup>e</sup> the righteousness of the law is a thing that cannot be decided, neither is it for vs to reude it in peeces. Wherefore let vs submit our selues to the rule y<sup>e</sup> is giuen vs, after such sort as is contained in y<sup>e</sup> Law of God. And therewithal let vs mark further, that we must not haue dubble or dissembling hearts, but that wee must submit our selues wholly vnto God. And if we cannot attaine therto at y<sup>e</sup> first as were to be wished; yet notwithstanding that must be the mark that we thoothe at. Now we see what our Lord meant to require in this text.

But to the end we may be the more prouoked, to deale soundly and substantially: let vs also marke this speech that Moses addeth here for a conclusion, namely *that it is abomination before God*. For men do alwayes make themselves beleeue, that they cease not to serue God though there bee nothing but dissimulation and hypocrisie in all their doings. And we knowe howe hypocrites are pushed vp continually with this sonde presumption, that although there bee nothing but counterfeiting in all that they do, yet (so their seeming) God is neuertheless beholden to them; and all is wellly enough so there bee some gaie painting and some faire shewe. In deed: they dare not vtterly deny that there is any fault at all in them: but yet would they still be ire men in hande, that there is much good in them which God accepteth. As for example, when y<sup>e</sup> Popish Priests say their prime & hours, besides that they doe but bibleable, their minds are elsewhere; one thinks vpon his kitchen, and another vpon his harlot. Well, they will graunt that this is ill done, and that they ought to bee more heedfull in their praying. But yet will they vpholde, that so they haue a finall intent to pray vnto God, it is a good and commendable deede; and their coming to Church deserueth verie much, so they haue this finall intent to serue god there, though their mindes be distracted about other things. When they haue once worshipped a puppet, and taken a little holy water, though they looke vpon a woman after an vnchast sort, although they be caried away with couetousnes, or although their mindes bee occupied about some other wicked, shameful, and hellish lust: yet it skilles not, so they haue the saide finall intent of seruing God; all is wellly enough, so they make a shewe of seruing God, notwithstanding that they spite him by all the meanes they can. Likewise in their fasting, though a man cast him selfe into all manner of lewdnes and ruffianry, yet if he fast vpon a deuotion, O that a holy man, there is no more fault to be founde in him. Thus is it not possible to ridde the hypocrites of the false and duellish opinion wherwith they be befotted, of paying God with this pelting trash,

which is nothing else than abomination before him; and in the meane while, to spite him in all the residue of their life: so as a man can neuer winne thens to beleeue, that God vtterly misliketh all that euer proceedeth not from a sounde heart. So much y<sup>e</sup> more therefore doth it stand vs in hande, to marke well this saying which Moses setteth downe for a finall conclusion: namely that such dealings are abominable before god. Indeede the blinde & ignorant wretches deeme it not so to be; nay, their doings are commended of men; behold (say they), here is a goodly vertue, here is a good desert. But we must come before the great Iudge, who hath giuen sentence already, that such things are but trash, filthines, and vanitie. And he is not contented with saying so; but he saith also that they be vtter abomination or losethomes. For in deede, besides their dalyng w<sup>th</sup> him to make him as an ydoll, they fall to op<sup>r</sup> delyng of him. In s<sup>o</sup> though he not god to be stark blind, dur<sup>t</sup> they come before him with a dubble heart, & fraughted ful of hypocrisie: No surely: it would make them euen agist at it. For wh<sup>e</sup> they play y<sup>e</sup> hypocrites after y<sup>e</sup> fashion, it is al one as if they came to stop gods eyes: y<sup>e</sup> he might not discern their dissimulation and cursed hypocrisie. So then let vs marke well, that we must not stay our selues vpon mens bearing of themselves in hande, that to their seeming they faile not to do well, and to deserue wel at Gods hand, though they go not to worke with a free corage, nor with hartie and substantiall soundnesse: Let not such follies runne in our heads. For God not onely reiecteth such things as pelting baggage of no value: but also auoeth them to be all abominable before him, and that he will not suffer his seruice to be so shamefully disguised, with our taking horrible vengeance for it. And therefore let vs know that he will haue euery of vs to examine our selues; & sith we see al our thoughts and affections to be corrupted, so as there is nothing in them but dung and vncleannesse: let vs pray him to reforme vs in such fort by his holie spirit, as he may be serued and honored by vs, and we apply to good and holy vse the things that he giuech vs: and that therewithal he make vs to profite more and more in his obedience, vntill we bee come with a free will, to serue him with so good a corage, as we may be wholly dedicated to his honour. And that we may so doe, let vs repaire vnto our Lorde Iesus Christ, that our spots and steins may be scoured away by his purenesse and perfection, as he hath promised vs. If wee shall doe so, then will our God approve of our life.

Now let vs kneele downe before the maiestie of our good God with acknowledgment of our faulces, praying him to make vs so to feele them, that wee may from henceforth fall to amendment and resort to his mercie, and that in the meane season he reforme vs in such sort to the obedience of his Law, as it may shine forth in all our whole life, and hee also beare with vs in our frailties, vntill he haue ridde vs quite and cleane of them. And so let vs all say, Almighty God heavenly father, &c.

# On Munday the xviiij. of Nouember. 1555.

*The Cij. Sermon which is the second vpon the seuenteenth Chapter.*

2 If within any of the Gates which the Lorde thy God giueth thee, there be found either man or woman that hath wrought wickednes in the sight of the Lord thy God, by transgressing his Couenant,

3 And hath gone and serued straunge gods, and bowed himselfe before them, whether it bee the sunne, or the moone, or any of all the host of heauen, which I haue not commaunded,

4. And it is told thee, and thou hast heard of it: then shalt thou inquire diligently. And if it be true and certaine that such abomination hath bene committed in Israel:

5 Thou shalt cause, that man or that woman which hath committed that wicked deede, to bee brought out of the gates, and thou shalt stone them with stones, till they die.

6 At the mouth of two or three witnesses, let him that is worthie of death, dye: but at the mouth of one witness, let no man dye.

7 The hands of the witnesses shalbe the first vpon him to kill him, and afterward the hands of all the people. And so thou shalt ridde away that euil from thee.

Deut. 13. 1. 6



WE haue seene heretofore, that if there were either man or woman which went about to counsell others to peruert the seruice of God: they shoulde die for it. Nowe here is a Lawe, yet more sharpe: that is to wit, *that if there be any ydolaser founde among the people, whether the same bee man or woman, it must cost the party his head and his life,* yea though hee haue not gone about to corrupt others or to intice them to leawdnesse. Truly this seemeth rough dealing at the first bluth, as we see howe they blame God for vsing such ferueticie against such a vpon deuotion did any act contrary to his truth. Because wee wey not Gods honour as it is worthy, wee make greater account of a mortall creature than of the liuing God. For if a man haue practised against his Prince, or gene about to alter the publike state: hee shall be condemned to death without any sticking. Again, if a man bee vnderstoode to haue had secrete conference with his Princes enemy, to haue shewed him fauour, or to haue conspired with him; no bodie will excuse such disloyaltie: and yet for all that, all this dealing is but against men. But if a man turne away from the seruing of God to gad after ydols: men thinke hee ought to bee borne withall, as though it were a thing of nothing. Whereby wee bewray, that wee patle not for the diminishing of Gods honour, or for the defacing of his maiestie. But wee bee no competent Iudges in that case. Therefore let vs remember what is saide heere, and not thinke that God passed measure, when hee did set such price vpon his honour.

Nowe it is saide, *If there be founde either man or woman, to the intent that no fraitle should bee a shrowding sheete to any euill doing.* For esse it woulde bee saide, it is a womans deede. If a man of wit, courage, and vnderstanding had done it; it had bene to haue bene regarded: but seeing it is done by sillie soules that are easie to be deceiued, is it meete that they shoulde bee haled to death for it at the first dash? See I pray you howe wee be wont to qualifie things. But God on the contrary parte intended to preuent such shiftes, by telling vs that wee must not passe whether it bee man or woman, but that the deede of it selfe is so detestable; as that it ought not abide vnpunished. Yet notwithstanding, before wee proceede to punishing, he will haue vs to vnderstande perfectly howe the matter goeth, and hee will haue the truth of the thing tryed out. And therefore hee saith, *When it is reported vnto thee, inquire diligently thereof; and if thou find it true, then shalt thou take the partie which hath committed such crime, and stone him to death.* Hereby our Lorde sheweth vs (as he hath done afore) that wee must not bee hastie to proceede rashly vnder pretence of any good will or zeale: but vse aduisednesse that things may bee well knownen. And that is well worth the noting. For wee see howe vnaduised zeale doth often carie men away, and make them to offend G O D. And when it is done, then they say, I did it of a good intent. Yea, but G O D telleth vs heere, that in this behalfe wee must behaue our selues discretely. And in deede, God meaneth not that men shoulde so fallacly abuse his name: For what a vile thing is this; that I shall suppose that I serue G O D and yet in  
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Deut. 13. 14

the meane season haue no equitie nor vpright-  
nesse in me? Is it not a foule iniurie, so to inter-  
mingle Gods holy name with mine owne follie  
and lewde imagination? Wherefore let vs well  
weigh y<sup>e</sup> God, by this place hath condēned that  
same too too violent heate which men haue,  
when they suffer themselves to bee so caried a-  
way by their zeale (as they say) without any  
moderation or stay at all. Let that serue for  
one point.

And it is some what more when he saith, *If  
the thing be reported vnto thee.* For therein wee  
haue to note, that faultes cannot bee punished  
among men, vnlesse they come to knowledge.  
Insomuch that a number of offenders escape  
the handes of worldly Iudges, though they haue  
offended more fouly than others, and be wor-  
thy of great blame: and that is because God hy-  
deth their vnhoonest dealings. For there are  
finnes which make hast to come to their con-  
demnation, which God thrueth forward: and  
there are other some which linger, and God kee-  
peth them as close as if they were buried. And  
hereby earthly Iudges are warned to be watch-  
full in serching out of thinges. For inasmuch  
as they perceiue, that after neuer so much paine  
taken in bouking out of matters, which belong  
to their office to haue knowledge of, yet a great  
sort of thinges doe scape vnseene: they ought  
to bee so much the more diligent. They can-  
not knowe all thinges: and why? for they be bur-  
men. Yet notwithstanding, for asmuch as  
God hath commaunded men to punish euill  
deedes as soone as they come to knowledge: we  
must consider howe his meaning is, that because  
nothing can be hidden from him; therefore al-  
though men require nothing of vs, nor make a-  
ny inquisition or suite in Lawe against vs heere  
beneath: yet must wee euer bee faine to come  
to account before him. It is saide that an y-  
dolater shall bee punished, for God hath com-  
maunded him to bee stoned to death, vpon  
knowledge that hee is such a one. Nowe put  
the case that a man turne away from the pure-  
nesse of Religion, and worshipping ydolles in se-  
cret. In deede hee cannot be touched by or-  
der of Lawe, neither shall hee abide iudgement  
for it. But yet must hee thinke in the meane  
while, that God will not suffer his eyes to be da-  
zeled. And therefore wee may gather vpon  
this text, that our Lord referueth al those faultes,  
to his owne iudgement, which are not punished  
by ordinarie iustice in this worlde. Not that hee  
pardoneth not those which returne vnto him by  
true repentance: but my meaning is of such as  
harden themselves in their hypocrisie, and take  
occasion to growe worse and worse, because they  
bee not reprobued of their wicked deedes. But yet  
let them not thinke they haue made the better  
market for all that. For whereas God telleth  
the iudges of the earth that they ought to make  
diligent inquire: because hee himselfe hath no  
need to do so: he telleth vs that all faultes shall  
come before his iudgement seate, and that the  
hypocrites may well shrowde themselves for a  
time, but in the end they shall be rooted out: and

not without cause. For (as I haue touched afore)  
thinke wee that God wil leaue his honour in the  
suddes: Seeing it is his wil that euen men should  
be maintained in good reputation, and that all  
outrages should be punished: what will hee doe  
when the case concerneth his owne maiestie, &  
that his glorie is diminished by the malice of  
men? Ought such dealing to scape vnpunished?  
Wil God suffer himselfe to be mocked after that  
fashion? It will bee alledged that all of vs haue  
beeene ydolaters, & so we are al worthis of death.  
And their saying so, is as it were to stirre vp all  
men against God. For the folke that make such  
replies, seeke but to poyson mens heartes, that  
Gods honour might bee lightly esteemed, and  
that we might quarrell with him when wee feele  
our selues touched.

But first of al (as I said afore) we must marke y<sup>e</sup> our  
Lord speaketh here of y<sup>e</sup> punishing of ydolaters,  
where order is stablished according to his word.  
If God had not begunne at that ende, his order  
had bene amisse. But seeing hee hath shewed  
howe men ought to serue him, and giue a sure  
rule thereof, telling vs that we must simple doe  
whatsoeuer hee commaundeth; and seeing that  
both great and small are taught what God they  
ought to worshipping, and which is the true Reli-  
gion: if a man or a woman doe afterward turne  
away, and become forsworn and disloyal to God  
by stepping aside into the superstitious of y<sup>e</sup> hea-  
then: is there any excuse to be admitted in that  
case? Then let vs marke wel, that this Lawe was  
made at such time, as God had alreadye stablished  
a Lawfull gouernement, directed according  
to his owne word. But wee haue all beeene ydola-  
ters. As howe? Euen by meanes of the horrible  
desolation, y<sup>e</sup> happened through y<sup>e</sup> whole world,  
as is to be seene yet still in the Popedome. Had  
this lawe bin well obserued at the first; Christen-  
dome had not bin so sore decayed. For had they  
beeene punished which were the first ydolaters &  
had falsified the Gospel, and corrupted the pure-  
nesse which was at that time: surely Gods order  
had bin maintained and preserued much better.  
But what? When hypocrites were once crept in,  
which would needes seeme holier than all other  
men; then inuented they many corruptions: and  
the more they were born with, the more did the  
mischiefe spread it selfe abroad, so y<sup>e</sup> it became a  
poyson that vndoeth al. The cause then why the  
Church of God came to such desolation: is that  
men haue not bin held in awe, that the pure sim-  
plicity of the Gospel might be maintained, and  
God worshipped according to his word, so as mē  
might not assay to deuse any thing of their own  
braine, but that al men both great & small, might  
be made to obey the doctrine which they knew  
already to be of God. Had this bin done: there  
had bin no such desolatio<sup>n</sup> as we seee still at this day  
And therefore let vs beare in mind, y<sup>e</sup> Gods speak-  
ing here, is but of such countries or Cities, as  
haue had y<sup>e</sup> grace to haue y<sup>e</sup> true religion stablished  
among the, so as he is worshipped there, & they  
haue al consented to admit y<sup>e</sup> order which is set by  
God; & therefore if any of the do afterward turne  
away, he deserueth to lose his life. As for exaple.

1. Tim. 5. 24

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wee haue now the light of the Gospel, whereby our Lord holdeth vs bound vnto him, to serue him & to be his peculiar people. Seeing the y his Religion is knowne vnto vs, and that discipline is set vp among vs: if any of vs hereafter turne away from it, and giue himselfe to ydolatrie, spiring God wilfully: doeth hee nor deserue punishment? Yes. For had a man committed any thing against the state, and after his giuing of his othe to the Magistrate, had broken it againe by doing some deede to the contrary: surely he should be punished for his vnfaithfulness. And what shall be doone then, if men daly with God, falsifying the faith which they haue giuen vnto him, so as they confederate themselues with his deadly enemy Satan, and with ydols which serue but to deface his glorie, his maiestie, and all his seruice? So then, if the skorners of our dayes replye, that if ydolaters should be punished, all of vs should die: the aunswere is easie, namely that if the Lawe of God had bin executed, as had bin for our benefite and behoofe, Christianitie had not bene so corrupted as it is, neither had Religion bene so imbeced as wee see it is. For the remedie thereof was good and behouefull: but men haue not vsed it. And that hath caused all things to come to vtter confusion. Therefore it standeth vs the more in hand to take warning, that if this Lawe helde vs not in awe, wee should alwayes bee in daunger of withdrawing our selues from the seruing of God; and he should no sooner haue giuen vs his word, but it should be by and by vanish away againe, through the malice and vnthankfulness of a great number, which would soone ouerthrowe the state that is stablished at this day among vs. Marke that for one speciall point.

Secondly let vs marke, howe it is not said that all ydolaters in generall should be punished: but onely such ydolaters as liue in some Church of God where order is set alee, and where Religion is certainly stablished, and things are sufficiently knowne. For then, if any man do wilfully playe the naughtipacke, and forsake the pure seruing of God, and defile himselfe with ydolatrie and superstition: that person deserueth death. Besides this, let vs marke well, that (as I saide heretofore) if wee bee not punished before men, we must early or late come to account before God: and there we shall finde that we haue deserued, not onely to be stoned, but also to be vtterly banished from the euerlasting saluation. And why? Because we were baptised in the name of our Lorde Iesus Christ, euen before we knew any thing at all. True it is that wee haue bene mistaught: but that excuseth not our disobedience, but that wee our selues to the vttermost of our power, haue falsified our baptism: for wee haue bene corrupted with ydolatrie. So then, our Lorde might with good right thrust vs quite out of his kingdom, and hee could doe it well ynough: neuertheless wee see howe he hath gathered vs home to him. Nowe therefore let vs bethinke vs of the state wherein we haue bene: & being ashamed of our selues, let vs craue pardon at Gods hand. And as I haue saide afore, let

vs not be ashamed to confesse our selues to bee wretched offenders, that God may vse no violence against vs, nor enter into the rigour of his iudgement towards vs. And that is the cause why it is layde in Ezechiel, Thou shalt remember thine owne wayes, and be ashamed of them. For there God speaketh of the repentance of such as had bene deceived for a time by ydolatrie: declaring that when they were brought againe into the right way of saluation, they ought to be verie mindfull of the euill which they had committed, yea they ought to thinke vpon it with shame and confusion. That is the thing which wee haue to beare in minde. So that although God drawe not his sword, to punish our bodies: yet faile we not to be guiltie and damnable before God. Neuertheless, we must vnderstand that hee will alwayes haue pitie vpon vs, if wee prevent his iudgement, & condemne our selues aforehand, acknowledging our selues to be worthy to sinke for the ydolatrie and superstition which we haue followed, but that God haue pitie vpon vs. But (as I saide) we haue wherewith to comfort vs, because we knowe y he is readie to receiue vs to mercie, when we acknowledge our sinnes, and repaire to him after the foresaid manner. That is a thing which we haue to mark further, where it is said that if y thing be reported, men must inquire of it.

Now he addeth, *that the partie which hath done the misdeede, shall be commed out as the gasses: and why so? For (saith Moses) hee hath committed abhominacion before the Lorde*, whether it be man or woman as hee had saide afore. For it is such a sinne as is wicked and grievous in the eyes of the Lord. Wherin he doth vs to vnderstand, that we must not iudge after our own imagination, whether that deede be worthy of death or no. For it is a thing which beguileth many men, & maketh them to strue against God and to blaspHEME his Law: that they will needs giue sentence of them selues according to their owne opinion. But contrariwise our Lord bringeth vs backe here to his will. It is euill in my sight (saith he) it displeaseth me; I abhorre it. And hee telleth vs moreover, that we must rest vpon his word, saying: I haue commanded it. Hereby therefore let vs take warning that wee iudge not at all aduenture & with diuinish boldnesse as these galants do nowadays, which would not haue religiō to come in iudgement for the punishing of blasphemie and such other like things which are committed against y honor of God. To be short, they would not haue the Magistrates to sit in iudgement vpon any fault committed against y first table. If any fault be committed against men, as robbery, ryot, murder, or aduowtry; they be contented that y shall be punished, but if Gods name be blasphemed; if any abhominacion be committed to the putting away of al feare of god; if heresies spring vp to y trouble of the Church, and to the peruertering of all order: they would haue that to be suffered & excused. And what leadeth them thereto, but the saide hellish pride, that when a thing misliketh not them, they thinke y God should yeeld to their lyking? But therein appeareth their



ouerweening matched w<sup>th</sup> vngodlines of making none account of God, forasmuch as they can finde in their hearts that his maiestie should be so highly esteemed at all allayes, Howbeit, let vs for our part marke what is set down here, namely that if any cull displeas the eyes of the Lord, it is not to be borne withall: neither mu<sup>st</sup> wee in that case leane to our owne wisdome, as if wee woulde say; O, I will thewe my verdit of it. No, no, we mu<sup>st</sup> thinke it ynough that God holdeth it for abomination, and that hee cannot away with any such thing.

Furthermore he expressely fendeth vs backe to his word, to the intent wee should fee it proued to our faces, that they which are such ydolaters ought not to bee excused: for they make warre against God. And is the crime of rebellion a veniall sinne? Is it a fault that may be pardoned, without making any countenance of doing anything to it? Is a man doe of wilfull malice rebell against his father or his mother, his master or his superior: it shalbe throughly weyed, and continually aggravated to double & treble the fault. And shall a man be so rebellious against God as to defie him, and to doe quite contrarie to his will and intent: and shoulde we still cocker and flatter them that haue so grievously offended? We see that our Lord speaketh but onely to such as haue bin duely taught his wil aforehand. For he sayde not to the heathen, or the vnbelleeuers, I haue commanded you this, or I haue forbidden you that. No. And therefore this lawe mu<sup>st</sup> concerne a people that hath receiued Religion afore, and among whome some certaine rule is set downe and established. Nowe then, when God hath once commaunded one thing and forbidden another, and hath tolde vs that his will is so: wh<sup>at</sup> it remaineth more for vs, but to frame our selues thereafter? And as for those that refuse his yoke, can they say it is through ignorance, and through some fonde deuotion? Indeede it may well bee so: but yet there lyeth another crime throwed vnderneath, namely the contempt of Gods worde; yea there lurketh secrete malice, hypocrisie, and pride: and all these (saye I) are mingled together. Therefore mu<sup>st</sup> all excuses cease, and we mu<sup>st</sup> acknowledge that all such as haue bene duely trained in the worde of God, are lesse excusable than the ignorant.

And this is not to be applyed alonely to temporall Iustice: but forasmuch as it is God that speaketh, let vs marke that accordingly as wee haue proceeded in his doctrine, and ha shewed his will vnto vs; our sinne is the greater if we followe not whatsoeuer he commaundeth vs. To this point mu<sup>st</sup> we come: it is God that hath spoken vnto mee, he hath granted mee the grace to knowe howe hee will haue me to walke, and therefore seeing that hee inlighteneth mee, I mu<sup>st</sup> not stumble, I mu<sup>st</sup> not play the blinkarde nor the blinde busiarde: but I mu<sup>st</sup> take heede to the obeying of his doctrine. If we doe not so; we see that this foresaide punishment belongeth vnto vs: and if wee be not chastised by the hand of man; it is readie for vs from aboue. For God

can well skill to vpbraide vs with the fauour that he hath shewed vs, in that hee hath vouchsafed to teach vs his will. Insumch that although the poore ignorant soules were halfe to be excused; yet so it is that on our behalfe the crime is out of all square, when wee set our selues after that fashion against Gods will which is knowen vnto vs. Thus yee see what we haue to remember vpon this place, where it is expressly faide; *that God hath not commaunded those things.* Also let vs learne generally to iudge of Gods will according to his teaching of vs. For oftentimes we will needs lessen mens faults, or aggravate them; and yet in the meane while we looke not at the thing that is tolde vs. Therefore let vs beare in minde, that Gods will is contained in y<sup>e</sup> holy scripture, and y<sup>e</sup> that is the place where we mu<sup>st</sup> seeke it. & when we see that God speaketh for so, let vs hold vs to it without any gainfaying.

Nowe Moses addeth, *that the hande of the first witness shall be first against the partie that is to be s<sup>h</sup>oned, and then the hands of al the people.* Wherein he ment to shewe, that witness mu<sup>st</sup> not be borne, but with feare. But nowadayes, many men make no great conscience to giue euidence at all auenture against their neighbours, because they be not put to the executing of the sentence. Here vpon one goes and with his false tongue doeth wounde some man that is but halfe guiltie, or peradventure guiltlesse altogether. And he bears himselfe in hand, that a iob with his beake is not so great a matter; by reason whereof he passeth not at all to speake against all truth. Yee see then the verie cause why there is so much libertie of forswearing nowadayes; is, that such as giue euidence against their neighbours, are not put to the executing of the Iudges sentence. But it was Gods will that their shoulde bee another order among the people of Israel; namely that hee which gaue the euidence, shoulde cast the first stone at the partie, as who shoulde say; it is thou that puttest this man to death. By means whereof folke were restrained from bearing witness against any man, vnlesse the matter were true and certaine. For he that had giuen the euidence, saue himselfe dubble guiltie both of tongue and hand, in murdering an innocent if hee had not deposed the truth. Wee see then howe it was not without caute, that God commaunded this Ceremonie; namely that the witnesses should bee the first in stoning the parties that were condemned to death by y<sup>e</sup> Iudges. And hereby they were all done to vnderstande, that no offender was put to death, but by the witness of such as had proued his offence by their owne knowledge.

Neuertheless God willed also that the hands of al the people should ioyne with them, to shew that all of vs mu<sup>st</sup> bee furtherers of the maintenance of his seruice, and of the pure Religion. If any trespass haue bene committed between man and man, it shalbe pursued by such as haue taken the hurt or losse, or by such as haue to do therewith, or else some common solicitor shal haue the prosecuting of it for them all. But when Gods honour is defaced, then ought euery

man to bestirre himselfe : and it is a singular fauour that God sheweth vnto vs , when hee imploerth vs in so honorable a thing, as the maintenance of his maiestie, to be as his Attourneys in that behalfe . For what are we ? Now if God doe vs the honour to declare vnto vs, that he wil haue his honour maintained by vs and by our hands : should we be negligent in that case ? So then wee see nowe what was Gods meaning, in commanding all the people to helpe to stone the ydolaters . For thereby it is done vs to vnderstande , that wee ought to haue a care to maintaine Gods seruice purely among vs ; and that euery man must be earnest and zealous in this behalfe, that ( as much as in vs lyeth ) wee suffer not religion to bee had in skorne or to bee peruerted : But that if wee beare good will to the common weale, when all things are well ordered , and that wee loue to haue equite and vprightnesse among vs : there is much more reason that we should bee verie chare of the worshipping of God purely , that men turne not away from his worde , ne wander away wilfully from the Religion that hee hath stablished. For although that wee nowadayes , bee not bounde of any necessitie to the keeping of this Lawe, as in respect of the Ceremonie : yet doeth the substance thereof abide with vs . Euerie of vs is not to stone ydolaters : but yet our Lorde doeth vs to vnderstande, that we must at leastwise haue so great regarde of his honor, that ( so farre as lyeth in vs ) wee suffer not his name to bee scorned, and his religion troden downe : but that euerie of vs doe set our selues there against, and make himselfe an aduersarie partie in that behalfe . That is the thing which wee haue to note . And so , although the Ceremonie of the Lawe be not such amongst vs : yet doeth the substance thereof stande in force still, and wee ought to obserue it .

And for the same cause also it is added expressly, *that they must roote out the euill from among them.* Whereby he doth vs to wit, that the suffering of ydolatrie and superstition, is a canker-worme and corruption that infecteth all things. And as I saide afore, if men had bene well bridled at the beginning, surely they had neuer come to such Apostasie ; that is to say, they had neuer withdrawn themselves after that fashion from the obedience of God . For what else is Poperie , but a corruption which hath drawn all men from the obeying of God, so as all became backsliders, all haue gone astray, and all haue broken the promise of their baptism ? And whereof came this , but of mens nourishing of the euill by their winking at it and their concealing of it, vntil the infection was so spread abroad, that both great and small were poysoned therewith ? Nowe then , if wee wil holde ourselues in the pure obedience of God, let vs doe our indouour that the mischief may be rooted out from among vs, specially being a mischief that bringeth so great an infection with it : For it is not possible for vs to scape infection, if it abide among vs . And for the same cause the Apostle

plucke vp the wicked weeds, before they bee full growen : for it wil amafe vs when they shal pick out our eyes ; and yet there is no remedie but it must be so , if we suffer them to growe any long time . Therefore as soone as we see any euill sprout out, we must take it away as much as we can, that we may bee quite and cleane rid of it . Yea and although one man could not be intyced to wickednesse by the example of another ; yet is Gods wrath kindled and increased still among vs, whē the euill abideth so vnpunished. And therefore S. Paul speaking of the incest that was suffered among the Corinthians, saith vnto them ; Put away the euill from among you . As if he had said, yee wretched men, the crime that is among you prouoketh Gods vengeance against your whole Nation, if it bee so suffered : and therefore if yee intende to be exempted from Gods wrath, let not that euill bee suffered or nourished any longer . And this is a sufficient prooffe of that which I haue toucht ; namely that God in commanding al y people to put to their hande to the stoning of ydolaters, sheweth vs that the thing concerneth vs all ; and that for as much as he maketh vs his attourneys, it is good reason that euery of vs should indouour to discharge himselfe of his duety . And thereunto doth God himselfe exhort vs , in that hee sheweth vs that the suffering of such euill, is an infection & deadly plague, and that our bearing with the things that are cleane contrarie to his maiestie, is a prouoking of his wrath against vs .

Now remaineth, that wee come to this Lawe *that a man shall die at the mouth of two or three witnesses, but not vpon the euidence of any one witness alone.* This Law serueth for order of government. And indeede the very Heathen were taught by nature to follow this order, so as they could well say it was requisite that a matter should be proued by a cuple of witnesses . And this was printed in their mindes, because our Lordes will was to holde mankind continually in some kinde of vprightnesse, and that discretion should be vsed. But we haue this doctrine the better confirmed, in that God speaketh it with his owne mouth & saith , that a man shall die at the mouth of two or three witnesses, and not vpon the report of any one . Then let vs beare in minde, that things ought not to be iudged at al aduerture without lawfull prooffe. Neuerthelesse, it may bee that euen the Iudge himselfe may sometimes be a witness in a matter : and yet notwithstanding hee must iudge contrarie to that he knoweth. If a mā say, he doth amisse : Nay, he could doe no otherwise, and hee doeth well . For if I be a Iudge, and no bodie but my selfe doth knowe a man to be faulty, so as I cā haue no witness of his doings : I must let him alone, because I cā not remedie it, & he must be quit by my sentence. And this dealing of mine is no prejudice to my conscience : for I cōdemn him before god as he deserueth ; but yet I let his crime alone thl concealed, vntil God discover it and bring it to light . Nowe then let vs marke that for ciuill orders sake, wee must alwayes obserue this rule, that we iudge not but vpon good prooffe, so as the matter be known

1. Cor. 5. 13.

and verified.

Hereupon it is saide that there must bee two or three witnesses. But sometimes men to couer their faultes and misdeedes, will needes require an infinite number of proofes, which thing was to be seene in those lustie blouds, which woulde needes be wiser than God, and had inuented a very strange lawe here in this cite of Geneva, which was that they would not be contented w two witnesses, vnlesse there were a Proctor besides. Thus went they about to controll Gods law, and all vprightnes of nature, and the thing which hath hitherto bin maintained of y whole world. And what was the cause thereof, but that they would fame haue committed al manner of lewdnes, & blear'd out their rögues against god, and yet there might neuer haue been any sufficient witness to haue conuicted them thereof? For had there come two witnesses, yea, three or foure, yet had mens eyes beene blear'd, and all that had beene nothing. Therefore let vs note, y this law was let downe, to make vs hold y meane betweene the two extremities.

The first extremity is, to iudge of a mater before it be thronghly proued, for so to do is euil, & in so doing men are too hastie. Therefore is it requisite, that there should be a two or three witness of it. And whē there be a two or three witnesses, it is not for men to reply, as who should say it were meeke that fouer or fūe witnesses should be sought for, & that the matter were neuer wel proued, except there bee a spoketman with the witnesses. And that is a flat mocking of God. Let vs then beare in minde, that seeing our Lord hath told vs, that the offender shall dye at the mouth of two or three witnesses; it is to bee supposed that y knowledge of the matter ought to suffice vs, so as there ought to be no wrangling against it, but that iustice ought to proceede to execution. And we see how needefull this admonition is for vs. For men would euer shrinke back if it were possible: & if there bee any apparant colour to hyde their misdeedes; they beare themselves in hand that their hands are cleane wath of them. But here our Lorde summoneth vs, saying that if there bee two witnesses, y iudge must not shrinke backe. for if he do, he is confederate & companion with the wicked, vnlesse he put to his hand to the redresse of their wickednesse. Thus we see nowe, that in saying that two or three witnesses are sufficient, for the conuicting of a man to haue deserued death: our Lord ment to cut off occasion of all shifts that men deuise to cloake their misdeedes withall.

Now furthermore, let vs apply this doctrine to our selues also: & let vs vnderstand that seeing God hath set such order in temporal iustice; hee will keepe it towards vs. But are we not sufficiently conuicted, that we haue beene estranged from the worde of God? First euery of vs hath his own conscience to reprove him: and what a number of witnesses doeth that counteuaile? The Heathen haue saide, that it is as good as a thousand. Then if a man be condemned in himselfe, what shall it boote him to iustifie himselfe, seeing that his sinne gnaweth him and prefer-

reth indreiments continually against him? For there is no man (howe blockish so euer he bee) whose owne conscience doeth not continually sting him. Therefore let vs learne to plead guiltie before God, seeing he stirreth vs therto inwardly & sheweth vs our faultes. Besides this, the prophets and Apostles & the verie sonne of God himselfe, are faithfull witnesses of it, as the prophet Esay nameth him. Seeing we haue them to conuict vs; what should we henceforth seeke for startingholes? What wil that boote vs? And we haue not the holy scripture onely; but we haue also the thicke clowde (as the Apostle teareth them in the Epistle to the Hebrewes) of all the faithful & of all the holy martyrs which euer suffered for the name of God: & shall not al those be sufficient witnesses to condemne vs before y iudgement seat of our Lord Iesus Christ? Nowe if we make no account to benefite our selues, by the example which they haue giuen vs: but do wilfully forsake the doctrine after we haue knowne it; what condemnation will we deserue? And that is the verie cause why S. Paul alleageth this text to the Corinthians, that iudgement standeth vpon the mouth of two or three witnesses. And whereof speaketh he there? Of his own Epistle & of his owne coming; for hee sayth y he will come to the Corinthians. Not that I haue not written vnto you sufficiently already, sayeth he; or that I haue not warned you often ynough heretofore, and yet you continue stubborn and hardhearted still. But thinke you that ye shall winne any thing thereby at Gods hand? Know ye (saith he) that iudgement shall be taken at the mouth of two or three witnesses. Sith it is so, let vs bethinke our selues; and forasmuch as we see that God hath beene so gracious to vs, to giue vs so many prophets after him, & that Iesus Christ himselfe & his Apostles haue witness'd vnto vs the truth of the Gospel: let them not be witnesses against vs to our condemnation, but rather let them be witnesses of our faith; and let vs be so confirmed in the grace of y holy ghost by our Lord Iesus Christ, as we may continually keepe on our course, and followe the vocation wherewith our Lord hath put vs & called vs.

And now let vs fall downe before the maiestic of our good God with acknowledgement of our finnes, praying him to make vs seele them better; that thereby wee may bee the more inflamed to serue him and wooe slippie him; not onely as in respect of the ceremonie, but also by applying all our whole life to his obedience; and by giuing of our selues wholly to the soundnes which he sheweth vs by his holy word: And that we may endeavour to bring other men to the same, & not suffer those to stray which are already in the right way, but with one common accord hold them together in the sheepefold which are come into it already, and drawe others thither by our good life & conuersation, preventing all causes of offence & disorder, whereby the true religion might bee peruerted. That it may please him to graunt this grace, not onely to vs, but also to all people, and Nations of the earth, &c.

## On Tewſday the xix. of Nouember. 1555.

*The Ciiij Sermon, which is the third vpon the ſeuenteenth Chapter.*

8 If a thing be too hard for thee to iudge betweene 'bloud and bloud, betweene cauſe & cauſe, betweene wound & wound, & there be wordes of ſtrife within thy gates: then ſhalt thou riſe and get thee vp to the place which the Lorde thy God ſhall haue choſen:

9 And go to the Priests & Leuites, & to the Iudge which ſhalbe in thoſe days, & aſke; and they ſhall ſhewe thee the ſentence of iudgement.

10 And according to the content of the ſentence which ſhalbe declared vnto thee by thoſe of the place which the Lord ſhal haue choſen, ſo ſhalt thou doe: and thou ſhalt take heede to do according to all that they informe thee.

11 According to the ſentence of the law which they teach thee, & according to the right which they tell thee, ſhalt thou do. Thou ſhalt not turne aſide from the thing which they ſhewe thee, neither to the right hand nor to the left.

12 As for the man which through preſumptuouſnes will not obey the high prieſt which is there to miniſter before the Lorde thy God, or the Iudge: that man ſhall dye, and thou ſhalt put away euil from Iſrael,

13 That all the people may heare and be afraid, & do no more preſumptuouſly.

**H**Ere is the order ſhewed vs how to end matters in lawe. Forasmuch as when men are at controuerſie, we ſee they be ſo wiſul & hardharted, y<sup>e</sup> by their good willes they woulde neuer come to any end: God declareth y<sup>e</sup> it was his wil there ſhould be ſome ſoueraigne court of iuſtice among his people, againſt the ſentence wherof there ſhould lye no appeale. True it is y<sup>e</sup> all people are taught of n<sup>e</sup> ture to do ſo. For if it were lawfull to make continuall appeales: mens frowardnes is ſuch (as I haue ſaid afore,) y<sup>e</sup> their controuerſies woulde neuer come to any end. Therefore is it requiſite y<sup>e</sup> there ſhould be ſome certaine ſtay: & that is it which our Lord hath declared in this text. Againe, as touching worldly gouernement, this order is greatly auailable, forasmuch as the thing which nature followeth through y<sup>e</sup> whole world, is ratified by the mouth of God: & that is a thing which ought to be well marked. For ſith we ſee y<sup>e</sup> God hath humbled himſelfe ſo much as to ſhewe vs the order of ſeuil gouernment; we muſt conclud: y<sup>e</sup> he alloweth of it. For otherwiſe he woulde nor meddle with it: & it were a diſhonoring of his maiſtie. Do we then ſee y<sup>e</sup> our Lorde in his lawe hath treated of y<sup>e</sup> order which wee ought to obſerue among our ſelues? Let vs aſſure our ſelues hereby, that it is a thing which hee well liketh. Marke that for one point.

Againe, ſith we ſee after what faſhion he will haue vs to behaue our ſelues, & hath ſet y<sup>e</sup> ſame down particularly: it is yet a greater confirmation. And as for Iudges which are ſet in authority & preheminence: let them vnderſtand that their doings are an acceptable ſacrifice to God, becauſe he beareth record thereof in his law, and

y<sup>e</sup> the people alſo do conform theſelues ſo much the more willingly thereunto. Wherefore wee muſt vnderſtand y<sup>e</sup> the peruerting thereof were a rebelling againſt God, & a deſpiſing of him. Thus we ſee now how needfull a doctrine it is for vs, & how greatly to our edifying, y<sup>e</sup> our lord hath declared, y<sup>e</sup> there ſhould be one chiefe court of Iuſtice for men to reſt vpon, that they might not be in continual doubt.

Neuertheleſſe we muſt note y<sup>e</sup> our Lord woulde not admit appeales in all caſes indifferently among his people. For he ſaith, *If there happen any hard caſe, wherof the iudgement is doubtful, & not eaſie to be determined,* becauſe the Iudges (namely y<sup>e</sup> inferior Iudges of euery citie) be graueled in it. Wherefore ſets he down this? Becauſe it had bin too great a toyle for the people to haue bin driuen to repaire to Ieruſalem for euery matter of ſixpence, or I wote not what ſuch like. Wee ſee (as I haue ſayde afore) howe there are ſome vnſatiable men, and ſuch as could alwayes be contented to ſiudge themſelues ſo they may ſcauld others. Nay ye ſhal ſee ſome ſo ſpitefull, y<sup>e</sup> though they ſhould eate their owne fingers, yet they would go forewarde with their ſutes in Law, and whē they had waſted away their own ſubſtance, they woulde euen hazard their liues alſo, to procure trouble to their aductaries. Seeing then that it is manifeſt that ſuch folk are caried away with rage, or at leaſtwiſe with deſire of reuenge: it is good to bridle them. And that is the cauſe why God woulde not haue all caſes to come to Ieruſalem. For he had ſet a good order, namely that there ſhoulde be iuſtice in euery Citie, yea and men of vnderſtanding, to giue iudgement of ſuch matters as were to come to triall before them. Provided alwayes that the cauſe were not harde and doubtful.

So then let vs marke, how it was Gods wil that the controuersies should be ended with speede, without troubling of the parties too much. And seeing that his intent was such, wee ought to frame our selues thereto as much as is possible for vs. And therefore if men intend to stablish a good order of gouernement, and such as God alloweth: let them followe this rule, that quarels be not mainteyned betweene man and man; but that if there be any controuersie they may soone be set at one againe, so as the sure in Law be not prolonged, nor men posted ouer from one to another; but that things may be so ordered, as the parties may not be suffered to followe still their owne inordinate wils. True it is that this vice cannot be so corrected, but that some remnant of it will abide still. Yet notwithstanding wee must goe as neere the marke as we possibly can, seeing that our Lord directeth vs therunto.

Againe, if a man intend to provide for the pacifying of quarels among men, so as might may not overcome right: yee see that ordinary Iustice cannot be forborne. For inasmuch as God had chosen the people of Israel: it is certain that he provided the best meane that could be deuised for the mainteyning of them in peace and concord. And in verie deede they were all of one lineage, descended of the race of Abraham: and therefore inasmuch as there was such a brotherhoode among them; it ought to haue bene the easier to haue continued them in quietnes. On the other side they seeing themselves separated from the rest of the world, and being there gathered together into one bodie in the name of God: ought to haue borne one y<sup>e</sup> another in reuerence of that holy bond. Yet notwithstanding for their further preservation, God ordeyned this meane that there should be Iudges in euery Citie. Then let vs conclude, that as long as men liue here beneath, they cannot forbear Magistrates, by reason of their infirmities. Truth it is that euery man ought to carie the Lawe in his heart, and euery man ought to doe all men right of their owne accord; but we be blind and our affections cary vs away; and besides that, wee subdue not our vnderstanding, neither do we holde our lusts captiues as we ought to doe. Therefore we haue neede of a bridle for them. And that is my meaning, in laying y<sup>e</sup> wee ought to loue the state of ciuil gouernement, and to reuerence it; namely because it is a necessarie mean to maintain mankind in this world, and wout it all things would go to horrible confusion; inso much y<sup>e</sup> wee should not only become as Dogs & Cats; but also be worse than wilde beasts. Greatly therefore ought we to bewaile our state, seeing y<sup>e</sup> (as I haue shewed afore) wee which beare the Image of God cannot vse our freedom to behaue our selues according to reason and equite. Yet notwithstanding, seeing we be so sore corrupted, we must vnderstand y<sup>e</sup> Gods remedying of our diseases after that fashion, is a point of his singular goodnes towards vs. But howsoever y<sup>e</sup> case stand, if we wil eschewe y<sup>e</sup> men scratch not out one another: eies, ne ear nor vp one another: let vs follow y<sup>e</sup> rule which our lord sheweth vs here, name

ly y<sup>e</sup> there be Iustice in euery Citie & in euery other place, and y<sup>e</sup> such as beare y<sup>e</sup> sword do watch so as no man oppresse another, no man work any outrage or iniurie, nor no man presume further than is lawfull. Marke that for one point.

Now let vs come to that which is set downe here concerning Appeals. *If there rise any difficulte & doubtful case, betweene cause and cause, wound and wound, or blood and blood.* As if he should say, if there be any cause either criminal or ciuile whereof there is such doubt, and men cannot decide it by giuing definitiue sentence on it: let the resort to the high court. We see then that Appeals are ordered as well for matters of life & death, as for matters of trespassse. And now let vs see whether God would haue men to appeale. To Ierusalem. True it is that he doth not as yet name the place, because it was not appointed at y<sup>e</sup> time. But he sayth, *Thou shalt go vp.* And Moses speaking after that manner, was after a sort in way of prophesie, because the exaltation of Ierusalem was higher than all the rest of Iurie. But vntill the Ark was set there, it behoued them to resort to the place where that was. Againe, here is no speaking of the king. For the time was not yet come that God would set vp a kingdome among that people: y<sup>e</sup> was to be stablished in the person of Dauid. Yet notwithstanding there were alwaies Iudges, accordingly as wee see how Iosua succeeded Moses, and consequently the rest of the Iudges vnto Samuel, at which time y<sup>e</sup> people would needes change their state. Therefore vnto Samuels time, there was this order among them, that God raised vp certaine Iudges in Israel, which represented y<sup>e</sup> state of a king vntill the kingdom was stablished. That is y<sup>e</sup> thing which Moses meant in this sentence, when he saide, y<sup>e</sup> men should resort to the Iudge which should be at that time in Israel.

Also it was his will that the high Priest with his fellow Priests the Leuites, should haue authoritie to giue sentence of Iudgement. And why? He addeth; *Because they could giue sentence according to the Lawe of God.* And finally, vpon that sentence of theirs hee will haue men to rest: and that if any man disobeyed it, he should be punished with death, that by that meane pride might be corrected in Israel. Now wee see what God intended to command concerning Appeals. There were Iudges in euery Citie: but yet there was one above them all as in the degree of a Prince. Not that it went by inheritance: but looke whomsoever God raised vp by his holy spirit, him it behoued to gouerne the people. And wee see it came so to passe afterwarde. As oft as the people fell away from God, it was to their owne confusion; and as soone as he had pitie vpon them againe, hee raised them vp Iudges newe againe, as the holy histories doe shewe vs. There were in deede some interruptions at such time as the people were worthy to be punished, inso much y<sup>e</sup> all went to haucke, they were giuen ouer vnto bondage and to the tyranny of the Infidels which were their enemies: but as soone as God vouchsafed to gather them home againe, there was a newe Iudge set vp againe.

Judges 13  
17 18.

And herein we see yet better, that it is a token of Gods presence, when we haue order of iustice among vs, so as there are men to gouerne vs which walke in the feare of God, and execute their charge faithfully: it is as much as if God came downe to vs & shewed vs his face. Contrariwise, when the order of gouernment is peruerted, it is as though God turned his backe to vs. If the magistrates be corrupted, & peruert al right & equite, or if tyrants get dominion ouer vs: let vs vnderstand that God forsaketh vs, and withdraweth himselfe from vs, & is mynded to make vs feeble his absence by such signe of his wrath: and that then wee haue good cause to moune. But if wee see the lawes flourish, & there be men that feare God, to make them to be executed, it is all one as if God made his face to shine vpon vs, and declared his loue towards vs, and that hee is minded to continue vs vnder his protection. And it serueth to make vs to loue the state of worldly gouernment the better, seeing it is such a token of the goodnesse of our God, and of his fatherly loue towards vs.

But as I layde afore, the high priest and the trybe of Lewy were appointed to be Iudges in all harde cases. It may seeme strange at the first sight, howe it cometh to passe that G O D worlde haue the priest-hood to entermeddle in ciuil gouernment. for they be two things faire differing. Wee knowe that when Aaron was ordeyned to be the high priest, Moses had the gouernment of the people. Nowe the Priest-hood went by inheritance, and so did not y<sup>e</sup> temporall gouernment. In so much that Moses left his own children as priuate persons in their owne houes without any publike authoritie, & Ioshua who was not of any kinne or alliance vnto him, was his successour. The same order continued afterwarde, in so much that God raised vp whome hee thought good, nowe one of one trybe, and nowe another of another. Notwithstanding, it behooued the Priestes to hold them selues contented with the spirituall gouernment of the Church, and they ought not to take vpon them the ciuil gouernment. Why then doth God here set them in highest degree to iudge? Vndoubtedly, it was to ordeyne a Councell for him: that was to be the chiefe Iudge, and to holde the people in the better awe, as if it had bene sayde that all Appelles should come before God. For (as I haue declared afore) men can very hardly be brought to giue their consentes, to obey a sentence that is against them. Therefore, to the ende that no man should take leaue to stande in contention, God sayeth there shall be a soueraigne Iudge, at leastwise to beare sway in Councell of hard cases, and such as are giuen in soume of iudgement. And to the intent that thinges may be iudged according to my lawe, the high priest and the order of the Lewites shall be present there. Nowe wee knowe that they were expounders of Gods lawe. For with that condition was the priest-hood giuen vnto them, namely that they should be Gods Angels and messengers as the Prophet Malachie speaketh of them. And

therefore when men asked counsell at their mouthe, it was not to haue som doting dreame of mans deuce, but to haue the certeine vnderstanding of Gods lawe. That then was the cause why the chiefe authoritie of iudgement was committed to the order of the priestes with the Iudge whome God had set vp.

But before wee goe any further, let vs note that vnder pretence of this text, the Pope lifted vp his hornes, and vsurped such tyranny as wee haue seene him vse in the Church of God. For thus doeth hee reason. Seeing that the chiefe authoritie of iudgement was giuen to the Priestes, it is to be concluded that there ought to be one head ouer all the Church. Againe, for as much as the sentence of the high priest was to be helde without any gainsaying, the thinges that are determined by the Apostolike sea (as they terme it) ought likewise to be held without gainsaying, and it is a deadly and vnpardonable sinne, to incounter any thing that the Pope shall haue pronounced. But here wee haue two thinges to consider, which are offusciencie to reloue all such and so childish arguments. For first, the gouerning of the whole worlde by one man, and the gouerning of some one country or prouince by one man, are not both one. God hath made here a ciuil lawe for the country of Iewrie. And wee knowe that at that time there was but one Temple, & that it was not lawfull for them to worship God or to offer sacrifice vnto him, in euery citie. If a man had builded any altar, it had bene abominable, and that citie must haue bene razed. And Gods doing hereof, was but to hold y<sup>e</sup> people in one right vnitie of faith. The like as there was but one temple in the land of Iewry: so was there but one high priest. But must this be extended to the whole world? No, not so. There needeth many mo: for what one mortal man nowadayes is able to weld so great a charge? Againe, it were meete that there should one ten ple be builded in the mids of the worlde, y<sup>e</sup> men might come rüning to it a foure or siue thousand leagues off to worship God. And do ye not see what an absurditie that were: Therefore it were too grosse a fondnesse to conclude thus; There was but one temple & one high priest in al Iewrie, ergo there ought to be y<sup>e</sup> like throughout the whole worlde. For then ought there also some litle nooke to be made, where men might so assemble together, as they should not neede to goe past foure or siue dayes iourneyes from home: but wee see that that were vnpössible, and: moreover it were contrarie to nature. Marke that for one poynt.

And secondly let vs marke, that the Leuitical Priesthood is come to an end & quite put downe by the coming of our Lord Iesus Christ into y<sup>e</sup> world. Moreover the high priest was a figure & shadow of our Lord Iesus Christ, and therefore it were an abolishing or putting away of the truth, if men should haue a high priest to be the vniuersall head of the Church, as the Pope would make men beleue. It is saide that there was one high priest, one chiefe Iudge,

Deut. 12. 5  
& 16. 2.

1. Tim. 3. 16.  
& Heb. 9. 11

Exo. 28 1. 4 3  
Deut. 31 7.  
Iosua, 1. 2.

Mal. 3. 7.

yca,

yea, & one king in Israel. Now if a man wil conclude hereupon, that there ought to be one highpriest through the whole world; there must also be but one chief king: & so should all common weales be cast downe, & the order which as now is distinctly set among kingdoms, dukedomes, & free cities, should be but a confusion accursed of God. And in what taking were wee then? Nay, wee must go to the chief point of all, which is that thereby our Lorde Iesus Christ should be robbed of his right. For now that he is come, the kingdome is stablished euertlastingly in his person, & he is set ouer all the Empires and kingdomes of the worlde. Also he hath taken vpon him the euertlasting priesthood, ouer all order & gouernement of the Church. Not that there should not as now be any mo Bishops & shepherds, as the scripture speakeeth of them: but y<sup>e</sup> Iesus Christ be the only head, & the residue but as inferior members, and that the body be gouerned in such wise, as all things may be subiect to him of whome it is saide; This is my welbeloued sonne, Heare ye him. And so wee see that y<sup>e</sup> Pope is a traytour that robbeth Iesus Christ of his souerainie, by making of himself highpriest ouer the Church of God.

And by the way, if it be alledged that it is requisite there should be some meane to end quarrels and controversies that might rise for religion: the answer is, that so there be an order set, there needeth not any one man to be set ouer all the rest; but they may assemble together w<sup>th</sup> one cōmon accord, as we see hath bin done in times past. True it is that the men of olde time had a certaine order in the Church for the great Provinces, namely that there were certaine Patriarkes: but as for to haue any one head ouer the whole Church, that was neuer agreed vpon, so long as there was any purenes of the Gospel or any tolerable gouernement. But as soone as all things were confounded after a barbarous or rather brutish maner; then did the Pope lift vp his hornes. In deed he stroue long time against the bishop of Constantinople. But howsoeuer y<sup>e</sup> case stood, it fell out anon after that all things were corrupted & contounded, & men wist not any more what the gouernment of the church ment. So then let vs marke, y<sup>e</sup> if it be said, that like as it is requisite there should be some stay for the pacifying of ciuil quarrels, and for the determining of criminal cases; so it is good reason that there should be some chiefe court of prerogatiue, for the appeasing of strife & contention in doctrine: yet it followeth not that one man only ought to haue supremacie ouer the whole world: for (as I haue shewed afore) that is quite contrarie to nature. What remaineth then? That men assemble together, & that Iesus Christ beare the chiefe sway among them.

But we must wey well the things that are contained heere. It is said that y<sup>e</sup> Priest must iudge according to the law of God. Wherein it is shewed that our Lorde layeth not the bydle loose on the necke, eyther of all the priestles together, or of the Iudge which was in those dayes in state of a king; but that al of them ought to be subiect

to the law; and that (as I said afore) God meant to referre the soueraigne authoritie to himselfe, so as men should receiue definitive sentence as at his mouth, & that the persons which were to giue the sentence, should be but as instruments of his holy spirite, & expounders of his lawe. Therefore let vs marke wel, that God ment not here that men should do any thing on their own heads, but that his law should beare the sway, specially in Ierusalem rather than in any other place. But now let vs see what the Pope doeth, & what all the bastardy Councels haue done whereunto he would tye vs. There is nothing amongst them but to say: that the holy Ghost gouerned them; for as for the holy scripture they did let that alone. In deed they gaue it the honorable title of Gods word; but when they ment to determine what they thought good, was it according to that which God hath declared? No; but they tooke another rule; which is, that the Church cannot erre because it is gouerned by y<sup>e</sup> holy Ghost: & that as touching the holy scripture, it leadeth vs into perfection, but we must mount vp yet higher: for if we haue not the reuelations of the holy Ghost, it is nothing: If a man holde himselfe to that which is contained in the holy scripture, it is but an vnperfect thing with them; but as for that which is determined by y<sup>e</sup> Church, that must be held inuolable, and no man must in any wise gainsay it. Again, the holy scripture, say they) is a nose of wax, which a man may wryth cuery way, & there is no certieintie in it; but whē the church hath once pronounced a thing, there is no more dout in it. After y<sup>e</sup> maner went all the rable of them to worke, so as they haue troden y<sup>e</sup> holy scripture vnder foote. Although they grant in words that it proceeded from God: yet haue they taken it to be but as an aspie, and as a cōmō doctrine: affirming that the Reuelations which haue bene giuen vnto them, are much higher doctrine. These blasphemies they haue not been ashamed to vtter, & their bookes are full of them. In somuch that they say that the holy scripture is a pliable thing (as I haue declared afore); so as if wee should sticke to that which is contained there, our sayth should neuer be certain. And therupon cuery man follows his owne fancye. Seeing they were come to such extremitie, a mā may wel perceiue y<sup>e</sup> the holy scripture bare no sway amōg the. But on y<sup>e</sup> cōtrarie part it is said, y<sup>e</sup> the highpriest must be a Iudge, not only in matters concerning the spiritual gouernment of the church, but also in ciuil cases; & that he must follow y<sup>e</sup> law though the case concern but the temporal iurisdiction. If it be so, what is to be done whē they haue to deale with y<sup>e</sup> law of God? Whē the case concerneth the saluation of mens souls, religion, & faith, which are things y<sup>e</sup> passe all the whole world: Shal men therein forsake the holy Scriptures? Shall men in those cases ouerrule matters at their own pleasure, as if they would say, This seemes good to mee, this hath y<sup>e</sup> holy Ghost reuealed vnto mee; See yee not how God is shamefully mocked in this behalfe? So then, let vs mark wel, first that our Lord ment not to giue inhiit power either to the Priests or to y<sup>e</sup> Iudges,

Marc. 28. 18  
Phil. 2. 9  
Hebr. 1. 8. 13

Marc. 17. 5.

but  $\bar{y}$  he hath sent & referred them backe to his law,  $\bar{y}$  they might iudge according to  $\bar{y}$  same. In deede here a man might reply; that euery man might say; It is not according to Gods lawe, vnlesse the exposition  $\bar{y}$  is giuen thereof be to their own liking. And truly the heretikes are so wilful,  $\bar{y}$  they wil neuer be conuicted. Although the holy scripture be alledged vnto them, & that the texts be set downe neuer so cleare & infallible; yet wil they not cease to contend stil, euen whe their own consciences condemn them, as saith S. Paul. Al this is true; yet null not they which are in autoritie abuse it, as though it were lawfull for them to say; This is  $\bar{y}$  law, let it be followed. Neuer thelesse, the Pope & al his clergie haue left  $\bar{y}$  holy scripture; & what should we do then but re-  
 pare to this rule;  $\bar{y}$  seeing God woulde haue the temporal iurisdiction to be governed by his word, there is much more reason  $\bar{y}$  the Church should not be otherwise governed than by  $\bar{y}$  holy scripture. Wherefoer temporal Iudges are, they be lawmakers, neither haue they libertie to make new lawes for the spirituall gouernement of the Church. To be short, men must hold their peace, all mouthes must be stopped, men must content themselues with that which is set down by Moses, by the Prophets, & by the Apostles, & thereupon must men rest altogether. Seeing it is so  $\bar{y}$  God hath not authorized men to bee lawmakers as in respect of the spirituall gouernement of the church; let vs conclude  $\bar{y}$  it is not lawfull for vs to turne away from the law & from  $\bar{y}$  holy scripture; but  $\bar{y}$  we must hold vs to it. And so yee see what we haue to marke vpon this text, where it is said,  $\bar{y}$  the Priests & the Iudge for  $\bar{y}$  time being shall iudge according to the law of God.

And in very deede I haue declared a little already, that we ought to receiue Iesus Christ, as well for our Iudge as for our highpriest. For Iesus Christ hath a double office; in somuch  $\bar{y}$  besides  
 that he is our chiefe prophet of whom we ought to hold al our doctrine & to fetch all truth; he is also our soueraigne king, & highpriest. Howbeit forasmuch as they represented his person, being as it were his shadowes & figures; it behoued the to follow this law. As now there are no mo such shadowes & figures (as I haide heretofore) because the sonne of God is come into the worlde,  $\bar{y}$  old priesthood is passed away, & the old kingdom is abolished. Therefore let vs be contented to haue an interior order,  $\bar{y}$  is to wit, that ciuil gouernement be so maintained as Gods law do alwayes beare chiefe stroke, & as all men in the mean while haue a regard what is lawfull for the. When kings, & princes, & magistrates are to make lawes, let them vnderstand that if they make them of their own head, it is a marring & confounding of all things. For God saith, it is by me that magistrates discern what is good and expedient. Therefore let them call vpon the spirit of God, that he may giue them wisdom & discretion to make good & conuenient lawes. And let them that sit in the seat of Iustice, referre the felus to God, and seeke to be ruled by his holy sprite. Let them that haue the spirituall iurisdiction knowe, that it is not lawfull for them to

meddle any further than with the preaching of Gods worde, and to speake as out of his mouth, and to deliuer the doctrine faithfully which is contained in the law and  $\bar{y}$  Gospele, let them holde themselues within those boundes, and take no further vpon them. This yee see in effect howe wee ought to put this doctrine in vte.

And it is said expressly, *That men shall stand to the sentence which is giuen by the Iudges and Priests; and that the party which disobeyeth it, shall dy the death because of his pryde.* Hereupon the Pope would needs grounde, that it is not lawfull in any wise to stand against the things that haue bin determined by the Councils. What? Beholde, the Pope hath sit as cheefe of the Council, and the Bishops and prelates haue consented thereunto, and shall a man come and set himselfe against it, and say  $\bar{y}$  it was il decreed. O that were an intolerable crime in deed, God wilnot haue such pride to be borne withall in his people. This (as I haue sayd afore) may easily be ouerthrowen, as thus: that forasmuch as this text treateth of matters of lawe, it treateth not of doctrine. For God hath deliuered his lawe, and hath said that men must not turne aside neither to the right hand nor to  $\bar{y}$  left. In so much that whe Moses gaue instructions vnto Iosua, he said to him, thou shalt follow whatsoeuer is contained in  $\bar{y}$  law, & not swarue aside one way nor other. Behold, Iosua is ordeined to be the cheefe Iudge, to hold the people in good order, he is their head, and representeth our Lord Iesus Christ: yet for al  $\bar{y}$  he saith not to him, Thou shalt doe whatsoeuer thy mind giueth thee to do, & whatsoeuer is good & right to thine own seeming; but thou shalt do as  $\bar{y}$  meane of all the people, submitting thy selfe to the doctrine which is giuen thee for the guiding of the Church. So then, as touching Gods seruice, and religion, wee see howe the lawe hath euer borne the swaye, and it behoued all men to haue their ears open and redie to receiue whatsoeuer is set forth there, and that no man might presume to stand against it, or to ouerrule it, for making of the people to murmure. Now therefore forasmuch as here is no speech concerning any other things than of matter in lawe, how they ought to be ended, and of the pacifying of quarrels which else would be endlesse betwene man and man; the solution is very easie: namely that if a man stande against a definitive sentence, his meaning is to peruert all order, and he is an enemy to mankind, and woofe than a theefe. He that robbeth or murdereth, shall be punished, and yet his breaking of the lawe, is but in some one point: but as for him that breaketh  $\bar{y}$  ciuil order, he openeth the gap to theft, to murder, and to all confusion: his meaning is that there should be no more modestie nor humanity among men. Therefore ought he to be taken as an enemy to all goodnes; and (according to Saint Pauls saying) they that would set such disorder among men, let not themselues against creatures, but do make warre against the liuing GOD, because all soueraigntie is of him. Nowe then, it is not to be marueiled that

Tit. 3. 11.

Esa. 7. 14.  
Hebr. 1. 2. 8.  
& 2. 17.Prou. 8. 15.  
16.Deut. 31. 18  
Iosue. 1. 7.

Rom. 13. 2.

that



that it should be sayde, that the partie which disobeyed the sentence of the prerogatiue court, should be cutt off from among the Israelites.

And by this sentence wee be put in minde of that which hath bene spoken before : namely  $\dot{y}$  our Lord maketh so great account of the earthly policie, that he will haue it mainteined yea euen with mens liues . Precious is mans bloude vnto him; for men are shaped after his image : but yet doeth he not so much beare with a man, but that he will haue him stoned, & put to death, if he be disobedient to ciuill order . Therefore we can not by any comparison iudge how precious and holy a thing in Gods sight the authority is which he hath giuen to Iudges & Magistrates . For if any man step vp against it, he shall die for it . And why? Is a mans life no more worth than so? (for so will some men alleadge .) Yes : and make ye nothing of the image of God which shineth forth much more in Magistrates, because God hath printed his marke in them? Againe, what is the life of one man in comparison of the liues of a hundred thousand? For the whole nation perisheth without remedy, where this order is not helde, that there be Magistrates, and that men yeelde obedience vnto them . For the men that can not finde in their heartes to be gouerned, would become deuals, if there were no order of gouernement, that they might be helde in awe by their superiours: all would go to hauocke . So then it is not without cause  $\dot{y}$  God hath ordeined  $\dot{y}$  the party should  $\dot{y}$  which is disobedient to the order of Law . And therefore so much  $\dot{y}$  more ought we to yeelde to  $\dot{y}$  which is tolde vs here, & to humble ourselues in that behalfe, and to bow downe our neckes willingly & obediently to such as hold the sword of Iustice . For in so doing, we offer vnto God such sacrifice as is acceptable to him, & he receiuech it as we see in this text . And if we disobey the men who he hath set in  $\dot{y}$  degree; we be his enemies and make warre against him, (as I sayd afore) and wee shall haue too mightie an aduersarie for vs to overcome .

And he speaketh purposely of pride . For it is vnpossible that a man should be so stubborn as to withstande the publicke magistrate, & to overthrowe the order of the common weale, if he be not caried away with pride & diuclish ouerweening . So then, will we amend this rebelliousnes against the Iudges and Magistrates? Let every of vs frame him selfe to a good lowliness . For if we be not puffd vp with pride, it is certain that all men will keepe on his course, and things will be quiet among vs . What is the cause then that order is so peruerted? It is for that men can not finde in their hearts to yeelde so farre vnto reason as to say, let  $\dot{y}$  Lawes occurre vs . And consequently let such as are appointed for Magistrates looke that they mainteine their state, & do their indour to beate downe such pride; and let all men submit themselues meekely to the order which God hath appointed . And Moses hath noted this thing, of purpose to shew that Gods vsing of such feueritie & rigor against  $\dot{y}$  disobedient, is not without cause . For in  $\dot{y}$  case, we must not simply looke vpon their disobedience; but proceed yet higher,

namely  $\dot{y}$  they be led with an ouerweening of themselves,  $\dot{y}$  they be ful of pride & spitefulness, and  $\dot{y}$  if there were any meekenes in the, it would be discerned by their submitting of themselves to  $\dot{y}$  hand of God . But forasmuch as they be ful of pride & intollerable stoutelincesse, so as they will not stoop either to God or man, but reiect al  $\dot{y}$  cuer is: it is not to be wondred at, though God command such persons to be put to death .

And he sayth expressly; *thou shalt rid away euill frō Israel* . For (as was touched yesterday) when wickednes is suffred, it is a marring of al things & a generall infection followeth vpon it . At the first, the greatesse of the mischiefe is not perceiued that cometh of the pardoning of a sinne . Well, it passeth for once . Yea, it seemeth but for once . But it turneth to the infecting of all afterwarde, because that  $\dot{y}$  means the euill was fostered still, and men step not to the redressing of it in time: & so God is faine to punish our negligence . Now then let vs marke well,  $\dot{y}$  for this cause Moses warneth vs heere,  $\dot{y}$  if we suffer naughtnes to settle, it will marre & infect all  $\dot{y}$  is, before it can be redressed: and that it is too late to go about it, when men haue carried till the infectiō hath gotten the vpper hande .

Also he speaketh of the example saying; *that others bearing: therof shall be afraid: and by that means, pride shall be corrected* . First of all we see hereby,  $\dot{y}$  pride is an odious vice before God, seeing he vseth so violent remedy  $\dot{y}$  he will haue the party to answer it with his life . And secondly let vs mark also,  $\dot{y}$  the punishments which we ought to execute belong to example . And  $\dot{y}$  is the cause why it is sayd,  $\dot{y}$  they which spare an offender in leauing his fault vnpunished, shall be guilty of  $\dot{y}$  vndoing of the whole nation: for by  $\dot{y}$  means, the residue do fall to leauidnes as well as he . And when folke see a wicked deede committed, & the party is not punished for it; euery man taketh libertie to do  $\dot{y}$  like . Therefore let vs take warning by these examples,  $\dot{y}$  we may be able to apply the to our instruction: & when we see the punished which aduance themselves; let vs learne thereby to walke in meekenes . And although it were better for euery man to learn by himself, than by beholding  $\dot{y}$  punishments of other folks: Yet notwithstanding it is a great grace of God, who he teacheth vs by other mens harmes . Let vs mark moreouer,  $\dot{y}$  if we continue without amendment when we see  $\dot{y}$  punishments  $\dot{y}$  are executed by the authority of God; I say if we continue without amendment: our sinne increaseth so much the more . Gods wrath vs by a great many of instructions, yea & of chastisements also which he executeth; and we make none account of them: nowe is it any wonder if in the ende we see our Lorde sende so great and excessive disorders, that we were not where to become? Then let vs learne to profite in this schoole, as oft of GOD lieth vp his hande to punish the wicked: and let vs vnderstande that he teacheth vs by their example; wherefore let vs stoop, & let euery of vs yeelde to obey him with true meekentle .

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faulces,

faultes, praying him to make vs feele them more and more, so as we may all of vs seeke to frame our life accordng to the rightnesse which hee sheweth vs, and not looke to be drawn thereto by compulsion of the earthly sworde, but rather that the sworde of Gods worde may haue such power in our heartes, as it may make vs to sacrifice ourselues vnto GOD, killing all our fleshy lustes, and renewing vs to such a kinde of life, as our whole desire may bee to haue God reigne ouer vs, and that we may be wholly reformed, according to his holy will: and that therewithall we may followe the orderly policie and spirituall

gouernment of his Church; and that all the things which he hath ordeined for our benefite, may be so maintained & obserued, as both great and small may submit theselues therunto. That it may please him to graunt this grace, not onely to vs, but also to al people & nations of the earth: Reducing all poore ignorant people out of the bondage of errors and darkensse wher ein they are holden: That so he he may bring the to the knowledge of his truth: And that for this purpose it would please him to raise vp true & faithfull ministers of his worde, &c.

## On Wednesday the xx. of Nouember. 1555.

*The C<sup>v</sup>. Sermon which is the fourth vpon the seuenteenth Chapter.*

14 When thou art come into the Lande which the Lord thy God giueth thee, and enioyest it and dwellest therein, and sayest I will set a king ouer mee like as all the nations that are round about mee:

15 Then shalt thou make him king ouer thee whome the Lorde shall choose from among thy brethren: him shalt thou set ouer thee to be king, and thou maiest not set a stranger ouer thee which is not thy brother.

16 But he shall not multiply horses to himselfe, nor sende the people againe into Egypt to increase the number of horses, forasmuch as the Lorde hath sayd vnto you, ye shall neuer hence forth goe any more againe that way.

17 Neither shall he take him many wiues, least his heart turne away. Neither shall he gather him much golde and siluer.

18 And when he is set vpon the Throne of his kingdom, he shall copy out this Lawe for himselfe in a booke, before the Priestes the Leuites.

Deut. 16. 18.



Heretofore Moses hath spoken of the Iudges that were ordeined in euery cite to gouern the people, and specially of the cheefe Iudge to whom all things were referred. Nowe he addeth that if people be disposed to choose a king, he sheweth what manner a one he ought to be. And first he ordeineth that he must be taken of the lineage of Abraham: and secondly he declareth his dutie to him, to the intent he should not go beyond it, nor play the Tyrant in steede of playing the king. That is the meaning of Moses generally. But here we must consider what is the cause, why God setteth not vp a king by his owne authoritie, but rather leaueeth it to the liking of the people. For if he allowed the state of a king, or if it were a thing that he liked well of, ought he not to haue shewed the way, that the people might haue obeyed whatsoeuer he had commaunded them: But he sayeth, *When thou art come into the Lande which thy God giueth thee, and enioyest it, if thou wilt choose a king as other Nations haue.* Herby it should seeme that God was not willing there shoulde bee any kingdom in lewite: but that if the people were so desirous of a king that they could not be helde from it, then he granted it them by way of suffe-  
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Gen. 49. 10.  
taken from the tribe of Iuda, nor the gouernour from betwene his legges, vntill the person that was to be sent were come & had appeared. This prophesie was not a curse that should come vpon the people, nor a vengeance of God: but rather a singular and special fauour about all other. For in saying so, Iacob declareth that God would set vp an euerlasting king, by whom saluation shoulde be sent throughout all the world. And vntill the time of the manifesting of our Lorde Iesus Christ it behoued the people to be maintained still in hope of him and God gaue vnto him the kingdom of Iuda and that whole tribe. We see then in fewe wordes, that this kingdom was a figure of our Lorde Iesus Christ, and as a warrant which God gaue to that people, that he himselfe reigned ouer them, and the kinges of Iuda serued alwaies to holde the people vnder Gods protection, as it were in the person of our Lorde Iesus Christ. For albeit that all the Princes of the worlde be called Gods children and his lesitenantes: yet notwithstanding, the kingdom of Iuda had that title after a more speciall and holy manner. And therefore we see it was Gods will there shoulde be a king among his people, euen because it was the full perfection of all felicity, that Iesus Christ should be the head of them.

Psal. 82. 6.

True it is yf disputatiō shold arise cōcerning  
 yf governmēt of mē; it might be said yf a free state  
 is much better thā to be vnder a Prince; but here  
 is no cōtrouersie of any fuch mater. And in deed  
 such disputatiōs are not very profitable. For they  
 yf are vnder yf government of a Prince, must not  
 be fickle minded to make any alteration. And  
 those to whō God hath giuen liberty & freedom,  
 ought to vse it w<sup>th</sup> thanksgiving, as a singular benefi-  
 t & treasure yf cannot be priced sufficiently. And  
 as for yf kingdom of Iuda, there was a speciall re-  
 spect in yf, as I haue said aforenamingly yf it was  
 the image of the truth which was in our Lorde Iesus  
 Christ, in gathering vs to himselfe to make vs  
 Gods Church & his owne flocke. For yf is better  
 than al yf government in the whole world. If a mā  
 shoulde cōpare a principality, or a free state of a  
 Senate, or whatsoeuer els can be imagined for a  
 cōmonweale, with yf grace which God giueth vs  
 in shewing himselfe to vs in his own person, of pur-  
 pose to reigne ouer vs himselfe, & to take yf charge  
 of our welfare, & in establishing his only son in yf  
 office & dignity: I pray you is it not much better  
 to be vnder yf obedieñce of our Lorde Iesus Christ,  
 & to haue him to reigne ouer vs as our soueraine  
 Lord & King; than to be Kings & Emperors euery  
 one of vs? Yes verily. So then wee must con-  
 clude, yf seeing God ordeined Iudges frōy begin-  
 ning, hee sheweth thereby yf it is a desirable thing  
 for folk to be governed in cōmon & to haue laws  
 to reigne among thē, yf there be no succession by  
 inheritance, but yf euen those which are choise [to  
 beare office] be bound to yeelde account of their  
 doings, & haue not absolute libertie to doe what  
 they list or to say: I will haue this thing: It shalbe  
 thus done. This did God shew, whē he governed  
 his owne people by yf hand of Iudges. And for the  
 same cause did he vprayd & blame yf Iewes for  
 requiring a king to be their head & to reign ouer  
 them. It is not thou [sayth he to Samuell] to whō  
 they haue done this wrong. True it is yf thou hast  
 executed my authority in yf thou art of my set-  
 ting vp; but their vnthankfulness & disobedieñce  
 roueth me, in yf they can not abide yf I shoulde  
 haue the governing of thē. And afterward he ad-  
 deth, wel then let them haue a king. But it shalbe  
 to their trouble: for he shall spoyle their houses,  
 take away their sons & daughters, consume their  
 substance, lay taxes & tributes vpon them, & (to  
 be short) vse them like wretched bondslaves. See  
 what they haue wonne by requiring a king.

And in this text our Lorde sheweth, yf as in re-  
 spect of worldly governmēt, he had chosen yf best  
 state yf could be; namely yf the Law should reigne  
 ouer the people, & there vntill yf there should be  
 Iudges in euery citie, & a chiefe gouernour ouer  
 all, to the intent yf matters might be determined  
 and concluded, as was declared yesterday: how-  
 beit with this most noble condition, which God  
 referred to himselfe, namely that our Lorde Ie-  
 sus Christ should reigne ouer them. For it beho-  
 ued thē to be vnder one head, howbeit not sim-  
 ply of a mortall man, but of yf sonne of God. But  
 forasmuch as yf time was not yet come that such  
 grace shold be shewed: it behoued the hope ther-  
 of to be fedde with some figure. And yf was the

cause why it was promised by the mouth of Iac-  
 ob, that the scepter should not depart from the  
 tribe of Iuda. God did purposely choose out one  
 tribe, & when he ment to set vp the king, he said  
 that the reigne of him shoulde be durable vntill  
 the coming of his owne sonne, who was the  
 true heire, and the very partie to whome the  
 crowne belonged, namely our Lorde Iesus Christ.  
 Thus haue wee now a briefe declaration after  
 what sorte God ment to stablish a kingdome a-  
 mong his people, howbeit, that was in respect  
 of our Lorde Iesus Christ. But as in respect of  
 worldly governmēt, the best and most desira-  
 ble state, was to haue Iudges, that is to say, to be  
 in libertie, and yet notwithstanding to be ouer-  
 ruled by Lawes. Nowe thereby wee doone to  
 vnderstande, that although all worldly govern-  
 ment deserue to be esteemed as a holy thing, &  
 behoofefull for the maintenance of mans state,  
 yet notwithstanding, when it pleaseth GOD to  
 giue vs a meane kinde of governmēt, ouer  
 tyranny, wherein the Magistrates doe rule after  
 such a sort, that the Lawes haue their due cour-  
 se: the same is a speciall priuiledge, and wee ought  
 then to perceiue thereby that God is nere at  
 hand to vs, & that he pieth vs as his household-  
 folke, and as those that are of his flocke, & his  
 owne heritage. Marke that then for one point.  
 But therewithall wee must marke also, that when  
 we shall haue knownen Gods grace in his govern-  
 ing of vs in this earthly and transitorie life; it is  
 nothing in comparison of the spirituall kingdom  
 of our Lorde Iesus Christ, & therefore yf wee must  
 highly exalt or praise this benefite yf God vouch-  
 safteth to gouerne vs by the hande of his onely  
 son, yea and wee must esteeme it, not onely more  
 than all the libertie of the worlde, but also more  
 than al the kingdomes and Empires of yf world.  
 But anon this point shalbe touched new againe.

Furthermore let vs marke, that God intend-  
 ing to set vp a king, did tarry neuerth els till  
 the people required one. And yf was to put them  
 in a desire, that they might not afterward rebell  
 against the king that was to be set vp. For the  
 vnthankfulness and malice of the people be-  
 trayed it selfe, in that they could not finde in  
 their hearts to holde them to the state which  
 God had stablished al ready. And what a thing  
 had it been, if he had set vp a Monarchie among  
 them at the first day? For it is a farre more tol-  
 lerable thing for vs to haue gouernours that goe  
 by choise and election, who in executing their  
 office shall knowe themselves to be subiect to  
 the Lawe: than to haue a Prince whose worde  
 must stande for reason, and whose childre must  
 inherite, though he be neuer so very a babe, and  
 consequently obeyed; though hee be the wilful-  
 lest foole or the cruellest person in the worlde.  
 Therefore it is a faire more tollerable state to  
 haue Iudges and Gouernours. Nowe if the peo-  
 ple of Israel could not away with this state, yf  
 but wold needs through a wicked desire seek to haue  
 a king: what would they haue done if God had at  
 yf first day saide vnto thē, I let this or yf hoyle  
 to reigne ouer you, & it behoueth you to obey the  
 king? What murmuring wold there haue bene?

What protesting would there haue bin? Therefore it was Gods wil to make y<sup>e</sup> people willing, to y<sup>e</sup> end there might be no occasion of rebelling, wherby Dauid was to be made king. Verily we see what fell out. For foorthly, their requiring of King Saul, was through a foolish ambitio<sup>n</sup> & spyte, which they bare to their neighbours. When they saw how there were kings in Egypt, in Ed<sup>o</sup>, in Ammon, in Syria, & in the other Countreys: they thought there was no such dignitie & itatelines among thes<sup>e</sup> felues because there was no royall seate among the<sup>m</sup>. And therefore they would haue one, But see their folly. When they had chosen Saul, although he vexed the<sup>m</sup> & put them to as much hardnes as could be: yet notwithstanding they were so wedded to him, y<sup>e</sup> they would needs keepe y<sup>e</sup> crowne to his childre, & not suffer Dauid to reigne. Albeit y<sup>e</sup> God had declared y<sup>e</sup> Dauid was the ma<sup>n</sup> wh<sup>o</sup> he had chose, and y<sup>e</sup> they had not the authoritie to choose any other to be their king: yet y<sup>e</sup> people chose Saules son, as who would say, we will haue this house to continue for euer, yea eue<sup>n</sup> as it were in despite of God. And (as we see) was Dauid mainteyned in his kingdom, any otherwise than by Gods stretching out of his hand to preferre him? The people sel within a while aiter to rebelling against Dauid, & the example of Absolon sheweth y<sup>e</sup> the insurrection was so great, y<sup>e</sup> Dauid was forsaken of the most part of his subiectes. So then it appeareth y<sup>e</sup> if y<sup>e</sup> people had not bin as good as daunted aforehand, y<sup>e</sup> kingdom which God had determined on in his own purpose, had neuer take<sup>n</sup> place, neither would they haue submitted thes<sup>e</sup> felues vnto it but by cōpulsion. But yet behoued it the<sup>m</sup> to obey it. And so by y<sup>e</sup> meane y<sup>e</sup> people were prepared thereto by requiring a king of thes<sup>e</sup> felues; & yet they found thes<sup>e</sup> felues disappointed of their expectation. For it was not Gods wil to stablish the blessed kingdom at y<sup>e</sup> first, wherby y<sup>e</sup> whole world was to haue saluation: but hee chose a king of the tribe of Benjamin, & yet it was said y<sup>e</sup> scepter should not depart fro<sup>m</sup> the tribe of Iuda. Wherfore doth God turne away fro<sup>m</sup> y<sup>e</sup> which he had spoken by y<sup>e</sup> mouth of Iacob? This was done not y<sup>e</sup> he is variable, not y<sup>e</sup> he repenteth him; not y<sup>e</sup> he intended not to fulfill y<sup>e</sup> prophesie: but for y<sup>e</sup> he was not minded to let his blessing appeare so soone, because of y<sup>e</sup> peoples sediuouesse, in respect wherof, he hid it, or at leastwise delayed it, till they had acknowledged their fault, & repented the<sup>m</sup> thereof. And this doth shew vs sufficiently wherfore god in this place referneth not to himself y<sup>e</sup> choosing of y<sup>e</sup> king which should gouerne his people: but sayth thou shalt require one. It was to the end that his reigning should be of the more authoritie, & he bee y<sup>e</sup> better beloved of his people; so as euery ma<sup>n</sup> should submit himself to him, & therby know in very deed, y<sup>e</sup> there was no greater happines, than to be vnder y<sup>e</sup> house of Dauid, forasmuch as the same was a shadow & figure of the sonne of god, who was to bring saluation & full perfection of al good things. In effect we see here two things. The one is that our lord blameth the people for their impotunitie, in y<sup>e</sup> they would needs be aforehand w<sup>it</sup> him in desiring a king: as if he should say, You wil not, suffer me to make him: (true it is

y<sup>e</sup> I wil neuer forget you, but I wil set such order among you, y<sup>e</sup> ye shal haue cause to thanke me & to reioyce of my goodnes.) But yet will you be so malicious & frowarde, y<sup>e</sup> when I shal haue giuen you a Iudge, you shal desire a king. And this frowardnes of yours shal cause me not to set vp the kingdom which I haue ordained, & which I haue referred to my selfe, that is to wit, of the tribe of Iuda. Yet notwithstanding our lord sheweth y<sup>e</sup> he wil set vp y<sup>e</sup> kingdom, but that shal be after the people are made fit to obey, & haue acknowledged their sin, because they had coueted a change against Gods wil, & before y<sup>e</sup> fit time was come. Thus are all these places easly made to agree. And hercupon we may gather a good lesson, which is that when God hath promised vs any benefite or token of his mercy: we must hold our luste in awe, and not runne a heade to challenge him to do that which he hath sayd, when we list, but vse patience, and be quiet vntill God shewe vs by effect that he ment not to disappoint vs, in promising any thing y<sup>e</sup> belongeth to our saluation. Here then is a general rule; which is, y<sup>e</sup> in all Gods promises we must be patient, & not be so haaste as to say, how goes this geere? why doeth God make delay? why performeth he not y<sup>e</sup> thing which we hoped for at his hand? Let vs beware of such impatience, seeing the example of y<sup>e</sup> people is such as we see it is in this place. But let vs be stil when God hath promised vs any thing, vntill y<sup>e</sup> cōuenient time therof be come of it self. And yet shal not this hinder vs but y<sup>e</sup> we may pray vnto him for it. For wherfore doth he cal vs to him & cōmand vs to pray, but to y<sup>e</sup> intent we shold discharge all our care & sorow vpon him, & receiue cōfort of it: Therefore we may wel pray vnto god wh<sup>o</sup> we are stirred vp to impatience: but yet must we euer refer all things vnto him: & good reason it is y<sup>e</sup> he shold dispoise of things according as he himselfe hath determined in his owne purpose, & not after our fancie. Allet vs beare in minde what I haue touched afore; to wit, y<sup>e</sup> seeing God hath giuen vs a cōuenient itate, & y<sup>e</sup> we be gouerned by Iudges & magistrates, as y<sup>e</sup> the Lawes do reigne ouer vs: we ought to giue God thanks for y<sup>e</sup> benefite, & to take good heed y<sup>e</sup> we prouoke not his wrath by our sonde sicknes, in desiring this or y<sup>e</sup>, and in saying why is it not thus? For wh<sup>o</sup> we will needs alter things after y<sup>e</sup> fashion of our own pleasure, we make not war against me, but we desie God, & thrust him far fro<sup>m</sup> vs to y<sup>e</sup> entent he should not reigne ouer vs. Therefore to be short, seeing there is some forme of government among vs, let vs learn to thank God, & to hold vs vnder y<sup>e</sup> shadow of his wings, & not to craue this or y<sup>e</sup> through foolish ambition. For we see what happened to y<sup>e</sup> people of Israell. True it is y<sup>e</sup> God chose them a king: howbeit, y<sup>e</sup> was but to punish their wicked desire: & euen so will it fall out w<sup>it</sup> others. And in deede, we see how he giueth large scope to y<sup>e</sup> king which was set vp, namely to Saul, saying, Thou shalt not reigne as a Prince, but he shal execute al maner of tyranny ouer you, and yee must be faire to abide it, spyte of your teeth.

But howsoeuer wee fare, let vs learne to referre all the benefites that GOD giueth vs in this

1. Sa. 1. 5. 20.

2. Sam. 1. 5. 4.

Phil. 4. 6.

2. Sam. 8. 11.

this world, to the spiritual kingdome of our Lord Iesus Christ: assuring ourselues that though we had all things else at will, and liued here in neuer to great pleasure and welth, and had such gouerners as demeaned themselves as gently towards vs as were possible: all this were nothing vnlesse our Lorde Iesus Christ reigned ouer vs, and bare all the swaye. On the contrary parte, though we be tormented according to the flesh, (as we see a number of people extremely vexed with tyranny) and that we haue not so much as bread to eate: Yet notwithstanding the blessednesse which God sendeth vs in that our Lord Iesus Christ reigneth ouer vs, ought to be preferred before all other things, and wee ought to take all afflictions patiently, so we may haue the comfort of his reigne ouer vs. Nowe the scepter of our Lorde Iesus Christ is not a materiall scepter, after the manner of the royall scepters and crownes which Kinges and Princes haue had at all times: but it is the Gospell, which is the true roken of his presence. And wee see howe he taketh vs for his people, wherof we haue a sure warrant, in y<sup>e</sup> he will haue vs to be gathered together into the vnitie of faith by the doctrine of his gospell, and by that meane be made the heritage of God.

Let vs come now to that which Moses addeth concerning the office of the King. Hee sayeth first, *That the king must be chosen from among the people. Thou shalt take one of thine owne brethren (saith he.) and then shalt not goe seek a stranger.* And surely by the prophesie of Iacob, the king was to be chosen of the tribe of Iuda. Why then doeth God speake generally of the whole linage of Abraham, and not marke out the kingly house by name? For it should seeme that hee ment not to darken that prophesie. Let vs make what hath bene sayd already: to wit; that the time was not yet come, and that the fauour which God had beight by the mouth of the Patriarke Iacob, was to be kept close as yet for a time, by reason of the peoples vnthankfulness. Behold, whereas God had spoken it so long time before: nowe at the ende of three hundred yeeres or thereaboures, he sayth there shalbe a king among you. As how? Shall the prophesie vanish away and be of none effect, which had bin vttered three hundred yeeres before, and spoken by the mouth of Iacob? Ought it not to haue benefite forth much more cleerly at the publishing of the Law? Yes, for our Lorde doeth vs to vnderstande, that the people had drawn as it were a veyle before it, by reason wherof, in steede of comming to light, it behoued his fauour to be as it were hidden away in the darke. That is the thing which God ment to shewe in this text in saying, Thou shalt choose a king from among thy brethren, without appointing out the house, as had bene doone afore. But howe soeuer the case stande, Gods holding backe of his fauour for a time, was no viter abolishing thereof. Then did hee delay his promise of setting vpp a king of the tribe of Iuda: but yet hee did not viterly because his people of that hope. And so yee see, howe the people of themselves made an inter-

ruption: and yet that God for all his chastising of them, vseth gracious goodnesse and moderateth his rigor: insomuch that the thing which he had ordeined abideth still, sauing that the time thereof is prolonged.

Let vs marke therefore, that God to correct the faultes of his people, doeth hide away his fauour for a time, so as it is not manifestly seene: but yet in the ende he wil cause it to come again. Thus ouercommeth hee our naughtinesse with his infinite goodnes, and we see it by experience. But yet sometimes wee feele it not though our Lorde shewe vs it. Howe soeuer the case stande, let vs learne by the example of the Iewes, that if our Lorde at any time withdrawe himselfe from vs, and seeme not to performe his promise to vs; our owne faultes are the cause thereof, for that we be srowarde and haue pulled backe Gods hande when hee would haue reached it out to haue discharged his promise towards vs. For how many times aday prouoke we his wrath? And is not that a kinde of shutting of the doore against him, that hee might not come at vs to make vs partakers of his goodnesse? Therefore when we haue thrust backe his grace after that fashion, if it appeare not againe vnto vs out of hande, we haue to humble ourselues, acknowledging that we our selues are to blame. But yet for all that, we must not be discouraged, but we must pray God that although he haue deferred the performance of his promises for a time, yet wee may not be viterly bereft of them, howe soeuer the world go, but that after we haue languished for a time and bin chastised for our offences, we returne again without faile, and inioy y<sup>e</sup> thing which he hath promised. Thus yee see in effect what wee haue to gather vpon that text.

And whereas God forbiddeth his people to haue any stranger to be their king: there are two reasons which we ought to marke well. The one is y<sup>e</sup> that kingdome was a Sacrament of our Lord Iesus Christ, and therefore it was not meete that it should haue come to the hande of an vnbeleener or ydolater: for that had bin a defiling of holy things. If heathen kings reigned ouer their like, it was not to be wondered at. For although some vnbeleeuing kinges reigned ouer the people of Israell by Tyranny, as was done by the Babylonians and afterward by the kinges of Assyria: yet doth it not followe but that there was alwayes this exemption, that God had still a peculiar kinde of reigning, whereby he shewed as in a lookinglasse, that y<sup>e</sup> people was gathered together as into his owne house. Therefore if a stranger had bin set vp in the seate of Dauid, it had bene trecherie against God, & the reproch had bin offered to God and to his onely sonne. For when the kingdome was established in the line of Dauid, this promise was added; I will be his father, and hee shall be my sonne. And the Apostle declareth that it was so honorable a title that it belonged not euen to the Angelles. True it is that the Angelles are sometimes called the sonnes of God: howbeit, that is not without an addition; whereas Christ hath it, because he is preferred before all creatures. Now then,

psal. 110. 2.  
& Esa. 2. 3.

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2. Kin. 17. 6.  
& 25. 21.

psal. 2. 7.  
Hebr. 1. 5.

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hadde they choosen an ydoler, and set him vp in the seate which God had reserved for his ownely sonne, who was established in his infinite grace, who was the marke of his diuine maiestie, and who was aboue all the principalities of the world, yea and aboue heauen it selfe as in respect of the creatures; as y<sup>e</sup> Apostle speaketh of him, in the first chapter of his Epistle to the Colossians: what a thing had that bene? Had it not bene an vnaturall confusion, and too shamefull a defiling of the grace of G O D? Then lette vs marke that for the first reason why G O D would not haue a stranger to sit in the seate of Dauid.

And in so doinge, God went also to shewe a dreadfull displeasure, and to make the people to knowe howe they were vtterly accused, in that they were disappointed of that kingdom, & that Gods Lampe was after a sort put out. For, that similitude is often set downe vnto vs in the holy scripture, to shewe that God maketh his light to shine vpon his people, and that although there be not at all times great light, yet there shal euer be a Lampe howe soeuer the world goeth. And the seconde reason was, that if a stranger should haue reigned, he would loone haue changed the religion, as wee knowe that the heathen will alwayes needes sette vp their owne superstitions. And why? For commonly they haue not the feare of God to keepe them in awe: but rather they thinke God to be bounde vnto them if they gye men leaue to worshipping him and serue him after some sort, & yet for all that they wil needes turne all the seruice of God to their owne lustes and liking. If the Turke get the soueraigne in any countrey, although he be contented to abide the Christians (as they call themselves): Yet doeth he worke them all the spite and reproch that can be to discourage them. Where the Pappes beare swaye, they defile all the puritie of Christian doctrine, and they can not abide that the Gospell should be preached, or that the Sacramentes should be purely vsed: but they wil needes put all to hauocke, and in any wise set vp their owne ydolatries. Thus yee see what would haue come of it, inso much y<sup>e</sup> if a stranger should haue reigned ouer the people of Israel, it hadde bin the next way to haue ouerthrowen the whole Lawe. Not without cause therefore did God expressly prouide that they shoulde not choose any other king than of the lynage of Abraham, such a one as were comprised in the covenauant, and bare the marke of the Church, that is to wit Circumcision, which was the like Sacrament to the Iewes, that we haue nowadayes of Baptisme.

But nowe must we apply this to our owne vse, and vnderstande first of all that the kingdom of our Lorde Iesus Christ, must bee maintained in such soundenesse, as that wee must beware of bringing any defilement into it. And what is y<sup>e</sup> kingdom of Christ? I haue told you already y<sup>e</sup> it consisteth not in any visible things, or in any things belonging to this present life: but it is the gathering of vs together by his holy spirite, into the hope of the heauenly life: and the preaching

of the Gospell vnto vs, that it may bee as a rule to holde vs vnder the obedience of God. And although the Sacramentes bee visible of themselves: yet are they neuertheless spiritual, as in respect of their ende, as all other Ceremonies are. We come hither together; well, it is a visible thing: we kneele downe to pray vnto God; & that is visible also: but yet it aimeth at a higher ende, and hath a respect which is altogether spiritual. So then, let vs learne that the kingdom of our Lorde Iesus Christ ought to be maintained in his full soundenesse; that is to wit; wee must beware that wee mingle not any corruption with the things that he hath commaunded in his Church, ne thrust in such persons as may serue to ouerthrowe the common weale: For if we should choose false Shepherds and men of wicked doctrine, or of leaue conuersion: were it not a dishonoring of Iesus Christes kingdome and a putting of all things to hauocke as much as in vs lieth? Seeing then that the children of Israel were forbidden to set vp a strange King in the seate that was a figure of our Lorde Iesus Christ: nowe that we haue the sonne of God to gouerne vs, not in shadowe as in the time of the Lawe, but in full truth; nowe that wee haue our Lorde Iesus Christ who is called the day sunne of righteousnesse as the prophete Malachie termeth him, who telleth vs that he is neere at hand to vs, and ruleth in the middes of vs: what a trecherie were it if we should deface his roial throne and not maintaine it in such purenesse, as that he might alwayes reigne by his worde, and euerie man doe him homage, and both greate and small knowe him, and he haue alwayes his preheminnce among vs? Thus yee see howe the first point is that God commaundeth vs heere to haue a speciall care of his Church, so as there may be no deflement to hinder Christes reigning ouer vs as he ought to doe.

Nowe as touching the second reason, let vs marke also that if God haue giuen a people the grace to choose Kinges, Princes, Magistrates or Judges, they ought to haue great regarde that the seate which God hath ordeined for the wellfare of mankind, be not giuen to a man that is an vnbeleuer. For the people that chooseth either king or Iudge, without discerning whether he be a man that feareth God or no: doe put the haulter about their owne neckes wilfully. And when they shall choose, and take Magistrates that are either deadly enemies of the Gospell, or Hypocrites, that seeke nothing else but to turne all things ypidedowne, or worldelings that coulde finde in their heartes to treade all religion vnder foote: is not the admitting of such men as an opening of the gate vnto Satan, that hee might haue place among vs? Is it not a reiecting of Gods grace, to the ende that all abhominations might haue their full scope? So then, when soeuer wee choose Iudges, Magistrates, Gouernours and Officers of iustice, let vs take warning by this text, to looke for this marke in them, that they bee men which feare God, and are at leastwise desirous that Religion should be maintained in his purenesse: For otherwise it is all one

as if wee would driue God from vs, and seeke to banish him from among vs; which is too cursed a trayterousnesse. And thus much concerning earthly gouernement. After wee haue in deuoured that the spirituall religion of y<sup>e</sup> church may bee maintayned: let vs likewise be so minded towardes the state of the temporall sworde and ordinarie iustice, that such as sit in iudgement may bee all one with vs in brotherly religion, and that the holy bande of faith may knit vs together in obedience to one selfesame God. And hereof there is a faire confirmation in the thinges that Moses addeth: for it deserueth to be treated of immediately, and we shall see it in place conuenient.

But he sayeth expressly, *That the king which shall haue bene chosen, must cause the booke of the lawe to be copied out in the presence of the high priestt and of the Leuites.* Nowe let vs see why God hath made this so strait ordinance, that there should bee a booke of authoritie for the kings vs. Is it meant that a man should bee ignorant and vterly vnacquainted with the doctrine of God, vntill hee came to the crowne? No. For Gods will is that his lawe should bee known both of greate and small, as wee shall see by his protestation hereafter. The secreete thinges belong to your God himselfe: but yet it hath pleased him to let his worde here before you; & ye must not say any more that it is a hidden doctrine, either for your selues or for your children. Wee see then howe it was Gods will that his lawe should bee common both to great and small. And should hee then that was brought vp in the house of the crowne, bee a beast? No. Ought hee not to bee instructed in the Lawe? And if hee ought, was it not requisite that hee should haue a booke of it? Yes for sooth. And what is y<sup>e</sup> cause why God would hee should haue a copie of the booke, at such time as hee were put in possession of the kingdome? It was to the ende hee should perceiue himselfe to bee double bounde, & vnderstande that if priuate persones bee bounde to profite in Gods schoole, & to giue good heede to the doctrine that is preached or written; it is much more reason that the person which hath the charge of the whole bodie, which is set vp in the name of God, and hath God come neere vnto him, should bee diligent to profite in the same schoole. Therefore let vs marke howe it behoued a booke to bee appointed out specially for the king, and the same to bee written after a solemne fashion, and the Priestes and Leuites to bee witnesses thereof, and the same to bee deliuered vnto him as by the hande of God. For it was all one as if God had sayd vnto him; Go to, I haue giuen my lawe to all my people, & I will haue the remembrance thereof to bee renewed ycerly. For the booke was brought forth, & the bloud of the sacrifice was sprinkled first vpon

the booke and then vpon all the people, to the ende they should consider thus; wee be linked in vnseparable bonde with the lawe of God. But when this was done, there was a seconde booke brought and deliuered into the kings own hands, as if it had bene saide vnto him; God byndeth thee much more than any priuate persons, to knowe thy duetic: namely that thou shouldst be better learned than all the rest, and shewe them examples, and behaue thy selfe in such wise as all the people may take thee for their guyde. That was the thing which our Lorde meant in this text.

And in deed, let vs consider a little how hard the charge of princes is. Although a Iudge had not past one citie or one towne to gouerne; yet should hee finde himselfe much cumbered; and what shal hee do then, hauing a whole realme? It standeth al Magistrates and Officers of iustice in hid, to apply this to theselues, & to knowe y<sup>e</sup> their charge passeth all their abilitie, so as they shall neuer be able to go through with it, except God giue them his holy spirite. But yet for all that, he will not haue them to bee negligent in y<sup>e</sup> mean while. What is to be done then? All Magistrates and al such as haue publike charge, must vnderstande that if it behoued other men to bee diligent to read the holy scripture, to haunt Sermons, to bee conformed more and more in the doctrine, and to bee well edified thereby: they themselues haue twyce as much neede to be so. And forasmuch as God hath aduanced them to preheminance; it behoueth them to haue recourse to him dayly, and to call vpon him, and not to be so vainglorious as to thinke; O, I am able ynough to guyde my selfe, and to gouerne others. No no: Let them rather consider them selues to bee vnable, vnlesse God giue them power and strength, with wise dome and discretion to guyde themselues: Therefore let them desire to be taught, that others may frame them selues after their example, and let all resort vnto God, in deuoting to profit in such sort in his schoole, as the great men may haue wherewith to gouerne well, and the meaner sort may by that meanes be allured to obey quietly; so as al me may bee guyded vnto God with one common accorde.

Nowe let vs kneele downe in the presence of our good God with aeknowledgement of our faultes, praying him to make vs feele them in such sort, as wee may seeke his mercie with true repentance, and hee graunt vnto vs, not onely to burie our faultes past, but also to reforme vs, that our whole seeking may be to please him, & to frame our selues in all points to his will: and also that in the meane while hee haue bid vs quite in all our infirmities, vntill hee haue rid vs and cleane of them. And so let vs all say; Almighty God heauenly father, &c.

Deut. 32.46

Hebr. 9. 19.  
20.

## On Thursday the xxj. of Nouember. 1555.

*The Cvi. Sermon which is the fifth vpon the seuenteenth Chapter.*

16. 17. 18 But hee shall not &c.

19 The which hee shall haue with him, and reade it all the dayes of his life, that hee may learne to feare the Lorde his God, and keepe all the wordes of the Lawe, and the O: dinaunces to doe them:

20 That he list not vp his heart about his brethren, nor turne not from the cō-  
maundement to the right hand or to the left, that he may indure long in his king-  
dome, both he and his sonnes in the middes of Israel.



**V**E sawe yesterday why GOD  
commanded kings to haue a  
booke of the law. For although  
they had bene taught afore,  
yet when they were come to  
that state, it stood them in  
hand to thinke that they had more neede than  
euer they had to rule themselves by Gods word,  
considering how hard a thing it is to gouerne a  
people, and that God must be faime to worke in  
that behalfe, and men must acknowledge them-  
selves far too weak, that they may seeke y help  
that is needeful for them; namely to be guyd  
by God, and for attainment thereof apply their  
studie to his worde. For it is in vaine for vs to  
hope that God will giue vs counsel, vnlesse wee  
seeke it in his lawe. If a man say that God will  
welyough giue him his spirite, & yet in y mean  
while despise all the helpes, as the reading of y  
holy scripture, & the hearing of Sermons: is it  
not a mocking of him? And so ye see wherefore  
it behoneth the kings to haue a booke of y lawe.  
There is a saying of a heathen man which is ta-  
ken for a common prouer, namely that y com-  
mon weale is happie where wise men holde the  
helme, or where such as hold the helme do giue  
themselves to wisdom. And that is a very rare  
thing. But yet men see that al this is very true:  
For when men are chosen to gouerne a people,  
it is meete y they should haue wit and reason in  
them. And it is not ynough for a man to bee of  
some courage & discretion aforehande ere hee  
take the gouernment vpon him; but he must al-  
so in deuer to profite continually when he is come  
to it, and thereunto doth euen experience it self  
prouoke him: for our true wisdom is to har-  
ken to God when he speaketh to vs, and to obey  
his doctrine. So then wee see how needful it was  
for kings to bee exhorted to read Gods worde  
most specially, and to giue themselves thereto,  
as wel for shewing example vnto others, as also  
for necessities sake, euen because their charge is  
ourhard & high, surmounting all capacite of  
man.

Now it is said expressly, *that they may learne to  
feare the Lord, without turning either to the right hand  
or to the left.* For it is not ynough for a king to  
haue a booke in his palace for fallions sake. It

were to no purpose to make a faire shewe, as  
who should say, Looke yonder, there is the lawe  
of God, Gods booke is in the kings palace, as we  
see how the worlde contenteth it selfe continu-  
ally with ceremonies. And in dedde, the Iewes  
being peruerter of all things, and to farre pos-  
sessed with the diuel that they haue gone about  
to deface the substance & whole power of Gods  
worde, whensoever this booke can e in question  
among them, O say they, it must be written in  
such manner of parchement, & it must haue this  
& that done vnto it. But these things are more  
than childish, and yet in the meane while they  
haue let the chiefe thing alone. Let vs marke  
then that Gods intent was not to make a booke  
that should be as a relike, to be shewed for a bra-  
uerie that the king might haue a marke of his  
dignitie about all others: but the reason that is  
set downe here, is that he should learne to feare  
God. Now although this bee spoken expressly  
concerning the kings of Israel, (as was declared  
yesterday:) yet is it verie good reason, that they  
which are magistrats at this day, (considering  
that their gouerning is in the name of our Lord  
Iesus,) should set their mindes vpon the do-  
ctrine of saluation, & in deuer to profite therein,  
aiming alwayes at the marke which God hath set  
before the, namely to learn to feare him, know-  
ing wel that vnlesse they haue the feare of God  
it is vnpossible for them to glorifie him, and  
al things within a while must needs goe to ha-  
uoeke.

And by the way, let vs marke also, that here  
the holy Ghost meant to shewe vs the vse of  
the holy scripture. For (as saith Saint Paul) it is  
behoofefull to make the man of God perfect in  
all good workes. Therefore whensoever we read  
the holy Scripture or heare it preached; let vs  
haue this regard of profiting in the feare of  
God; and let vs not think our selues to be so far  
forwarde, that wee should not neede to go on  
still all our life long. A man might thinke it  
strange that it should be sayde, that he should  
learne to feare God. For why? Should a king  
bee a nouice when hee is once chosen? Ought  
hee not to bee well known aforehande to bee  
a man of excellent vertue? Yes verily. But yet  
doeth it stande vs in hande to bee learners still:  
the



the feare of God is a thing that is not learned perfectly at the first day. And therefore let vs continue in it all the time of our life, and yet wee shall finde that when wee haue liued neuer so long, wee be but in the middes of our iourney. The thing then which wee haue to marke in Moses words, is that when kings haue y<sup>e</sup> booke of the lawe, they must not keepe it shut, or set it out to shewe like a relike; but the king must exercise himselfe in it, & his reading of it must not bee as it were but for a pastime, as who should say, I haue read it, and that is a sufficient discharge for mee: but it must bee to the ende that hee which was in good forwardnesse already, and had serued God in his youth, should bee the more quickened vp to doo so still: knowing well that in as much as God commeth so neere vnto him, hee is the more straitly bounde to liue virtuously. That is the very thing in effect which wee haue to beere away, and moreover wee must euery one of vs apply the same to his owne vse, as I haue saide afore.

Nowe it is sayde likewise, *that they bowe not to the right hande nor to the left*. Wherein it is shewed vs that the feare of God is the true rule, which beeing thoroughly rooted in vs becometh a good and sure loadstarre to vs throughout all our life. For what is the cause that wee gadde after our owne likinges, and wander here and there; but that wee haue nor our eye vpon God? Therefore wee may conclude that all they which turne aside either one way or other, doe thewe insufficiently by their life, that they bee despisers of GOD. But will we haue a good remedie to instruct vs, and to direct our liue in such wise as it shall abyde continually in the right way? Let vs feare God: and this feare of God presupposeth a willingness and desire that wee haue to obey him. If a man alleage that hee feareth GOD; and yet in the meane while regardeth not to bee taught by him: I pray you dooth hee not shewe that all is but hypocrisie, yea, and vter shamelesse in him? As for example yee shall see many in these dayes which pretend to bee verie deuout: but they cannot abyde to heare one worde of admonishment for their better instruction: it is ynough with them to make some faire countenance. But when Moses speaketh heere of not swearing to the right hand or to the left, he presupposeth that which is true, namely, that if we feare God, we woulde be desirous to bee taught his will, and to know what thing hee liketh of, that wee might frame our liues thereafter. That is one thing more which wee haue to remember vpon this text.

Now let vs come to that which is spoken here specially concerning the kings of Israel. *They be forbidden to gather great numbers of horses to returne againe into Egypt*. In dedee it wil bee (silde likewise hereafter, that they must not multiply the number of their horses for couetousnesse sake. But here is set downe a speciall reason, which is, that this couetousnes of theirs might prouoke them to goe downe into Egypt, either vnder pretence to reuenge the wrongs and iniuries that

had beene done vnto them, or vnder any other colour. But our Lotdes will was, that although the children of Israel had beene mistreated, & tyrannously dealt with; yet notwithstanding they should acknowledge that they had beene harbored in Egypt for a time. True it is that they were forbidden to haue any familiaritie with the Egyptians: his will was to haue them vterly diuided from them, because hee knewe well that it woulde be their decay: and yet for all that hee woulde not haue them to make warre vpon them, but to abyde still at home. And now hee sayeth that the king must not multiply y<sup>e</sup> number of his horses: For when a prince hath the helme in his hande, hee will take greater enterprises vpon him, than a commonaltie will doe.

In dedee some times there may hap to be some braynlesse persons, which woulde let all things in a broyle: but yet a Prince is alwayes boldest: and that boldnesse is a cause of much confusion in the worlde. That then is the cause why it is saide, that the king shall not gather him ouer many horses to goe into Egypt when hee had made himselfe strong. And why so? For God forbiddeth his people to go that way any more for cuer.

Nowe wee haue to note here, that when wee haue receiued any displeasure, if the workers thereof haue done vs any good in times past, wee must lay them both into the balance, and the good must counteruaile the euill. Truly although this commandement were not, yet were it not lawfull for vs to desire reuenge: in so much that euen this one reason ought to staye vs and withhold vs, namely, that if wee bee bolden to a man, and hee chance afterwarde to doe vs some wrong, wee shoulde call to mynde the good that wee haue receiued at his hande, and the same must bee as a bridle to vs. And it is the very same thing which God considered when hee woulde not haue his people to practise any thing against the Egyptians. But what soeuer came of it, he would not that there should bee any familiaritie betwixt them, & not without cause. For it was so forward a nation, that his people could haue learned nothing but euill among them. Againe, their idolatrie was as excessive and out of all measure as could be. Therefore was it good that the children of Israel should bee vterly separated from Egypt, least they might be wrapped in their superstitions. And we seee howe greatly the Prophets stood vpon that poynt: and yet it booteth not at all. For it was the place which the children of Israel fled vnto for refuge, as oft as they were troubled by other nations. In so much that when the two kingdomes of Israel and Iuda were at diuision, if the one had the helpe of the Assyrians, the other resorted into Egypt, and so were the cause of their owne destruction. And all this mischief fell out, because they did it against this forewarning, for God had forbidden them sufficiently afore hande. Therefore let vs beare in minde, that when wee seee corruptions before vs, wee must not enter into them wilfully, except we intende to tempt God: but when wee seee occasi-  
Esai. 30.2, & 31.3.  
2. Kin. 19.7. & 17.46.

ons of euill, wee shunne them not, but rather runne into them, and wee wil needes bee ouerhardie. And therefore let vs learne to abstaine from all things that may seduce vs or make vs ouerthoote our selues.

1. Tim. 6. 10. Nowe it is saide afterwarde, *That the kings shal not hoord vp much gold and siluer.* True it is that couetousnesse is forbidden to all men as the roote of all mischiefe, where with when a mans heart is once possessed, he must needes be snarled in all the snares of Satan: In so much that if a man be giuen to couetousnesse, hee becometh cruel, vsing all manner of outrage, violence, & crueltie. Agayne he falleth to pilling and polling, & maketh no conscience to deuour other mens substances. Afterwarde he falleth to periurye, coisnage, vncouthnesse, trecherie, poysoning, and what ouer euill he can befit. And when malice is once set on fire, he proceedeth euent to open murder. To be short, if a man suffer himself to be wanne to couetousnesse, he must needes become a verie bondslau to Satan. Why then doeth hee forbidde here onely kings to gather much gold or siluer? Surely our Lord giueth not priuate persons leaue to inrich themselves, when he forbiddeth kings to do it: But rather meane then wee ought to be clenfed from that vice what ought we to be? For if any men should haue libertie to gather golde and siluer, kings ought to haue it most. But God hath forbidden it them: and therefore let all other men looke to themselves. But Moses speaketh expressly here of kings, as of those that haue most neede of remedy, because they haue greater occasions of gathering than any other men. For when a king reyneth in a Countrey that is riche and plentifull, it is a temptation vnto him: in so much that when he sees his subiects liue at their ease, he thinketh thus with himselfe, it will neuer erie me to giue mee such an impost, & when he hath rayled ouer us, or tallage, there is neuer any ende or measure of his gathering afterwarde. And so ye see how kinges haue neede of the sayd restraint, by reason of the said temptation which is of more force towards them than towards other men.

Psal. 119. 36.  
37.

True it is that all men are tempted to gather goods & to inrich themselves: but forasmuch as they haue not the like opportunities to bring it to passe, it is as it were an abatement & a cooling of their courages. A king hath means to drawe to himselfe continually, and to inrich himselfe more and more: for he hath authoritie to leuie taxes & tributes, and by that meane to lay vp much for himselfe. Therefore it is requisite that this euill shold be corrected in him. And in that respect did Dauid say, Lord reforme my heart, that it bee not giuen to couetousnesse: and turne away myne eyes, that they be not intangled, beguyled, and carryed away at the sight of golde & siluer. Why doeth Dauid speake after this manner? For he had much more neede, than if he had liued still in the house of his father Iesse: hee had bene there but as a poore countrey cloyne or shepelicard: and thereupon he had

followed his common trade of liuing. But being once become king, and hauing the riches of the whole lande before his eyes, so as no man could let him to gather as much as he would: such opportunity was a prouocation to his flesh, & hee might soone haue ouerthor himselfe as men commonly doe. And therefore hee brydleth himselfe, saying, Lorde, keepe mee. And in deede, if he had not bene preferred miraculously by goodnes of God; hee had soone bene corrupted at the sight of such opportunities. Thus haue wee now the reason why Moses forbade the kinges of Israel expressly to gather much gold and siluer.

For (as I haue said afore) accordingly as occasions are offered vnto vs; so must wee also be bryled and held in, when our flesh tempteth vs to any thing: and there is none other remedie than that which I haue tolde you of. Although then that this be spoken to kings: yet may wee gather a lesfon thereof that shal be common to all men. And therefore whensoever wee meete with any opportunity that may drawe vs vnto euill, let vs see that wee learne to repress our lustes, & make a shielde and bulwarke of this admonition, lest wee step aside to some vanitie, because we be ouerfrayle. That is the thing whereof all vs in generall ought to take warning, when wee see that the king was forbidden to gather much gold & siluer, because he reigned in a plentifull countrey.

Also here is mention made consequently of wiues: namely, *that the king must not take many wiues.* It is certaine that this rule is common to all men. For although some of the Patriarkes had many wiues: yet was it not therefore lawful, for we must haue recourse to Gods institution.

True it is that mans custome may well peruert the doctrine: but yet can it not change euill into good for all that. It is God that ordeyned marriage: and as he is the author thereof, so will hee haue men to holde them to his pure institution. Nowe did hee create two wiues for Adam: Nor and yet (as sayeth the Prophet Malachie) hee had abundance of spirit in him. It had beene no harder a matter to him to haue created two or three women than to haue created one. Was God letted by any inability? Nay, and yet he created two in one flesh. Sith the case standeth so then, it is a changing of the order of nature & a despising of God, which a man taketh two wiues. O (say they) the Patriarkes did so. Yea, but thereby it appeareth that the custome of men cannot aler Gods ordinance, how great vertue or holnes so ever be in them. And it serueth also to the wey such as shielde themselves vnder the example of other men, offnd double. For is it meete y Gods authoritie should be diminished vnder pretence y men haue done this or y. And therfore let vs vnderstand y it was neuer lawfull for any man liuing to take two wiues in marriage at once: for it is a breaking of Gods order. Why then is it forbidden here but onely to kinges? Because there was more libertie. And the thing that I haue touched already is the better confirmed vnto vs in this text.

Mal. 2. 15.

60

If a priuate person had taken two wiues, hee should haue bene neerely looked vnto. What? Shall I go giue my daughter to him that is married alreadie? Shee shalbe sure to haue sorrowe to her soppes: shee shall lue in continuall stryfe and vnquietnesse. Yet were shee better to bee dead out of hande. But men were so desirous of honour, that if a king required a daughter of theirs to his wife, they easily condescended vnto it. What? I shall haue my daughter married to a king. And it was a blynding of a womā when shee was sued vnto by such a one. Nowe then, for as much as kinges had larger scope in this case, and consequently might more offend God: our Lorde hath specially forbidden them to haue many wiues, and moreover because the example of such as are in authoritie, is woofe than the example of priuate persons. If a common person doe any euill, it goeth no further than his owne house and his next neighbours: but hee that is in authoritie standeth vpon a skaffolde, and is seene a farre off; and if hee overshoot himselfe; the corruption of him spreadeth throughout the realme. Therefore it was requisite that God should forbid kinges to haue many wiues, euen because the corruption thereof would haue spreade ouer the whole lande. And although it could not be letted altogether: yet came it first from the heathen. And if it be asked from whence the hauing of many wyues came, it wilbee founde in the house of Cain, & not among the people of God. This leawdnesse then of hauing many wyues, was brought vp by Satan. And the Patriarkes were intangled in it, as in deede it is harde for a man to keepe himselfe from a thing, when it is once growen into a custome, for then it seemeth to be permitted. Yet notwithstanding to the intent it should no more be so, because there was occasion therof, our Lorde forbid kinges to haue many wiues.

But heere it might be demanded, what is to be sayd of Dauid, and much more of Salomō, in respect of wiues as well as of riches. It cannot be denyed but that Dauid had many wyues, and as for Salomon, he had many moe, and he seemeth not to haue bin blamed in that behalf, for the scripture speaketh but of the turning away of his hart after strange women which infected him with their superstitious and ydelarries. And as touching gould and siluer, wee knowe how it is sayd that Dauid gathered to great a masse of them that Salomons Temple and his palae were builded therewith. Therefore there was a ianuelous riches. Yea and it is said expressly, y in the raigne of Salomon, men made no more account of gold and siluer, than of grauel, y quantity therof was so exceeding great. And there seemeth to be some contrarietie in the scripture, in as much as among other things our Lo. d sayeth that hee will caule the gould of Arabye and all the riches of the worlde to bee brought to Ierusalem. And why should he promise that, if he ment not that kinges should be riche and wealthie? Nay, it is a figure of the kingdome of our Lord Iesus Christ. It this blessing of God bee set downe as so worthwhile a thing; howe are kinges forbidden to gather

gould and siluer? As touching wiues, no dout but both Dauid and Salomon offended in that behalfe, and Salomon most. As for Dauid, hee had many wiues: and all the excuses that can be alledged, wil not be able to iustifie him before God. But howeouer the case stande, he did it not through inordinate lust. For he had married Michol Saules daughter, and hee coulde haue contented himselfe with that one wife, if shee had not bene taken away from him by force. And when she was giuen to another man, it was lawfull for him to take Berabece.

Againe, these happened other things afterwarde, so that if a man consider wherefore Dauid tooke many wiues: surely there wil euer be some occasion to excuse him to the worldward; but yet for all that, he was blameworthy still before God. And as touching Salomon, he rebelled openly, as a man too much giuen to y flesh, in that he proceeded euen against the prohibition that was giuen both to himselfe and to all other kinges. And it appeareth what insued to him for it. For, that hee was so abused and deceiued by strange women, it was a iust punishment; and because he had taken such libertie to himselfe, God shewed him that he had cast him selfe into Satans inares. When a fish thinkes to swallowe vp other fishes, he himselfe is caught or choked by that meane. Euen so was Salomō faine to receiue his payment, because hee gaue himselfe too much to his delights and pleasures. And it is a dreadfull thing, & a thing that ought to make the hayre to stande vp vpon our heades, that so excellent a man, indued with so great giftes of Gods spirit, should become an ydolater, and fall away from the pure seruing of God, specially being himselfe a prophes to teach the whole worlde, and a lampe to direct not onely the children of Israell, but also the verie Infidels, and to draw them to the knowledge of the trueth. O that such a man should overshoot himselfe after that fashion! And whereof came this? Euen of giuing heade to his owne lustes: & therefore God payed him his iust hyre. Seeing wee know this, ought we not to quake at such vengeance set before our eyes? Yes, and therefore let vs marke wel, that whereas Dauid and Salomon had many wiues, it was not without fault and transgression; and thereby wee see so much the more howe needefull this lawe is. For if God had neuer forbidden kinges to haue many wiues, had not their libertie bene yet the more excessive? Yes verily. For they cannot bee withheld from rebelling against God. Their flesh carryeth them so away, that they forget the thing which ought to bee best known vnto them. This text ought to bee noted aboute all others, specially for kinges: and yet they thinke not of it at all. And therefore wee see it was not for nought, that GOD prevented that mischief.

But we must vnderstand by the way, how it is not ynough that the law be set downe, vnlesse God write it in our hearts by his holy spirit: For esse it is but a dead letter, and so will kill vs, because wee shal bee iustly condemned by

Gm. 4. 19.

1. King. 11. 4.

1. Kin. 10. 27

Psal. 72. 15.

2. Cor. 3. 16

the doctrine thereof, which serueth to bereaue vs of all excuse. Therefore whensoever our Lorde commandeth vs any thing, let vs learne that we must runne vnto him, that he may write the things in our heartes, which we read written in paper or parchment. As touching riches, we must not conclude that there was the like fault.

2. Sam. 8. 11.

&amp; 1. Chron.

2. 14. &amp;c

1. Kin. 12. 4.

For why? When Dauid gathered such a masse of golde and siluer, it was to build the temple of God, and not to make any other enterprises, as

wee knowe. Againe, wee see not that he grieued his people, though there were great complaints after the death of Salomon: but of that wee will treat hereafter both for Dauid and for Salomon. The intent of Dauid then was good and holy, forasmuch as in gathering all things together which were requisite for the building of the Temple, hee attempted not any thing which was not commaunded him of God. Altho the meanes were lawfull. For hee layde no ty-

rannicall charge vpon his people. As for Salomon, hee had the greater riches gathered a-forchande by his father. And againe wee must marke, that a greate parte of those things were such as hee had conquered of the Infidels, and their spoyle was as yee woulde say, presentes, which God had giuen him, as is spoken thereof in the Psalme. And therefore Salomon for his parte might lawfully vse all those goods, specially forasmuch as it was sayde, that the kinges

Psa. 68. 13.

23.

Psal. 71. 10.

of Turcis and of all the yles and farr countries shoulde come and bring golde and siluer, and all manner of precious things; and againe, that there shoulde bee giuen vnto him of y gold of Arabia, because it was Gods will that the kingdome of Israell shoulde flourish after that manner. It was lawfull for Dauid and Salomon to gather treasure, so it were not vpon ambition and pryde, nor to vndertake foolish enterprises and to ouerthoote themselves into loosenesse of life, and also, so the people were not grieued by it with any impositions, but that Dauid did but onely receiue the golde and siluer that was brought vnto them. But whether Salomon exceeded measure or no, I am not able to affirme. Wee see what his disobedient sonne Roboam sayde, namely that whereas his father had beaten the people with roddes, hee woulde beate them with whippes, and he would lay vpon them as much as they could beare, vntill hee made all the backes of them to bowe.

1. Kin. 11. 24

In which saying, Roboam vaunteth of his fathers tyrannic. And wee may well gather thereby, that there was some excessse in Salomon. So much the more therefore ought wee to marke, that God hath not for nought forbidden kinges to gather great masses of golde and siluer. And for the same cause also did Dauid vse the prayer which I haue rehearsed before: for there was good cause for him to doe it. He sawe the temptations that might assayle him on all sides, and hee coulde neuer haue withstoode them, if God had not strengthened him with his power. And in the same respect hee protesteth that Gods lawe is deerer to him than golde and siluer, and that all the riches of the worlde were nothing

Psal. 19. 11.

to him in comparison of Gods lawe, because hee sawe there his true felicitie and glorie.

So then let vs remember in fewe wordes, that whereas our Lorde forbad kinges to hoorde vp great treasures, it was not for that it is not lawfull for them to be riche, so their heartes inclyne nor to pride, vayne glorie, and countoufnes, and that they vse not any tyrannic ouer their subiectes, but onely take that which is offered them as it were by the hande of God, & content themselves therewith, applying the same vnto good. For wee see in what taking king Ezechias was. Albeit that hee had not the thirde parte of Dauids reueneue, by reason of the cutting away of the kingdome of Israell: yet had hee his chambers so well furnished and stored, that hee made a shewe and a boasting of it when Ambassadors were sent vnto him from Babylon, commending and setting out himselfe, to the ende that the king of the Chaldyes shoulde bee desirous of his friendship. But wee see what befell vnto him. The Prophet Elay brought him this message: Go too (sayeth hee) thou hast made a shewe this day of thy gold and siluer, and of the precious things which thou hast; but assure thy selfe thou hast kindled a fire which shall neuer bee quenched, vntill the Babylonians haue fetched away all that thou hast, so as there shall not remaine one peece of money in Ierusalem, but all shall be sacked and pilled away: and wee see howe the same punishment was executed afterwarde. And this example sheweth vs sufficiently wherefore God forbad kinges to gather much golde and siluer. For when Princes haue such treasures, they can hardly keepe themselves from being prouoked to vaunt and exalt themselves continually after some manner or other. For asmuch as it is so, let vs learne that in this place God meant to holde the kinges of Israell within some measure and meane degre, that they might not looke too high.

Esa. 39. 2. &amp;c.

1. Kin. 14. 13

And afterwarde hee sayeth, *That his heart turne not away*: that is to say, least his greatnesse make him to forget himselfe, and hee addeth yet further, *That hee exalts not himselfe above his brethren*. Wheteas it is sayde that the king must not turne away; that is because that when men bee aduanced to honour; they commonly forgette themselves, and thinke not themselves to bee the same they were before. About all things the dignitie of a king is a state that will blear a mannes eyes, yea, and put them quyte and cleane out: in so much that Princes thinke not themselves to bee as mortall creatures, but rather as halfe Gods by reason of their high aduancement, and wee see they looke as high as though nothing were vnpossible to them, so as they will not bee subiect any more to right or reason. And if men doe not flatter them and honour them as Gods, they thinke they haue the greatest wrong that can bee. And whereof commeth that? Euen of this, that when a man is great, hee can haue neither mildnesse nor lowlinesse in him, except Gods spirite reigne in him. For this

cause

cause are kinges warned heere , to beware that they forget not themselues: yea and that is yet better expressed in that Moses addeth , *that they must not exalt themselves above their brethren.* Whereof commeth it that kinges & Princes will needes set their feete vpon al mens throtes after that fashion? Euen of this pride which poysoneth their heartes, that they consider not themselues to be men, ne knowe any more what their state is. And when they be folinse to Godward, it is no maruell though the subiecte of their pride & presumption, make them to tread men vnder foote, and to looke that all men should stande in feare of them and stoope to their yoke . That is the cause why Moses matcheth those two things together .

Nowe then, if we intend to reframe from doing wrong or outrage to any man; lette vs looke that we knowe our selues. For ( as is sayde in the common proverbe ) he that knowes himselfe best, setteth least by himselfe. And it is the way also for vs to behaue ourselues lowly and meeckly towardes our neighbours . But if a man forget himselfe, he must needes by and by mount vp into a pride and outrage, without making spare of any thing . And seeing this was forbidden to kinges, what is done to such as are fatte their inferiours? Therefore let every man in his degree apply this matter to his owne instruction . Let such as are in authoritie be well ware that they exalt not themselves through pride, if they wil not be cast down to their shame . For the higher that the state is whereon a man sitteth, the lower is his fall, euen to the breaking of his necke perchance . Therefore let those who God hath exalted, haue a care to holde themselves continually in rest, and not starte aside, but serue God and his people continually .

And it is sayde heere expressly *Against thy brethren, or about thy brethren.* For Kinges and Princes thinke themselves to be as it were cut off fro the company of men, and that they ought not any more to be counted of the comon aray of the . But our Lorde skorning such disdainfulness, sayeth: Yet are they your brethren . In dedde this is spoken of the children of Abraham which were defended all of one race . But choose mee out a king where yee will, is he not a man? And are not they his brethren, ouer whom hee reigneth? And if the case stande so with the greatest kinges of the earth: what is to be thought of those that are farre their inferiours? Now therefore, when a man is in authoritie or hath wherewith to maintaine himselfe in credit, if he be tempted to forget himselfe, let him consider thus: yet am I not separated from the rest of the body, I am a member thereof still, and they that are my inferiours cease not to be my brethren . What a thing were it then, if I should vaunt my selfe? Were it not

a despying of God? Let such as are aduanced to any state of great preheminance remember this warning as oft as they be tempted to despise other men and to shake them off . Lette them thinke thus: what, shoulde wee be as Lyons towardes Lambes where there is brotherhoode? There is no brotherhoode betweene a Lyon and a Lambe . If I haue a Lyons hearte, full of pride, Lordlinesse, and ouerweening: what a thing is it? Can I lue with them that are committed vnto me? Yea: for wee see what is sayde of king Ezechias, when y Prophet Esay telleth him of the restoring of the people to their former state. And no doubt but he had an eye to this text, to shewe howe it was the ductie of Ezechias and of all kinges, to be a shadowe for the refreshing and easing of their people, & a foster father to the poore and fatherlesse, and a comforte of them that are in distresse and sorrowe . And for a conclusion he sayeth, that the feare of God shall bee a treasure in his time, according to that which I haue shewed already . So that if kinges will behaue themselves as they ought, they must sette their mindes vpon this lesson, as it is shewed them by the Lawe of God . It was applyed to the person of Ezechias: but yet must all other men looke to themselves . And if our Lorde tell this lesson to y great ones, without sparing them, what temptations souer they haue: what will come of it, when the meaner sort wil needes play the loose coltes, and not be bridled but kicke and spurne against God? Doe they not shewe themselves to be very much blinded with pride? And therefore let vs learne to profite so by the things that our Lorde teacheth vs, as all men both great & small may submit themselves euery one according to his degree, state & calling; that God may be honored of all men, and y there may be one general obedience from the forinost to the hindermost .

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs teele them better than we haue done, y by meanes thereof wee may be drawn to true repentance to mislike of all our vices & transgressions, & to rid ourselues of the, till God haue lo wrought in vs, that we be thoroughly clothed with his righteousness: & that in the meane while hee so beare with vs in our weakenesse, as wee may not faile to obtaine fauour at his hande, although wee lue not in such perfection as were to be wished . That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, bringing backe all poore ignorant people, out of the captiuitie of errorrs and darkenesse wherein they are helde; that so he may leade them to the knowledge of his trueth: And that for this purpose it would please him to raise vp true & faithfull ministers of his worde. &c.

## On Fryday the xxij. of Nouember. 1555.

*The Cviij. Sermon which is the first vpon the eighteenth Chapter.*

**T**He Priestes Leuites, and all the tribe of Leuy shall haue no part nor inheritance with Israell: but shall eate the sacrifices of the Lorde made by fire, and his inheritance.

2 Therefore they haue no inheritance among their brethren, for the Lorde is their inheritance as he hath sayde vnto them.

3 And this shall be the Priestes duecie at the peoples handes, euen at the handes of as many as offer any sacrifice, whether it bee Ox or Sheepe. They shall giue the Priest the shoulder, the Cheekes, and the inwardes,

4 The firstfruits of thy Corne, of thy Wine, and of thine Oyle, & also the first fleeces of thy sheepe shalt thou giue him.

5 For the Lord thy God hath choosen him from among all thy Tribes, to stand and minister to the Lorde thy God, euen him and his sonnes for euer.

6 If a Leuite come out of any of the Cities of all Israell where he is a sojourner, and come with all the desire of his soule to the place which the Lorde thy GOD shall haue chosen:

7 Let him minister in the name of the Lorde his God, as all the rest of thy brethren the Leuites do, which stand there before the face of the Lorde.

8 They shall haue like portions to eate, besides that which they haue of the sale of their fathers goods.

Deut 12.19.  
& 14.22.



Ention hath beene made heere to fore of the right that God referred to the Priestes, and to al y<sup>e</sup> tribe of Leuy: and it is not for nought that mention is made there-

of a gaine heere. For on the one side, it was more than needfull that the Priestes should be put in minde of their duties, y<sup>e</sup> knowing the honour which God had done them, they should giue the selaes the more faithfully and cheerefully to the seruing of him: and also y<sup>e</sup> the rest of the tribes might knowe, y<sup>e</sup> sith it had pleased God to choose the sons of Leuite, it behoued y<sup>e</sup> dignity to remain vnto the, & no man was to beare them any spite for it. For in verie deede we see howe there were that did rise vp against them, and God was faine by miracle to warrant that priesthoode which he had established, and namely; in making Aarons rod to bud and blossom, the which he willed to be kept for an euerslasting memoriall. It seemed to others y<sup>e</sup> Moses would haue advanced them in respect that they were of his owne kinned, for he humilte was of the tribe of Leuy. And because he ordeined y<sup>e</sup> priesthoode in the same tribe, they murmured at it, thinking y<sup>e</sup> Moses had delt altogether vpon fleshy affection: but God shewed

himselfe to be the Author thereof. And surely there was no cause of suspicion, if they that made the insurrection had not bin carried away with great malice. For although Moses had children of his owne, yet did he not set any of the in the honorable degree of the priestes: but he bestowed it away from them, and set them in the last place, as though they had bin of no estimation in y<sup>e</sup> tribe. If Moses had regarded himselfe & his owne aduantage, surely he would haue preferred his owne house. But he did not so, but contrariwise did let his children alone as they were, and held them backe. Wherein he shewed y<sup>e</sup> he obeyed God, and did nothing vpon his owne head. On the other side we see how in giuing y<sup>e</sup> priesthoode to the tribe of Leuy, he depriveth them of the inheritance y<sup>e</sup> was assigned to the among the rest of their brethren: For the land was not promised alonely to those twelue tribes among who was afterward deuided. For at the time y<sup>e</sup> God made Abraham Lord and Maister of the Lande of Chanaan, Leuy was comprised among them that should be the inheriters thereof. Why then is he put beside it? So we see y<sup>e</sup> Moses followed Gods ordinance, & inuenced not any thing of his owne head. We must go yet further: for he telleth the Leuites y<sup>e</sup> this scattering of them among the rest of the tribes was a punishment of God, though it was afterwarde turned into grace, and y<sup>e</sup> God of his goodnes did wipe away the curse y<sup>e</sup> he had layde vpon Leuite. But if we haue an eye to the originall grounde, it is sayde thereof that Iacob denounceth Leuite and Simeon to haue bin wicked, inso much as he sayth y<sup>e</sup> he will in no wise be matched

Numb. 16.1.  
& 17.5.8.

Gen. 49.6,7.

matched with them, neither in thought nor in worde, because it was not long of them y<sup>e</sup> Israell had not in put to hauocke. Whereupon he addeth, Thou shalt be scattered abroade. Whereas all the rest haue their inheritances assigned vnto them: thou must be as a vagabonde among thy brethren. Seeing y<sup>e</sup> Moses vitcereth so harde and reprochfull a sentence against all his owne tribe, who can say y<sup>e</sup> he ment to be partiall towardes it? Nay the cleane contrary appeareth. As a man led by Gods spirit, he respecteth not himselfe or his, but putteth them to shame for cuer, and will that if they haue any honour or dignitie, y<sup>e</sup> same should be acknowledged to come of Gods meere fauour, and y<sup>e</sup> the sayde note of reproch should make it the more euident that Leuy had deserued to be viterly bereft of his inheritance, if God had not remedied it of his owne goodnes. Therefore there was no cause of bearing any enmie to Moses or any of his. But such is the maliciousnes of the world, that men take occasion to grudge & repine at euery thing: and it is the thing y<sup>e</sup> Satan doth chiefly practise. When God is to be serued no man is willing to goe vnto God in truth, but all inferior degrees are wayward, and woulde fame haue superiouritie without the charge. How many shall ye finde that are willing to giue them selues to the seruice of God by the preaching of his word, or which seeke it with a right meaning affection, as who would say, I offer vp my selfe in sacrifice vnto God? Yet notwithstanding all are led with a kinde of selfeliking, vnlesse God holde them in awe by his holy spirit: in which respect this lesson is giuen vnto them, to the intent that euery man should be contented to be onely in the forecourt of the Lord his Temple. We see then that men indetour not to come neere God, and yet could euery man finde in his heart to be aduanced, so it were without charge. Euen so was it among the Iewes. For the rest of the tribes hauing their portions, & being in quiet at home in their homes, ceased not to grudge against the Priestes and Leuites. And therefore God was faine to authorise their priesthood after such a sort, as it might be excepted fro all slander, & no man might take vpō him to alter any thing therein. And so we see the cause why God repeated this doctrine againe.

Now it might seeme to be a disordered kinde of dealing, to make an inheritance of the priesthood: for the fittest ought to haue bene choosen out: and why then should God goe chose one inured after that fashion, & make the children what fouer they were to succede their fathers? This seemeth to be no good order for the edifying of the Church. God therefore was faine to let his owne authoritie as a shielde against all these objections. If a man be iniquitie, what reason or what respect moued God, to choose the tribe of Leuie for his seruice: it ought to content vs that God hath done it, and we ought to thinke well thereof though the reason thereof appeare not vnto vs. He knoweth wherfore, and y<sup>e</sup> ought to suffice vs. And yet let vs not doubt but y<sup>e</sup> when God ordeined y<sup>e</sup> tribe [to serue: him in his Sanctuary] he was able to indewe them with such giftes of

grace, as were requisite for the executing of their office. Seeing that God hath ynough wherewith to enable men; should we fal to scanning why or wherefore he chooseth one man rather than another? It pleaseth him. For by the same reason a man might demand why God giueth his spirit to one man more than to another. Ye shall see one man dulwtired, without learning or any other excellent giftes in him; and yet shall see another indewed with great excellencie: and what is the cause herof? The goodwil of God, & thereupon must we rest; & whose ouer grudgeth therefore, he shall finde in the end that he hath to deale with too great a maister. So then, it ought to be ynough for vs that G O D chose out that tribe. How fouer the case stande, he ment here to stoppe the mouthes of all the Iewes, and to shewe that it behoued them to keepe the order which he had set downe, as holy and inuolable. Marke that for one point.

Heerewithall (as I haue touched afore) hee ment to put the priestes in minde of their duty, that they might be the diligenter in doing their seruice in the Temple. For had they heud as ydlebellies, it had bene contrarie to Gods meaning, and it had bin a defiling of the order which God had set downe and established among them. So then, God had an eye to both these reasons, and it behooueth vs also to marke them on our part. And therefore let vs learne, that such as are called to any charge or office, ought to beare continually in minde and to bethinke them early and late, who it is that hath set them in that place, and for what purpose; that it may be as a whetting or sharpening of them, to induour that they become not vnprofitable in their charge, but rather apply themselues faithfully vnto it, that they may be able to make their reckening thereof vnto G O D. Let that serue for one point.

Againe, let vs learpe to be contented with the degree wherein God hath set vs, and let none of vs be greued when we see another goe before vs. For all the members of a body can not be eyes and eares; all can not be aboue; there must be legges and feete as well as eyes and hands. Therefore let vs vnderstande that, and let euery of vs submit himselfe, and let it suffice vs that it pleaseth God to accept vs into the companie of his people, to giue vs some hidde corner in his temple, so as we may be incorporated into his Church. That is too great an honour for vs, and seeing it pleased God to place vs there, we ought to couet no further. Those are the things which we haue to remember vpon this text, in applying the doctrine to ourselues.

It is sayde further, *The Priestes and Leuites and all they of the tribe of Leuie, shall haue no portion in the inheritance of Israell, but shall eate the Sacrifices for their inheritance. And the Lord will be their inheritance as he hath promised them.* Heere Moses on the one side depriveth his brethren and kinfolk of all inheritance. Wherem we see the execution of Gods sentence, which was y<sup>e</sup> Leuie should be dispersed, & y<sup>e</sup> he should not haue any habit or abode in any certaine place. The children of Leuie

Psal. 65. 4.

Psal. 114.

1. Cor. 12. 19.

Leuie then are as a body torne in peeces . And yet doeth God turne their punishment into an honour . And therein appeareth his goodnesse, forasmuch as he maketh the thinges to redound to our benefite and saluation, which should haue bene to our condemnation . Loe howe God worketh towards those that are his . In somuch that although hee punish them for their finnes, yet doth he make them feele his goodnesse therewith, by turning the thinges to a contrary ende, which should haue bene to their shame . After the same manner befell it to all the posteritie of Leuy . For it is no small thing, that God should be their inheritance: it was a title of honour a bove all others . Whereas all the rest of the children of Isracell, had their portions in the Land of Chanaan : God reserved himselfe for Leuy, saying, Holde yourselues to me , I am your inheritance . Ye see then how their portion was better than all the rest, saying the tribe of Iuda , which was priuiledged, as whereunto God had already assigned the kingdome And whereof came that? If yee haue an eye to the originall, yee shall see that the sinne of Leuie made him worthe of banishment, that he might haue bene as a vagabonde without any certaine dwellingplace: but yet for all that, God provided fo for the matter, that hee turned the euill into good , and the reproch into honour . Therefore let vs learne not to be discouraged when G O D punisheth vs for our sins , & yet to be so ashamed of our misdeeds and offences, as we may not dout but that our Lorde prying vs, wil make his chastisements beneficiall to vs, so as we shall be the more honorable before him and his Angelles . If we be faine to abide some shame and reproch for a time before the world: the thing that ought to be a good cofort to the faithfull, when they be smitten by y hand of God, is not to greue the selues with the only beholding of their present affliction: but to thinke vpon the end and issue of it, which is, that God turneth bitterness into sweete life .

Furthermore, whereas it is said to y Leuites that God is their heritage; it is to the end they should be the willing to giue themselves wholly to his seruice . For had they bin busied in husbandry, traffike of marchandize, & such other like things: they had bin turned away fro their office , & not had leasure to doe the thing y God had commanded them: y is to wit, that those which were in Ierusalem should serue in y Temple; & those which were dispersed abroad in y country, should maintaine the religion pure , & not suffer the people to growe out of order, but teach the euery man in his place, y they might be preferred in all purenes . For vpon y conditio were they chosen . Not without cause therefore doth God say y hee was the heritage & portion of the Leuites , to the end that such as are called to his seruice, should not be pulled away, nor haue excuse to withdrawe them fro the full executing of their dutie . Now in deed S. Paul applyeth this to y ministers of gods word, saying y if by the law of Moses they which serued at y Altar were found of the Altar, they which at this day haue y charge of preaching Gods word, and of the offering vp of spiritual sacrifices, ought

of reason to be found and maintained , & to haue that which is necessarie for them . Yet notwithstanding wee must learne generally , y God hath done vs the honor to make vs all Leuites, according to this saying, y when God sh all haue restored his people, those which were Leuites before shall then become Priestes, & all the comon people shall become Leuites . And this belongeth to the kingdome of our Lord Iesus Christ . Seeing then y Iesus Christ hath shewed himselfe to the world: we which before were strangers & had no acquaintance atal with God , are now come into the Church to be of the body of Abrahams children , and are in as good case as they y were heires of the promise . But we are become Leuites for we preace vnto our God, & haue familiar access to him in the name of his only sonne , so as we may boldly call vpon him as our father . And euen in the same respect doeth S . Peter call vs a kingly priesthod, because y whereas we were gone backe before, and wist not how to come at God, we had any meane to bring vs to him: now he calleth vs to him , yea euen as though we were priestes, not to enter into a materiall Sanctuarie with y blood of Goats, sheepe, or Calues: but with the blood that was shedde to dedicate vs to God & to wash vs from all vnclenes . And so now we go into the sanctuary of heauen to present ourselues before the face of God .

Nowe then let vs apply this doctrine to ourselues where it is sayde that God is our heritage . True it is that such as haue goods & possessions in this worlde may vse them , howbeit with the condition which S . Paul setteth downe in the seventh Chapter of the first Epistle to the Corinthians: namely that he which hath possessions be as he that hath none, that he haue the one foote euer lifted vp , and that he sticke not fast in the mire as tyed to the things that are here beneath; but that we remember ourselues to be but strangers in this world , and therefore looke euer vwarde to the restingplace of heauen . After that maner we may well possesse whatsoeuer things are in this worlde : but yet must we euen goe further, and not be stayed or tyed here . For why? Seeing our Lorde hath aduanced vs to such dignitie, as to haue vs to be priestes : let vs goe to his Altar . For wee be linked to our Lorde Iesus Christ, that hee might dedicate vs to G O D his father . Sith it is so, let vs doe as is sayde in the firsteenth Psalme . For although it was sayd a loney of the Leuites , that G O D was their portion: yet doth Dauid boast that hee hadde a faire portion, because God was his . Behold (sayeth he) I haue a fayre lotte , and hencefoorth I haue no cause to complaine, as though I wanted any thing: for my God hath giue himself to me, he is my portion, & I possesse him . Dauid came not of the tribe of Leuie; and howe fallst it out then, that he boasteth himselfe to haue as much as the priestes ? He knewe well that Gods reseruing of y tribe for a time was after such a sort, y yet neuertheless he would haue y whole people partakers of y same blessing, accordingly also as it is saide in Exodus, you be a priestly kingdome . And S. Peter hath turned this into another maner



offspeech, saying, Ye be a kingly priesthood, that is to say, ye be all as it were a sort of little kinges, because God gouerneth you, and that is for your benefite: for he hath promised to giue you a redeemer, which shall leade you into all perfection. Neuerthelesse yee must vnderstande, that this kingdome is not like other kingdoms of y world, but is matched with a priesthood, that is to say, it is consecrated and dedicated to God. Dauid therefore acknowledging this, sayeth that God is his portion. Nowe if this was sayd in the time of the figures: much more ought wee to doe the same now, forasmuch as the forecalleddged prophesie is nowe come to passe in our Lorde Iesus Christ and in all his members, so as wee bee not kept back any longer as we were before, but may preace vnto God with assured hope that hee will receiue vs, and that we shall be neere vnto him. Thus yee see howe wee ought to benefite our selues by this speeche where it is sayde that the Lorde was their portion, yea euen according as he had promised them.

And it was not for Leuy to boast of his owne worthinesse or desertes. All that cuer he could alleadge was no more but this: I ought to haue bene disherited, and yet notwithstanding God hath turned it to mine honour. And therefore if we wilbe sure that God is our heritage, we must not look: what we can attaine by our owne trauell, for there is nothing but vtter confusion in vs: but we must resort to y promise which God hath made vnto vs, in that hee hath vouchsafed to make so great account of vs, as to take vs for his children, euen vs which deserued to be damned. And that is the thing wherupon it becometh vs to be groudled, to inioy the priuiledge and inestimable benefite wherof Moses speaketh here. Let vs marke well then that he sendeth vs backe to the promise without any respect had to vs, to the intent to doe vs to wit that wee haue not any thing on our owne parte, but that we be beholden to the only freegoodnesse of our God for that benefite.

Nowe it is sayde consequently, that the people also must discharge their duecie towards the Priestes. Ye must haue a speciall care (sayeth he) that the Priestes may haue their right which God alloweth vnto them: that is to wit, *The right shoulder of euery sacrifice, the two cheeks, and the Panche; these things must be reserved for them, together with the first frutes of Corne, Wine, and Oyle, and also of the fleeces of your sheepe.* Heie God commaundeth the children of Israel expressly to maintaine the Priestes, for they were bounde thereto, and therein they shewed themselves to make great account of the seruice of God. It behoued them to haue men to minister in the Temple: and if these were not maintained, Religion should be, as it were abolished; and therefore it was not without cause that God commaunded the people to employ themselves about that matter. True it is that they ought to haue doone well euen without exhortation: but we see the vnthankfulness of the worlde, when any duecie is to be done towards God, they must be spurred forward, and they neuer goe willingly to it; vnlesse

they be urged. And if it were so among y Iewes, much more is it so among vs. For we be so slothfull that we neuer seeke to discharge ourselues to Godwarde, and therefore we are faine to be called vpon and to be prepared. Sith we know this vice to be in vs, let euery of vs quicken vp & spur forward ourselues; & sith we see y our Lord calleth vpon vs, let vs follow him, & make the things effectuall which he telleth vs in his word. That is the thing which we be to marke in this text.

But yet moreouer wee haue to marke y which is sayde heere: namely that *if any of the Leuites bee disposed to come to the place which the Lorde shall haue chosen to be worshipped there, hee shall haue his part and portion of all the offerings of the Temple as one of their brethren, besides that which hee hath of his owne house.* For if they had houses from their fathers in the Country, (as in deede there were Cities assigned them euerywhere:) they were to keepe them to themselves, and yet they were to haue their part of the offerings that were made in the Temple, so long as they serued there. But yet God sayth expressly, *with the whole desire of his heart, to shewe that God ment not heere to giue occasion of ydlenesse, to such as sought but their owne ease and commoditie: but to speake of such as came with a rightmeaning mind to serue him.* I tolde you afore, that the children of Leuie were disperfed and had no certain portion to inherite, but had certaine Cities heere and there, one in one place and an other in an other, disperfedly throughout the Lande of Chanaan. And therefore it is sayde, that if any of them being farre of Ierusalem, had a deuotion to giue himselfe wholly to the seruice of God: hee might doe so, hee might leaue the place where he dwelt, to goe to Ierusalem, there to giue himselfe wholly to the seruice of God. And this was no breach of the order that God hadde set, that is to wit, that the Leuites should be scattered abroad as a seeede, to holde the people continually in the purenesse of religion: but it was spoken in respect of some of them. For all of them had not a desire to resort to Ierusalem: that is sure. For the most part of the Leuites dwelt in places more fruitfull than Ierusalem: for that part of the countrey was not one of the best of all the Lande of Chanaan. But they that dwelt in the countrees of pasturage, were the welthiest. And we see also how the prophets vprayed them, saying: Ye Bulles of Baion, because the kingdome of Israell was become vncaproude by reason of their abundance. The Leuites then wold haue had no liking to haue abidden in a place y was not very fruitfull, & to haue left all their owne comodities & houses. Againe if any had bin led by desire of vaine glorie, God ment not to fauour them. Therefore it is sayde that if any of them woulde come of good will to Ierusalem to serue in y Temple; he should not be refused, so it might appeare that this intent was to giue himselfe to y seruice of God, and y he did it with a good courage. Now we see in effect y gods intent here was to giue a preheminence to such as besides their common duecie of teaching the people, were also desirous to be continued at the Sacrifices. That is one point.

Amos. 4.1.

But yet for the better vnderstanding of the whole; we must consider that the seruice of the Temple consisted not onely in the offering of sacrifices: but also in singing of praises vnto a God both euening and morning, in saying of publike praiers, yea and also in watching nightes: and so there was some hardenes in performing that charge. In respect whereof it is sayde in the Psalme, *Blesse the Lorde ye that serue him, yea and which doe keepe the watch nightes in his house or Temple.* It was not enough for the Leuites in their order and according to their turns, to be occupied from morning to night in calling vpon the name of God, and in making of praiers and supplications in the name of the people; but it behoued them to holde out all the night also: and it was a set order among them, that when one sort of them had bene occupied all the day in singing the prayes of God, it behoued them to be present there the next morning when the people came together, to shewe y way to others. Likewise, when solemne sacrifices were to be offered according to the commaundment of the Law, the Leuites were euer present. To be short, the Temple was neuer empty, but it behoued the watch as well for the keeping of the fire vpon the Altar, as for y mainteyning of the lights and such other like things. Thus see we now y cause why God vouchsafed to giue a certain priuiledge to those that came after that sort to Ierusalem.

And hereby we be done to vnderstande, first that the office of the Leuites was dubble: to wit, that on the one side they were to teach the people, & to be as keepers and maintainers of y law, to the intent that men should not turne away to any superstitiō, nor become heathenish for want of good looking to, and so bring the seruice of God in contempt; but that they might alwayes beare in minde to what end he kept them in the worlde, and referre their whole life to the gloryfying of him. That was one part of the charge of y Leuites. Also they were to teach men the meaning of the Ceremonies, as namely that the sacrifices serued to shew euery man eyefight, y all me are accursed, & condemned to death, and that they ought not in any wise to come in Gods presence without sacrifice. And there was not any sacrifice sufficient to make attonement betwene God and the worlde, but onely our Lorde Iesus Christes offering vp of himself. Ye see then how the dutie of the Leuites was to teach the people, that the Ceremonies guided them to the promise which had bene made vnto them concerning the Redeemer. And therewithall it behoued the Leuites moreouer to pray vnto God: and the Hygh priest was to goe into the tabernacle in the name of all the people, to shewe that they were not worthy to haue access vnto God, but by meane of a mediator to see before them and to enter as it were into Gods presence in their behalfe. All these things were to be done. And therefore the Leuites that serued in the Temple, hadde a harder charge than they that were disperfed abroad in the Countrey. In respect whereof it was Gods will that they should haue the sayde aduantage of taking their por-

tions of all the sacrifices and offerings that were made in the Temple.

Whereupon wee haue to note, that Gods esteeming of the Ceremonies was not without cause. In graunting this priuiledge to the Leuites, he doeth vs to vnderstande that he liketh well of Ceremonies, and will haue them kept, & wishal, that he will haue the meanes maintained for the strengthening of them: but that is not in respect of God himselfe: for wee must alwayes thinke thus: What? Did God require men to offer him the blood of brute beastes? Why? that is nothing but stinck. Againe, required hee to haue the fatte burnt, which can ingender nothing but filth and stinck likewise? Yea: howbeit, that was not for any pleasure that heooke in those outward things: but for the saluation and benefite of the people, to keepe them in continual hope of the redeemer that was promised. Againe, their praying, their singing, and all the rest of their doinges serued to inure the faithfull, that they might pray to God with the better courage. True it is that we be commaunded to pray euery man by himselfe at home in his house, in his Chamber, in his bedde, and at his table: but yet our Lorde perceiuing the weakenesse and coldenesse that is in vs, hath willed vs to assemble together and to call vpon him with one common accorde. And so was done in the Temple. There was singing of Psalmes, there was giuing of thanks in the name of all the people, there was praying and such other like things, and finally there was sensing with perfumes, to shewe that our callings vpon God after y maner, are sacrifices of good sent, & steie vp to heauen like the smoke of the perfumes. All these things were done for the better inuring of the people to the seruice of God, and that they should fashion themselves after the Leuites that serued in the Temple.

To be short, we see how God did not this in fauour of y one tribe onely: but rather that hee tooke y order for y benefite of the whole Church. For had the Priestthoode ceased, and the order of the temple bene abolished: at what point had the people bene? All had gone to hauocke. And wee see also y when they were carried away captiue, and the temple beaten downe: they became as folk forlorne, & could not open their mouthes to sing vnto God as they had bene wont to doe. Sith it is so then, let vs marke y our Lordes intent was not to fauour that one tribe alone; but generally to procure the benefite and saluation of his whole Church. And likewise when mention is made of the order of the Christian Church, it is not in respect of some small number of men: but Gods intent is to draw both great and small vnto him. And let vs marke that his ordeining of common prayer and of the administration of the sacraments, is because he seeth that without them our saluation could not stande, but all would goe to wrecke, & his grace would after a sort vanishe away. And this ought to giue vs the better courage to giue our minds to the doing of the things which our Lord commaundeth vs concerning the Ceremonies, concerning the resorting to his

Psal. 137. 4

1. Tim. 2. 4

word,

2. Cor. 13. 1.

Hebr. 10. 4  
& 11. 12.

word, concerning our meeting together in some place certaine to call vpon him in the company of y<sup>e</sup> faithfull. Let vs consider, y<sup>e</sup> seeing God hath ordained these things for our welfare, we must not withdraw our selues fro<sup>m</sup> them, but euery of vs must resort to them as much as we possibly can.

And it is said expressly, *that they shall be there to minister in the name of the Lord, with their brethren which are there before the face of the Lorde.* This Name of the Lord, betokeneth nothing else but y<sup>e</sup> Maiestie of God, euen as he manifesteth y<sup>e</sup> same vnto vs. For it was not for the people to conceite so grosse and brutish an imagination, as y<sup>e</sup> God should be inclosed in the Temple: but it behooued the to beare alwaies in mind, y<sup>e</sup> God had verily placed his name there, y<sup>e</sup> is to say, that he meant to haue his Maiestie known there as he had giuen assured tokens thereof: For the Sanctuary, the Altars, (as well y<sup>e</sup> wheron the whole burnt offerings were sacrificed, as the others wheron the shewbread was set, and whercon the perfumes were burned,) & all y<sup>e</sup> rest of the things there, serued for a warrant to shew that God accepted the petitions of his people. That then was the cause why it is expressly said, that those which abode in the Temple serued the name and Maiestie of God. And heere withal mention is made also of Gods presence (as we haue seene before,) which is a raising of the things that hee had taught afore, that the people should not bee disappointed in resorting to the temple to call vpon him there, because the Leuites should alwaies be there ready to succour such as fled to him for succour.

Now this was in the time of the figures, But we must marke that if we resort to our God in the name of our Lorde Iesus Christ, in whome dwelleth the whole fulnes of the Godhead; God will shew his face vnto vs: that is to say, we shall s<sup>e</sup>e by the effect that he regardeth vs, and that the dore is not shut against vs, but that we may peace into his presence. And besides that, to the end we may be guided by our Lord Iesus Christ, we must put the thing in v<sup>e</sup> which he hath told vs: that is to wit, we must come together in his name, to the intent that hee may bee among vs.

Then if wee wil be heard of God, and that our seruice should be wel accepted of him: we must meete together without hypocrisie, with a true & pure heart: and then will our Lord Iesus fo beare sway amongst vs, that God also wil therwithal reach out his hande to helpe & succour vs. And when we haue so offered vp our prayers vnto him, and euery of vs hath put himself into his hand: let vs not doubt but y<sup>e</sup> he regardeth our doings. As for example, for as much as we knowe y<sup>e</sup> these our present doings in meeting together to heare his word and to seeke him, are commaunded by him: Let vs not doubt but we be before his eyes, and he loketh vpon vs with pitie, and will consider all our necessities to provide for them, and to succor vs in them. And let vs on our part also fo mount vp vnto him by faith, as we may bee out of all doubt that he sheweth vs his face, that is to say, that he maketh vs to feele his presence, specially when we come to him by the way which he sheweth vs; for the wil he make vs to come in such sorte, that he wil keepe vs still vnder his protection, vntill he take vs vp into his kingdome.

Now let vs kneele down before the Maiestie of our good God with acknowledgement of our faults, praying him to make vs feele them better, yea & that we may be so stricken down in our selues, as we may seeke him with true repentance, & rest vpon his promises, not doubting but y<sup>e</sup> he accepteth vs, howe wretched so euer we bee, because we come not to him vpon trust of our owne deserts, but vpon his meere goodnesse: where through he hath elected and chosen vs: and that moreouer he suffer vs not to be defiled with any of the corruptions of our flesh, but that seeing he hath called vs to his Priesthood, hee will also graunt vs the grace to dedicate our selues to him by offering vp all our thoughts, affections, & desires, yea & euen our whole bodies & soules vnto him, that he may bee honored more & more by them, & that such as are yet farre off from him may be brought vnto him, to the end wee may all together worship him in his only sonne. And for the bringing thereof to passe, it may please him to raise vp true and faithfull Ministers of his word, &c.

## On Wednesday the xxvij. of Nouember. 1555.

*The Cviij Sermon, which is the second vpon the eighteenth Chapter.*

9 When thou art come into the Land which the Lorde thy God giueth thee: thou shalt not learne to doe after the abominations of those Nations.

10 There shall not any bee found among you, which maketh his sonne or his daughter to go through fire, nor any witch that vseth Witchcraft, nor any man that is a regard of times, or that regardeth the flying of foules.

11 Or that is a Sorcerer, or a charmer, or that asketh Counsell at spirites that are called familiars, or that is a soothsaier, or which asketh Counsell at the dead.

12 For all they that doe such things are an abomination to the Lord: and for such abominations sakes, the Lord thy God driueth them out before thy face.

13 Be perfect therefore before the Lord thy God.

14 For the Nations which thou shalt possess, giue care to regarders of tymes: and to witches: but the Lord thy God hath not taught thee to doe so.

15 The Lord thy God will rayse vp a prophet like vnto me, from among thy brethren: him shall you obey.



**I**T is in vaine for God to giue vs many lawes & lessons, if we determine not with our selues to obey him in all pointes. For the first point wherat we must begin is to know Gods authority, & to learne to submit our selues to his word without any gainsaying. If the Law in generall haue not this force; to what purpose is it for God to speake of this thing or of that thing? Therefore let vs beare well in mind, that we must be disposed to receiue whatsoeuer God inioyneth vs, before we can benefite our selues by any one sentence of the holy Scripture. As for example, when a man commeth to a sermon, though he heare the matter, yet shall it not touch him to the quick, vnlesse he know aforehand that Gods truth must be receiued, and that it is not to be encountered with disputing. And surely wee see many which are sufficiently conuicted, that the things which are told them are true, and that they be not able to reply against them: and yet passe not to make a mocke of them. And why is that? Because they be not touched with the maiesty of God; and therefore they cannot thinke that wee ought to submit our selues to him that made vs, & fashioned vs to be obedient to him & to his commaundement. But on the contrary part, when we be vrged to receiue the things which we knowe to come of God, his truth will beare sway with vs. As soone as we heare that it is God which speaketh, we tremble at his speech, as is said by the prophet Esay. And so we see now why God giueth this generall rule to his people, that they must houlde themselves to his pure and simple wil. But for as much as men are naturally giuen to superstition, & seeme to seeke euen wilfully to be beguiled: God here doth first withdraw vs from all errors and abuses, & afterward giueth vs a foundation wheron to stay & to be builded, that is to wit by herkening vnto him, & by sticking to the which he saith. Thus are there here two principall reasons. The one is that God correcteth the vanity that is in men, in that they rather giue our themselves to couisnages & lyings, than to the rightfull truth. And therupon he sheweth after what manner they may be directed, giuing them a remedie against all the wiles of Satan. For if a husbandman wil haue his seede to thriue, he must first till his ground: & if there come vp any shrewd weedes, he must pull them vp or cut them off. After the same maner doth God deale with vs: to the intent his worde may haue entrance into vs, and be receiued without any let; he riddeth vs from all the euil & vice that is in vs. For all our owne seeking is to giue our selues to folle: & the duell is so wylie & suttile, yet hee findeth meanes to attaine to his purpose, because he knoweth that our mindes are so fickle, that our whole seeking is to be beguiled. There-

fore let vs marke wel that Gods meaning in this place, was to hold his people in obedience to his word, which was the mark he shot at. And moreouer because we be forepossessed with the said forwardnes, so as none of vs can forbear to hearken to leafings, but our wits are so shettle that we be still hearkening after this & that, delighting in fond curiosities & speculations which are nothing worthy; & serue to no purpose but to trouble our mindes about vaine and vnprofitable things: therefore here our Lorde turneth those which are his from all things that may corrupt them and withdraw the from his truth. In respect whereof he saith here in effect, *That if wee will be his people, wee must not be intangled neither in Sorcerie, nor in Soothsaying, nor in Witchcraft, nor in coniuings of the dead, nor in calling up of familiar Spirites*: but all these things must be rid away from vs, or else he will disclaime vs and vtterly forsake vs. Marke that for one point.

As touching these seuerall sorts, we will treat of them another time: for the time will not suffer to speake of theal as now. And therefore in this meane season, let it suffice vs to see whereunto God had an eye, & wherat he aimed. Let this then be one point: if we will be the true disciples of our God, and receiue benefite by his word, to be taught as becometh vs: we must put away all wicked superstitions, & all abuses wherunto the world is giuen, & wherewith we also should be bewitched, if we remedie thereof withdrew vs nor thereto. And because wee be too much giuen to custome, in so much that if a thing be once in vse, we thinke it to be lawfull: God telleth vs expressly that wee must not set our mindes vpon such clokings, for they will stand vs in no stead. Therefore whereas we see the whole world imbred with errors, to as Satan hath his full scope to deceiue both great & small: let vs not run after them. For it wil not serue vs for excuse, to sheld our selues vnder the greatness of the multitude, or to say, Every man beleueeth so: I see the wisest folke doe so. Well may we alleage such things; but our Lord telleth vs that we must not yeeld our selues after such maner vnto men, that he should not alwayes be preferred before them, and beare chiefe sway, and be regarded of vs though we were inticed away by all the examples of the world.

This thing is touched expressly by Moses in that he saith, *True it is that when ye be come into the Lande which ye shall possess, ye shall finde it to be as a common Law, and that men haue so done: but ye must ye not thinke that God alloweth it ever the more, or that he is contented with it*. For the world shall be condemned: and though all men were styned with some one kinde of crime; yet will not God forgo his office of Iudge, nor be overcome by any multitude be it neuer so great. And therefore let vs remember first of all, that if we will offer our

selues to God to be his scholers ; we must not in-  
 tangle our selues in the vanities that raigne in  
 this world, but wee must yeeld our selues wholly  
 vnto him with a simple and right meaning mind,  
 so as nothing may stopp y<sup>e</sup> entring of his word into  
 vs & our receauing thereof, but y<sup>e</sup> it may haue full  
 authoritie to the vttermost . That is y<sup>e</sup> first point.

The second point is, that wee must not passe  
 what the world doth, or how other men behaue  
 themselves . For God will haue vs for all that, to  
 frame our selues according to his woorde . And  
 although wee see nothing but rebellion heere  
 beneath : yet must wee doe him the honour to  
 submit our selues to him . For it is not ynough  
 for vs to worship him Ceremonially: the chief  
 point is that his word do so raigne, as it be  
 a brydle to hould vs backe, and that our life be  
 framed altogether thereafter. And although this  
 was so straitly commaunded: yet we see how the  
 cleane contrary came to passe. Wherein we see a  
 fayre mirrour of mans wickednesse and vnthank-  
 fulnesse . For albeit that God doe shewe him the  
 right way; yet doth he go astray still. Ye see how  
 the Iewes had warning ynough that they should  
 not corrupt themselves with the abominations  
 of the heathen; God shewed them wherewith they  
 ought to haue contented themselves and wher-  
 on to haue staied; namely y<sup>e</sup> they ought to haue  
 learned at his own mouth: he gaue them his law,  
 and hee raised them vp prophetes : and yet for  
 all that they ceassed not to go sowlly astray, &  
 to haue itching eares, and to be inquisiue of this &  
 that . And that was the cause why foreeties and  
 inchantments , Coniurations of the dead, and  
 such other like things reigned among them: inso-  
 much that in the time of y<sup>e</sup> prophet Esay, we see  
 there were very fewe folke that followed the law  
 of God . Lo here am I, (saith the prophet.) and  
 those whom God hath giuen vnto me . What  
 had he any great company w<sup>h</sup> him: No, But con-  
 trariwise he saith, that they were hated, and that  
 they were pointed at w<sup>h</sup> mens fingers, as if they  
 had bin monsters against nature. And those y<sup>e</sup> did  
 so, would needes be counted wiser than all other  
 men, like as y<sup>e</sup> Papisits vpbraide vs nowadaies, that  
 we will needes make a new world, & require a re-  
 formatiō alone by our selues, by reason wherof  
 we be scismatickes : & euen so was it in y<sup>e</sup> time  
 of y<sup>e</sup> prophet Esay, as he declareth in his eight chap-  
 ter. Yet notwithstanding he forbeareth not to vtter  
 this sentence, & to confirme y<sup>e</sup> same, saying : If  
 any man go about to turne you away to familiars,  
 and to coniuering of y<sup>e</sup> dead, hold you your selues  
 to the things that your God hath deliuered you.  
 Ought not he to reigne both oter the quick and  
 dead, and to be obied of all? Yes: and therefore  
 hold you to his law and to his testimonies . And  
 if the people speake against them ; it is by cause  
 they haue no light. But let y<sup>e</sup> blind go on into de-  
 cay & destruction , seeing they cannot be helde  
 backe: & in the meane while hold you your selues  
 to y<sup>e</sup> simplicitie of the doctrine. And for this cause  
 it is said to y<sup>e</sup> Prophet Esay; Seale vp y<sup>e</sup> Testimo-  
 nie of God, & let it be vnto you as a letter that is  
 closed vp, seeing there is nothing but vnbeliefe  
 euery where. And yet for all y<sup>e</sup>, cease not to holde

you still to it quietly and obediently .

Now if this sel out in old time among y<sup>e</sup> Iewes:  
 needs must we find y<sup>e</sup> like nowadaies, as is shewed  
 by y<sup>e</sup> Apostle in y<sup>e</sup> Epistle to the Hebtewes, who  
 applieth this text to y<sup>e</sup> raigne of our Lorde Iesus  
 Christ, & to y<sup>e</sup> state of y<sup>e</sup> Christian Church. Then  
 if they which were desirous to haue serued God  
 purely were abhorred; & that not of y<sup>e</sup> heathen  
 but of such as named themselves the Church of  
 God: it becōmeth vs nowadaies to beare it pati-  
 ently, if y<sup>e</sup> world not only looke awry vpon vs, but  
 also hold vs for accursed. Yet notwithstanding, we  
 may wel desie y<sup>e</sup> Papisits w<sup>h</sup> all their pride and  
 diuellish ouerweening, sith we see them to be back-  
 sliders & to haue forsaken God; & (as much as in  
 the lieth) to haue renouced their baptisme . Let  
 vs learn to hold our selues to y<sup>e</sup> law. And although  
 Gods trueth be not recieued; yet let vs keepe it  
 stiles as a letter closed vp, & as a treasure laid vp in  
 store. And when we see all other men wander a-  
 way, some after superstitions, & some after errors:  
 let vs assure our selues y<sup>e</sup> the way is infallible, so  
 we hearken to our God, and in deouour to behaue  
 our selues according to his wil, & we cānot misse  
 the way, it is so certain, as Moses saith hereafter:  
 This is y<sup>e</sup> way, walk therein. But for the better vn-  
 derstanding hereof, let vs marke the words y<sup>e</sup> are  
 set down here . The people (saith he) whose land  
 you must possesse , are imbrued w<sup>h</sup> many lyes &  
 abuses : but you shall not do so; especially if wee  
 will be taken for Gods flock, & accounted for his  
 household folke; we must be separated from al the  
 rest of y<sup>e</sup> world. Let vs learn then y<sup>e</sup> our faith must  
 not wauer, nor wāder after our eyes: but we must  
 settle our sight & al our senses vpon that which  
 God telleth vs. Though we saw a thousand  
 stumbling blocks to dazzle our eies wāll, yea & to put  
 vs to trouble: yet must we yeeld such authoritie  
 to Gods word, y<sup>e</sup> it may hold vs still in awe. They  
 then y<sup>e</sup> run gadding at y<sup>e</sup> sight of this example or  
 that example, do well shew that they were neuer  
 thoroughly grounded vpon y<sup>e</sup> word of God. And  
 therefore this saying is of great importance, whē  
 God setteth the things which he vttereth w<sup>h</sup> his  
 mouth, as a counterpesse against all things y<sup>e</sup> are  
 to be seene in y<sup>e</sup> world. As if he should say, Must I  
 be laid in y<sup>e</sup> balance against men, y<sup>e</sup> when I haue  
 comaunded them to demean themselves thus or  
 thus, my authoritie should be diminished and  
 doubted of, & it might come in question whether  
 my word ought to take place or no? Were it not  
 a turning of all vpside downe? Can there be any  
 greater or ougter confusion, than to compare  
 the creature w<sup>h</sup> me? What are men? There is no-  
 thing in them but blindness & heathlines. Yea &  
 when they thinke themselves wisest; then are they  
 y<sup>e</sup> moit fooles : & their aduancing of themselves a-  
 gainst me is stauke madness: & yet must my word  
 be defaced for their pleasure? Then let vs marke  
 well, y<sup>e</sup> it is not for vs to followe mens customes;  
 nor to esteeme y<sup>e</sup> more of things for y<sup>e</sup> they haue  
 had their free scope, when God turneth vs from  
 them & saith, Yee shal not doe so. For why? It  
 is good reason y<sup>e</sup> we should separate our selues frō  
 those whom God hath not enlightened. It is no  
 marvel though men trip & stumble & go astray

Eg. 8. 8.

Hebr. 1. 3.

Deut. 30. 19.  
& Esa. 30.

14.

Eph. 4. 18.  
2. Cor. 3. 14.

ouer all the fields like flie beastes. For it is said y  
in this world we be as in the darke; & therewithal  
it is said also, y there is nothing but starke igno-  
rance in vs, and that wee comprehend not the  
things y concerne God. Therefore when we want  
Gods word, we be as in an irkesome dungeo. And  
fo forasmuch as God graunteth nor y grace and  
priuledge to al me, to haue y lampe of his word  
& truth lighted vp vnto them to guide the with-  
al: we ought not to wonder though we see them  
goe astray, but rather to make our benefite of y  
good y God offreth vnto vs, and to hold vs alto-  
gether to his word when it is giuen vnto vs.

And now he telleth them the cause why they  
should not do so. For *your God* (saith Moses) *will*  
*raise you up a Prophet, and him you shall obey.* If wee  
were but simply forbidden to giue our selues to  
superstition, force, and al other abuses y were  
not ynough. For we should be stil in vnquietnes,  
and euery man might iustly demanda, yea, but  
what will God haue vs then to doe? For he for-  
biddeth vs to haue any superstition among vs,  
and yet in the meane while he leaueh vs in vn-  
certaintie, so as the state of the heathen & vnbe-  
lieeuers is better than ours. After y maner might  
a man haue replied: But our Lord hath prouided  
well for it. For he saith, whereas I call you backe  
from al abuses & errors, it is not to leaue you in  
perplexitie & trouble, so as ye should not knowe  
on which side to turne you: but I giue you my  
worde, & that is the thing which you must take  
heede vnto. And if Gods trueth content vs not:  
what an vnthankfulness is it? We see then now y  
the thing whereby God will put a difference be-  
twene vs and the Infidels, is that we must haue  
his word for our guide, ro rule our selues therby:  
& therewithal we must let the world run at rouers,  
forasmuch as they haue no other doctrine to  
ground vpon, but their owne opinion, or y folly of  
other men. And so when one blind ma leads an-  
other, he himselfe stumbleth first, & al the rest fol-  
low him. As for vs, seeing we haue God for our  
Maister and teacher, let vs hold our selues con-  
tented therewith.

Matt. 15. 14.

And let vs marke hereby, y it is vnpossible for  
men to be withdrawn from errors, vnl:ffe they  
haue Gods word. In deede a great sort can well  
ynough mocke at the great number of follies  
which they see: as for example, ye shall see ma-  
ny worldlings nowdayes which will condemne  
the abuses & fond toys y are in the Popedome,  
& lustily reiect them: but yet for all y, they stand  
vpon neuer y better ground themselves, neither  
haue they any setlednes or roote. And if they be  
not stained w the errors which they condemne:  
they haue others as bad or worse. For many of  
them bee starke Atheistes, that is to say with-  
out Religion and without feare of God, whose  
shame must needs bee discouered at length,  
and God must needs giue them vpon a leaud  
minde, that euen yong children may laugh at  
their beastlines. And whence commeth y? Euen  
of this (as I said afore) y we shall neuer haue any  
certain rule, vnll God haue taught vs. And y is a  
point wel worthy to be noted. For first, we neede  
not to be troubled at y impediments which hin-  
der many men to come to the Gospell in these

dayes, when they see the whole worlde in a ma-  
ner wilfully bent to superstition: for seeing that  
Gods word beareth no sway among them, what  
shal a man say, but y blind folke may wel ynough  
wander in darkenes? Againe, we see the singular  
yea & inestimable benefite which God vouch-  
saieh vpon vs, when he giueh vs his word, and  
applieth it to vs for our soule health. For it is  
the only meane to draw vs out of y bottomlesse pir.  
So long as we bee in this world, we bee hemmed  
in with so many temptations of the diuel, as can  
not be nobred: & the world it selfe may well bee  
likened to a maze, so as we cannot step one pace  
wout dainger of falling down headlong to breake  
our neckes: from the which there is none other  
meane to preferue vs but Gods word. Seeing the  
y he vouchsafeth to looke mercifully vpon vs, &  
to open his holy mouth to shewe vs y way of sal-  
uation: how may wee excuse our selues, if wee  
vouchsafe not to come vnto him? So then, let vs  
learne to imbrace this treasure which is offered  
vs, & to yeeld due reuerence to Gods doctine,  
after wee haue once known what it bringeth  
vs, and howe much it is for our behoofe. And fi-  
nally let vs beare in minde that by this texte  
where our Lord telleth vs that *he will raise vs up*  
*a Prophet,* he doeth vs to wit that we shal be deli-  
uered from all errors, if we receiue his worde to  
frame our selues therafter.

And hereby we be done to vnderstand, that all  
such as in these daies do make none account of  
the Gospell, are wel worthy to erre: of which sort  
a man shall see many nowdayes, which shute  
their eyes and stop their eares when God is so  
gracious as to draw them to him. They haue the  
meanes whereby to yeelde themselves into y way  
of saluation, & they play the deafe & blind folks  
wilfully & wittingly: & therefore is it meete that  
such folk should perish. For inasmuch as they reie-  
ct Gods grace whereby they might haue been  
saued, & which could not be sufficiently esteem-  
ed of: must he not needs be reuenged of their  
spitefulness, in y they bee so froward as to tram-  
ple the word so vnder their feete, which serued  
to haue deliuered them from the gulfes of hell?  
Marke that for one point.

And therewithal let vs marke on our side, that  
seeing God teacheth vs, it ought to be a suffici-  
ent arming of vs against all ecrours and all vaine  
fancies, in so much that although the diuell lay  
his snares for vs, yet shall he not be able to catch  
vs as long as we hearken to our God, and yeeld  
him the ductifull obedience which he deserueth  
at our hands, & which we owe vnto him. And for  
y same cause doeth S. Paul say expressly, that if we  
haue y doctrine of y Gospell thoroughly, printed in  
our hearts, we shall no more be led to daunce af-  
ter other mens pipes, nor play the yong childre  
which are easily deceiued. Ye see then that Gods  
trueth is inuincible. And when wee receiue it by  
true faith, then are we armed with the spirituall  
sword. For it is not for nought that y title is giue  
to Gods word. We cannot be exempted fro be-  
ing assailed by the diuel, for euen our Lord Iesus  
Christ himselfe passed through y battel. But yet  
howlocuer the world go, we shal haue wherewith

Eph. 4. 14.

Eph. 6. 17.

Matt. 4. 3.

to resist Satan, & al his wiles, so we receiue Gods word and sticke to it.

And by the way let vs marke, that whereas Moses saith that God will raise vp a Prophet: he speaketh of y continual order which God intended to stablish in his Church, which shall indure to the worldes ende. For had there bene no more but the once publishing of the Law, truly it had bene ynough to make folke vnexcusable whenioeuer they had turned from it: but yet had it not bene a sufficient meane to hold them to it, specially considering the frailtie of men, how they slip away like water and vanish away out of hand, chiefly when the case concerneth the accepting of any goodnesse. Therefore if God had done no more but published his Law, truly men ought to haue submitted themselues to it, and to hold themselues as in captiuitie thereunto: but yet wee see such was mens feblenesse and vnconstancie, that they would haue turned away from it by and by. God therefore vouchsafed to adde a second helpe, as if he should put to a double bond, saying y he will raise vp Prophets from tyme to tyme, among the people. As if he should say, True it is y I haue declared my will vnto you fully in my law: but yet will I send you exponders of the doctrine and maintainers thereof, which shall be as keepers thereof, that it perish not, ne be buried, nor bee corrupted with false interpretations. So shal there alwayes be Prophets. This doth vs to vnderstand, that God hath not onely once vttered his will vnto vs, but also y he hath sent vs teachers from time to time to keepe his Church in obedience, & by their meanes to make his word to be vnderstood. And so we haue to gather y the Church cannot stand without teaching, and y it is not ynough for me to reade the holy Scripture: for if God had knowen it to haue bin sufficient for vs, he would haue gone no further. But it is his will that there should be teachers to speak dayly in his name, as instruments of his spirit, and (to be short) as his owne mouth. If this be not superfluous, we may conclude thereupon, y where no doctrine is preached in Gods name, there is no Church. And therby we see the desolation that is in the Popedome. True it is y their hypocrites preach now and then: but for as much as they disguise themselues, yea and euen falsifie & corrupt all good doctrine: all that they doe is but abhominacion. Againe, we know that those which beare the name of Bishops & Prelates in the Popedome, are but Idols and dumb pictures. For to what ende hath God set this order and policie among his people, but that his word should bee heard, and that it should bee sounded out with a loud & cleare voyce, so as both great and small may be taught by it, and by that meanes submit themselues thereto. according to this saying, that his word is his Kingly Scepter or Mace wherwith he intendeth to govern vs: So then let vs know that if we will be knowen and reckened to be of Gods church, and haue him to dwell among vs: his word must be preached to vs, and wee must not thinke it ynough to haue the holy Scripture, vnles we haue teachers also to bring vs backe to the things y are

written, & to giue vs the vnderstanding of the, & to apply them to our vse. That is y thing which is shewed vs in this text. Now I would you that this serued not for the people of olde time onely; but that it belongeth to vs also; and we see in as much as the same text is applied by the Apostles to our Lord Iesus Christ. The Apostles intending to shewe that Iesus Christ was sent of God his father with full commission to gouerne vs, and that it is he to whom we must giue care: say it is written that God will raise vp a Prophet. Howbeit I haue told you already, that this place speaketh not of one Prophet alone, but of many, and of their continuall succession. Howe will that agree? Very wel. For in as much as God had promised his people, not to leaue them destitute, nor vnprouide dit is to be considered now, whether the same hath bin performed or no. True it is that there were Prophets sometime moe and sometime fewer. It is saye of the time of Samuell that is to wit of his childhood; that Gods word was very precious that is to say: very rare. And why? It was a punishment of God, according as he threatneth by his Prophet Amos, that hee would send a dearth, not of bread and other vtiles, but of hearing the truth, and of the doctrine of saluation. The Israelits then were sometimes as good as bereft of the thing that had bin promised them: but yet not so vtterly that God had no Prophetes at all. And after that maner did he encounter the malice and stubbornnesse of that people; in so much that although the Prophets were reiected, yea & cruelly murdered: Yet notwithstanding hee ceased not to maintaine his promise still, euen to y coming of Iesus Christ. In deede there was a certaine intermission, to y end that the people should bee moued with the greater desire to receiue this great and cheefe Prophet y was promised them. For we see there were no moe Prophetes in Israell after the time of Zacharie and Aggeus. And had God for all that disappointed them? What was become of this Prophecie of Moses? It is sayd expressly by Malachy, Call to mind the Law that was giuen you on Horeb. As if he should say, Sirs, looke to your selues, for ye haue the perfect wisdom, which is contained in Gods Lawe, and therewal ye haue had prophetes also, which haue expounded the same vnto you faithfully. Hitherto God hath euer performed his promise towards you: & now hencefoorth he sendeth you backe againe to his law. To what end? He addeeth the reason. Behold (saith he) I will send mine Angell before my face, (that is to wit, Iohn Baptist:) and when he hath made ready the way, then will I come, & therfore loke that ye obey me. For else I must be faine to smite me, & all y stand me must needs be beaten downe. This text sheweth how God promised Prophetes, & yet notwithstanding had an eye to our Lord Iesus Christ, at whom the final conclusion & the perfect working of all the propheties aimed. Yea & this was so comon a thing among y Iewes, that euen the wretched harlot of Samaria could say, that whē Messias came, he should teach vs all things. Not onely y Iewes, but also y Samaritans who had but a kind of shadow

Pril. 110. 2.  
Esa. 2. j.

Ac. 3. 17.

1. Sam. 3. 1.

Amos. 8. 11.

Mal. 4. 4.

Iohn 4. 23.

of the law, & were but as Apes, knew it was y<sup>e</sup> office of y<sup>e</sup> Redeemer to giue full knowledge of the things y<sup>e</sup> were requisite for y<sup>e</sup> saluation of y<sup>e</sup> world. Not wout cause therefore is this text applied to y<sup>e</sup> person of Gods son, forso much as y<sup>e</sup> Prophetes rooke their ende in him, & he hath made a perfect conclusion of all. And our Lord Iesus Christ spake not three yeeres & a halfe, to y<sup>e</sup> intent to hold his peace after: but he will haue his Gospell to be preached with a loud & cleare voyce, and y<sup>e</sup> those whom he hath ordeined Ministers in his Church, should be as trumpets. According where-  
 to we heare how it is said, y<sup>e</sup> his Gospell must bee preached our all the world. And he limits no short time to it, but will haue it done to y<sup>e</sup> worldes end. Sith it is so, wee see (as I haue touched before) y<sup>e</sup> Gods setting of this continuall order in his Church, was not for y<sup>e</sup> Iewes onely, but also for vs, so y<sup>e</sup> although we heare his wo. de, & haue it preached vnto vs dayly, & yet we be not disposed to learn as at his mouth: he shaketh vs off, & banisheth vs out of his kingdome, & we be not worthy to be reckoned in the number of his seruants. Thus ye see what we haue to marke.

But now forasmuch as this text is referred to our Lord Iesus Christ, & the Prophetes that were raised vp afore, were inferiours to him & but his members: we must know also y<sup>e</sup> those that beare y<sup>e</sup> office of shepherds in his Church nowadayes, are in the same degree y<sup>e</sup> the Prophetes were, to wit, compared to Iesus Christ, inferior vnto him.

True it is y<sup>e</sup> they be preferred far before y<sup>e</sup> Prophetes, as in respect that the Gospell is a higher and excellenter matter than any was vnder the shadowes of the law. But yet forasmuch as Iesus Christ is y<sup>e</sup> head of all, he alone is to be acknowledged for Maister of the houthould, as the Apostle speaketh of him when he compareth him with Moses. Seeing it is so then, let vs marke that euery doctrine is as it were excommunicated, if it respect not Iesus Christ. In deed: there are many Prophetes and teachers: but yet must Iesus Christ ouerrule al; al y<sup>e</sup> is expounded must come from him; he must haue all preheminance; that the thing which the heavenly father hath spokē may be performed, namely, This is my welbeloued sonne, heare ye him. This is not spoken of any man, but only of the onely Son of God himselfe. And therefore let vs learne, that wherefoeuer there are Pastors or shepherdes, the brydle is not laid loose in their necks to set forth what they thinke good: but they bee tyed to this condition, that our Lord Iesus must alwaies be their Maister, and alonly be heard, so as nothing bee set forth but in his name, and that truly. Rightly saith Moses, ye shall obey the Prophet. As how? not y<sup>e</sup> they haue the authority to bind y<sup>e</sup> Church & to bring it into bondage: for (as S. Peter sheweth in his first Canonically Epistle,) it behoued y<sup>e</sup> Prophetes to speake by the spirit of our Lord Iesus Christ. And in the same respect also doth S. Paule say, that it was he which led & gouerned the people [in the wildernes.] Although Moses bare the coitenance, yet was it Iesus Christ that bare y<sup>e</sup> sway. Now I pray you, if a man take more authority vpon him than Moses had, & aduance

himselfe about him: what should a man say to it? Moses and all the Prophetes are but vnderlings, to the end that Iesus Christ might speake: And seeing that the Sonne of God is come, is it reasō that men should put fourth their owne dreames and dotages, & that Iesus Christ should hold his peace? But the Popish Religion tendeth to none other end, than to put Iesus Christ to silence. The Pope boasteth himselfe to be his vicar. Howsoever the case stand, he will needs make lawes at his owne pleasure: he will needs make newe articles of faith: to be short, the Gospell is but an Apse, if we beleue the Pope: and the dotages y<sup>e</sup> he hath deuised, are the full perfection of all. For behold, they haue not bin ashamed to say, that the things which the Popes and their Councils haue decreed, and all their gewgawes, filth, and pelting trash, (which yet notwithstanding are but diuillish abominations to peruert the seruice of God) are the things which the Apostles could not beare away, when Iesus Christ said vnto the, I haue many things to say vnto you, but ye cannot cary them away as now. And what things be they? O they be the high Mysteries which the Pope deuised about the Gospell. Lyke as Mahomet saith y<sup>e</sup> his Alcoran is y<sup>e</sup> fountaine widome: so saith the Pope of his owne decrees: For they be the two hornes of Antichrist. Sith it is so, doe we not see that we cannot in any wise cleaue to the Pope but by renouncing Iesus Christ: Then let vs beate well in minde, that seeing it is Gods will to exalt his onely sonne after that fashion: surely he wil haue vs to looke vnto him, and that all doctrine be referred vnto him, and doe concerne him, so as wee must conclude that all such as will not speake in the Church, must utter nothing but y<sup>e</sup> which they haue learned in y<sup>e</sup> schoole of this great schoolemaister. According whereunto he hath giuen this commiſſion to his Apostles, Preache the things which ye haue learned of me. Againe, when he promised them the holy Ghost, he saith, he shall teach ye all the things which ye haue hard of me. He sendeth them not there to a new doctrine; but saith that they shall haue vnderstanding of the things which they knew not by reason of their rudenesse. That is y<sup>e</sup> thing which we haue to remember in that God attributeth the fountaine authoritie to his sonne by name, and will haue all Prophetes to be vnder that heade, as well whome he had rayfed vp afore, as those whom he hath set vp in these daies in his Church, so as this order must be kept, that he onely doe speake, and that all others which open their mouths, serue but to deale fourth the things purely which they shall haue received at his hand.

But by y<sup>e</sup> way, let vs also wey this speech where it is said, *Ye shall hearken vnto him.* For as God sheweth himselfe freeliared; not minding to forsake his Church, but to prouide the things which he knoweth to belong to the welfare thereof: so is it good reason that we on the other side should not despise the benefite that he offereth vs, and imparteth vnto vs. Heere of his own free goodnesse he bindeth himselfe to vs in saying: *I will raise you vp a Prophet.* And on the other part he exaeth

Matt. 23. 13.  
Luce. 16. 16.

Matt. 28. 19.

Matt. 11. 11.

Hebr. 3. 5 6.

Matt. 17. 5.

2. Pet. 1. 11.

Iohn 16. 12.

Matt. 16. 27.  
Iohn 16. 32.



exacteth a covenāt, in cōmanding vs to receiue  
 ȳ benefit as it deserueth, & to make our profit of  
 it. Therefore see that you obey. Wherefore let vs  
 marke, that when God hath allured vs to him so  
 gently and after so fatherly manner, that hee is  
 ready to speake to vs as it were mouth to mouth:  
 he will not haue vs to giue him deafe eare, or to  
 runne gadding away, and to despise or mocke  
 him. It is not for vs to thinke that God will beare  
 such vnthankfulness and contempt of his word: 10  
 for the reuendge thereof will be horrible as shal  
 be declared in due place. But in the meane while  
 let vs goe willingly to our Lorde Iesus Christ,  
 who is sent vnto vs in the name of God his fa-  
 ther, & protesteth that he will reach vs his hand  
 to leade vs to endlesse saluation. Therefore let  
 vs heare him, not onely to say, it is true that  
 he speaketh; but also to giue our heartes vnto  
 him. For the hearing that he requireth, is that  
 all wisdome be beaten downe, so as men be not  
 puffed vp with vain selfeewing, as if they would  
 say, I will doe what I list: but that wee hearken to  
 our master which is giuen vs from heauen, and  
 that all our affections be subdued to him, and  
 that our lust be ouercropped when they would  
 carie vs here and there; so as Iesus Christ may  
 raigne howsoeuer the worlde goeth, and that  
 both great and final may knowe how ȳ to them  
 it is that God speaketh. For as touching the  
 great ones, it is sayd vnto them in the seconde  
 Psalme, Kisse the Sonneye kings and Princes of  
 the earth: do homage to the sonne of God who  
 he hath sent vnto you. Nowe if our Lorde will  
 haue all highnesse to stoope after that fashion  
 vnder the soueraign dominion of our Lord Iesus  
 Christ: (accordingly also as S. Paul saith, that  
 the preaching of the Gospell serueth to pul down  
 all loftinesse that will needes be exalted:) what  
 shall become of these wretched wormes, when  
 they disdayne to receiue the Gospell obedi- 40  
 ently?

Let vs marke then that here is no exception,  
 and that Gods intent is to bring all the world to  
 his lure. For if it bee so that the Angels must  
 worship Iesus Christ, and reuerence his Gospel:  
 seeing then that wee be but creatures, not only  
 mortall, but also flightfull, and such as haue no-  
 thing in them but corruption: what shoulde wee

doe when our Lorde is so gracious to vs, as not  
 only to raise vp men to speake to vs in his name,  
 but also to sende vs his onely sonne, by whome  
 the doctrine is so authorized, as it cannot be  
 doubted of any more. Seeing we bee at ȳ point,  
 what shoulde we doe but resort to our God, for-  
 saking all things that may hinder our obedience  
 towards him, yea and euen our owne wits, lusts,  
 and affections eueric chone? Having laide all  
 those things downe and hauing subdued them,  
 let vs come to the thing that is tolde vs here:  
 which is, that we must obey the Prophets. Also  
 let vs not prouoke our god to anger by vsing such  
 shameles hypocritie as to say, O, I wil obey God,  
 as wee see a number of the Papistes doe which  
 say, wtlhe, I am a good Catholike. And euen a-  
 mong vs (without going anie further) how ma-  
 nie are there to beefound which boast them-  
 selues like shamelesse harlottes, As for mee I  
 woulde haue the gospell, and yet for al that, they  
 can finde in their heartes to spit at it? But wee  
 must not thinke that God accepteth such Pro-  
 testations, vnlesse we desire vnfaignedly to be  
 gouerned by his hand, For the doing whereof let  
 vs vnderstand that there is but only one meane,  
 which is to obey Gods word. For he separateth  
 not his maiestie from ȳ declaration of his righte-  
 ousnesse and iustice which he hath set forth vnto  
 vs. The things that are conteyned in the law, 2. Cor. 3. 18,  
 the Propheetes and the Gospell, are his luely i- 4. 4  
 mage. Will wee then obey our God and be  
 subiect to him? Let vs go to that which he decla-  
 reth, & there shew the obedience which we owe  
 him. And sith he sheweth himselfe so gracious  
 and freeharted towards vs as to call vs to our  
 saluation: let vs also on our side answer him a-  
 gaine.

Now let vs fall downe before the maiestie of  
 our good God with acknowledgement of our  
 faults, praying him to make vs so to feele them,  
 as we may with true repentance seeke to be re-  
 formed by his holy spirit, that we may follow  
 his holy commandments, and also that it may  
 please him to beare with vs & to bury all our of-  
 fences, vntil hee haue clothed vs with his owne  
 righteousness, and rid vs of all the imperfections  
 wherewith we be now inuironed. And so let vs  
 allsay, Almighty God heauenly father, &c.

## On Monday the ij. of December. 1555.

*The Cix. Sermon which is the third vpon the eighteenth Chapter.*

10. 11. 12. 13. 14. 15 There shall not anie beefound among you, &c,



I haue seene howe our Lorde,  
 to make his worde preuile: a-  
 mong the Iewes, hath willed  
 them to put away all supersti- 60  
 tions from among them. For in  
 verie dede the truth of God  
 cannot be cuppel with satans lies & corruptiōs:  
 we must be either altogether the ones or altoge-  
 ther the others. Also I haue declared vnto you,  
 that this order of Preaching Gods word, must be

observed to the worlde ende. In doing whereof  
 I haue reserued hitherto the declaring of the fe-  
 uerall sorts of the superstitions that are set down  
 here: First of all it is saide *That the Iewes must not  
 make their children to passe through ȳ fire.* And ȳ may  
 be taken two waies. For we know they were ca-  
 ried away w̄ such rage, ȳ they burnt their childre  
 in sacrifice, & ȳ was a terrible thing. But ye may  
 see how foolish ȳ deuotiō of men is, when they  
 estrange the selues frō God. Needs must they be  
 berett of al

all humane sense, and needs must the deuil possess them & driue the into such furie as is horrible to al men. Yet notwithstanding, this mischief befell among the Iewes, that they sacrificed their children to Moloch. But there was yet another fashion of making their children to goe through the fire, whereof Moses doeth rather speake in this place, according to the observing thereof among the heathen. They termed it a manner of purging or cleansing when they vsed such Ceremonies. As for example, there haue remained some remnant thereof in the Popedome, in their Bonfires on Midsummer night. They had such a kinde of witcherie as they did beare themselves in hande, that it was a kinde of purging to go take the aire of that holy fire (as they esteemed it) in going about it. But our Lord putteth such superstitions among the number of inchauntements. Likewise the Papistes haue their holy water: and what else is that in a kinde of cleansing inuented by themselves to set against the blood of our Lorde Iesus Christ, and against Baptisme, which is the true signe thereof? They let vs marke well that here our Lorde condemneth all manner of purgings or cleansing which inē deuiſe of their own brains, when they will be clenſed by any other meane than he hath ordeyned, which is, by the onely sacrifice of our Lorde Iesus Christ, and by receyuing the records and assurances of the same by the Sacramentes. True it is that the Sacramentes of themselves haue not this power in the to make men cleane: it is not the water of baptisme y washeth away our sins before God; but it is a figure that putteth vs in minde of the trueth and substance, which sealeth in vs the thing that was brought to passe by the death and passion of our Lorde Iesus Christ. Thus much concerning this one point, that here our Lordes meaning is that men should not inuent meanes or fashions of purging themselves, but be contented with that which he hath ordeyned in his lawe.

Also he speaketh of such as haue regard of the flying of birdes, and obserue times. Although it be lawful for vs to marke the courses of the times according to the starres: yet is it a cursed superstition well worthe to be condemned, when we goe beyond the order of nature. The measuring of the yeare by the course of the Sunne is according to Gods rule. So likewise is the measuring of the monethes by the course of the moone, and the obseruing of the other things which God hath set in all the planets and starres. For it is not faide for nought that God hath ordeyned the Sunne and the Moone to do vs seruice: but yet therewithal they haue a kind of government ouer the day and the night: and thereof springeth the difference of times, as is said thereof. Then if men holde themselves within those bounds, no euil wil come of it: but if they range without them, and fall to inuening of other things beyonde the ordinarie course of nature: then it is diuſh superstition, like as that is which men call iudiciall Astrologie. For there is a great sort of fantasticall persons nowadays, which will take vpon them to tel mens fortunes

by the disposition of the Starres. Such a one (say they) shall come to such an ende: or else if hee take his journey on such a day, such a thing shall beude him, because such a planet reigneth and hath his aspect to the taile of such a one. Again if a man be borne vnder such an aspect, then must he die after such a sort. When men inuent things after this fashion beyond Gods limitation, they be but diuſh deuiſes to corrupt the order of nature. Therefore let vs marke well that here Moses forbiddeth all such diuinations as are made vpon the time: not meaning but that we shoulde haue respect of winter and sommer, that we shoulde sowe and reape, that we shoulde dresse our vines according to the season of the Moones, and as we see that opportunitie will serue best: For otherwise it were an vter vndoing of all things, and an abolishing of the order that God hath set. But his meaning is that men shoulde not through their sonde and wicked desires, passe the boundes which God hath appointed. So then let vs keepe our selues to this playnnesse that God hath set downe.

Moreover, whereas he speaketh of *Diuination by the flights of birdes*: It was too common a vice among the heathen, as I haide afore. When they were to take anie thing in hand, they went gasing abroad in the aire, and they might not conclude vpon any thing, till they had seene some birde flying. And there were three or foure of them, or if they came frō the East or the North, theyooke them by & by for signes: and that was a cursed kinde of diuination. For why? we must holde it for a generall rule, that wee marre all when wee drawe Gods creatures to anie other vse than he hath ordeyned them vnto. Let vs marke (say I) after what maner God will haue his creatures to be vsed. For as soone as we turne from that point, such disguising of his workes is a cursed corruption of them. God hath not created the birdes to speake vnto vs by their flying from one place to another, nor to the end that we shoulde make account whether there be foure or fise of them, or take their flying out of this coast or that coast to be a token of euil luck. These are starke witcheries, forged by men out of their owne fonde curiositie, and blown into their eares by Satan. And therefore let vs not maruell though our Lord haue forbidden vs such things: for as soone as wee happen to bee imbrowed w such superstitious and follies, we must needes bee turned away from Gods trueth. Yea and there followeth iust punishment vpon such curious persons, so as they bee euer doubtful & in perplexitie.

For in as much as they resorte to deade creatures, or to such creatures as haue no reason nor vnderstanding; they must needes bee alwayes vncertaine. But if we feare our God; we shall be sure of all things. The feare of God is the best hold that wee can haue. I meane such a true and euill feare of GOD, as therewithall we take him for our father. For if we be agast at him, we shall stil be in neuer the lesse anguish & vnquietnes. But if wee submit our selues to God

for loue ; surelie his protection shall auaille vs to rest vpon, so as we may defie Sathan and all that he practiseth against vs. On the contrarie part, when we feare not God, we shall be afraid both of the birdes and of the beasts, of the winde and of the rayne, of the Sun and of the Moone, of the earth and of the heauen; and to be shone, euen our owne shadowes (as men say) shall make vs afraide . And as for them which submit them selues to the Sunne and Moone, and make Idols of them as though they had dominion ouer vs: all such doe shoue in dede that they haue no feare of God in them , and therefore needes must they be caried away anewe. And that is the cause why the Prophete Ieremie expressly forbiddeth vs to be afraide of the signes of the heauen, at leastwise according to the inchauntes which the Infidels haue inuented , as is saide alreadie . For if wee be afraide of them after y maner, we beaue God of his dominion, and impart it to the Stars and other dead creatures. But God wil haue the Sunne & the Moone to giue vs light, and to doe vs seruice with their natural vse, (as the Sun to heate the earth, & the Moone and the Stars to giue their influences:) I say he will haue all these fo to keep their natures and proprieties; as that he himselfe alone be the gouernour notwithstanding . For when we imagine that the Sunne or the Moone haue such power ouer vs, that we cannot goe one step without they bring vs some misadventure or prosperitie by their aspectes towards vs : is not God himselfe so much debaced? Yes verily . If it be said that God worketh by his creatures : that is true; but yet will he not doe it after that fashion. We must haue an eye to the iucane which he hath helde, and we must not go beyond that. And therefore as many as rend Gods dominion in peeces and impart it fo to the luellesse creatures, are starke mad, and it is good reason that they should alwayes bee as men in a trance or afrighted, & not know where to become. Wherefore let vs learne to put our selues in Gods wise vnder the hand & guiding of our God: as we fall not to passing beyond the course of nature. That is the thing which we haue to remember here.

As touching the other kinds , in dede a man might distinguish the, as many haue laboured to doe: but it is enough for vs to vnderstande that here is mention made of *Inchaunters, Sorcerers, Calkers, workers with Familiars, and of such as aske counsell as the dead.* As concerning Inchaunters, they be not these jugglers that beate niens eyes with slight of hand, and make men beleue they doe the things which they doe not: but the diuell hath such dominion ouer the vnbeleuers, that although a thing be not done in very deed; yet the illusion is such , as makes men beleue they see that which they see not. And so it is a kinde of Inchaunement, that is to say of diuellish illusion, when a man shall bee made to thinke that one is transformed into a wolfe, or that he sees the shape of a thing that hath no substance or truth in dede. Now it is demaunded whether such things can be done or no. And why not? we haue an example in Pharaoes sorcerers,

who made frogges to come vp as well: Moses did: not that the diuell hath any thing in his owne power: for we must not imagine that hee can fight against God to doe aught whether he will or no: we knowe he is vnder Gods hande, & can doe nothing without leaue or licence. Hee may well attempt much, but yet can he not stir one finger, as ye would say. And hereof we haue example euident enough in Iob: for we see y the duell is therin among the Angels, that is to say, that he is faine to coneyde an account before Gods seate, and to haue leaue of him, and to be admitted. As much is saide when God will haue Achab to be beguiled for his Idolatry. Ye see then howe the scripture sheweth that the diuell hath not a seuerall dominion by himselfe, as though he could attempt any thing against God. But yet by permission he may in dede trouble the aine, and also do other thinges, after which maner God is saide to send tempestes & hailes. And by whome doeth he it? By the wicked Angels. For he speaketh not there of the heauenly Angels, but of the duells by name, which execute Gods vengeance vpon men. And therefore let vs marke, that (as experience also sheweth) y duells may worke many such illusions by inchauntes. And truly such thinges are not done but in the dark. For so long as we be inlightened by GOD, we neede not feare that a man shall seeme a wolfe to vs, or that such tristraths shall get the vpper hand of vs. But if we be faithles, it is a iust reward for our quenching of y light y should haue shone into vs, & of our turning of our backs vnto God. And when we wil not be ruled by him, then discern we no more between white and black, but men seeme vnto vs to be wolues, and all things are out of order, & that iustly. Therefore whereas here is mention made of such as mishape things by their inchauntes: Let vs note y the law is not superfluous. For sith y case standeth so, it is to be concluded y such thinges may befall, as whereof we haue examples.

But yet for al that, it is abhominable before God: and so likewise are *Soothsayers*. It is a questiō whether it be possible for mā to foretel of things, for it is Gods office to foreknow things to come: and how then may it belong to the diuell? Sure it is (as saith y prophet Esay) that idols can foresee nothing. And as for Satan, hee must alwayes needs be the father of lies, & deceiue al such as aske counsell of him. Yet notwithstanding God doth nowe & then suffer satan to tel of things to come, and y is for the more hardening of such as will not obey the truth, (as we haue seene by example in the thirteenth chapter) & it hath been treated of partly already. Yet notwithstanding it is true also, that soothsayers do ly most comonly, and by that meanes our Lorde deludeth them y seeke counsell of satan after y fashion. And beside let vs not thinke it strange, though inchaunters, soothsayers, & such other like do now & then tel of things to come: for it is gods iust sufferance, to y intent they should be y deeper plunged in error. For as much as they would needs be willingly deceiued, he letteth the be so, y they may perish. Thus ye see why the law was made concerning

such.

Ier. 10. 2.

Iob. 1. 6.

Kin. 3. 21.

Psal. 78. 49.

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Esa. 41. 23.

1. Thess. 2. 11

Deut. 1. 3.

Exod. 8. 7.

such as diuine of things to come. Also hee speaketh of *Sorcerers*: And this sort conteyneth manie things: For what a sinne is it, that men shoulde forsake God, and giue themselues ouer to Satan? Must they not needs fall into horrible confusion? Yes: For after Satan hath once possessed vs and stopped our eyes, and that God hath withdrewen his light from vs, so as we bee destitute of his holy spirite, and voyde of all reason: then follow infinite abuses without end or measure. And thereof come sorceries. Manie incredible things are reported of *Sorcerers*. And truly when wee heare them spoken of, we ought not onely to mislike of them, but also bee sorrowfull in our heartes, yea & the very hairens of our heades ought to stand vp thereat. But yet therewithall we must consider that they bee reuengements of God cast vpon such as haue forsaken him. And that the same may be a cause to holde vs in awe and feare, let vs learne not to tempt our God nor to play with him, sith wee see men become so brutish after they be once turned away from the right path. Truly if there were no moe but two or three examples hereof; yet might it well seeme straunge vnto vs. But we know that in all ages and in all Nations Sorcerie or witchcraft hath borne sway, yea and y more sway for y reiecting of Gods truth. In somuch y where men haue once fallen to withstanding y truth & haue disdaind to be taught by the pure worde of God; there haue followed the moe illusions of Sathan, yea and the more excessive, which haue also bene the more manifest and greuous. And whereof commeth this, but of the cause which Saint Paul sheweth vs in his epistle to the *Thessalonians*? namely that such as will not obey the truth, are vtterly peruerced by leasinges: and that thence forth the diuell must needs worke with the greater force, because God giueth him the bridle to carie men so away as they become ougly monsters. To be short, we must beare in minde, that whereas God speaketh to vs of inchauntements and sorceries, it is to holde vs shorte vnder the obedience of his worde, least wee shoulde fall into such a maze as the wretched Infidels are in, yea and proceede so farre as to wander quite away, when we haue once forsaken his worde. Therefore let vs abide in this simplicity of obeying him and of submitting our selues to his mouth.

Also here is mention made of workers with Familiars. As touching the which, needs must Satans illusions be horrible. But what? There haue bene of them in all ages, and wee see a notable example thereof in King Saule when he went to the Witch. He as king had erst forbidden all inchauntements and all kinde of damnable craftes, and hee had behaued himselfe vertuously in executing Gods lawe. And yet in the ende he became so wretched, that hee fell to running after a Witch. And what was y cause thereof, but that hee despised God? Whereuppon in the end he fell into despaire, and gaue himselfe ouer altogether to Satan: which thing hee shewed full well. For if ye looke aduisedly into the matter, ye shall finde that Satans illusions

doe then get the vpper hand of men, when their wittes bee amased by reason of sorrowfullnesse that gnaweth them inwardly, & for that in steeede of receiuing some comfort of Gods word, they bee ouerwhelmed with such anguish, that they fall into vtter despayre. When doeth Sathan meete a man in some bodily shape, and tangle him in his snares? When a man is in some greefe of minde, or in some hatred against his neighbour, or when a woman spiteeth her husbande. Well then, although such affections beare sway, yet doeth not God by and by giue Sathan the bridle, to raigne ouer men, vntill they be come to such extremitie that they fall to chawing vpon the bit, and become so wilfull in their sorrowe, that they fall into despaire and will no more admit anie comforte, but refuse all remembrance of G O D, and woulde that his name were buried: for there is the gate open to Satan, and he entereth to worke his illusions, which a man is not able to withstande. Hereof we haue a faire warning in Saul. For hee had offended God, and therefore was to be bereft of his kingdome, because it was Gods pleasure it shoulde be so, and there was none other shifte for him but to humble himselfe. But he would not doe that. And when hee sawe there was no meane to appease Gods displeasure, but that for all his flattering of Samuell, yet hee auayled so little thereby, that when hee had rent the Prophets Cote, the Prophete saide vnto him, euen so will God rende the kingdome from thee: hee cryed our and sang himselfe out of his bounds, saying thus: What should I doe more? Seeing that God hath forsaken mee, I also on my side must forsake him. And what was the end hereof? He went after Witches. Whereas since hadde punished inchaunters before; now hee goeth to seeke them. And what came of it? Samuell was shewed him in a shape, that is to say in a shadowe and imagination, so as he thought the Prophete to haue bene raised vp againe by means of the Witch. Sith wee see it befell thus to such a king as God had chosen, and to whom hee had giuen the sacred authoritie, til the kingdome of Dauid were set vp: what shall wee lay to it? Let vs applie it to such instruction as I haue touched alreadie, to make vs liue in feare. For when men doe feele themselves after that sort in euil, and wilfully shrinke away from God: Satan must needs take possession of them, and then is there not any thing vnpossible vnto him. Wee shall heare incredible things reported of Witches, and wee must not maruell though God execute so exceeding great vengeance. For when men haue once turned their backs vpon him, and forsaken him euen of wilfull malice: they must needs become starke bestes.

Finally here is mention made of such as *aske counsell of the dead*. For it is not our Lords will that wee shoulde haue anie thing to doe with the dead. Therefore they that vse such coniurations, goe about to peruert the whole order of nature. For doe men what they can, yet can they not bring the liuing and the dead together: but the diuell steps in betwix them and

1. Sam. 15:  
27, 28.

1. Thess. 1. 11  
12.

1. Sam. 28. 7.

pretendeth the persons of the dead, so as to outward seeming, the dead man himselfe appeareth (as was not long since rehearsed) whereas in verie deed it is the duell that worketh such illusions. And therefore let vs marke wel, that seeing our Lord hath forbidden vs to haue with the dead, we cannot be deceiued so long as we keepe within our bounds, and attempt no new thing which we see not to bee comprised within the order which he hath set. And thereby we see also, that al the things y<sup>e</sup> cuer haue bin said of y<sup>e</sup> comming vp againe of dead mens ghosts, haue bin but sleights of satan: & when men haue bin beguiled by th<sup>is</sup>, it was al one as if they had wilfully yeelded themselves slaues to satan. And yet was it held for great deuotion in Poperie. The cause why they made pilgrimages, and Masses to be sung, yea and their feast of all soules to be kept once a yeare, was by reason of a Reuelatiō or dreame of some deuout Monke that had an idle head. He heard y<sup>e</sup> crying of dead mens soules: and thereupon the Papiſtes concluded, that a solemne feast was to be kept for the dead, & such and such things were to be done for them. To be short, in that men haue inuented seruice for the dead in the Popedome, that was nothing els but meere witcherie, euen such as God disliketh in this text and vterly abhorreth. And all they y<sup>e</sup> haue their deuotion after y<sup>e</sup> fashion to pray for y<sup>e</sup> dead, are witches and forcerers: for they beleeue in Satans enchantments in despite of God.

And now let vs marke that these things here are not noted as small & tolerable faults: but it is said expressly, *that they be abominable before God,* & *that the people of Chanaan were to be rooted out for such crimes & misdeeds.* Wherby we see y<sup>e</sup> although other vices were to be pardoned, yet ought this to be punished and vterly rote out. Therefore if we will be taken for Gods people, let vs see that we vnderstand what this word *Abomination* betokeneth: namely y<sup>e</sup> we must be very ware of sorceries, enchantments, & such other like things. And indeed we see how such things haue cuer bin misliked, euen among y<sup>e</sup> heathen. How much soeuer witchcraft had raigned, yet was it a great thing for a man to haue asked, *is this well done?* For euery man would haue said, *How so?* It is a monster: it is a shamefull & cursed thing. After y<sup>e</sup> maner did the heathen speake thereof. For it was Gods will y<sup>e</sup> it should be so ingrauen in mens hearts, as it might be reproued euen without y<sup>e</sup> doctine of the lawe. True it is y<sup>e</sup> in Poperie all are witches in their idolatries: for in y<sup>e</sup> fiftenth of the first booke of Samuel, God cuppleth those two sins together: yea & I haue told you already, y<sup>e</sup> seruice of y<sup>e</sup> dead is a kind of witchcraft. Yet notwithstanding they alwaies abhorre y<sup>e</sup> terme, and vterly mislike thereof. And why? Because God hath suffered it to make th<sup>is</sup> y<sup>e</sup> more vnexcusable. So then let vs marke, y<sup>e</sup> it is not for vs to suffer either inchanters or witches among vs. And if these be forbidden; we must vnderstand therewithall, y<sup>e</sup> all other kinds of Wisardrie are deadly crimes before God. And if Iudges & Magistrates do their duties, it is certain y<sup>e</sup> they will no more beare with them than with murderers. It seemeth a small fault

to turne about y<sup>e</sup> siue (as we terme it in this country): but it is more worthy to be punished, than y<sup>e</sup> fleeing of a man quick. For why? It is an overthrowing of Gods seruice, and a peruerting of y<sup>e</sup> order of nature. Were it not worthy of punishment and punishment againe, if the order of nature should bee confounded betweene men and brut beasts? Were there any reason in so doinge? And surely when men begin with such inchantments, it is certain y<sup>e</sup> they fall into a deeper and dreadfuller dungeon, than if they giue ouer their bodies to companie with the brut beasts. And yet we see the selfe same illusions to be wrought by satan vpon all witches & forcerers. And what is the original cause thereof, but that they bee turned away from Gods truth? Although there were no further euill in it than the attributing of Gods office vnto satan: yet were it a matter in no wise to be borne with. There is a thing concealed from me, & I would know it: yea, but God is not minded to discouer it vnto thee. That no matter, I will find it out by some meanes or other though he say nay to it, yea I will haue vnderstanding of it by diuells illusion. Is it not a making of warre against God, if this be suffered? So then let vs marke, that if we will be taken for Christians; Witchcraftes, inchantments, & such other like things must bee lesse borne with among vs, than Robberies and murders.

Allo it ought to make indeede the hayres to stand vpon our heads, when it is said y<sup>e</sup> *the heathen which were neuer tryed up in the lawe, were razed out because of such things.* For if God pardoned not y<sup>e</sup> infidels which neuer had any knowledge of his truth: what shal become of vs y<sup>e</sup> are so wel warned, to whome God crieth aloude, that hee will not suffer it, and that such abominations stinke before him, and that we must be cleaned from them, or else he vterly disclaimeth vs? I pray you shall we hope to be spared, when wee lie still asleepe, hauing such warning from heauen? God must first giue ouer his office. Against, whereas it is set downe here, first that God cannot away with such abominations, & secondly hath shewed in effect what punishment shall insue vpon it, by rooting out those that rebelled not wilfully against him, but had cuer bin hardened in their superstitions, and neuer knewe tasted of the good doctrine: seeing that such are rooted out for hauing to doe with satan: it standeth vs in hande to take the better heede, & to learne to withhold our selues in such wise from all illusions and wiles, that if there be either forcerer, witch, or wiarde among vs, they be luely repressed. If there be a poysoner or a theefe; euery man runnes vpon him. For it is known that they be the common enemies of mankind which do so peruert all lawe, and endeavour to abolish all policie and order of nature. But these are much worse. For God hath commaunded that his worde shoulde raigne among vs: and ought not euery one of vs to be diligent in preventing the mischeefe when the duell goeth about to overthrowe all and to bring all things to horrible confusion? Verily it is not to be doubted but that because manie superstitions

are suffered, God also doeth giue Satan head, to ouerwhelme vs altogether. Wo worth them that haue plaide the blinde busfardes, and would see nothing, but haue suffered the mischeefe to settle among vs. For it must needs increafe more and more, vntill it come to the top, and that wee be so far and so deeply plunged in it, as it is vnpossible for vs to get out againe. That is y thing which wee haue to remember vpon this Text.

And further let vs marke well, that whereas Moses saith here, *that the Lewes must not doe so; but that they must giue eare to Gods Prophetes*: it is according to that which I haue expounded alreadie: namely that forasmuch as God hath giuen vs so good a remedie by being taught at his mouth, it is good reason that wee should hearken vnto him. If we had no witness of Gods will it were halfe an excuse for vs to alledge, yea but should wee knowe nothing? The Infidels haue meanes to finde out things by their illusions. True it is that they serue idols: but yet are they in better case than we bee. After this manner might we speake. But our Lorde telleth vs, that wee shall haue teaching enough, if we list to hearken to his worde. He addeth that he will raise vp Prophetes from among vs. As if hee should say vnto vs, Wretched men, seeing that I am so gracious to you as to condescende to your rudenesse and infirmitie, and to speake to you by the mouthes of men: are ye not too too vnthankfull and malicious in turning away for my doctrine, to satans trafficke, so as ye can not finde in your heartes to acquaint your selues with the manner of teaching which I haue chosen as fittest and conuenientest for you? Then is it not superfluous that God saith here, that hee will raise vp a Prophet from among vs which that be one of our brethre. Indee we coulde well finde in our heartes that the Angels shoulde come downe from heauen to speake vnto vs: but our desiring thereof, springeth of a foolish lust. For as shal be shewed more fully hereafter y people of Israel hauing founde by experiee what it was to heare Gods voice in his heauenly maiestie: were so afraide, that they besought God to speake to them by the mouth of Moses. Now then, if the choice were put vnto vs, it is certaine that wee should euer finde it best for vs that God should speak vnto vs by the mouthes of me. And it was knowe to be so: as we haue seene heretofore, and as God himselfe auoweth there againe, saying: likewise of the peoples request, that there shoulde bee a meane betwixt them and me, and that there should be a man to bring them worde from me in my name. And so here our Lord vpbraideth nien with their vnthankfulness, in that they wil not receiue his worde when it is brought them by the Prophetes and teachers whom he hath appointed & placed in his Church. If he had said, I wil send mine Angels; it had bin much. But we see how men abuse the heauenly reuelations also. God therefore appleteth himselfe so much more vnto vs, & commeth downe one step lower vnto vs, in y hee saith, I wil raise you vp a Prophet frō amōg your brethre. Such we see that God cometh so familiarly vnto vs, & speaketh with vs as it were mouth

to mouth: were wee not worde than mad, if wee should say I would that God would send mee his Angels, I would hee would worke some miracles, I would hee would send mee some reuelations, or raise me vp the dead, & tel me some newes of the things that are done in the other world: Needs must it be y we be driuen by the diuell, when we haue so inordinate desires. For behold our God intendeth to teach vs familiarly. After what manner I will raise vp men. Now seeing we bee wont to be fellowlike one w another: what a prerogatiue doth he giue vs in applying himselfe fo vnto vs? We be lyers by nature, we be full of vanitie: & yet doth God appoint vs to be preachers of his word, and messagers of his vnfallible truth: he appointeth men as his instruments to speake in his name.

And fo let vs beare in minde, that when God graunteth vs the grace to haue his word faithfully expounded vnto vs, and to haue shepeheardes to teach vs: it is such a priuiledge as ought well to holde vs in such singleness of faith, that all curiositie be laide away among vs, and none of vs be led with fond desires, as they be which are euer seeking and neuer attaine to the knowledge of the truth. Let vs beware (I say) y we be not such questioners, and disputers of this and that: and let it suffice vs to heare our God speake, assuring our selues that he hath so ratified that order as we neede not to doubt: but that it is the verie way to be taught by him. For (as shall be declared more fully hereafter) let vs make that whereas our God hath ratified his lawe: yet to y ende it shoulde be helde for the more certaine, he hath also left vs the Prophetes, and that the Gospell hath yet had a more full approbation when it was published. For at that time (as is saide by the Prophet Haggues) God shooke, not onely the earth, but also the heauen. And therefore when we come to heare the doctrine that is drawn out of the lawe as out of the verie fountaine, and out of the Prophetes, and out of the Gospell which is the perfection of all our wisdom: when we take that touchstone to trie the things that are set afore vs, and are desirous to be taught of God: Let vs not doubt but we stand vpon a sure grounde, and shall haue whatsoever is needfull for our saluation, and therefore let vs leaue al vnprofitable speculations; to such as can not find in their heartes to bee taught in Gods schoole; and let it suffice vs that our Lord speaketh not to vs by halues, nor as it were to leaue vs hanging in the aire that we might know neuer the more what to doe: but that he giueth vs such a knowledge as we may be thoroughly assured, and safely rest vpon the saluation of our soules. Thus ye see howe we should put this text in vre, tarying till the rest may be laide fourth more fully.

Nowe let vs fall downe before the maiestie of our good God with acknowledgment of our sins, praying him to make vs feele thie better than we haue don, & y we may more & more be drawe w such repetiōe, y forsaking al our own lusts our whole desire may be to be governed by him, & to be held in such awe to him, as we may not

either to the right hande or to the left, by withdrawing our selues from his obedience; but that seeing he hath once shewed vs the way of saluation, wee may neuer turne away from it for any practise of satan, howsoever he seekte to blind our eyes with his illusions & enchantments, nor bee suffered by our good God to fall into his snares,

to be trapped by him, & in y end to be swallowed vp and drowned; but y we be so inlightened by y holy Ghost, as we may thunne and elchew all satans allurements, which tende but to our ruine. That it may please him to grant this grace, not onely to vs, but also to all people and Nations of the earth &c.

## On Tewsdlay the iij. of December. 1555

*The Cx. Sermon which is the fourth vpon the eighteenth Chapter.*

16 According to all that thou desiredst of the Lord thy God at Horeb, in the day of the assemblie, when thou saidst, Let mee henceforth heare the voice of the Lord my God no more, nor see this great fire any more, least I die.

17 And the Lord said vnto me, they haue done well, to say so:

18 I will raise them vp a Prophet from among their brethren, like vnto thee: and I will put my words in his mouth, and he shall speake vnto them, all that I commaund him to say.

19 And it shall come to passe, that whosoever obeyeth not my words that hee shall speake in my name, I will call him to account for it.

20 But the Prophet that shall presume to speake words in my name, which I haue not commaunded him to speake, or which speaketh in the name of other gods: that Prophet shall die for it.



After that God hath declared that he wil govern his church by meanes of his word preached by men: he addeth that the same is done at y request of the people themselves. As

who should say, th it they which will not obey the doctrine of the law, are dubble gualtie. For they despise the maiestie of God: and that is too outrageous a rebellion. And besides that, they be also thanklesse, in that God vseth them after their owne desire. For how was the Lawe published? Did not God giue signes of his presence as though he had come down from heauen, and spoken visible to the Iewes? But they perceiving that Gods glorie amased them and made them at their wites ende, desired to haue some Prophet to speake to them, and to bring his messages to them: which thing was graunted vnto them. Nowe if they cannot like of the condition that they themselves required: what excuse is there for them? Wee see then what the meaning of Moses was, in saying that G O D would raise vp Prophetes from time to time among the Iewes, yea euen according to their owne request, as who should say that nothing coulde be better for them. Sith it is so, it was for them to holde them to that order. For if they coulde not abide the thing that was graunted them at their owne request; what a thing were that: Should they not shewe themselves vterly vnttractable and vnruly?

Moreouer it behoueth vs to wey yet better the circumstances that are set downe heere,

namely according to all that thou desiredst at Horeb.

God thinks it not ynough to say that it came of the Iewes themselves to desire a Prophet: but he doth also shew that he condescended in all points to their desire. For the Gentler that God sheweth himselfe towards vs, and the more he fashioneth himselfe to our nature: the more are we bounde vnto him: and if wee drawe not nigh vnto him, surely we bee dubble to blame. We heare how S. Paul saith; Brethre, be ye as I am; for I desire not but to be as you are. If a mā speake after y maner, shal he not be heard? If God the shal appeare in his glorie, and shal say: That hauing pittie of vs, he will for our sake stoope downe & debase himselfe; and we hereupon remaine hardened, & can at no hand bow our selues to obey him: must it not needs follow, that we are vterly void of all sense, and y the diuall hath so blinded vs, that there is no more natural vnderstanding in vs? Yes: For it must needs be a horrour to vs, not to followe our God when he sheweth vs such example. Who are we that our G O D shoulde as it were transforme himselfe (as wee see hee maketh himselfe both a father and a mother, and a nounce towards vs,) and that wee on our side shoulde holde skorne to bowe any whit vnto him? Thus yee see what we haue to marke vpon this saying, where Moses telleth vs that God gaue his people all that they had desired of him.

But therewithall we must also remember the fearefulnessie of the people. It is saide, *Let vs not heare the voyce of our God any more, nor see this great fire any more, for feare lea? we die.* I haue tolde

you already howe it was Gods will to authorise his Lawe by doing the myracles that were scene at mount Horeb. And it was meete that the Lawe should be ratified after that fashion, to the intent men might knowe that Moses deuised it not of his owne heade, nor added any thing to it of his owne; but that God was the author thereof. When the trumpettes sounded in the aire, when the skie was on a fire, when the greare thunders were hearde, and when the order of nature was changed: the Iewes ought well to haue vnderstood, that God shewed himselfe to bee their gouernour, and that the Lawe came of him, and that he auowed it to be his. Yee see then that that was as a seale to make the Law of God to bee of authoritie. But there was yet another reason; which was that God meant to make the Iewes perceiue that the Lawe could do them no good, but onely make them at their wits ends, I meane the Lawe so farre forth as it sheweth vs the rule to liue well. For whereas God commandeth vs to do the things that hee alloweth; indeed it is the way of life and welfare. But what are wee? Wee haue a frowarde nature: and in Steele of obeying and of behauiour vs as becommeth vs; wee cease not to offend God. Nowe he pronounceth his curse vpon all such as transgresse his commandements. All of vs therefore are condemned by the Law, and there is no remedie but God must be our Iudge. And therefore it was meete that all the tokens which God gaue at y setting forth of his Lawe, should be terrible, and that the people should be made afraide with them. And in the same respect doth S. Paul say that we receiue not the spirite of fearefulnesse in the Gospell; & after the same manner also it is spoken of in the Epistle to the Hebrewes.

Rom 8. 15.  
Hebr. 7. 25.

Also heere is a thirde reason alledged by Moses, which is, *that God meant to shew howe it was good for the maintenance of the Church, that men should be the bringers of the doctrine of saluation.* For surely, God knowing that the best way to gouerne vs, was by sending vs Prophets and teachers to speake vnto vs in his name: would that the people also should knowe the profite thereof. True it is, that whensoever God speaketh wee ought to bowe downe our neckes and yeelde him such reuerence, as none of vs refuse to obey him, though hee speake to vs by the mouthes of morrall men. Yet notwithstanding, his meaning is not that his worde should but onely haue such maiestie among vs as to make vs afraide: but that it should be swete and amiable to vs, and that wee should receiue it with a free heart, and take pleasure in it, and knowe that to rest vpon it is our soueraigne welfare. So then, Gods intent was to make men desirous to be taught by the Prophets and preachers whom he would sende vnto them. And that is the thing which Moses toucheth in this present place.

Now then, we must vnderstand first of al, that our Lorde will not come downe from heauen visible to speake vnto vs: for that were not for our benefite. In deede many men are of that minde that they would faine haue God to sende them

his Angels: and they thinke it a matter of no great authoritie that a man which is but a fraile creature and but an earthen pot, should goe vp into the pulper: but yet doth God knowe it to bee for our behoofe. And therefore wee must vnderstand, that forasmuch as the Iewes found by experience that it was a dreadfull thing to them to heare God speake: it behoued God to alter that manner of declaring himselfe, and to send Moses vnto them. Therewithall let vs marke also that Gods authorising of the Lawe was not for the Iewes onely; but to the ende that wee also at this day should receiue the same with all humblenesse, and vnderstande that whosoever despiseth it, doth auenture himselfe against the maiestie of the liuing God, and maketh warre against him. That is the thing which wee haue to remember where mention is made of the terriblenesse of Gods voyce, and of the fire that filled the aire. And thereupon let vs make (as hath beene treated of already), that God promised a Prophet, not onely to the Iewes, but also to vs; and that it is a continuall order in his Church. So then, will wee be reckened for the children of God? Let vs suffer our selues to be gouerned by his word. Yea, and let vs not hold skorne to heare men that speake to vs in his name. But although they bee from among vs and of our owne companie, so as wee might alledge that we owe them no such dutie as in respect of their persons: yet notwithstanding seeing they be set in Gods steed, and by his will, let that suffice vs. And if we intend to honour God, and to haue him to reigne ouer vs: it behoueth vs to shew it in this case, by yeelding such obedience to his worde, as those whom he sendeth to vs be heard of vs. And hereof wee see what is saide by the Prophet Esay. For like as Moses had foretold y God would raise vp a Prophet: so Prophet Esay saith that at the coming of our Lorde Iesus Christ, and in the time of his reigne, God would put his worde into his mouth, & into the mouth of his seed, and of his childr's children. This thing then ceased not when y Gospell was published throw y world: but rather it was newly confirmed, as I haue also shewed before. For who was this Prophet, but our Lord Iesus Christ? True it is that in that saying are comprehended all the Prophetes from Moses to Zacharie and his followes. But yet did GOD restore all the propheties in our Lorde Iesus Christ, which had beene as it were broken off for a time. For the Iewes had beene bereft of that benefite a long time together, and GOD had not appeared to them any more as hee had beene wont to doe before. And the reason was, to the ende they should with the earnest desire looke for the Messias that had beene promised them, and vnderstande that hee should bring them the full perfection of all wisdome. Our Lorde Iesus therefore is nowe come to performe all Prophetes, and to make such a restitution as men might perceiue that God had then laide forth the treasure most bountifully: which he had spokē of afore by Moses. And this was not done alonely for our Lord Iesus Christ himselfe,

Esay. 59. 21.



Eph. 4. 7. 11.

himselfe as S. Paul sheweth in the fourth to the Epheſians, where he ſaith that Ieſus Chriſt being gone vp into heauen, hath prouided for the ſtate of his Church to the end that it might be maintained by the foreſaide meane, ordeining ſome to be Apoſtles, ſome Prophets, ſome ſhepherds, and ſome teachers . To be ſhort, it is the will of Ieſus Chriſt, to execute his office by the mouthes of thoſe whom he ordeineth to be miniſters among his faithfull. And herein is accompliſhed the foreſaided text of Eſay, that the ſeede of Ieſus Chriſt and his childrens children ſhall haue the worde in their mouth at this day. God ſaith not, I will ſende you my worde from heauen, or, I will cauſe it to bee preached vnto you by mine Angels: What ſaith he then? I will put my word into thy mouth In deede our Lord Ieſus is ſet there in higheſt degree: but yet there ſoll weeth; and into the mouth of thy ſeede, and of thy childrens children. Then let vs conclude, 20 that euen to the worlds ende, if we wil be members of our Lorde Ieſus Chriſt, and (to be ſhort) if we wil be taken for Chriſtians: wee muſt hearken to the worde which God putteth into mens mouthes, whenſoeuer it is preached vnto vs.

And in that reſpect is it ſaide, *that the men which will not heare the Prophetes, ſhall die without reſeaſe* . Here God thinks it not ynough to haue exhorted the Iewes to receiue his worde with mecke and lowly mindes: but alſo threateneth them, becauſe things are neuer ſo well ordered among men, but that there is ſome incountering and rebelling . Our Lord therefore is ſaine to ſee here ſome rigor . Which thing he doth, ſaying: *Looke to your ſelues, for my ſending of Prophetes vnto you is to your benefite, and it were as much eaſe for mee to make my voice ring from heauen: but I know what is meeteſt for you, and you your ſelues haue found by experience that it is moſt for your behoofe.* 30 Therefore ſee that ye heare my worde, and receiue it meckely, and ſubmit your ſelues to mee with all mielidneſſe. And herunto alſo doeth S.

James. 1. 21. 1.

James leade vs, ſaying that if wee wil bee edified by Gods word, we muſt be mecke . And as the earth that ſhal receiue ſeede to yeeld fruite, muſt firſt be well tilled: euen ſo the true preparation that God requireth of vs, is to humble our ſelues: for our Lorde Ieſus began at the ſame ende. Howbeit ſo far as much as there are ſome ſo blockiſh, that they cannot be moued by gentleneſſe: therefore is this threatening added, wherein our Lorde declareth that if wee deſpiſe his worde when it is brought vs ſo by men, ſuch a fault ſhall not ſcape vnpuniſhed: for I will require a reckoning thereof, ſaith hee, As if he ſhould ſay, Indeede it may well bee that ſuch contempt ſhall bee let alone, and not once thought vpon in the worlde: but yet ſhall I continue ſtill to warrant my worde, and yee muſt come to account before mee though yee bee ſcaped the handes of men. And this is to bee well marked . For when our Lorde will haue men to obey him, hee ſaith not ſingly, hee that will not obey my worde; but he that will not heare the Prophetes whom I ſende . For wee ſee many

nowadayes which proteſt that they bee readie to ſubmit themſelues to God; but yet in the meane while they cannot finde in their heartes to yeelde him obedience in reſpect of his Lawe, or in reſpect of the holy ſcripture, or alſo in reſpect of the order of the Church . Yee ſhall ſee a ſort of ſkoffers which will neede be taken for good Catholikes, but as for ſermons, they let them alone, and they thinke them to bee ſuperfluous. And if they chauce to come to any, it is but in a ceremonie, and for faſhions ſake, as men terme it: ſo as if it were not for ſhame of men, they woulde neuer come at the Church. Yee ſhall neuer heare that they be deſirous to be taught: And what Chriſtianitie is that? Contrariwiſe we heare howe it is ſaide here, that God will haue vs to hearken to him . As howe? They can ſay wellynough that they bee willing to obey. But he addeth whoſoeuer heareth not the Prophetes whom I ſende . I haue ſhewed already that ſeeing God hath ſet this order in his Church: it ought to be helde as vniolable. Therefore whoſoeuer hee bee that maketh none account of Sermons, ne reſorteth to them; doeth ſhew him ſelfe to be a rebell againſt God. Who ſayes ſo? Euen he himſelfe. We neede not go to reaſoning thereupon. For our Lorde telleth vs that all ſuch as will not quietly ſubmit themſelues to the order which hee hath appointed, are rebelles againſt him . Yee ſee then that the thing which we haue to marke here in the firſt place, is that we muſt not ſeek to ſtarting holes to deceiue God withall; for if wee deſire that he ſhould reigne ouer vs, the men that haue the charge and office to ſpeake to vs in his name, muſt be receiued, & all of vs both great and ſmall muſt frame themſelues thereafter.

Moreouer let vs proceed to y<sup>e</sup> cōpariſon which y<sup>e</sup> Apoſtle maketh in the Epiſtle to y<sup>e</sup> Hebrewes. For he ſheweth (as truth is) that Moſes and his fellow Prophetes were but ſeruants. The maſter himſelfe is come: and that is the onely ſonne of GOD, who hath ſuperioritie ouer the whole Church, and he ſpeakes by his Goſpel which if a man deſpiſe he is not to be borne withal. He that tranſgreſſed the Lawe of Moſes, was ſtoned to death as we haue ſeene before . But nowe our Lorde Ieſus ſpeaketh more liuely in the Goſpell: and ſhall men make no account of hearing him? 40 Let vs marke then that all ſuch as ſtrive nowadayes againſt the doctrine of our Lorde Ieſus Chriſt, offend much more greuously, and ſhall be puniſhed more rigorouſly, becauſe they ſpite God openly, as though they proteſted in effect, that they paſſed not to prouoke him to bartell, and to deſace his maiſtie utterly . Therefore let vs beare in minde, that as oft as the Goſpell is preached vnto vs, it is all one as if the ſonne of God ſpoke to vs himſelfe: and therefore that hee ought much rather to bee hearde than Moſes . True it is that the Lawe is of God likewiſe, and it was giuen by the verie ſpirt of our Lorde Ieſus Chriſt . But as nowe we ſtand vpon the meanes that God hath vſed in the Lawe and the Goſpell. For the more that our Lord hath vttered his glorie, the more ought wee to

Hebr. 3. 5. 6. &amp; 10. 2. 29.

Gal. 3. 19.

be prouoked to submit our selues vnto him: and that is done in the Gospell . Wherefore let vs conclude, that as nowe we must haue a greater regard to hearken to the things that are brought vs and set forth vnto vs in the name of our God, than our forefathers had in the time of the law. And that is the thing which our Lorde Iesus ment by this saying, that Iohn Baptist excelled al the prophets, so as there was neuer any man that had so excellent an office as he had, and yet that the least of them which preach the Gospell nowadayes, excelleth Iohn Baptist. Iesus Christ speaketh not there of the holinesse of mens persons: but magnifieth the doctrine of saluation which is preached to vs at this day, in so much that Iohn Baptist was preferred before all the Prophetes, as in respect that he brought the tydings that the Redeemer was come.

But wee procede yet further; for wee shewe that our Lorde Iesus hath performed his mediatorship in reconcyling vs to God his father; that his death and passion are the euerglasting sacrifice whereby perfect righteousness is purchased to vs; that all our sinnes are washed away by his blood; that he continueth still our advocate and spokesman at this day, to procure vs fauour in Gods sight: that his obedience is imputed to vs for righteousness: and that God adopreth vs in him to make vs heires of his kingdom. All these things then are at this day declared vnto vs largely in the Gospell. And seeing that God is so gracious to vs in preferring vs before all the kings and Patriarks that liued vnder the olde testament: Wo worth vs if we cannot fare the better by such a prerogative. Seeing that the kings (I say) which were desirous to haue heard the things which wee heare, and to haue seene the things which wee see, obtained not their desire; and nowe GOD hauing giuen vs more than them, can winne nothing at our hands by so doing but skorne and despite: what will our reward be? Hee may well vpbraide vs as hee did the Iewes in olde time, saying: My people what haue I done to you? My vyneyard, I haue planted thee, I haue husbanded thee, and I haue taken great paines about thee: and thou bringest forth bitter grapes that are able to choke their master. If GOD blamed the vnthankfulness of his people after that fashion in olde time: howe much more may hee blame vs in these dayes? Are not wee worthie to receiue a hundred folde more damnation than they? Yes certainly. So then let vs marke well, that if God could not beare the despising of his Lawe: he will much lesse nowe suffer the skorning of his Gospell, or that men shoulde make none account of the order which hee hath set for them to resort to sermons, there to be taught by the mouthes of those that are in that degree and office. For as I haue declared, it is not ynough for vs to say, Gods worde is worthie to be hearde: but wee must also shewe the same by prooffe. Whensoeuer our Lorde speaketh, although it be by the meane of creatures: yet let vs receiue him quietly and obey him.

Let vs note further, that where as it is said hee will require an account of it: the meaning thereof is: that wee shall haue gained nothing by seaping the handes of men. For why? God will maintaine his owne honour. And this is notable in many respectes. For oftentimes yet shall see, that they which shoulde holde the sterne to make Gods worde to be receiued with reuerence, haue no regarde of it at all. The Princes, Magistrates, and Iudges of this worlde, doe punish things which they knowe to be to their owne damage: such offences are straitely looked to. And why? For if they shoulde goe unpunished, great disorder woulde insue thereof. This respect were not amisse, if they did not set the cart before the horse. For if God be offended, they let that slippe. And why? Because they thinke there grows no inconuenience of it. And in verie deede it is growen to a comon byword to say, Who is hee that accuserth mee? Whome haue I wronged? The partie that shall haue spited God openly, and therefore deserueth to be rooted out of the worlde, shall but wring his mouth or rather his groyne, and steppe forth with a shamelesse foreheade to aske who accuserth him. The verie Angels of heauen, yea and all other creatures crye out against him; and yet hee hath not offended. And why so? Because no bodie is against him heere among men: for it may chauce that no man will stand in Gods defence. Euerie man will willynough pleade for himselfe: but they be not so zealous as to set themselues against such as offend God. And yet in the meane whyle the Iudges are asleepe, and let all such manner of vngodly dealings slip. Yea there are some which are worse than Iewes and Sarafins, shewing no token of Christianitie, but openly despising both Sermons and vse of Sacramentes. Other some are not contented with such contempt, but they doe also make warre against God, and play the venemous beasts in spewing out their vilenesse to make all religion to be fet light by. These things are to be seene: and yet men winke at them. Therefore doeth God tell vs that hee will call them to account for it. Verie wel (saith hee): let men be as negligent as they will: yet wil not I forget these things, whatsoeuer come of it.

Hereby wee be warned to receiue Gods worde when it is set forth vnto vs, and to inure our selues to the hearing thereof, not for feare of men onely, but to eschew the wrath of the heauenly Iudge, seeing hee is minded to defende the authoritie of his worde. Were this well marked, men woulde be better disposed to suffer themselues to be taught by Gods worde than they be. Men woulde make more speede when they heare the beltol, than they doe. But what? We can scarce finde in our heertes to goe three stepes to a Sermon. And why? For feare least wee shoulde afterwarde be censured. If I go continually to sermons, men will point at me with their fingers, and I shall be called afterwarde into the Consistorie for it: and in the end I shall be censured. After y maner do these Sarafins speake  
that

that dwell among vs here, who haue neither faith nor Christianitie in them more than dogs.

Their comming hither commonly is but to scrape the ground with their pantoples in mockage of God . But it were better for them to breake their neckes, than to come to vnhalowe Gods temple after that sort . Others come with gay Ceremonies and outward shewes: and in the meane while haue no affection at all. But let vs bethinke vs howe it is saide here, that our Lord wil not let men alone fo: for although no mā maintain his glorie, but presume malaperly to despise him: yet shall not their so doing boote them. For why? Here telleth vs that he will doe his office, & not bury things in forgetfulness. Then if men winke at the despising of Gods worde: God himselfe must in the end shewe, that he setteth such store by it, that hee will be auenged of them for it. Thus yee see what we haue to mark, in Gods vttering of such threatnings against all the despisers of his Law.

Besides this, it is his minde also to prouide y we be not deceived nor abused vnder pretence of this honourable title of Prophet. For as it becommeth vs to obey God by being taught by such men as he hath set in the office of teachers; so on the other side it is not for any man to take that charge vpon him, thereby to deceiue the plaine and ignorant people. God then hath prouided here for both twain. First he sheweth how there is no cause why the people should grudge seeing there was no want of teaching: and therefore that they which turne away after Witches, Soothsayers, and Inchanters, are leawd and vnthankfull. For why? God commeth to vs, and requireth no more but to teach vs familiarly. Therefore when men step aside after that manner to superstitions, and cannot be contented with Gods truth which is the perfection of all wisdom: must it not needes bee that they are possessed of Satan, and worse than starke madde or out of their wits? Yes truly. And therefore seeing our Lord protesteth that he hath so prouided for his Church, as men may well holde themselves to that which he hath done: Let euerie man be readie to heare and receiue the doctrine which he setteth forth.

Nowe he commeth to those that are appointed to be teachers. *Let no man* (saith he) *Presume to speake in my name. For I must put my worde in the mouth of the Prophetes.* Hee saith expressly, I will put my word in their mouthes: and the unto answereth the text of Esay which I cyted afore. Whereby it is shewed vs that God raiseth not Prophets vp to lay the bridle in their neckes, and to giue them full libertie to preach what they list: but hee raiseth them vp to be as his instrumentes to deliuer the things faithfully which they haue heard of him. Yee see then with what condition God hath raised vp prophetes in all ages, namely y he put his word in their mouthes. And whereas we preach now ad. yees it is not for that Christ hath giuen vp his office. For he is alwayes a teacher, he is the head of the Church, yea & the only head, not to be as an ydoll, but to rule vs with his doctrine. Therefore we must not

presume to alledge any thing which we receiue not of the only sonne of God. Wherefore let vs marke well, that as it was Gods will heere to subdue folk to humble themselves, so as they should not refuse to bee taught by his worde when it is preached: so on the other side he hath prouided that such as haue commision to speake, must not bring their owne dotages and dreaues, nor deuise any newe doctrine, but onely fist learne of their master, and afterward deliuer the same faithfully to others, without adding any thing at all of their owne. For whatsoeuer men inuent of their owne heades, is vtter corruption: there needs no more Leauen to fower the whole lump of paste. And if a man take heade neuer so litle, he shall vtterly peruert Gods truth, and turne it into vntruth. And this serueth also to put al men in mind vpon what condition they should heare the Prophetes. For here are two extremities, as in dedee we neuer keepe any meane, vnlesse our Lorde drawe vs to it by force. If wee keepe it not, wee become heathenish, and his worde is skorned of those to whom hee sendeth vs: which contempt wee see in the most part of the worlde. Howe deale wee when wee come to framing of our selues? We vse a kinde of fond and beastly deuotion, without putting any difference betwene good and euill, and God will none of that. In dedee hee will haue our faith matched with humilitie, but not that we should be starke blockes without discretion. For cleane contrariwise hee willett vs to trie mens spiritites. Then must wee haue skill to examine things whether they be true or no, when men speake to vs in the name of God. The way therefore which wee must holde, is that when Gods name is alledged, wee must be touched with reuerence to hearken earnestly to the things that are spoken, and howsoeuer the world go, wee must bee prepared to receiue them. And when wee haue this modestie of yeelding our selues teachable by the things that are set forth in the name of God: Wee must also pray him to giue vs his holy spirite, that wee bee able to discern aright and not be beguded, nor imbrewed with lyes vnder false pretence of his name, but that although Satan transforme himselfe into an Angell of light, yet he may not so blind our eyes, but that wee may perceiue what is good. That is the way which wee must holde. And it is the thing whereto God intendeth to leade vs, saying that although he will haue vs to hearken to the Prophetes, and addeth this threat that the despising of them shall not abide vnpunished: yet notwithstanding hee meaneth not therefore to bereaue vs of all discretion, and to stop our eyes that we should not knowe what to followe. No: but he wil haue vs to examine mens doctrine, & to sift the Prophetes whether they teach aright or no. Wee must not be so doltish as to admit al that euer is tolde vs without exception: but (as I saide,) when men speake to vs in the name of God, we must serch whether it be truth or falsehood. And now must we lay forth the things particularly which are contended here.

First of all let vs marke, that God meant not

to exempt the preachers of his worde from all examination, but will haue the faithfull to consider what is set foorth vnto them, according to the generall rule that is giuen vs thereof. It is saide that they which haue the gift of Prophesying must speake in order, and that the residue must iudge. It is not saide, whatsoeuer they say, let it bee receiued; but, let men iudge and discern of it. Lo howe the holy Ghost sheweth vs howe to measure our faith, and after what manner we may keepe a meane betwene the contempt and rebellion which we see in the heathenist fort, and the beastly blockishnes of such as say, as for mee, I am so well minded that I receiue whatsoeuer is tolde me. Yea, and thou art a good goose for thy labour. But God will haue such children as be of discretion & knowledge. And although our faith be not a worldly science: Yet doth it require skill to be taught vs at Gods hande as the Prophet saith. One point then is this, that when we preach Gods word, it is not for vs to say that men shoulde not iudge of our doctrine, or that we shoulde not yeelde any account thereof. For that were in vaine to be spoken, and not onely needeleffe, but also vnreasonable, that a false Prophet shoulde be punished and no examination had of him, nor any means to try him and to take knowledge of his case. We see here in fewe words then, that God hath giuen his Church leaue to inquire of mens doctrines, and that hee woulde haue his prophetes accountable, so as they shoulde bee bounde to yeelde a reason of their doctrine, and to shewe that it is of God. And this condition was neuer refused, neither of the Prophetes nor of the Apostles, who at all times when they were accused of false doctrine, were readie to shewe openly that they were sent of God, and that they had behaued themselves faithfully. And euē so must we do at this day. And thereby will all tyranny be shut out. If a man woulde nowadayes examine the doctrine of the Pope: he saith it is not lawfull. And why so? Because I sit in the Apostolike see, saith he. And ment not God to prouide for his Church? He saith expressly that the Prophet which is sent of him, shall haue his worde in his mouth. To whom doeth God speake? He speaketh generally of all that cuer were sent by him. For I haue proued alreadie that this text is not meant of Moses alone, and of them that liued vnder the olde Testament: but that it extendeth euen vnto vs also, and comprehends in it the whole reigne of our Lorde Iesus Christ. Seeing then that God hath not excepted either Pope or any man else: it is to be concluded, that their doctrine may, yea and ought to be examined. And so wee see that the Papiests in these dayes haue but a buckler of snowe, in that they beare men in hande that they be exempted from yeelding any account. For our Lord hath declared the cleane contrarie as we see.

And we must marke further, that it is not ynough to haue the title of a Prophet, but the effect must be had also. And wherein doth that consist? In this, that they which speake in Gods

name, haue his worde in their mouth. He saith not, they must but onely haue his spirit, howbeit that hee addeth that also. And euen in this text of Esay hee saith, My spirit shall rest vpon him. But doth that serue to exclude the worde? No: they bee things linked together with vnseparable bonde. It is saide, my spirit shall bee vpon thee, and my worde shall bee in thy mouth. But what saith the Pope to aduance himselfe? I haue Gods spirit. And where is his worde? O: let that come behinde for I haue a greater and farre excellenter reuelation of mine owne. As for Gods worde, it is but an Apie: the greates mysteries haue bene reuealed to mee by the holy Ghost. See how this diuell will needes set vp himselfe above all order of the Church, and about all direction that God hath set downe to rule his Church by, in that hee will haue the Gospell to be preached nowadayes in his name, and his worde to bee in the mouthes of those whom hee hath set in that office. Is it not a hellish kinde of diuorcement, to breake the things so vsunder, which God hath ioyned together? It is all one as if a man woulde clyue the skies, and plucke downe one halfe of the starres, and more too. For neither Sunne, nor Moone, nor any other creatures are comparable to Gods Maiestie, which vttereth it selfe both by his spirit and by his word.

Nowe he hath cupped them two together, and it is not lawfull to take the one of them and to leaue the other. And therefore let vs learne that as many as will nowadayes bee taken for teachers in the Church, must haue the charge to bring Gods worde with them, and also must haue his spirit: that is to saye, they must haue the gift of expounding the holy scripture, they must haue such vnderstanding as belongeth thereto, and they must bee faithfull so as they put forth nothing of their owne, but onely follow the trade that is appointed them, so as they may cuer protest in the ende, that God hath spoken vnto vs. And that if any man doe steppe vp against them, they may say with Moses, Who am I? As for mee, I haue brought you the message that was committed to mee of God: nowe goe your wayes and strue with him for it. All they then that will bee knowne to bee teachers of the Christian Church, must haue the saide modestie: and then may wee boldly (as shall be shewed more at large to morrowe) despise all such as presume to speake in Gods name, & in the meane while go beyond their bounds, and will not submit themselves to the condition which God will haue to be common to all his Prophetes.

Nowe let vs kneele downe before the Maiestie of our good God with acknowledgment of our faultes, praying him to make vs feeble them better than wee haue done, and to leade vs to such amendment, as we may be willing to be ouermastred of him, and perceiue that all our affections are frowarde, and that all the sense and wit which wee haue in vs, is vtter confusion. Wherefore let vs be willing to submit our selues whol-

1. Cor. 14. 33

Esa. 54. 13

Esa. 59. 22

Exod. 16. 7

60

wholy to his will, desiring him to cause the same to be so vttered vnto vs, as we may not walke wanderingly and at a lauerture, but be throughly certified and assured by his speaking vnto vs, that we shall be guided to him, because the doctrine of his Gospell is the right way to saluation, wherein we cannot goe astray: and y<sup>e</sup> we may

be confirmed more and more in the same, vntil we haue no more need to be taught by y<sup>e</sup> means of men, but are come to the singing of eternall prayles vnto him in the company of the Angels. That it may please him to graunt this grace not onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the iiii. of December. 1555.

*The Cxi. Sermon which is the fifth vpon the eighteenth Chapter.*

21 And if thou say in thy heart, howe shall wee knowe the woorde which the Lord hath not spoken vnto him:

22 When a Prophet speaketh in the name of the Lorde, and the thing that hee hath spoken commeth not to passe: that is a woorde which the Lorde hath not spoken vnto him, but the Prophet hath spoken it presumptuously; and therefore be not afraide of him.



Yesterday was shewed why Moses setteth downe here a Lawe for false Prophets, to the ende they should be punished for seeking to corrupt Gods truth, 30 and for abusing their office.

For he had declared before, that as many as wil be knowne to be of Gods house and sheepefolde, must submit themselves to the common order, which is to heare the Prophets whom hee hath sent. But yet must there be a meane in so doing. For were the bridle layd in their neckes which speake, and were there an absolute authoritie giuen them: what a thing were that? Great confusion would insue thereof. Therefore like 40 as our Lorde bindeth the whole body of his Church to the hearing of his word and doctrine when it is preached: so wil he haue those to be ruled, which haue the charge to teach others, to the intent they presume not to put forth any noy doctrine of their deusing, but faithfully deliuer the things that are commanded them of God, and which they haue receiued as it were from his owne mouth. That was the meaning of Moses, to the end that such as haue prehemence should not abuse it, and that the people also should al the way yeeld themselves teachable, and so there might be no tyranny in Gods Church, but good order in all poynts. For if it might be Lawfull for euery man to refuse the doctrine, as who would say, I am wise ynough, I know how to behaue my selfe, I am able to teach others: and againe, I can reade it at home in mine owne house: if such libertie were giuen; all would goe to hauoocke. And on the 60 contrarie parte, if the partie that hath commision to beare abroad the word of God, should say, I am not to yeeld account to any body, it is not for any man to examine my doctrine whether it be good and true or otherwise: it were a tyrannous Lordynesse, whereby God should

be excluded from hauing any prehemenc or audience among vs. So then, we must keepe the meane that is shewed here by Moses, which is, that al such as disobey the common order must be punished and cut off from Gods people: and therewithall, that they which are in office to speake, doe take good heed that it is not for the to set forth their owne dreames and dotages, but to behaue themselves as Gods messengers, faithfully and without adding any thing of their owne.

Now let vs come to that which Moses addeth here: *If thou say in thy heart, how shall I know when a Prophesie is not of God?* It is sayd, *If the Prophet tel thee a thing which commeth not to passe, assure thy selfe he is not sent, but he doth it altogether of pride: and therefore he shall be punishable.* Here wee haue to marke, that in this place God hath not set downe al the tokens whereby the false Prophets may be discerned from the true. And for prooffe hereof, the office of Prophets was not onely to tell of things to come, but also to giue tolke good instruction, to exhort them to amendment of lyfe, and to edify them in faith. As for example, wee see that the Prophets did not onely say such a thing shall befall: but also confirmed the covenant whereby God had adopted the people of Israel, and tolde them of the coming of the redeemer on whom the hope of all Gods children was grounded. Moreouer they comforted the sorrowfull, by preaching the promises of Gods fauour vnto them; therewithall they threatened the people when they became disordered; they discouered their faultes, and transgressions; they cyted sinners to Gods iudgement to make them humble themselves. All these things belonged to the office of the Prophet. So then there were other tokens besides that which Moses setteth downe here, whereby to discern false Prophets aright. And in very deed if we will know whether a Prophet ferueth God 60

Rom. 12.6.

faithfully or no; wee must compare the things that are cleane contrary. We knowe that the true touchstone whereby to try the goodnesse of any doctrine, is the referring of all things vnto faith, (as Saint Paul saith thereof,) and to the gloryfying of God, that men be taught to put their whole trust in the grace of our Lorde Iesus Christ, to mislyke of themselves and to be ashamed of their own doings, & to frame themselves to a true amendment. This is it a true tryall of good doctrine, when we see y<sup>e</sup> preacher inducours that God may be purely honored and serued, and that the prayse of all power, wisdom, and righteousnesse be yeilded vnto him. That doctrine is alwayes good, and that is an infallible rule. When men are condemned in themselves; when they be shewed that there is nothing but corruption in their nature, and that they be accursed of God; when they be so beaten downe as they wote not what to doe, but onely to craue forgiuence lyke wretched sinners: that is a sure doctrine. For faith leadeth vs thereunto, and compasseth it as a certeine rule. Again, when sinnes are condemned by Gods lawe, and men are shewed what true repentance is, to wit, a mislyking of their sinnes & a desiring to be gouerned by Gods spirit, and to bee altogether chaunged: that is a sure doctrine. Moreover, when men are tolde that they must flee to God for refuge, and call vpon him onely, and not be vnthankfull to him for his helping and succoring of them: the doctrine also is of the holy scripture, and men cannot faile in embracing of it. If it be sayd that the very vse of the Sacraments is to leade vs to our Lord Iesus Christ, and to assure vs the better of the benefices which he bringeth vs that we may be partakers of them, and that God also putteth vs in possession of the: that also is a trueth which ought not to be reuoked nor doubted of. And hereof there is no disputing to be made: for men knowe that in those pointes is nothing but good doctrine. On the contrarie part, a man may iudge that a doctrine is false, when it darkeneth or diminisheth the glorie of God. If the thing that belongeth to God bee plucked away from him to be bestowed vpon creatures: it is a practise of Satans to turne vs out of the right way. Again, if one doe puffe vp men with pride and ouerweening; and make them beleeue that they be able folke, & so rock them asleepe in their sinnes: or if he reach them to serue God with peling toyes, and to forget his Lawe, and in the meane while to giue mens inuentions their full scope: or if the Sacraments be vsed but as light or fond pastimes: a man may easily see that such doctrine is leawd and cursed, and that it was forged in Satans shop.

Furthermore, whereas nowadayes men are inquiring whereon to stay in y<sup>e</sup> myddest of these troubles and diuerfities of opinions that are in the world: it is no very hard thing to doe, so they be attentiu and discrete in discerning after the maner that our Lord hath shewed vs. For all the whole doctrine of poperie redeth to none other end, but to aduance men, and to puffe them vp in such wise with their owne deserts, as they

may be halfe at defiance with God, as though they could accuse him. Again, it sendeth men too and fro. In stead of putting their trust in the onely freegoodnesse of God, and in stead of embracing our Lorde Iesus Christ: men are taught other infinite meanes to saue themselves. Moreover, in stead of hauing the only Lawe of God for their onely rule in all things, and for their onely holynesse and perfection: men haue set out their owne trifling traditions. Thus may ye easily iudge of these things. And what is to be sayd of their Sacraments? It is euident that they be meere witcheries in the Popedome, so as Iesus Christ is driuen a great way off by them. and men make idols of the visible signes & liuellesse creatures, and Satan hath so inbrued the wretched world with his illusions, that men are become starke beastes. Now then, if a man intend to make trial of a good doctrine; he shall find the things which I spake of afore, to be sure & infallible markes thereof. But in this text our Lord meant onely to tel vs that he will discouer the false prophet, at leastwise one way or other, whereof hee setteth downe one kinde here.

I haue told you already that there are diuers other meanes to discern the true doctrine from the false; but none of those come in question here. Our Lorde hath tolde vs, No no, yee shall not be beguled so long as ye inducours to follow the trueth that proceedeth from me. If a deceiver haue any countenance among you; I will make his leawdnes to be layd open: I will giue you some such token thereof, as ye may alwayes keepe your selues vndefiled, so ye haue the mind and zeale to sticke to my pure worde. Thus much concerning this text, which importeth a kinde of promise, as if our Lord should tell his people that he would discouer the hypocricie of deceiuers, and not suffer them to reigne cuer. but that in the end they shall in some respect or other come to confusion. Now we see the principall drift of Moses words.

But here a question might be moued. For heretofore in the thirteenth Chapter, it was said that if a Prophet tolde a thing to come, and the same came to passe in deede: yet was he not to be beleeued, because God would suffer such things to try his people withall. And here it is sayd that a false Prophet shall be knowne and iudged by the not falling out of the things which he prophesieth. Now here seemeth to be some contrarietie. But the solution is easie, in marking that though a false prophet be knowne by his lying: yet it followeth not that he should be takē and deemed a true Prophet because it falleth out that he speaketh some trueth. Truly if he spake the trueth at all times and in all cases, then were he a true Prophet. But hee may well say the trueth in some respect, (which may be done for some iust punishment from God, as is declared in this same text:) and yet he shall be but a deceiver neuertheless. As how? Put the case that folke seeke to bee soothed in their vices, and are loth to be waked and quickened vp as they should be, and had rather to be borne with: (for such hath the fashion of y<sup>e</sup> world cuer bin:)

Well,

Well, God seeing such leawdnesse, suffereth deceivers to plaster them, and to beare the folke in hand (which are so desirous to sleepe in their wilfulnesse) that their faultes are nothing. Here ye see how those men are beguiled, because of the desire which they had before. And God addeth the same thing moreouer, namely that those false Prophetes and deceivers shall haue wherewith to confirme their doctrine, that they which were intruded w<sup>th</sup> lyes before, may become more wilful. For they will thinke then, y<sup>t</sup> there is no more daunger in beleeuing them. And what is the cause hereof? Euen Gods iust vengeance. Forasmuch as men shut their eyes at the light, & wil needs dwell in darknesse: God giueth Satan the bridle. By means whereof it cometh to passe, y<sup>t</sup> the false prophets doe sometimes speake y<sup>t</sup> truth; as is to be seene euen at this day. For what a number are there to be found, which seek after witchcraft to abolish y<sup>e</sup> authoritie of Gods word: Ye shall see on y<sup>e</sup> one side a sorte of curious heads, & on y<sup>e</sup> other side another sorte y<sup>e</sup> haue no feare of God: & yet y<sup>e</sup> mark which they all throte at, is to put away Gods word, y<sup>t</sup> they might not be ruled by it. And in y<sup>e</sup> meane while they wil needs haue some Wizard to tel them of their good fortunes: & our Lord suffereth the to be drawn by such meanes into al y<sup>e</sup> deceites of Satan, notwithstanding y<sup>e</sup> some truth bee mingled therewithall. Now the, though a false Prophet speake y<sup>e</sup> truth, yet is not that a warrant that his doctrine is true: our Lord will not haue men to credit him a whit y<sup>e</sup> more for y<sup>e</sup> we see for what cause he putteth the truth of scriptures into the mouthes of deceivers. And so, notwithstanding the things that are set downe here, yet doth it abide true still, y<sup>t</sup> when our Lord is minded to haue pitie vpon his people, and not to suffer them to be abused by false doctrine: he giueth them some token wherby to find the deceiver: and whereas erst he was in estimation, and might haue amazed the wretched world: God bewrayeth his leawdnesse, & so he is found to be a lyer. Thus wee see now the whole meaning of Moses, concerning the things that are coneyned in this text.

These things were performed among the people of olde time, and the examples thereof which we see, ought to shewe vs the vse of them and what fruit we should gather of this warning which Moses giueth. When the Prophetes meant to proue that they were sent of God: they would say, I am no prophet if this come not to passe. See how Ieremie submitteth himselfe to the Law, saying: I tell ye, ye shall be led captiue to Babylon, and thinke not your selues to be discharged by y<sup>e</sup> which hath hapned vnto you already: (for the citie had bin taken eue before, and therefore they thought themselves discharged by being become tributaries after that fashion to the king of Babylon: and so they thought themselves escaped.) No no, ye must indure yet more. This chastisement, which hath not amended you at all, seemeth ouer hard and too sharpe a rod vnto you. But forasmuch as god hath called you, and you continue still vnammended: he is seene to deale now more roughly with you: the tem-

ple must be beaten downe, the citie must be razed, you your selues must be no more a people, there must be no more sacrifice, all things must be so cleane taken away, as ye may seeme to be vtterly perished. To this extremitie must yee come, because ye haue abused Gods patience euen vnto this houre. And if it come not so to passe, take me no more for a Prophet, but let me be stoned to death, for I am well worthe of it. But I am well assured of that which I haue foretold you, for God himselfe hath told it me. We see how the Prophetes submitted themselves to the Lawe, & also did let themselves against the false prophets, as we see by the example of Ieremie, when Ananias came and sayd, No, the vessels of the Temple shall be brought againe from Babylon, and the kingdome of Dauid shall be set vp againe in our time, and we shall flourish more than euer we did: and thereupon did break the chain of Ieremie, who walked about the streetes as it were with a whit about his necke. For it behoued him to represent the captiuitie, because men were so blind in their sinnes, that they tooke all Gods threatenings to be but a iest, and thereupon did make euen a mocke of them. And therefore it behoued the Prophet to goe about the citie after that fashion with a whit about his neck, as who should say, Euen thus shall you be miserably haled into captiuitie, yee make a goodly shewe, nowe yee triumph, ye thinke it a goodly thing to befor your selues in your pleasures and delighes; but this yoke that I weare, serueth to shewe that you your selues shall be put vnder the yoke of subiectiō. Behold, Ananias breaks me this yoke asunder, saying: no, we shall liue still at libertie, and be deliuered from that bondage. It is a wonder. Yea, but how did these wretched and wicked folkes afterward behaue themselves? How did God ratify the thing that Ananias had spoken? I wis it might be so, (sayd Ieremie:) but yet must I goe further and tell him his condemnation, seeing the Lord hath commaunded mee so to doe. So then, wee see that Ieremie ratified the thing which hee had vttered in the name of God, and that manet of dealing was common among all the Prophetes. Wherefore let vs marke that our Lorders intent here was to declare that he wil not suffer vs to be beguiled, so wee be willing to receiue his worde, and to be taught thereby, and be diligent in discerning betwene truth and falshood. Although there be neuer so many false Prophetes, and that Satan striue continually to turne vs away from goodness: yet shall we euer haue some discretion, that is to say, God wil giue vs some token wherby to keepe ourselues from being deceiued. It is a promise that can neuer faile vs. And therefore let vs holde vs thereto, and seeke to obey our God. His reaching out of his hand is enough for vs: and though there be neuer so many meanes to deceiue vs; yet will he not suffer them to preuaile, according to that that is promised here. Wherefore let vs looke to ourselues. Whereas we haue no Prophetes nowadayes for to retell vs things to come, or y<sup>e</sup> haue reuelations afore: it is of swarte, pestilence, and famine: it is because we

haue

haue greater perfection of doctrine, than the people had in old time. We therefore must hold our selues contented with the Gospell, for it is y<sup>e</sup> fulnes of light. But yet therewithall let vs also haue an eye to the things which are written, and let vs examine the doctrines that are preached vnto vs: and if we finde them to be drawn out of the Lawe, the Prophetes, and the Gospel: let vs be assured of them that they are certain. And if we vse that touchstone continually to try things by: surely God will preferue vs fro all Satans falshoods. Thus ye see what we haue to remember vpon that text.

Now it is sayd expressly that *such a Prophet shall dye the death*. And that is a cause also why our Lord sayth, that he wil giue the sayd marke. For it were foule treacherie to iudge & condemne a Prophet without knowing why or wherefore. If a guiltlesse person should bee condemned vnder colour of some euill deed not vttered: it were too great wrong & vniustice to be done to a mortall man. But if a bringer of Gods word be condemned, euen as though he had done amisse in his office, without being found faultie: that toucheth not the creature only, neither is the wrong done to a mortall man alone: but it is an outrage done vnto God also, & that is high treason to his person. Ye see then that the cause why Moses saith here, that God will discouer the false Prophetes, is to the end they should bee iudged, and also to warne folk that they should not couet to be foaded with vaine hope, as I haue tolde you that y<sup>e</sup> maner of the world is continually to doe. The Prophetes had hard hold from time to time with the most part of y<sup>e</sup> Iewes, because they brought nothing but threatnings. These Prophetes (quoth y<sup>e</sup> Iewes) doe trouble vs, & are too importunate vpon vs, they speak of nothing but of Gods wrath & cursings: & should they not as well tell vs of gladfome and pleasant things? Those are the things which the world requireth. Yea but in so doinge we prouoke Gods wrath. We would haue him to be our friend: & wee on our side are enemies to him. If we came to God w<sup>th</sup> true repentance & sought him as our father: wee should haue no tydings but of peace & prosperitie to delight in. But what? We suffer not God to be fauorable to vs, nor to shew his loue towards vs. For we make war against him as I said afore. Therefore let vs learn y<sup>e</sup> god wil turn y<sup>e</sup> sayings of y<sup>e</sup> false Prophetes to the contrary, so as when they promise folke welfare and peace, mischief shall insue, whereby they shall be found to haue vsed vaine flatterie. Wherefore let vs not desire to be rocked asleepe with mens deceitfull speeches. For what shall it boote vs to be acquit by them y<sup>e</sup> haue no power at all: when we shall be condemned before God? And let vs not tarry till God to our cost doe bewray y<sup>e</sup> lawdnesse of the false Prophetes, & so we be caught in some calamitie. But let vs prevent Gods wrath as soon as we see our sins, & let vs be touched with them. And if there be any y<sup>e</sup> flatter vs, let vs not giue care to them to bee seduced to our confusion.

Now our Lord setteth downe here two sortes of false Prophetes. *The one is of th<sup>e</sup> that speak false-*

*ly in his name: and the other, is of them that speake in the name of strange Gods*. Then is it not enough for a Prophet to shroud himselfe vnder y<sup>e</sup> name of the liuing God: but he must also execute his office faithfully. Neither is it enough for him to be put in commission by God, except he execute it with a pure and vpright conscience. For we see y<sup>e</sup> deceiuers haue sometimes objected thus against Gods seruants: what? Am not I a Prophet as well as thou? Yes verily, thou art in office: but see how thou dischargest thy selfe of it. Let vs marke then, y<sup>e</sup> all the matter lyeth not in speaking in Gods name: and y<sup>e</sup> doth experience well shewe vs. For the Pope at this day will speake in Gods name; and yet we shall finde nothing but starke abominations in his doctrine: there is nothing there but a gulfe of hell to swallowe vp niens soules into destruction. And therefore let vs make well, that when a Prophet speaks in Gods name, we must examin whether it be truly or no. For if Gods name bee abused, y<sup>e</sup> expressing thereof is double wickednesse. And y<sup>e</sup> is y<sup>e</sup> cause why Moses declareth here, first that if a Prophet bring vs word in y<sup>e</sup> name of y<sup>e</sup> liuing god, we must consider whether the word be committed vnto him or no. That is one point which wee haue to marke here. And because the wretched worlde hath bin beguiled vnder false pretence of Gods name: let vs learne to make narrower search, and not suffer our selues to be seduced at auncature, and so to be led by the noses lyke brute beasts. True it is that Gods name ought to haue such reuerence among vs, y<sup>e</sup> we should all hubble our selues to hearkē to y<sup>e</sup> things y<sup>e</sup> are set foorth or spokē of him. But yet must we hold y<sup>e</sup> meane, as was declared yesterday: which is, y<sup>e</sup> we must not receiue all things indifferently y<sup>e</sup> are spoken; but y<sup>e</sup> our faith must be the tryer of them. For our Lorde hath not left vs his holy Scripture for naught. It is y<sup>e</sup> true touchstone whereby we must try all doctrines, y<sup>e</sup> we may iudge of them aright.

The second sort of false Prophetes which Moses hath set downe heere, is of *those which speake in the name of Idols*, which abuse except in at length euen among the Iewes. For after that things were once growen out of kinde; All tooke vpon them to be Soothsayers and Prophetes: but that was altogether in the name of Idols, according to the cities wherein they dwelt. Wherefoer there was a Temple: there was a Iewe that said, we haue the foreknowledge of things to come, euen by byrth: and yet in the meane while they folde their Propheties, as these deceiuers doe which trot vp and down the world, and say they can tell folkes their fortunes. And it was a common practise of all the Iewes, as appeareth euen by the prophane histories, when they were once become idolaters. Surely it is a great vnshamefastnesse of them, to make such boast of the gift of Prophecie. And why so? They haue that gift because they be the linage of Abraham, because they be circumcised, because they bee Gods owne people and heritage, and because they haue the Lawe, and looke for their promised redeemer: and yet for all this, they giue ouer themselues to such abominations, that they



will needes borrowe the meanes of idolaters. And we see in maner the lyke altogether nowadayes in the Popédome : For the Priestes and Monkes boast themselues to haue the office of praying for y<sup>e</sup> whole Church and yet in y<sup>e</sup> mean while they will sing a Masse of our Lady , and a Masse of such a Saint & such a Saut: and so idols are intermingled with the maiestie of the liuing God. For although y<sup>e</sup> Saints as in respect of theselues, be no idols : yet doe they make them so, which doe so abuse their names. And therefore let vs learne to keepe our selues from both these sortes of fallhoodes, by hearing no man speake but in the name of God. For wee know there is nothing but v<sup>n</sup>vanitie in mans minde , and that we shall be deceiued if we giue our selues to any mortall creature: and therefore onely God is to be heard . Againe , when Gods name is pretended, let vs try whether it be in truth or no : we haue his word, we cannot lye: and hee will giue vs the vnderstanding thereof, if we be lowly and meeke. And if we submir our selues wholly vnto him ; it is certeine that he will neuer suffer vs to be deceiued. Well may we be tēpted, as we haue seene in the thirteenth Chapter, y<sup>e</sup> God wil try vs whether we loue him or no. But if there be such an vpright minde to be found in vs y<sup>e</sup> we wil seeke to serue him purely , & to obey him: surely hee will deliuer vs fro all deceit. Thus ye see in effect what we haue to remember vpon this text .

Now in the end it is sayd , that when a false prophet is found out by tryall, *then it shall appeare that he spake vpon presumption, and therefore be not afraid of him.* Here are two sayings which import two good and profitable warninges. The one is, y<sup>e</sup> he which aduanceth himselfe beyond measure, speaketh proudly. For is there a more duellish pride, than for a mortall man to thrust forth him self as if he were an instrument of Gods spirit, as though he were an Angel fro heauen, whē in verry deed he is but a lyer , and hath nothing but winde in him : If I take vpon me another mans name, & say, such a one hath giuen me commission: is it not too leawd a fallhood? The partie to whom I haue done y<sup>e</sup> wrong may come and say, Ah thou lyar, how durst thou abuse my name? Such dealing (I say) would be counted great iniurie. Then if a mortall man auance himselfe in the name of God, (as for example, if I step vp into y<sup>e</sup> pulpit & require audiēce in y<sup>e</sup> name of God, & yet notwithstanding doe fal to seducing of y<sup>e</sup> people: y<sup>e</sup> is a pride which passeth al others, as I said afore. For it is not simple lying, it is not single deceit, it is not a simple falsifying of this or y<sup>e</sup>: but a turning of Gods trueth into vnruth, & a wrapping of God in our fallhoods, & an vnhallowing of his holy & sacred name. Therefore let vs mark wel, how it is not for naught y<sup>e</sup> Moses sayth y<sup>e</sup> the false Prophets shall be condemned, yea euen because of their proud & presumptuous dealing, and for their vntollerable rashnes. And hereby as many as haue y<sup>e</sup> charge to beare abroad Gods word are warned to walke warily & circumspectly , & to take heed y<sup>e</sup> in their preaching of y<sup>e</sup> word, they intermingle nothing of their owne: but y<sup>e</sup> they haue a speciaall care, y<sup>e</sup> all their sayings be referred to the true & pure expounding of y<sup>e</sup> which is

written, & that they doe nothing else but apply Gods word to y<sup>e</sup> vse of the people: As for exāple, I stand not here to make newe Lawes , nor to forge new articles of faith. What then? Our Lord hath vttered his whole will vnto vs in the holy scripture, & it is not lawfull to ad any thing there to. What am I to do theſewherefore do we preach yea & that continually day by day? To the ende y<sup>e</sup> the scripture should be well vnderstood, that it should be applied to our vse , & that men might know how to benefite theselues thereby; as how to imbrace Gods promises , how to order their lyfe aright, & how to liue quietly euery man after his owne calling. The shewing of these things is to minister force to y<sup>e</sup> holy scripture: y<sup>e</sup> we may vnderstand it and fare the better by it , and be edified therewith. Such (say I) as haue y<sup>e</sup> charge of preaching Gods word, ought to haue a special regard of these things.

Howbeit forasmuch as no creature no not euen y<sup>e</sup> Angels of heauen, are able to execute so high & noble a cōmission: we must pray God to guide & gouern vs, bearing in minde therewithall (as S. Paul sayth) y<sup>e</sup> no man could say y<sup>e</sup> Iesus is y<sup>e</sup> Lord, ( y<sup>e</sup> is to say , no man can giue glory to y<sup>e</sup> sonne of God, ) but by the holy Ghost: & to be short, y<sup>e</sup> he which is aduanced highest to teach others, ought to abace himselfe slowely, for feare least any thing may scape him which hee hath not receiued of God, so as he may safely protest y<sup>e</sup> he hath not aimed at any other end , than the worshipping & seruing of God , euen according to y<sup>e</sup> doctrine which hee hath deliuered heretofore in his holy scripture . Againe the people are to be exhorted to take heed y<sup>e</sup> Gods glory be not defaced. For y<sup>e</sup> Papistes think it an humilitie allowable before God, & a very good & commendable deuotion, to be so brutish as to receiue all y<sup>e</sup> euer is put vnto the. O say they, we must submit our selues to our mother holy Church , yea but in so doing they be guiltie of y<sup>e</sup> defacing of God himselfe & of y<sup>e</sup> bereauing & robbing of him of his authority. For why? The Pope & his cleargie are so full of stinking pride & statelynesse , that they make Lawes & subdue mens consciences to the at their pleasure. Ye see theſe that is an vsurping of tyrannie ouer Gods people. They excommunicate all good doctrine, to set forth their owne corruptions, & so they defile the pure simplicitie of Gods word . Well, they be suffered in these things, yea & maintained & defended in their malignitounesse. And in the meane while God is halfe shaken off , & no account is made of him: for men doe ouermaister him. For as for all them that hearken to false prophets after that fashion, doe they not set vp their diuellish pride to the intent to thrust downe God thereby?

Let vs mark well then, y<sup>e</sup> whereas Moses speaketh here of y<sup>e</sup> pride or ourheadinesse of y<sup>e</sup> deceiuers: it is not onely to make them to be mistyked, punished, and cut off from among y<sup>e</sup> people: but also to warne vs that if a man presume to mingle any of his inuentions with Gods word or goe about to alter any part of the order y<sup>e</sup> he hath set: wee must be no fauorers of such rashnesse. For in so doing we dimittie Gods honor, and become guiltie of the vtter defacing of him

of him as much as in vs Iyeth. And therefore all of vs in general, as well the preacher as the hearer, are warned to consider what the plaine reuerence is which God requireth at our hand. It consisteth not in: ceremonies, nor in vaine babblings as men say: but in this, that he onely doe speake and all mens mouthes be kept shut. Not y there should be no Shepherdes, to preach the doctrine vnto vs: but that all should be fetched from him, and he be held as chiefe Maister. The way then to beare down all pride and rashnesse, is that the holy scripture haue his full force, so as men vnderstand that that is the standard vnder which we must gather our selues, and that God will be obeyed by mens submitting of themselves therunto. For without that, there will be nothing but pride and ouertate lyneffe among vs. And so ye see that the deuotion of the Papistes is diuellish, because they haue left God to submit themselves to creatures, and suffer theselves to be led lyke beastes without any discretion.

And in the same respect it is sayd in the end, *Thou shalt not be afraid of such a Prophet.* He saith not, thou shalt not feare such a prophet: but word for worde it is, thou shalt not be afraid of such a Prophet. For here God meant to arme his faithfull ones with constancie, that they might not be put out of countenance by any faire disguise-ment: but that when they are once instructed in the faith, they should defy all such as vaunt themselves and come to make gay shewes vnder the name of God, as I haue tolde you afore, that sometimes men are too fearefull. In deed there are that mocke at God and haue no feeling of conscience at all, but set as light by the truth as they doe by blasings: & euen at this day, there are that make as much account of the Gospell, as of y abuses of the Popedom: Iesus Christ & the Pope are all one to them. What a sorte of mockers are to be seene, which will needes be counted good Christians because they hold skorne of the popish superstitions; and yet in the meane while are despisers of God and his word: Surely they be but dogges and hogs, without any feare of God or ciuill honestie. And yet is the worlde too full of such corruption and infection. Againe there are other some very tenderharted. Nor y it is not a vertue to stand in some feare: but because they be our carefull: when they be vexed with any scruple of conscience, they wote not which way to turne them. For if an error be put vnto them, they dare not receive it for feare: a gaine on the other side, if the truth be put vnto them, their agreeing to it (if they doe agree) is not with any certaintie. Ye shall see a number y are euer wauering, lyke reedes shaken with the winde. The Masse is holy with them, & the Gospell is holy with them also, and yet they be certaine of none of both. Now our Lord will not haue vs to stand in any such feare. He will haue vs to be sure of his worde; & when his truth is thoroughly pioued vnto vs, he will haue vs to defy the world; & all the diuels of hell; In somuch y it the very Angels of heauen should fer themselves against the Gospell, wee see how S. Paul sayth that we must hold them for accursed and

excommunicate. God then will haue his worde honored so highly, that whē we once knowe it & are sure of it, we must not be any more afraid.

It standeth vs in hand to put this lesson in vre nowadayes, because the Popes thundring were able to make all the world to quake, if men were not armed aforehand against him, with y things that are tolde vs here by Moses. The Pope names himself Christs vicar, y head of the Church, S. Peters successor, & the maintainer of the Apostolike sea, so as there is no Church of God but y Church of Rome: nor any Sheppard, or Prelate, if the Pope be not head of all: nor any kingdome of Iesus Christ, other wise than in y Popes person, who hath the keyes of the kingdome of heauen. Woulde not the alledging of all these things make the stoutest of all to shrinke, if we were not armed against them? Yes: but when all these things are pretended, we must consider whether the reporter of the doo discharge his dutie faithfully. For if he speake in Gods name, and yet be found to be a false harlot; hee is y more to blame for abusing so honorable a title. And the more he was esteemed before, y lesse is he to be regarded afterward. Let him thunder his belly full; yet shall all his excommunications passe into smoke, and all his threatninges shall be but mere vanitie. The effect therefore of y things which our Lord ment to say in this text, is y being well assured of Gods word, and hauing examined all doctrine, (howbeit with humilitie,) & hauing vscd y fore sayd touchstone of the holy scripture: we may wel desye all the y cloke themselves vnder y gay mantle of Gods name, abusing their commission & executing tyranny in stead of seruing the Church of God. I say we may defy all y rable of them, & cry out against y Pope & his abhominable wickednesse, & not be afraid of any thing y he can doe vnto vs. For so long as we haue God on our side, we may boldly hold skorne of the whole Popedom, how proude & stately fouer they be there. That is the thing in effect which we haue to marke, y wee be not fearefull where God will haue vs to be stout. But y when we haue his doctrine & truth, we must so profit our selues by the, that what fouer y diuell euer practise, he may not turne vs aside from y way of saluation: but we must hold on our course, according to this saying which we shall see hereafter, This is the way, walke ye therein: and also according to the Prophet Esayes account who saith, This is the rest. Therefore let vs continue therein, and holde on to the marke whereunto God calleth vs: and then can we not doe amisse.

Now let vs kneele downe before the Maiestie of our good God with acknowledgement of our faults, praying him to inake vs feeble them better thā we haue done, & to strengthen vs more and more by his word, y his kingdome may be aduanced among vs, & we in deuour so to ferue & honor him, as we may be vnder his protection, and he mainteine vs in such wise, that we knowing him to be our good father & Sauour, may take the more courage to giue our selues wholly to him, all our lyfe long. And so let vs all say. Almighty God heauenly father, &c.

Deut. 30. 19.  
Esa. 30. 21. &c.  
28. 12.

# On Thursday the v. of December. 1555.

*The Cxij Sermon which is the first vpon the nineteenth Chapter*

**W**hen the Lord thy God shal haue rooted out the nations, whose lande the Lorde thy God giueth thee, so as thou arte owner of them and dwellest in their Cities and houses:

2 Then shalt thou set thee out three Cities in the midst of the lande which the Lorde thy God wil giue thee to possesse.

3 Thou shalt prepare a way to them, and diuide the bounds of the land (which the Lorde thy God will giue thee to inherite) into three parts, that whosoever hath committed manslaughter may flee thither.

4 They shal serue for the mansleauer to flee thither, that he may liue: namely if he haue stricken his neighbour ignorantly, and haue not hated him aforesometimes.

5 [As for example] if a man goe with his neighbour to the wood to fel timber, and he casteth backe his hande with the axe in hewing the wood, and the head flieeth off of the helue, and hitteth his neighbour that he dieth: he shall flee to one of those Cities and liue:

6 To the intent that the next of his kinne followe not the mansleauer, while his heart is chafed, and ouertake him if the way be ouerlong, and put him to death though he bee guiltlesse of the other mans death, forasmuch as he hated him not before.

7 Therefore commaund I thee to appoint out three Cities.



Although <sup>40</sup> *ſ* Lawe that is set down here, serued for *ſ* commo weale of Israel: yet may we also fare the better for it at this day. For

therby god meant to declare what punishment ought to be executed vpon such as commit wilfull murder thorow malice and of set purpose. Also it sheweth that we must not take *ſ* for a crime, which a man dooth not willingly, but by chauncemedly as they terme it. True it is that such things are not so casual but that God governeth them fro aboute, as is shewed in another place, where it is sayd, that if a man be lopping of a tree, and a bough thereof doe hitte one vpon the head that he dye, it is God that had determined it so. And the holy scripture will not haue vs to attribute the falling out of things to fortune, but that wee should knowe that God directeth all things, to the intent that although we see not his hande, yet wee should vnderstand by faith, that he setteth such store by our lyfe, that he hath numbered all the hayres of our heades, as is

sayd in another text. Moreover, to come againe to the matter, it is shewed here that all faultes are willing, that is to say, that men doe them wittingly and of set purpose. But let vs goe forward with the text that is set downe here. *God commaundeth the people of Israel to choose out three Cities, vntill he haue enlarged their boundes further.* For it behoued them to haue fixe in al as wee shall see in the next lecture, and as is declared in the twentieth chapter of Iosua. Neuerthlesse, vntill such time as the people were in full and peaceable possession of the land, Gods will was that they should appoint out but three Cities of refuge, for all such to flee vnto as had committed any manslaughter by chaunce meddely (as they call it.) Notwithstanding, least any man should abuse that priuledge, hee addeth what maner of mansleauers shoulde haue protection thereby. Such (sayth he) as haue killed their neighbours vnwittingly; and thereof hee allegeth an example. *If a man goe to sell timber, and the Axe slippeth out of his hand, and hitteth one so as hee dye, forasmuch as the man purposed not to doe any such deede, hee may flee and haue himselfe in one of those Cities.* Now wee must marke that it was not enough for a man to protest that he had done it but by mischance: but it behoued him to haue it well proued, so as the partie that was to inioy the priuledge should bee worthe of it, and the matter well knowne and the truth of all things tryed out how the case stood by iust

Iosua. 20. 17.

Luk. 12. 35.

examination; and specially that there had bin no hatred betwene the parties aforesayd, so as it might appeare that there was none other cause of the committing of the slaughter, than Gods only determination, without any act done on mans behalfe otherwise than of minde to doe well. And the mansleaver that was able to prooue this, should flee to one of those Cities, and there tary till the death of the high Priest: and then hee was to returne home againe, because in that while the heartburning of the deadmans kinfemen might bee appeased.

And hereby God sheweth, first how greatly he would haue vs to abhorre the shedding of mans blood: and it is a point which we ought to marke well. For thereby we perceiue what loue he beareth vs, in that our life is so deare vnto him, and that he is so charic of it. If God made no more account of vs thā he doth of the brute beastes, hee would not fet so much store by our lynes. Therefore must wee needes conclude that he loueth vs with a fatherly loue, seeing our life is so pretious to him. Besides this, euery of vs ought to take knowledge hereby of his own duetie: for wee cannot doe any outrage or violence to our neighbor, but we must offend God deadly. And not without cause. For in so doing wee deface his image, as is sayd in the ninth of Genesis. Forasmuch as God hath printed his image in men; whoseuer hurteth his neighbor maliciously, spiteth God to the vttermost of his power. And so are wee warned to absteyne from all euill dooing, and to liue in such sorte among men as no man bee hurt by vs. And in dedde wee see that the manslaughters which are committed euen of necessitie, cary with them neuerthelesse a kinde of defiling. As for example, when enemies are slayne in battel, although the thing bee lawfull, yet doth God say that it is a defiling of mens handes. Not that hee imputeth it for a crime, but to the intent that the man which is constrained to fight against his enemies, should bee sorry to see the order of nature so troubled by reason of mens finnes, that whereas wee ought to bee as brethren, and to acknowledge our owne fleshe in euery man that is made after our owne lykenesse: yet notwithstanding wee be driuen to destroy them after that fashion. Yee see then how that euen in the time of warre, he y putteth on armour against his enemies ought to doe it, being sorie in his heart, and to bethinke himselfe that such outrage happeneth not but through the great leawdnesse of men. The meaning of all this, is that wee should liue quietly, and euery man induour to maintein peace and concord, and haue our handes tyed for committing of any euill deedes.

And whereas God declareth how greatly manslaughter displeaseth him: let vs marke that (as saith Saint Iohn) before him all maner of hatred is accounted for murder. Then ought we to eschewe all wrong dealing that may be done against men, for if wee haue any rancor or enmitie towards them in our hartes, wee be guld-

tie of murder already afore GOD. Marke that for one point. But here our Lorde acquitteth the parue that shall haue slayne a man vnwittingly. Behold (saith hee,) there shall no iudgement of death passe vpon such a man: for there is none offence in him. Seeing that the heauenly Iudge hath pronounced such sentence: what creature dareth reply against it? Yee see then that such a one is guiltlesse, and so declared to bee before God. Yet notwithstanding hee must bee faine to forsake his owne house and inheritance, and go dwell in a strange place, and suffer many incommodities. And why doth God vexe him so, sith he findeth him guiltlesse? Hee sheweth vs that although the partie be faultlesse, yet is it done for examples sake, to the ende wee shoulde not admit any murderers among vs, but punish them as grieuously as may bee, and vterly abhorre them. That is the cause why the partie that offendeth vnwittingly, shall neuerthelesse abide some punishment, and become as a man that is put to his penance, to the intent that hee may humble himselfe and acknowledge in this wise: Truly, I meant not to doe any harme; and this miscarriage is befallne mee vnwittingly: whereby God warneth mee that I haue great neede to pray him to rale both my handes and my feete. And moreover forasmuch as mans bloude hath bin shed by me; although there were none euill meant on my part: yet must I bee sorie for it, and beate in minde that our Lorde maketh such account of mans life: as he will haue it alwayes to bee had in estimation of vs. Let that serue for one point, concerning this lawe.

And nowe for the second poynt, Our Lord sheweth vs that wee ought to prevent all dangers and occasions, in respect whereof hee addeth that the mansleaver shall flee to one of those Cities. And why? For yeare leas any of the deadmans kinfemen being moued to wrath, shoulde reuenge his neighbors death, and so shoulde the mischiefe bee dubbled. Now then, to auoyd this inconuenience, There must be Townes appointed for refuge. And hereby wee see that (as I sayd afore) the Lorde will not haue vs to tary till the mischiefe light vpon vs, but hee will haue vs to take the remedie of it. It might so fall out that some kinfeman of the deadmans being angrie with the matter would say, hee hath slayne my cousin, or my brother, and thereupon come running vpon the innocent partie in his rage, and kill him; whereby the land should haue bin defiled with blood. Therefore Gods will is that the partie which hath committed manslaughter, should get him out of the sight of those that might bee stirred vp to anger against him. But it is certaine that hee coulde not excuse himselfe, which shoulde so beare malice to the guiltlesse partie. For what coulde he require of him? Lyeth it in man to ouerrule the things that come to passe by Gods providence, which is hidden to vs? Are wee able to withstande it? Needs then must it be too spitefull hartburning and malice, that should so moue a man to wrath

against

Gen. 9, 6.

1 Chron. 22  
3, & 28, 3.

1 Iohn. 3, 15

against the partie that neither intended nor thought any euil . But although this commeth of infimitie and of sinne, yet hath our Lorde voulded to remedie that inconuenience. And so wee see that the lawes serue not to bring men to perfection, I meane the politike lawes that are made for ciuill gouernement . They serue not to stablish perfect holnesse among vs, but to remedie the vices whereunto we be inclined . Because wee be not thoroughly clesed, our Lorde is faine to set barres about vs, to the intent that if our hearts incline to naughtinesse, our handes may be withelde from performing the naughtie desires that we haue conceiued in our mindes . Gods lawe is giuen vs to rule our hearts and minds by. For our Lorde not only commaundeth vs to absteyne from all euill, but also will haue our soules ruled altogether by his wil, I meane the moral lawe or ten commaundementes which I haue expounded heretofore . But as touching the earthly policie or outward gouernement, we must vnderstand that Gods intent was to bring his people to honestie, that there might be good order among them; and yet for all that, he restrained their affections that they might not come to effect. As for example, in this place, if we were required to shew what were euery mans dutie and what he ought to do: it might be said that when a man hath giuen a blowe with his hand vnwittingly, so as the same be sufficiently verified: the next friend or kinsman must not steppe to reuenge it: for in so doing he offendeth God in two sorts: first in setting vpon the partie that hath not done him any harme by his will, and secondly in fathering that thing vpon a mortall man which God had ordeined by his owne secret pronouidence: After that maner would God speake, if hee ment to bring vs to a perfect doctrine. But when he maketh a positieue lawe, he thinks it ynough to say that men should haue an eye to the inconueniencies that may insue, and preuent them, and not tarie till the harme be done, but eschew it aforehand, and shut the doore against all occasions. In like case is it whē a manslaughter is committed: the offender must get him out of the way, and saue himselfe in one of y<sup>e</sup> Cities of refuge: that the next kinsmā which is desirous of reuenge, haue none occasion to do it; but that all further stryking may be layed aside, and the pursuer preace not into the citie, to followe the rage of his choler: but that the offender may be pardoned, so as if there bee any fault in him, the same may be borne withal, and furthermore that the partie which is so dealt with may liue in safetie, according as it is sayd in another place that those cities of refuge should belong to the Levites, thereby to shew that God had appointed them there, to bee as protectors of such as came thither for succor: so as if any body came to pursue the quarrel against the offender, the Priests and the Levites should set themselves against him, and take vpon them y<sup>e</sup> protection of the partie. Thus much concerning that text.

Now to bee shorthe wee haue to gather here-

of, that God meant not to make such Fraunchises as are deuised in the Popedome. For (to their seeming) God is well honored, when a murtherer, a theefe, or a robber taketh sanctuary in a Church, so as the officer of Iustice may not bee bolde to lay handes vpon him . In deede it is an auncient superstition; but yet it ceaseth not for all that, to be euill . For God neuer meant to hallowe his temple after that fashion . True it is that such as were in daunger, were wont to flee for succor to his Temple: but yet it booted not the parties that were guiltie . It serued for such as being wrongfully pursued by their enemies, thought that the reuerence of God might appease the wrath of their pursuers: and therefore they fled into the Temple . But yet for all that the offenders escaped not vnpunished, neither was it any let that they receiued not a punishment according to their desertes . As for example, Salomon sware that although Adonias had caught holde of the hornes of the altar of the Temple; yet should hee be taken thence and put to death . Salomon was not so blind, that the reuerence of the Temple coulde make him to let the partie scape vnpunished that had deserued it . For why? It is a mocking and scorning of God, when his Iustice is displaced or disappointed vnder pretence of his name and Maiestie. Beholde, God commaundeth vs to punish murthers and robberies: and yet we will make him a bolsterer of them, in so much that if a cutthroate get him into a Church, hee must bee preferred there from the hand of Iustice for the honor of God: and so God should be contrarie to himselfe. Nowe then the bringing vp of such Fraunchises in the Popedome was a fondnesse, I meane before such time as the tyrannie thereof confounded things in such sorte as wee see they be now: and it was done of wicked superstition . True it is that in old time there were certaine kinds of priuiledges: but they were but for the poorer sort that were vexed out of measure . As for example, if a bondman were cruelly handled by his maister; hee might flee for refuge to some image . To say the trueth, the Emperors made themselves idols in so dooing: but yet the end whereunto it was done was not euill. For thereby their case came to examination. If a maister would needs cut his bondseruants throate, or misuse him without cause: he was compelled to sell him away, and to take mony for him: and so the innocent was deliuered from death . But the sanctuaries that were deuised among Christians, was a peruerting of all ciuill order and equitie among men . And in very deede our Lorde helde skorne of that fond kinde of deuotion, and shewed by the effect that hee mislyked it . For in olde time, they that tooke Sanctuary in Churches were those that neuer came at Sermons . Wee see howe complaintes haue bin made thereof by the auncient doctores that haue written thirteene hundred yeeres ago . For thus doe they say, As for them that take sanctuary here among vs;

Rom. 7.7.

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1. Kin. 1. 52.

Num. 35. 6.

they bee none of those whome wee knowe , they bee none of those whome wee see dayly , they bee none of those whome wee take for our disciples , and which come hither to receiue Gods Doctrinē : none of that sort do euer take sanctuarie among vs . Who bee they then that are desirous to inioy the priuiledges of the Church ? Vnchristes , despisers of God , and dayly haunters of Tauerne and brothelhouses . When they haue committed any faulte or offence , by and by they take sanctuarie and flee to vs for refuge . And how happeneth that ? No doubt but our Lord hath declared that hee cannot abide any such disorder , that men should make his Church a denne of theeues , as is spoken of it by the Prophet Ieremie . In deede it is otherwise meant : but yet is this a generall ground , that God will not haue his temple to serue for a couert for any euill doers . And therefore let vs note that although the Churches of the Popedom had bin dedicated to God ; yet were they vnhalowed againe by that meanes , forasmuch as they serued to priuiledge offenders , and beside to greue the creditors , and for such other wicked things . Howbeit forasmuch as at this day they be Satans brothelhouses and nothing else but dennes of idols : they may wel haue such priuiledges , & we should not hate them for it . But in the meane while wee see how all manner of disorder reigneth there .

And now for our part let vs marke , that Gods will was not to giue protection to misdemeanors . For on the contrary side it is sayd , *That the partie which committeth such a manslaughter shall offer himselfe.* (That saying is set downe expressly ) and againe , *that the Iustices shall make diligent inquirie of the matter , to knowe whether the partie that hath committed the manslaughter did hate his neighbor aforetimes , or whether he had any quarrell against him or no.* Herein our Lord sheweth that no excuse may be admitted . And this discretion ought to bee in all Iudges to beware that they admit not the answere of a man that would couer his owne misbehaviour . For the deed must be looked into , and the truth boulded out . Oftentimes Iudges are contented to bee beguiled and to see and not see when some color is set vpon the matter , and to admit the excuse though it bee neuer so trifling , Tush (say they) hee excuseth himselfe of such a matter . Yea and if the offender may be beleeued , hee will excuse himselfe euer . Therefore must wee make inquirie as God commaundeth vs , and wee must doe it thoroughly . So then let vs marke that when God gaue protection to such as commit manslaughter vnwittingly , he meant not y<sup>e</sup> same should serue for wilfull offenders ; and therefore he hath shewed the meane how y<sup>e</sup> thing being good of itselfe , might be kept from turning into abuse . And hereby wee bee done to vnderstand that if priuiledges bee good and vp-right , they serue not for the wicked : and the graunters of them ought to consider that thing well : and they must haue an eye aforehande to all other respectes , whetely men may from

time to time drawe their dooings to euill libertie to the ouergreuing of such as are worthie to be mainteined . But now where-as hee hath made a lawe of vprightnesse , for pitie of such as deserue to bee regarded at his hand : by and by the wicked forte being futile , doe take the aduantage thereof to themselves . Men therefore had neede of discretion in that behalfe , to disappoint such as would abuse priuiledges , which are graued for none but for such as are worthy of them & deserue them . That is the thing which we haue to beare in minde concerning the inquitie which God commaundeth to be made when manslaughter is committed .

And heere wee haue a dubble lesson to gather of this text . The one is for such as sit in the seate of Iustice . They (as I haue sayd afore) must take good heede that they admit no trifling excuses ; but that when any open offence is committed , they trye out who is faultie thereof , that hee may be punished for it . For wee see how God hath commaunded that if a mans body were found dead , the Iustice shoulde make diligent inquisition of it out of hand without any forslowing or partialitie : and that if the murderer could nor bee found , yet if it were neere the boundes of any Towne or Citie , inquisition should be made for it round about , and solcmne protestation should bee made by those Cities that they were guiltles of the bloodshed before God , and that if they knewe the doer thereof , they would bewray him : and after all this , it behoued them also to offer a sacrifice . And there is not anything that can better shewe vs how greatly God abhorreth the shedding of mans blood , than this that wee see that hee willeth the magistrates to come together after that fashion , to doe Iustice for duties sake of their owne accord , though no man require it at their hand : and also to offer themselves before God in the open face of the world , with protestation that their intent is not to concale the misdeed , but that they would to the vttermost of their power auenge it , if it came to their knowledge , without cloaking of it . And yet is not that enough : but they must moreover adde a sacrifice , to craue pardon at Gods hand , forasmuch as it was his will to humble them , by suffering a manslaughter to be committed within their iurisdiction , and in that they were not able to cleare the land thereof . So then let vs learne , that such as sit in the seate of Iustice must bee watchful , to see that no misdemeanor bee fostered . And if it bee concealed , they must looke diligently to it that it may be brought to light . And when they haue prooffe of the matter , they must not bee slacke in punishing of it , vnlesse they will be taken for accessaries before God to y<sup>e</sup> deed doers . Mark y<sup>e</sup> for one point .

And further , in all exaninations of matters let Iudges and Iustices haue their eyes open , to see whether folke deale craftily and couertly or no . And if they did so , there should bee better regard had to prooffes than there is . But they let many thinges slippe , and are contented that they shoulde not come to knowledge . And yet

doth God shewe here how men ought to behaue themselves in the examination of offences. Wherein we haue a generall lesſon that concerneth vs all. For although all of vs bee nor ordeined to bee Iuſtices to beare the ſworde for the puniſhing of offenders: yet doth God graunt vs the honor to bee our owne Iudges. Therefore let vs examine our ſelues diligently, when any matter befalleth vs, that wee flatter not our ſelues in our offences and miſdealings. And if we ought to be ſo diligent in examining our ſelues, that although wee feele no remorse or heartyſh of conſcience, yet notwithstanding wee ſhould liſt our ſelues whether wee bee worthy of blame or no: what ought we to do whē we be conuicted by the witneſſe of our owne conſciences, ſo as we perceiue there was ſome euill diſpoſition in vs? Let vs beware that wee can well iuſtifie our ſelues then. And ſo yee ſee how wee may procede from one thing to another: namely that inasmuch as wee perceiue that Magiſtrates are here warned to doe their ducie diligently; wee may gather vpon that particular poynt, that God hath inioyned euery of vs to preferre inditementes againſt our ſelues, and to take good heede that wee flatter not our ſelues in any wiſe.

But now by the way, to come againe to the examinations which our Lord hath ſet downe here: it is ſayd that *conſideration muſt be had whether there haue bin any hatred betwene the partie that is ſo ſtriken that hee dyeth of it, and the other that gaue the ſtroke*: Let it be conſidered (ſayth he) whether there was any hatred betwixt them or no. Here we ſee yet better the thing that I touched afore, that is to wit, that all crimes are willing, and that wee muſt repaire to that fountaine to know whether it bee a crime or no. As for example, if a man haue committed a manſlaughter, how may it bee known that hee is guiltie of crime or no? By knowing whether hee bare any hatred or malice to the partie or no, ſayth the Lord. And here we haue to marke firſt of all, that forasmuch as hatred or malice is the wellſpring of murder, it is not to bee wondered at, or to be thought ſtrange, that God ſhould denounce all them to bee murderers, which hate men in their hartes, and that he ſhould condemne the rancor though it lye hidden within. For why? when a murderer cometh to examination, is the hand to blame? is the ſworde to blame? or is the ſtroke to blame that was giuen? No. But the blame is in the malice that was conceiued afore, which led the hand and prouoked the man to commit the murder. Therefore marke it for a point, that it is not without cauſe that our Lorde deemeth all thoſe to be murderers, which doe ſo hate their neighbors. And the ſame muſt warne vs to prevent all daungers, that the ſunne go not downe vpon our malice; for in ſo doing wee giue Satan poſſiſſion of vs. Beware my brethren (ſayth S. Paul) that ye giue not place to Satan. And how doe wee giue him place? it is (ſayth hee) by ſuffering the Sunne to goe downe vpon our wrath; for when we ſeede any hartburning within vs, and multiply rancor

in our mindes; although wee perceiue it not at the firſt, yet are we caught with ſo curſed affection, as we cannot ouercome it afterward. Seeing then that hatred procureth ſuch wickedneſſe; let euery man looke to himſelfe, and when we be moued to any ill will, although ſome diſpleaſure be done vnto vs, and it may ſeeme that we haue juſt cauſe of reuenge as in reſpect of men: yet notwithstanding let all ſuch thinges be layd aſide, and let vs ſtrive earnestly to ourmaſter our ſclues, that our hartes be not hardened for feare leaſt the diuel doe ſo worke in vs, that the hatred which we haue conceiued to day, do make vs ready to ſlea & kil to morrow, ſo as y<sup>e</sup> hart being inuenimed doe cary y<sup>e</sup> hande away w<sup>it</sup>. Yee ſee then how it is a thing worthy to be marked.

And generally let vs learne, that to examine our fautes well, we muſt not onely haue an eye to the thinges that are done by our hands, eete, eyes, & eares: but we muſt alſo goe to the inward parts & ſearch our thoughts, our wicked deſires, and all the thinges that doe tempt and prouoke vs: for there lyeth the right examination of our ſins. When a man goeth about to iuſtify himſelfe becauſe he hath committed no murder, theft, or whoredome in a ſuall deede, & yet is infected with wicked luſts in his hart: his laboring to acquit himſelfe after that ſort, is in vaine before God. And therefore let vs beare in minde, that to ſearch our ſelues duely of all our offences and miſdoings, we muſt enter into our owne conſciences, & not onely condemne our wicked luſtes, but alſo euen our thoughts wherby we were prouoked & induced to euill, and we muſt vnderſtand that euill that is a damnable ſin alſo before God. Thus yee ſee what we be taught in this text where it is ſayd that inquirie muſt be made whether the man hated his neighbour before or no.

And here is expreſſe mention made of the time that went before. In deede in the Hebrewes it is, *yesterday or before yesterday*: but it is but their common phraſe of ſpeech, wherby they doe broken all time that is paſt. And hereby our Lord meant to declare, that men muſt not looke onely at the preſent deede, but that they muſt procede further, and ſee whether any miſchiefe lay lurking afore. For if a man alledge circumſtances to cleere himſelfe, and bee not found faultie out of hand; that is not yet enough: an eye muſt be had what went before: the thing may be found out in a moneth which can not be found in a day: and the thing will bee found in a yeere, which is not to be found in a moneth. Now if this ought to be done in earthly Iuſtice: let euery of vs practice it lykewiſe in our owne behalfe. When wee enter into the conſideration of our owne fautes, let vs not looke onely vpon the thinges that are preſently ſalne out; but let vs goe yet further and ſay; How is this befallne me? It is becauſe I haue nourished this vice long time in me, whereas if I had cut it off at the firſt, God would not haue left me ſo much to my ſelfe. But what? I haue ſoothed my ſclie in mine euill dooings, and ſuffered this curſed ſeede to take roote in my heart, without regard

1 Cor. 11. 31.

Eph. 4. 26.  
27.

ding to repress it, so as it may seeme that I haue bin minded to tempt God wilfully. And therefore it is good reason that I should fall so grossly, sith I my selfe am the cause thereof. Such examination should we make of all our faultes, and not onely condemne our selues for the present deede done, but also proceede further and say; Alas, if I had armed my selfe against Satan or if I had not of long time set open the way for him, or if I had not wrought the means for him to beguile me: God had preserued me. But mine owne negligence is to blame for it, thereof it cometh that I haue yeelded my selfe to this wicked lust, against the which I should haue strived at the first. And so yee see yet againe what we haue to marke when wee be to examine our selues well; and what doctrine wee haue to gather of this saying, y<sup>e</sup> inquirie must be made whether there haue bin any former hatred betwixt the parties that are spoken of in this place.

Now finally, whereas it is sayd, *That there is no iudgement of death vpon such a man*, it serueth to proue the thing better, which I haue spoken already: namely that if a man be not guiltie by his own purpose, intet, or will, he ought not to be taken for an offender. God acquitteth him, and therefore he ought not to be condemned by men or by any creature. This ought to serue vs for a further confirmation of the doctrine which I take in hand to expound. Men can alwayes wel grant y<sup>e</sup> faultes are willing. Whē y<sup>e</sup> Hea- then wrate of y<sup>e</sup> matter, they spake after this manner: the Lawe punisheth not the euentes of things, but the intentes of them. And when the Philosophers wrate thereof, they could wel skill to say, there is neither vice nor vertue which proceedeth not of the will. Yet for all this, we cease not to beare our owne eyes, neither doe we thinke our selues to haue offended, vnlesse our handes bee bloody, or that there appeare some euident token to the worldward, or (to be short,) y<sup>e</sup> we be conuicted of the doing of some wicked deed. But y<sup>e</sup> is against my former saying, y<sup>e</sup> is to wit, that all sinnes proceede of the wil. Therefore when wee intend to examine our selues thoroughly, let vs learn to begin at our wils. And if we finde no euil deed in our selues, y<sup>e</sup> is to say neither malice, nor euil will, thē it is no crime. And whereas I say that euil affection is willing, yet for all that I exclude not mens inquiries: for it is not for saught that God hath distinguished sinnes and misdeedes into two sortes; whereof the one sorte are called crimes, and the other sorte are called ignorances. Although then that men haue no intent or meaning to doe amisse, yet is it not to be sayd that therefore they bee righteous. But my meaning now is that there be no wicked affection or desire in vs, so as wee bee not disposed to it of any will, but that the whole matter standeth vpon mischance that insueth. And I call it mischance after the custome of common speech. For it behooueth vs to referre all thinges to Gods prouidence, and not to thinke that any thing can fall out through fortune. Neuertheless it is a com-

mon maner of speech among vs, to say that a thing happeneth by chance or fortune, when it commeth to passe on our side. That then is the thing in effect, which we haue to note, in that our Lorde sayth that there shall no iudgement of death passe vpon a man that shall haue giuen his neighbour a deadly blowe, without any malice borne to him before: but that hee shall bee quite, if his stryking of him were without forepurpose or intent of will.

And furthermore we see here in few wordes, how our Lorde meant to forbid vs to be moued to anger one against another, and hath voutsafed to beare with our imperfections so farre, that to eschew greater inconueniences, hee will haue the guiltlesse person to get him out of the way for a time. True it is (as I haue declared heretofore) that his intent is also to shewe how greatly wee ought to abhorre murder. But howfouer the case stand, yet it doth behooue vs to marke well Gods gracious goodnesse, in mainteining peace and concord by all means possible. Were wee such as wee ought to be, there should be as it were but one common league of fellowship among vs: but now are wee faine to be separated asunder; so as euery man getteth himselfe alone, euery man hath his goods by himselfe, euery man hath his possessions severall, and euery man hath as it were a propertie alone: and that is because of our infirmities. And true it is that this Lawe might bee generall: but there are many other means whereby God sheweth vs how he beareth with our infirmities. Is it not a pitious case that two brethren cannot liue quietly together, without contention and strife; and that euen the father and the sonne also should be at the same point? These are shamefull thinges and vterly against nature, so as it may well bee sayd that we be worse than wilde beastes, seeing that euen they which are linked together in so necre and holy bond, cannot beare one with another that they might liue together in friendship. But what? The vices of men are so great, that to eschew greater mischiefes, sometime the parties that ought to be necrest together, are faine to be set furthest asunder. And the same maner of dealing doth God vse in this place. Hee will haue a man to forsake his owne house and possessions, and to goe into a strange place. And wherefore? To the end that the partie which was moued to wrath for loue of his neighbour, should haue no occasion to doe worse, nor bee prouoked by seeing him before his eyes. Now then sith wee see this, let vs briefly marke the goodnes which God vseth towards vs, which is more than the loue of a father, in that hee beareth with vs in our vices, and findeth fit means to keepe vs from slinging out at random, and moreouer giueth vs warning by his owne example to prevent or cut off all occasions of euill. Therefore let vs beware: for the diuell is alwayes watching & will soone take vs in a trip, if we admitt neuer so small an occasion of doing euill. So then let vs bridle our selues short, and be well  
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aduised, saying thus to our selues : O, if I commit such a thing I may be tempted with such an euill, and therefore I had need to labour to keepe my selfe from it. For why? The diuell is our wyllie for me, and if I cast my selfe once into his nettes, what will become of mee? For God sheweth vs howe we ought to liue, and howe to cut off all occasions of euill, and that if there bee any thing that may leade vs to any euill, we must shunne it aforehande. Seeing then that God hath sung vs such a lesion, let vs take heede not onely that wee absteine from all euill deedes, whereby wee may corrupt and defile our whole life and vterly cast our selues into all disorder; but also that wee eschewe all things that may leade vs to euill by any indirect wayes.

Nowe let vs kneele downe before the Maiestie of our good God, with acknowledgement of our faulces, praying him to make vs feele them more and more, that euerie of vs may so be thinke vs of our sinnes, as wee become our owne Iudges and learne to condemne our selues, that wee may obtaine fergiuensse of the heavenly Iudge, so as hee may pitie vs and bury all our transgressions by which we be guiltie before him: and that wee may examine our sinnes narrowly dayly more and more, to the ende that being mortified vnto them, wee may dayly draw neere to his righteousnesse, whereunto hee calleth vs by his worde. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth &c.

## On Friday the vj. of December. 1555

*The Cxij. Sermon which is the second vpon the nineteenth Chapter.*

8 And when the Lorde thy God shall haue enlarged thy borders, as hee hath sworn to thy fathers, and hath giuen thee all the lande which he promised to giue to thy fathers:

9 (Conditionally that thou haue an eye to all his commaundementes, to doe them, which I commaunde thee this day, and that thou loue the Lorde thy God, and walke continually in his wayes:) then thou shalt adde three other townes to those three,

10 To the intent that innocent bloude be not shedde in the midst of the Lande which the Lorde thy God giueth thee to inherite, and that bloude bee not vpon thee.

11 But if a man haue hated his neighbour, and haue lyen in waite for him, and risen vp against him, and smitten him that he die, and thereupon be fled into one of those Cities:

12 Then the Elders of that Citie shall sende and take him thence, and deliuer him into the hand of the next kinsman, and he shall die.

13 Thine eye shall not spare him: but thou shalt take away the guiltlesse bloude from Israel, that it may go well with thee.



**W**E sawe yesterday howe it was Gods will to haue the inconueniences prevented, which are wont to be seene when men suffer occasions of euill vncut off. And that is somewhat better expressed in this saying which Moses addeth: *Beware (saith he) that guiltlesse bloude bee not shed in thy lande.* Then it is not ynough to punish murders after they be committed, but we must also haue the wisdome to prevent them aforehande and to take such order as they may not bee committed. And forasmuch as Satan needes but a small gap to thrust vs out at, let vs be watchfull in this case of preventing occasions of euill as hath bin said afore. Moreouer let vs also marke this saying, *that the bloude shall be vpon those that suffer things to slip so.* For though a man can protest that hee consented not to the doing of an euill deede, yet notwithstanding if hee suffered it so as it came to

pass through his negligence: hee shall be taken as accessory. The olde proverbe is true, y<sup>e</sup> which suffereth a thing to be done and may let it, is the doer of it. And therefore if a Iudge that hath the sword in his hand do suffer euill deede to be done and punish them not: it is al one as if he committed them himselfe. It is not ynough for him to say I would it were otherwise; but hee must shew it by his doings. To bee short, when men beare with such as trouble the order of the common weale, it is al one as if they bolstered them in it. Again, by such examples things are set at a generall libertie, so as custome is taken for lawe. And therefore looke what mischiefe or inconuenience insueth afterwarde, the blame of it is to be imputed to those that remedied it not when time was. That is the cause why it is saide that the bloude shall be vpon a whole Nation, when men haue not bene held short that they might not commit murders.

Matt. 27. 35.

Gen. 4. 10.

For that maner of speech is verie rife in the Hebrew tongue. And in the same respect also did the Iewes say, his bloude be vpon vs and vpon our children: that is to say, let the blame lyght vpon vs. We must not bring here fantastical imaginations as the Rabbines (that is to say the Iewish doctors) doo, who alledging alwaies their owne dreames, do say that the soules of the murdered doo aske vengeance continually at Gods hande, vntill they haue had Iustice done vnto them. All such sayings are but dotages. For although their blood cry not at all, yet doth God heare them, as he himselfe declareth; and there needeth neither solicitor nor attourney to require Iustice at his hande; hee can tell well ynough howe to doe his office, without any importunate calling vpon him. The very cause why it is saide that bloude crieth, is for that God hath an eye to the euill that is committed, and it is all one with him as if the ease were followed with neuer fo great suite. Worldly Iudges make no greater force of a crime when it is committed, vnlesse they bee called vpon verie earnestly, and that the matter bee stoutly pursued. But God declareth himselfe to be no such, and that his owne seeing of the misdeede is ynough, for nothing can scape him, and therefore it is all one with him as if the whole worlde tooke the quarell in hande, and euerie man followed the suite: of it with tooth and nayle. God then taryeth not for our speaking, but as one y knoweth his office wel ynough, hee can skill to put to his hande when neede is; and therefore let vs tarie his leasure. And surely it is a doctrine of great comfort. For although wee holde our peace when men misse vs; yet doeth not God faile to haue his hande lifted vp to succour vs. Therefore let vs bee patient in our afflictions and wrongs, and whatsoeuer come of it God will not foreflowe: it is ynough that hee seeth me persecute vs wrongfully: let vs content our selues with that: the lesse that wee speake of it, the readier will hee be to releee vs: yea though wee speake not one worde of it: Not that it is not meete for vs to call vpon him, that hee may vouchsafe to pittie vs: but that wee shoulde not bee desirous of reuenge, nor beare any malice to our enemies. If wee holde our peace in that respect, and tary Gods leasure for the succour which it shall please him to sende vs: let vs not doubt but he will doe his office, and therefore let vs comfort our selues with that hope.

Moreouer forasmuch as it is saide that the bloude shall be vpon vs; let vs bee afraid of it: and although wee bee not pursued nor complaind of by men, yet let vs assure our selues our market is neuer a whit amended by it, for God sleepeeth not, but marketh all the misdeedes that are done, and they must all needes come to account. Therefore let vs bee pure before him: and let vs not onely abstaine from euill deedes, but also beware that wee consent not to any euill, for then shall wee bee hld as accessaries, and wrappe our selues in the same condemnation with the deede doers, as it is

witnessed vnto vs heere. For God speaketh not onely to the murtherers themselves, but also to all the people. When this Lawe is broken and murthers are freely committed for want of good execution of Iustice, God saith not that hee will require it at the hande of two or three, but at the handes of all in generall. Nowe then seeing the case standeth so, what shall become of those that are in authoritie and reigne in the seate of Iustice, when they themselves are accessaries? Shall not they bee the first that shall answer for it? To bee short, wee haue to gather vpon this text, that when an outrage or wrong is done to any man, not onely the principall shall bee punished, but also the whole Nation in common shall haue the curse lye vpon them, and must come to reckoning for it before God. To our seeming it is ynough when wee can say, that wee woulde faine that men shoulde lue in peace, and yet in the meane while wee see men grieved and vexed before our eyes, and wee vouchsafe not to open our mouthes to succour the innocent, but though wee haue both opportunitie and abilitie, yet wee let al slippe, & we beare our selues in hande that God ought not to require it at our handes: but heere wee see the contrarie. Let vs marke well then, that to the vttermost of our power, wee must set our selues in defence of the innocents so as they may not bee vexed, fleeced or troubled, nor might bee suffered to ouercome right, as they say. Let euery of vs in his degree looke to the remedying hereof. Let such as haue the sworde of iustice shewe themselves stout in this case and not suffer disorder to haue full scope. And as for those that are not of abilitie, let them yet at leastwise doe the best they can to comfort such as haue no body to vpholde them. And when wee see these lustie gallantes steppe vp and take more vppore them than is lawfull; let vs become their enemies, let vs hinder their misdealing, and let vs withstand them. That is the thing which wee be bounde vnto by Gods worde; otherwise wee shall bee helde as accessaries to their misdoings. If wee haue not prevented them, it is a consenting to them, and God must demaund an account of it at our handes.

Heere it is to be noted further, that whereas God saith that the people of Israel shall add three other Cities of refuge, as if their boundes were enlarged: thereby wee bee done to vnderstande, that the more power and abilitie that GOD giueth vs, the more are wee bounde to employ it, to comfort innocentes, and to succour them at their neede. And this ought to be put in vre generally by all men of authoritie and gouernours. The more power then that a Magistrate hath, the more ought hee to thinke himselfe bounde to maintaine the good and guiltlesse vnder his protection, and to be a help to them that they be not troubled. O'times hee that woulde releee good men, is not able: yea and peraduenture he himselfe also shall be oppressed. In such cases wee must haue recourse vnto God, & bow down our sholders, crying till hee haue

haue pitie vpon vs, and in the meane while we must arme our selues with patience. But when a man is armed with Gods power; then it shall not be ynough for him to mislike of things, and to bee somewhat sorie for them; but hee must also employ the authoritie that God giueth him, and the same rule ought to be obserued of euery of vs particularly. To be short, forasmuch as God giueth power to Kings, Princes, and all other Magistrates; they ought to employ all that euer they haue, to the defence of those whom God hath committed to their charge, and to deale in such sort as their subiects be not wrongfully molested. Lo heere a rule that concerneth such as haue the sword of iustice in their hand. Neuerthelesse, it behoueth euery of vs to follow the same order. And although we be not armed with the sword of iustice; yet notwithstanding if God giue vs any abilitie or opportunitie, let vs looke to it that we help the good and succour them in their neede. Therefore if a rich man see a poore man suffer wrong; let him helpe him and releuee him. If a man of discretion see a poore man destitute of counsell, so as he knoweth not what to doe: let him giue him his aduise as the case serueth. If a man haue credit where-by he may deliuer them that are in distresse: let him likewise employ it for his part. Thus yee see howe we ought to put this saying in vre, *When God shall haue enlarged thy bounds, then shalt thou adde threë Cities moe.* Yee see heere howe our Lorde meashureth his ordinance for the reliefe of good men, and of such as were in daunger without deseruing it or without any guilt. Therefore his will is to haue the thing doubled which he had ordeined for their reliefe. And why so? It is to doe vs to vnderstande, that the mo benefites we haue receiued at Gods hande, the more are we bound and indetted both to God and to our neighbours.

But nowe let vs come to that which Moses interlaecthe here, *inasmuch as thou shalt obserue all these things which I commaunde thee, to loue the Lorde thy God, to keepe all his commaundements, and to walke in his feare.* Heere hee maketh (as yee would say) a kinde of coniuration, as if he should aduise the people after this manner; Looke wel to this commaundement that yee despise it not, if yee loue the Lorde your God and seeke to obey him. As if hee should say, In dede a man would thinke at the first sight that this were nothing: but be you sure that your God wil haue you to obserue such humanitie diligently. And therein hee trieth whether yee be louing and obedient vnto him or no. To be short, Moses meane to shewe heere, that this commaundement is of great importance before God, to the intent that men should not despise it. And heere withall wee haue to marke, that wee cannot omitte any of the things that God commaundeth, without doing wrong to the Lawmaker: for it is an imbalming of his authoritie. And for that cause is it saide that hee which despiseth any of the least things that are contained in the Lawe, and imbreweth men with the like contempt, shall be called the least

in the kingdom of heauen; that is to say, shall be vtterly shaken off. Our Lorde then wil haue vs to reuerence his Lawe, and to obserue it without respect of this or that, so as wee must not alledge, This is a small matter, this a veniall sinne, there is no great conscience to be made of it. When GOD hath opened his holy mouth, and vouchsafed to ordeyne one thing or other; becommeth it vs to make small account of it? If a Lorde Great master speake a thing, men say not; is the matter greater or small? but thus they say, the king spake it. And if that that may suffice in mortall creatures; shall wee reple to the contrarie, and make it an occasion of euill doing and of rebelling against the liuing God, when he declareth his will vnto vs? Shall wee say it is a thing of no great importance, and that it is not so grieuous and heynous an offence? In dede there are some commaundementes which our Lorde vttereth more than other some, but yet must wee in all cases and all respectes obserue that which our Lorde Iesus Christ saith: Those things ought to be done, and the other not to be left vndone: so that forasmuch as God hath giuen vs his Lawe, it behoueth vs to keepe it, and not to diuide it, as who should say, I will keepe this point, and let that point alone. Nay, if we beleue God, wee must looke that wee submit our selues to him, yea euen to the vttermost tittle. But nowe let vs consider howe it is saide here, *inasmuch as thou obseruesth these things.* Here Moses driueth men to the obseruing of the Lawe, when any particular thing is to be done which God hath ordeined. And it is as much as if hee should say, Haue an eye to the Lawmaker which ruleth you. Therefore when wee haue any thing to doe, we must alwayes haue this consideration with vs, to thinke that God declareth his will therein; and that must suffice vs. Why so? For there is but one rule of weldoing; and to call the things in question which are contained in his Lawe, is al one as if we refused to be ruled by the mouth and worde of God. Therefore the Lawe must haue his full course, and we must not go about to separate the things which God hath so knit and vnitid together.

But heere withall Moses bringeth vs backe againe to the thing that hee had treated of afore; that is to wit, which is the true keeping of the Lawe, and to what ende it tendeth. The true keeping of the Lawe is to giue eare vnto God in all that hee saith. Keepe all the commaundementes (saith hee), as if hee should say, wee must not serue God after our owne liking, when things come to passe according to our heartes desire; neither must wee take leaue to dispenche with our selues, when wee meete with any thing that is harde. It is not for vs to parte stakes with GOD after that manner; but wee must call to minde howe Sainct James saith, that he which breaketh any one point is guiltie of the whole law. The reason is the same which I haue alleadged afore, namely that when wee encounter Gods ordinance, wee deface his maiestie as much

Matt. 23. 33

Deut. 6. 24-25

Iame 5. 12. 10

much as in vs lieth.

True it is that wee can neuer fulfil Gods law, I say there was neuer yet so perfect a man in the worlde, but hee came farre short of the perfection that God sheweth vs, But yet must wee tend towards it: though wee be farre off from the marke, and but halfe way onwarde of our journey; yet must we goe forward still, and not thinke to content God by doing some little peece of it for the loue of him, and in the rest take leaue to behaue our selues as wee list. Let vs not thinke that God admitteth such compositions: but that wee must in all pointes conforme our whole life to his will. And although wee attaine not to the full performance; yet our desire must bee to doe so as I haue declared afore.

And now let vs come to that which hee addeth, namely to what end the keeping of Gods Lawe tendeth, that is to wit that we should loue him. Whereby wee be done to vnderstande, that our Lordes intent is not to drawe vs to a slavish fearefulness, but to haue vs to take pleasure and delight in honouring him, and in doing his commandementes: for it is certaine that without this loue, all our seruice shalbee refused as vnprofitable. In deede this matter hath bene expounded alreadie heretofore: neuertheless it is good reason that we should be put in remembrance of it, as oft as the holy Ghost speaketh thereof: for heere is no superfluitie. And it is a doctrine that wee cannot be persuaded of at the first, that it behooueth vs to serue God freely and with a willing loue. Truly wee must not loue God as our fellowe or mate: but wee must stande in awe of him, not as enforced by necessitie, so as we should grinde our teeth in grudging against him; but as yeelding our heartes to him, by setting all our delight in his Lawe, as Dauid protesteth himselfe to haue done, by which example of his hee sheweth vs also our dewtie. Yee see then howe GOD requireth that wee should serue him of free will, yea and that wee should also loue him. And indeede whence proceedeth true obedience, but of the knowledge of the will of our GOD, and that wee take him for our father, to the end that wee on our side might behaue our selues like childre towards him? Vntill wee be come to that point, it is vnpossible for vs to goe about to serue our GOD with a good will: wee shall haue nothing but stubbornesse in vs, so as (if it were possible) we could finde in our hearts neuer to come at him. But when wee haue once tasted of his goodnesse; then are wee allured to loue him out of hand.

Seeing then that men haue felt God a father towards them; it becommeth them to answere him in like sort againe, and to bee as children towards him. And so wee see heere againe, howe the Lawe may bee duly kept by vs: that is to witte, by louing our GOD. For thereupon it will come to passe that wee shall walke in all his wayes, for God cannot bee diuided from his worde. If we loue him, it is cer-

taine that wee will indouour to please and obey him. And this is scene euen among mortall men: but yet there is a peculiar cause thereof in God. For (as I saide afore) God is neuer separated from his righteoufnesse, which hee declareth vnto vs in his Lawe. Then if we loue him, we must needs like well of his Lawe, and take pleasure in obseruing the same. And therefore if a man say, I loue GOD, I feare him, I honour him, and in the meane while despise his worde, and make no reckoning of it: it is but hypocricie matched with shamelesnesse. For as I haue saide already, it is vnpossible that God should transforme himselfe, to become as an ydoll by surceasing from his righteoufnesse which in verie deede is his owne proper being. So then it is to be concluded, that we cannot otherwise loue our God, than by giuing our selues ouer vnto him, by indouoring to serue and please him.

But now let vs come to that which is saide concerning such as would needs abuse the priuiledge by withdrawing themselves to the Sanctuarie when they had committed a murder. *If it happen that a man which hated his neighbour and killed him, doe flee to the place of priuiledge: let the Elders of that place, that is to say the Rulers or Governours, (for it is a name of office): let the Governours and Iudges and Magistrates, take him and fetch him thence, that is to say, let the fetch him from the priuiledged place by strong hand, and put him into the handes of him that ought to reuenge the bloodshed, or of him y demaundeth Iustice, that he may be put to death, and let no thine eye spare him, that is to say, haue no pittie nor compassion on him.* By cause we be moued when we see a man lament, and our eyes relent at it: that is to say, if we see a man in extreme heauinesse of minde, by and by wee be moued to pittie his case: our Lorde saith that hee will not haue him to be pittifull, nor in any wise to relent, which ought to execute Iustice. Goe to worke stoutly (saith hee), and let the offender bee punished, notwithstanding his misclaiming of the priuiledge which GOD had graunted for such as are guilelesse and not for such as are faultie. This was declared partly yesterday: but it is well worthie to bee laide forth more at large. To bee shorte, let vs haue an eye to the expounding of Moses wordes, and it will suffice vs: for thereupon wee easily gather a lesson greatly to our behoofe. The wordes are, *If a man that hath slaine his neighbour of preposed malice and lying in waite for him, doe see him into one of those franchises Cities.* Wherein wee see that the wicked doe alwayes seekte to abuse the thinges that are ordeyned for the succour of good men, and are boldest in taking the benefite of them. The Magistrates therefore must haue an eye thereunto, and beware that the wicked abuse not the thinges that are graunted for the releefe of Gods children: for that is too great a skorning of Lawes. And it is not without cause that our Lorde speaketh of it heere: for it sheweth that the

like kinde of corrupt dealing hath bene in all ages: and we must not marvel at it, seeing that the world is not amended since, but rather appeared. Let vs looke well about vs therefore, that if a man which hath committed any misdeede doe go about to hide himselfe or to scape away by some vndirect meanes, it may not auaille him. That is the thing which wee haue to marke in the first place.

And whereas it is said that the *Judges shall pull him away*: it serueth to shewe that it is not yough for men to make good Lawes & statutes, but there must also be corage to execute them; there must be a stout and constant minde in those that beare authoritie. For although that Lawes be proclaimed by the found of the trumpet, and written of recorde with neuer so great solemnitie: yet are they but deade and all is nothing worth, except that they which sit in the seate of Iustice, haue the constancie that our Lorde inioyneth heere, and be stout in maintaining the things that are enacted, that men may not lugh them to skorne as we see that the wicked sort do, which make but a mocke at them. If a Lawe haue once bene proclaimed, they beare themselves in hande that it will be buried within three or foure dayes after. Yee see then howe it is a good and profitable warning for all such as haue the sworde of iustice in hande, to haue this stoutnesse of minde and constancie. And for as much as it is not to be founde in men, (for it is a speciall vertue attributed to the spirit of God): let such as are in office beseeche God to strengthen them, so as they may vse force of hande when neede requireth, and not be afeaid when they see such troubles as might abash them, but stoutly withstande them, yea and also outstande them. That is one thing further which wee haue to marke vpon this place.

Now this thing is to be applyed likewise to instructing of euery of vs. Ifay let priuate persons also looke well to the repressing of euill doings, and that with such stoutnesse that although they be threatened to put them in feare, yet it may not turne them away from doing their dutie. For what a thing were it if we should be afeaid at euery turne? The lifting vp of a mans litle finger would feare vs; and though we were neuer so willing to doe our dutie, yet if any man stepped afore vs to turne vs from our purpose, euery word of his mouth (as I saide) would be yough to put vs out of hart. But the case concerneth the seruing of our God, wherein we must ouercome all the assaults of Satan, and all the impediments that the world can deuise. Nowe if it behouoe vs to fight so valiantly against Satan & all his indeuors: should we be afeaid of men, or stand in dreade of them? Should they so feare vs that we should leaue our God behind? So the, to the intent we may do our dutie, let vs learne to strengthen our selues. And at one word, it standeth vs in hande to marke wel, that no man shall euer discharge his dutie towards God, except he enforce himselfe and haue such a couragious constancie, as may surmount all temptations: and

that is a thing greatly for our behoofe to marke. For a hundred times a day shall we haue occasions to thrust vs out of the way; & we resist them full coldly. Againe, if we be to do any good, we make excuses and say, I would faine do my dutie, but I see such an impediment, and by that meanes I am helde backe. Because that they which are vnder the tyranny of the Pope in these dayes, cannot haue leaue to doe well and to serue God purely, without putting of their liues in hazard: they beare themselves in hande that they bee discharged, when they can make this excuse to say, I would faine doe otherwise, but I am not suffered to do it, it shall neuer come to account before God. And we neede not to go farre for prooffe of the matter. Euen here where there is no perfection to hinder the seruing of God, but rather incouragement to men to do well, yet neuertheless we haue many distresses. For Satan is suttle yough to finde euery day newe inuentions to turne vs from the right way. What remaineth then, but to go to it with force, and to doe our indeuour to serue our God in such wise, that if we meete with any lets to turne vs aside, they may be overcome by the constancie and corage that I spake of, which it behoueth vs to require of the holy Ghost.

Furthermore let vs marke, that the offender must be delivered into the hande of him that is to reuenge the blood, hee, or else of him that demandeth iustice: Whereby we may perceiue that God alloweth no [priuate] reuenges. For wee knowe what rule is giuen vs in the holy scripture: My brethren, (saith S. Paul) forbear reuenge, yea, desire it not: but put it altogether into the handes of the heavenly Iudge, to whome it belongeth. Nay (which more is) wee bee commanded to render good for euill, to pray for them that curse vs, to doe good to our enemies and to such as persecute vs. Sith it is so then, wee must assure our selues, and be fully resolued of it, that our Lorde will haue our affections bridled, so as we desire not any reuenge though cause thereof be ministred; but rather strue to overcome the euill by doing good. Lo whereunto God calleth vs. And why then is it saide heere, that the offender shall be put into the hande of him that requireth iustice? Let vs note that the Lawes which are made for ciuill or outwarde gouernement, serue not to ouerrule mens affections: they be things that go a-funder. Trueth it is that they be not repugnant, neither is there any contrarietie in them: but we must haue the discretion to consider, that when God spake as king of Israell and made statutes but for comon policie; he respected not the spirituall perfection that is contained in the law which is our rule to all holinesse and righteousness. A Iudge therefore may well agree to one that requireth Iustice at his hande; and although he bee ledde with wicked affection, yet ought the Iudge to graunt him his right. And that is for our proficte. For many men beare themselves in hand, that so they vse the ordinary way of Iustice, it is lawfull for them to doe what they can, & they shall not be condemned for it before

God, if their quarrell bee iust. But it may fall out many a time, that a quarrell shall bee iust, and a man shall pursue it by good means; and yet in the meane while hee shall not faile to be worthy of blame before God. For there are three things required. The quarrell must first bee iust and good: secondly the meane must be lawfull: and thirdly the affection must be pure and well ruled. Nowe this third point wanteth in most men. As howe? Some man perchance is misused, and hee hath iust cause to require redresse at the Iudges hand; hee intendeth neither to strike nor to practise any thing against his aduersarie by treacherie, but resorteth to the Iustice: this is a lawfull remedie, it is ordained of God, wee may safely vse it with good conscience. So are there two of the pointes to bee founde heere. But yet this man that hath the iust cause, and seeketh no remedie but by order of Iustice, faileth not somtimes to doe amiss. As howe? If he haue a desire of reuenge in his heart, if hee conceiue such rancour that hee seeketh to bee so reuenged as the partie may perceiue he hath done euill; and cannot bee contented and satisfied till hee see himselfe to haue requited like for like to him y<sup>e</sup> hath offended him: such a man is blameable before God. For he taketh couert vnder the name of Iustice, to be reuenged of his enemie. It is in vaine for him to alledge the goodnesse of his quarrell; for hee doeth but abuse the remedie that God had ordained. What is to be done then? When wee bee desirous to demaunde Iustice, let euery of vs enter into our selues and examine what our affections are, and see that wee bee cleare from all ill will. When there is such soundnesse in vs; then is it Lawfull for vs to pursue offences done against vs, and to require that they may be punished, namely so there be no rancour nor malice in our heartes. Nowe then if a man haue none other respect than the punishing of the misdeede, and that hee hate not the partie ne bee ledde by any wicked desire: then shall hee be allowed of God, and not otherwise. But such examples are verie rare. For as soone as men begin to go to Lawe, by and by enemie bewrayeth it selfe, and such a fire is kindled as cannot be quenched, so as this proverbe is verie true, that suit in Lawe and friendshippe are two things that can hardly ioyne together. Nowe then let vs be thinke our selues, and not imagine that the hauing of good right, and our seeking of it by order of Law, can vtterly excuse vs before God: for our hearts must be cleansed from all euill will, and from all wicked affection as I saide before. Moreouer let vs marke well the conclusion which is added in this place: When Moses saith thine eye shall not spare the man that hath so treacherously murdered his neighbour of set purpose; if a murder bee committed in heate of choler as they say, it shall not bee helde excused, but the lande shall abide still defiled, vntill it be punished. This was declared sufficiently yesterday. Nowe he treateth here of a more heynous murder: which is, that a man hauing conceiued hatred and rancour a-

gainst his neighbour, lyeth in waite for him, and killeth him wilfully: for that is the terme that is proper to the murderers that are committed of set purpose and prepedensed malice. And that kinde of murder is vnardonable: to graunt fauour in such a case, is to ouerthrowe the whole order of nature, and all lawes written. So then, it is not without cause y<sup>e</sup> God saith here, thine eye shall not spare him. For sometime wee make our market of other mens welfare, of their profite, or of their harmes, according to the common prouerbe, which saith that wee cut large thongs of other mens lether. When a man hath offended, the Iudge, who was not hurt by it, ne suffered any harme, will easly pardon it. What, saith hee? It was a small matter. But if a man had done the like to him: he could finde in his heart that God shoulde thunder downe from heauen for the punishing thereof: and yet [in another mans case] hee doeth make a mowe at it. Tush (saies he) this may well be let slippe, this will vanish away of it selfe. See howe a man shall oftentimes be moued to pittie and compassion towards some one, and deale cruelly with some other: yea he wil become cruel to a whole realme to spare one man. This is dayly seene: O say they, this poore man is to bee pitied. Yea, but in the meane time, if a wicked deede do passe vnpunished, all y<sup>e</sup> whole realme is defiled and corrupted by it, and it is a prouoking of Gods wrath against the whole Nation. Againe, others take example by it to giue themselves to all leawdnesse, when they bee in hope that crimes shall scape vnpunished. Men consider not that such kinde of mercie is the cause of innumerable cruelties, and that it turneth to the common confusion of all men. And therefore whereas our Lord saith that we must not spare him that hath done such euill deedes; it is to shewe that wee must not be mercifull after our owne manner, to ouerthrowe a great number for the sparing of one man; but that we must haue an eye to right and indifferencie.

And herewithall he sheweth vs againe, howe deare our liues are to him, in that hee will not suffer a murder to be committed, without vengeance for it. Herein wee see (say I) his fatherly care ouer vs. Now if he set such store by this transitorie life, and shewe himselfe to be the defender thereof: what will he do touching the life of our soules? Well hath hee shewed by one gage howe greatly he loueth it, and what store he fettereth by it, in that he hath not spared his onely sonne for it. Then let vs be thinke vs heere, that seeing our Lorde telleth vs howe he hath a care of this transitorie life, and vouchsafeth to take it into his custodie, whereby hee sheweth his fauour and goodnes towards vs in that behalfe, in fo much y<sup>e</sup> although our bodies bee but wormes and rottennesse, yet notwithstanding hee vouchsafeth to stoope so lowe as to haue regard of it. We ought to consider well such goodnesse, and to beare in minde that seeing God loueth vs so much, we ought not to bite one another, nor to be as cats and dogs, sith our God will haue vs to be knit so together in y<sup>e</sup> bonde of brotherly loue.

Therefore inasmuch as we knowe Gods goodnesse and fatherly loue towards vs; let vs learne to restraine our selues from doing any harme or wrong to our neighbours. And afterwarde let the same leade vs yet further: that is to witte, that forasmuch as God holdeth vs vnder his protection, and holdeth out his hand to succour vs: we in the mean season must looke vp higher, namely to the heavenly life which he hath prepared for vs; not doubting but that hee will preferre our soules much more then our bodies. Let vs be fully resolu'd of that, to the intent that wee may call vppon him with full boldnesse. And although wee bee beset with infinite dangers; yet let vs go forward still, assuring our selues that our God will strengthen vs, seeing hee hath a care of vs. And moreover, that although no man require reuenge for vs; yet he himselfe will require it. Therefore let vs be contented to bee in such wise vnder his protection, that if any man do vs any outrage, hee will haue his hande lifted vp to succour vs at our neede. Let vs content our selues therewith, say I; and let vs walke

on in simplicitie and vprightnesse being patient in all our aduersities, waiting Gods leasure til he prouide conuenient remedie for vs. And as for those that sit in the seate of Iustice, and haue authoritie in their hand; let them also doe their office duly, so as they may yeeld a good & faithfull account of their doings at the last day.

Nowe let vs kneele downe before the maiestie of our good God with acknowledgement of our fautes, praying him to make vs feeble them better thā we haue done, that we may be drawn more and more to true repentance, and be so cast downe in our selues, as wee may rise vp againe in him & seeke him, and so rest vppon his promises, that through his inuincible power we may fight valiantly both against Satan and all his champions, and also against the worlde: and that although wee bee sometimes hindered to serue him, yet we may go through with our race, vntil wee be come to the marke whereunto hee calleth vs. That it may please him to graunt this grace, not only to vs, but also to all people & nations of the earth, &c.

## On Saturday the vij. of December. 1555.

*The Cxiiij. Sermon which is the third vpon the nineteenth Chapter.*

14 Thou shalt not remoue thy neighbours boundes which bounded thy predecessors in thine heritage that thou shalt possesse in the lande which the Lord thy God giueth thee to possesse,

15 Let not one witness alone rise vp against a man for any manner of trespass or sinne, or for any fault that he offendeth in: but at the worde of two or three witnesses shall the matter be stablished.



Or the better vnderstanding of that which is commaunded and forbidden heere concerning boundes or limites; we haue to marke first of all, that God in giuing the land of Chanaan to

his people, had ordeined that partitions should bee made, and his intent was the same shoulde continue for euer. For although sales were made; yet behoued it that in the yeare of Iubily, all things should returne to their former state againe. And Eleazer the highpriest & Iosua were to make those partitions, which shoulde indure to the end. Nowe there was moreouer assigned to euery house an inheritance. For the trybes hauing parted the lande after that manner, agreed afterward as touching the heads of their houses; but yet for all that, it behoued the former partition to continue still, and that y<sup>e</sup> others neuertheless should inioy their goods; and that if any sale were made, it should bee vnder such condition, as euery man might afterwarde returne to his owne inheritance, at the time that God had appointed. Now let vs come to that which is said here. Gods wil is that the *boundes* (which we in this country call *limites*) shoulde remaine fast, so as no man might alter any of them; and

this serued as well for the vniuersall inheritance of the whole body of the nation, as for the peculiar possessions of euery seueral person. And although there was a special reason for the people of Israel (as I haue touched heretofore;) yet did the heathen know well ynough, y<sup>e</sup> if the same thing were not obserued otherwhere also, there woulde bee no vprightnesse among men, but all would go to confusion. And therefore they held it for a crime, when any man altered the land-marks, & it was counted a kind of fallshood euen among the Heathen. And to the intent it should be taken for a holy matter, they made a God of it, according to their common maner, which was to mingle some superstition with their matters to hold folk in awe, when they intended to bridle them. Now it was a diuclish inuention to set vp an ydol for the maintenance of equitie between men. Yet notwithstanding, we see how nature hath alwayes taught vs this principle, that if boundes & limites were not kept and maintayned, there woulde be a horrible confusion among men, and no lawes would be any longer kept. Therefore to benefite our felcs by this text, we must marke two things. The one is not only that the children of Israel had the possession of the lande of Chanaan of Gods gifts; but also that

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the partitions thereof were made by his apoyntment & authoritie. The other is, y<sup>e</sup> if the like order be not kept among other men; there wilbee neither equitie nor vpright dealing, but al wilbee full of thecurie & quarreling.

Now as touching Gods bounding of the land in that wise; wee may vnderstande thereby what care he had of his people, how y<sup>e</sup> in so doing hee shewed himselfe a father. Againe it was to y<sup>e</sup> end that the trybes should alwayes be leuered, so as there might be no confusion, because the trybe of Leuie was to haue the priesthood, & the redeemer was to come of y<sup>e</sup> tribe of Iuda. In these respects it was Gods will that this order should be kept among his people: the mainteining of y<sup>e</sup> bounds was not for their possessions sake, but for the respects afore mentioned. And wee in these days must aboue all things marke y<sup>e</sup> afore-touched thing, that is to wit, the saide equitie, which cannot be continued betweene man and man, vnlesse their grounds be bounded out, so as euery man may knowe his owne possessions. And this serueth as well for kingdoms & lordships, as for priuate possessions. It is said in the Psalme y<sup>e</sup> our Lord pitched the bounds of kingdoms, at such time as it pleased him that the nation should be diuided asunder. But we see howe the couetousnesse, ambition, and vnfatiable greedinesse of princes hath put all out of order, & there is not so holy a thing that can stay them from in-croaching vpon the bounds of their neighbors & next borderers. For when they seeke so to in-large their own dominions, it is a breaking of y<sup>e</sup> order of nature. Behold, God hath separated one nation from another: and it is to the ende that all should liue, and communicate one with another, and that there might bee no confused disorder. Ye see then how all men ought to hold themselves contented with their own boundes. But men play the loose colts; their couetousnes carryeth them away; al their seeking is to make themselves stil greater. We see then y<sup>e</sup> the wars which are taken in hand vpon ambition, or couetousnes, are as a spiting of God, by peruerting the order which he hath set in nature, & which he would haue kept as most holy. Now then sith we see such confusion, we haue good cause to be sorie; & to think it no wonder though so great a mischief drawe a long taile after it. For when God is so despised, by the peruerting of his order, needs must horrible curses insue vpon it. Thus much concerning the first point.

And herewithal let vs marke, that when men go about to intriche themselves by wicked and vnlawful meanes, it is a plucking vp of y<sup>e</sup> bounds and limits as men terme them: and that is a plain falsehood. What is to be done then: Like as weights and measures ought to bee maintained iustly, & likewise coynes, because that if faithfulness be not obserued in them, there can be no more dealing between man & man: so are boundes and landmarks to be kept & maintained also. If weights and measures be false, there wilbee no more merchandise: there can bee neither bying nor selling: men shall become as wilde beastes among themselves. If coyne bee not lawfull, all

must needs turne to thecurie & stetch. The like reason is in bounds & limits. And therefore let vs marke that Gods commaunding of vs to maintaine them is not without cause: but that vnder that one particular kind, he comprehendeth all other things; shewing thereby, that wee must be careful to keepe the things which wee know to be necessaric for the maintenance of y<sup>e</sup> comon weale, & of louing kindnes between man & man. That is the thing which we haue to remember vpon this part of the text.

Also it is expounded allegorically by such as would haue men to hold themselves in al things & in al respects to antiquitie. They be of opinion y<sup>e</sup> God would haue men to direct the miselues by the lawes & ordinances of their auncesters, & that nothing should be changed which had seemed to be good aforesymes. Yea, but we know, y<sup>e</sup> though a thing be ancient, it is not also good, antiquitie doth but increase the culnesse of it. And therefore what a thing were it, if we should be bound to obserue al things without exceptio which our auncestors haue done or said: In deed changes are alwayes to be feared, & we must of chue them as much as we can: but yet are y<sup>e</sup> Papiests so much the more fond & foolish to say, O, we may not alter the boundes which our auncesters haue set: & therefore wee must not now receive any new thing. Truly they misvnderstand the case, in taking vs to bring any nouelty into the world. For what require we, but y<sup>e</sup> gods word which hath bin at all times, should bee set vp againe? Whereas it hath bin troden vnder foote heretofore, & vtterly forgotten; wee seeke to set it in y<sup>e</sup> former state & authoritie. That is all y<sup>e</sup> we desire. But vnder pretence of the ancient boundes the meaning of y<sup>e</sup> Papiests is to maintaine themselves in possession of all their errors, ydolatries, & abhominations, which are so grosse as it would pittie a mans hart to think on them; & euē blind folks may seele them. Seeing the that they be so wilful; it is a flat mockerie to all-age those things in defence of their so long continued errors, which our Lorde hath ordeined here for worldly policie, & to the end y<sup>e</sup> equitie & vpright dealing might be maintained among men.

Let vs marke then, y<sup>e</sup> as touching Gods word, & as touching the doctrine of saluation, we had neede of another maner of antiquitie than the antiquitie of men. In this case it is not for vs to stand vpon the decrees of our forefathers: but God must be he by whom our faith must bee directed. Ye see then how we must resort to Gods euerlastingnes, if we wil make a sure foundatio. Neuertheless, as concerning mennes lawes, antiquitie is to be honoured, so as things bee not changed vpon foolish curiositie and rashnes: for that were to bee euer newe to begin. Therefore let men hold them to the ancient lawes as much as is possible. But when necessitie requieth alteration; there our Lorde wil haue vs to vse the means y<sup>e</sup> he sheweth & putteth into our hands: & the to be wilfully addicted to antiquity, is vetter bestlines. As touching equity, (as Moses saith here) let men beware of remouing their boundes, & let euery man content himself w<sup>th</sup> his owne, &



not inroche vpon his neighbor or next dweller by. Thus ye see in effect what we haue to mark vpon this place.

Now here is another lawe , *That one witnesse alone shall not be believed in any criminal case, whether it be trespassse, offence, or forseeit, but that the case shall stand in the mouth of two or three witnessses.* Thus law hath beene admitted by men, without knowing that euer Moses spake it. For in very deede our Lord hath printed the things in mens heartes, which he did set forth in writing to his people. Surely it was a speciall grace that he vouchsafed to take vpon him the office of a lawgiuer to the people of Israel. Yet notwithstanding he woulde not haue men so brutish, as to bee without these groundes of equitie, euen as they are contained in the law of Moses. Seeing then that there is such agreeableness, let vs note that God neuer left mankind without some feede of vprightnesse remaining in them. True it is that men are fore blinded by reason of Adams sinne: but yet hath our Lorde left stil a certaine diserection ingrauen in their hearts, and that is but onely to make them vnexcusable, as saith S. Paul in the first chapter to the Romanes. Howbeit, there was this further regard also, that mankind might be maintained, & that there might bee some difference betwene men & beasts. That is the thing which we haue to learn by the agreeableness y<sup>e</sup> is found to be betwene the law of Moses & al the states of government that haue bin among all the Heathen in the world.

Moreouer wee must vnderstande howe it was Gods intent to ratifie the thing among his own people, which was alreadie knowne & obserued of all men, to y<sup>e</sup> intent that it might be of y<sup>e</sup> more autoritie. For not onely the consciences of the people of Israel did prouue it vnto them y<sup>e</sup> there could be no order among men, without y<sup>e</sup> things y<sup>e</sup> are contained here: but also they were taught it by Gods own mouth, & therefore it behooued them to condescend to his saying with all feare & reuerence. Ye see then that the people of Israel had a great aduantage, & so haue wee at this day, inasmuch as wee be succeeded in their roome. But nowe let vs come to that which is said here.

Our Lord wil not haue any one witnesse to be beleued in any case: that is to say, hee will not haue his euidence credited, to giue sentence vpon it. In deede witnessses must needs be admitted. For vntill they haue beene heard, a man can not tell what they wil say. Sometimes it falleth out, y<sup>e</sup> foure or fise witnessses are brought forth in one case, & none of them all deposith according to y<sup>e</sup> parties intent. And men beare themselves in hand, y<sup>e</sup> they haue witnessin their sleue: & yet when they haue brought men forth, all is found to be but smoke. A man the may we take one witnesse alone: but yet must not iudgement be giuen vpon y<sup>e</sup> hearing of him onely. What a thing were it, if one person should be so credited that vpon his bare word a man should be put to death, & be punished by law? Ye see it were too rigorous a thing. So then, it is not without cause y<sup>e</sup> God hath ordained y<sup>e</sup> there should be two wit-

nesses before a case were iudged, y<sup>e</sup> is to say, that a man should be conuicted by two or three witnessses before sentence were giuen vpon him as guiltie, or before he were cōdemned to any punishment. For his speaking of three, is ment of any number about two. But by this expresse number, God ment to shew how it were no reason y<sup>e</sup> any one witness alone should be beleued, & his saying fo stooode vpon, a body should be condemned for it: y<sup>e</sup> that it is meeete there should be a larger & more sufficient proof of the matter. The third witnessse then is not of necessitie, but as it were of ouerplus. It is all one as if he should say, If there bee three witnessses, they bee mo than necede; but at the least there must needs be two. In deed here is no mention y<sup>e</sup> the witnessses should be vnblameable: but our Lord hath shewed alreadie in other places, that inquisition must be made of the hatred & rancour y<sup>e</sup> is among men; which ought to extend to witnessses as well as to other men: for although it bee not spoken of them, yet doth Moses presuppose y<sup>e</sup> the witnessses must be worthie of credit, & such as haue no sufficient cause in them why they should be reiectēd. That in effect is the thing that is contained here.

Now we be taught first & foremost by this text, y<sup>e</sup> if any of vs know of any euil, we must beare y<sup>e</sup> patiently vntill our Lorde do bring it to light.

For we see a number of men led with so vnadvised zeale, that they thinke themselves to haue wrong, if iudgement bee not giuen vpon their bare word. O say they, I know a man y<sup>e</sup> hath cōmitted such a wicked deede, I would therefore y<sup>e</sup> he should be condemned for it. Yea, but he is not yet conuicted of it. I know it, saith he, yea, but we must not pertuēt y<sup>e</sup> order of nature. Let vs keep our selues therefore from running headlong to be both witnessses & iudges in any case: & let vs tarry til our Lorde bring things to light.

And very needefull it is y<sup>e</sup> we should so do. For we see daily ex.amples of great numbers y<sup>e</sup> are straight in a chafe if a man beleuee them nor. Yea, but yet for all y<sup>e</sup>, was not our Lorde wiser than wee?

Then let vs learne to restraine our selues, & remember how S. Paul sayes, y<sup>e</sup> there are some sins

which make hast to come to their condemnatiō, as though God did thrust the men forth by the shoulders, y<sup>e</sup> they might come of themselves to discouer their own shame: & that there be some other finnes which God referueth to himselfe, & those lye lurking a long time. And in deed if wee considered how God governeth the worlde; this thing were apparant ynough. But what wee iudge at alauenture, without consideration of our Lords doing. We be not wortheie to reape y<sup>e</sup> benefite of his workes, seeing we haue not y<sup>e</sup> modestie to restraine our selues, & to wait patiently & quietly til God haue performed his worke, at which time we should perceiue y<sup>e</sup> hee was not a sleepe when we were grieued that things came not forward. Ye see then y<sup>e</sup> finnes may bee committed, & some signes & tokens thereof shal come to sight, yea & it may hap that many men shal know of it. Behold there is a wicked man, & his faults are knowne: but yet it is not possible that

he should be convicted of them by order of law. This is a sin that lyeth still in court. Now of all this while (as it is said in Genesis) the party may go forth where he wil, & wander in his own affection; but his sin is still at his doore, & watcheth him surely for going out. God then letteth men take their pleasure after that fashion for a time: & afterward bewrayeth the when it pleaseth him. And we see examples hereof as I said afore. There are some other sinnes which come to knowledge at the first puth, as though God had sifted them out. Therefore we must marke this rule, that we may brydle our selues, and not bee too hastie to iudge, but tarrie patiently for the convenient time. Also we haue to follow y<sup>e</sup> rule which our Lord Iesus Christ giueth vs; namely

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that if any man haue done amisse towards vs, wee warne him secretly; & that if hee receiue not our warning wee take two or three witnesses to vs, that in their mouth the thing may be the better stablished. Nowe it is certaine that in y<sup>e</sup> place our Lord speaketh of y<sup>e</sup> faults that are vnknown: for if there be an open offence giuen, so as the partie may be openly convicted: it is not meant that I should say to him secretly in his eare, Sir you haue done amisse. We see that our Lord Iesus Christs meaning was nothing so. As for those that allege that text nowadays when they haue offended in the open face of y<sup>e</sup> world, and say, Why do ye not warne me of it secretly betwene you & me? [We answer them,] & why did not you hide your self to doe your naughtines out of sight? Thou comest hither to poison a whole streete; & thou wouldest haue mee to draw thee aside into some corner to tell thee of thy fault. Wee see a number of these nyce persons which know not one word of y<sup>e</sup> gospel more than this text; & yet they do falsifie that too.

Our Lord speaketh there of y<sup>e</sup> sins that are vnknown, & whereof they haue no witnesses. Therefore it behooueth vs to follow the order which we heare in that behalf. When a man hath done amisse & there is none to beare witness of it, he must be admonished secretly, & haue his faulte layd afore him: & if hee bee wilfull, then must I take two or three witnesses with me, & proue it to his face: for otherwise it cannot be done. If we were so delt with, we should not be so lustie as we be, at leastwise as a number of vs are: but we would vnderstand y<sup>e</sup> it is our Lordes wil to keepe vs in vne, & that whereas our faults come not to light at the first committing of them, but God seemeth willing to concale them: the same is not without cause. And although it be a temptation that is hard for vs to beare, yet doth God do it to our benefite, to the intent that we should inure our selues to patience, & strue against the euill, though wee cannot discouer it when wee would.

Moreouer let vs marke also, that whereas our Lord punisheth not a number of faultes in the sight of men, he suffereth the to come to knowledge: therby it is his wil to shew vs, that we must walke before him, & that wee must content our selues with his record, although men knowe not what wee be. It is said in the common proverb,

that a mans owne conscience is as good as a thousand witnesses: and they that haue saide so, knew neither why nor wherefore. Yet notwithstanding God wresteth that saying out of their mouthes, as if a man should drawe an offender to execution. On our part we must vnderstande, y<sup>e</sup> the reason is, that inasmuch as God enlighteneth our consciences & is the Iudge of them; we haue mo than a thousand witnesses. For our sinnes must be layd open, not only before y<sup>e</sup> Angels of heauen, but also before all creatures. Seeing then that our consciences are enlightened by God, & must answer before him: let vs not thinke it strange that it should counteruaile a thousand witnesses. But now let vs come to that which I spake of. It may bee that I liue honestly & vprightly, so as my desire is to serue God, and to discharge my selfe towards my neighbours also, & al this shalbe ill taken, & no man will cum me thanke for my labour. If it greue mee that men perceiue not the soundnesse that is in me, & therupon do seeke the more to bee known; I receiue my reward in this worlde, as sayeth our Lord Iesus Christ. Neuertheless let vs marke, that God to draw vs to him, will oftentimes not suffer vs to be known of men, but will haue vs to be taken for other than we be. And that is (as I said afore) to the end we should hold our selues contented with his only record, & that y<sup>e</sup> same should wey so much with vs, as wee might desyre the whole worlde, so God allowe of vs. Marke that for one poynt. Again, when men giudge against vs, wee must haue the courage and constancie to appeale continually vnto God, and to take him for our sufficient warrant. Thus y<sup>e</sup> see on the one side what we haue to beare in mind.

Mat. 6. 5.

But in the meane while wee see howe the wicked doe mocke both God and the worlde, & harden themselves in their leaudnesse, because they bee not called forth to Iustice for it, nor are punished for it. For sometimes they be born with, and sometimes also our Lord holdeth them at that stay to increafe their condemnation. Yet notwithstanding let not vs be tempted to resemble them, neither let vs be grieued at their escaping so from the handes of men, and that they be not condemned out of hand by order of iustice. For what shall they gaine by it? So little is their market mended by it, that it shall serue to increafe their confusion before God, as hath bene saide alreadie. If our Lorde bring a mans sinne to knowledge, it will surely grieue him at the first, and when hee shalbe driuen to his shifts, it will make him to looke about him and to thinke thus with himselfe: What though I am false and haue committed this fault? Is it reason that men should come and rebuke mee thus roughly at the first dash? I see such a one haunt these things more than I, and I see such a one offende more grossely than I, and yet they scape vnpunished. I in the meane while haue chanced to make a scape, rather of ouersight than of any euill purpose; and must men bee so rough and fierce vpon mee? Such complaints and murmuringes shal a man heare; or if the partie that is greued make not complaint

Gen. 15. 16.

plaint after that manner before men, yet sayeth he not to repine in his heart. But we regard not the foresaid things as we ought to do. And therefore our Lord perceiving vs to bee in danger of talling asleepe, if our misdoings should be suffered and let slip at the first: putteth vs into the handes of men to bee corrected by Iustice. And his so dooing is for our benefite. For we must alwayes come backe to this saying, that God chastiseth those whome he loueth, shewing thereby that hee hath his eye vpon them as vpon his children, & that therefore hee holdeth them the nearer to him. That is the thing wherunto it would behoue vs to haue an eye. Neuerthelesse if our Lord giue the wicked the brydle, so as they heape sin vpon sin before it come to y knowledge of men, & no countenance is made towards them of punishing them. it is an increasing of their condemnation, by ranceling in their owne payson, & the diuel wholly driueth them into a reprobate sense, vntill they bee come to their full measure. Let vs see what the inhabitants of the land of Chanaan fare y better by Gods bearing with them by the space of foure hundred yeres. They were alreadie malicious and firoward, there was no faithfulness nor loyalty among them, they were extremely cruel: moreover, whoteloine, extortion, & such other like things raigned among them: & for all that, God maketh as though he saw it not. But what came of it: It was tolde Abraham that their iniquities were not yet come to the full. That saying is set down to vs for a general rule. And therefore whe our Lord forbearth to condemne the wicked at the first push, let vs assure our selues that their iniquitie is not yet full ripe. And how so? Is the sinne of Gods children come to full ripenessse at the first day as soothe as they haue done amisse? No: but our Lords intent is to chastice his children in such wise as amendment may insue of it, that his correcting of the may serue for a salue to heale them: whereas his suffering of the wicked folkes sinnes to come to full ripenessse, is for that he punisheth them not but deadly. Thus ye see what wee haue to beare in mind, where mention is made of two or three witnesses.

Furthermore, hereby wee be warned not to make delay till wee bee conuicted by witnesses before men. Let the remorse of our owne conscience be a sufficient rebuke vnto vs: for it is as much as if God cyted vs before him, & made vs to be indyted, & impannelled a queest vpon vs, & condemned vs. Doth our owne conscience speak to vs? It is as much as if God had made great Registers of our sinnes, & wee saw witnesses brought in against vs, not one or two, but a hundred. For (as I haue layd alreadie) our owne conscience is of more force than a hundred witnesses. Ye see how euery man ought to looke necessarily to himselfe, so as wee wrye not our mouthes when wee haue done amisse, vnder colour that no man hath perceived vs, & that there bee no witnesses that can shame vs for it before men. Also let vs make, y inasmuch as our Lord hath sent vs his Prophets and Apostles, they be such sufficient witnesses as shalbe heard before all y

private persons that can be brought foorth at this day against vs. S. Paul speaking to the Corinthians layeth, that seeing hee had written to them alreadie, & told them of their faultes, and doth likewise againe the second time: if they amend not, it was all one as if they were conuicted by two or three witnesses. Yea & he vseth this selfesame text, ye know (sayth he) that God hath ordeyned that two or three witnesses shold be credited. Now, I come to you againe; & looke how many times I speake, so many records will it be against you before the heavenly Iudge. I summon you not here before men; neither will God forget the things that I doe towards you: for his stirring of mee vp to giue you warning, is to hold you the more conuicted.

Now let vs apply these things to our selues, & let vs vnderstand (as I sayd afore) that seeing we haue Moses & the Prophets, wee haue witnesses y now. True it is, that they speake not as now before men, they let vs alone and trouble vs not: but yet for all that let not vs fall asleepe, for our flattering of our selues will stande vs in no steede, but to plunge vs the deeper in Gods curse. But forasmuch as our Lorde setteth vs these witnesses before our faces: let euery of vs be think himselfe; & seeing wee haue here our Lord Iesus Christ and his Apostles, let vs be the more moued to make our own inditements and to preuent Gods iudgements. For if wee condemne our selues, it wilbee a meane to obtaine fauour at his hand: and our faultes shalbee forgiven vs, if we craue pardon w vnfeined mistaking of them, desiring to depart quite & cleane from them. And not only y Prophets & Apostles shal be our witnesses before God; but also all y faithful that euer haue bene in the worlde shall reprove our vnbeliefe & disobedience, if wee become not the better by the doctrine that hath been preached vnto vs. And for that cause doth the Apostle in the twelfth to the Hebrewes say, y we must haue a good eye to the great and thicke cloud of witnesses. Hee vseth this similitude there, which at the first may seeme fond; neuerthelesse it is not without cause that hee saith there is a great & thicke cloud of witnesses, after he hath made mention of the Martyrs that had suffered. For we see that the faithful were constant to death, & held out to the vttermost when men went about to turne them away from the lawe of God, so as they could not bee made to swaue or step aside for any torments that were put vnto them. All they (saith he) are witnesses: As if he should say, there needeth none other proces against vs before god, for our negligence in these dayes: in so much that if wee faint for feare, & forsake God & his worde, our proces is sufficiently concluded, & information is already giuen against vs saith he. And why so? For it is not a two or three witnesses onely, but a great cloud of witnesses that stand vp against vs, which are able euen to stop our eyes. Seeing then that the case standeth so with vs: let vs note that it behoueth vs to let our eyes more aduisedly vpō God, & to better our selues in such wise by the things wherewith hee enlighteneth vs in his

2. Cor. 13. 11.

1. Cor. 13. 31.

Hebr. 12. 1.

worde, & by the doctrine which he will haue to bee confirmed vnto vs by such witnesses as hee raiseth vp, & daily bringeth forth, as wee tary not til he thame vs & confound vs before men: but let euery of vs condemne himselfe. Thus ye see what we haue to marke in making comparisons betwixt the iudgements of men and the iudgements of God. Namely that although me do let vs alone, we must not think we haue sped the better, for our inditement is thoroughly framed afore the heavenly Iudge, though our faults were bidden & buried before men, so as neuer any mention or incling were made of them.

Now to make a conclusion of this text, where as he saith *that all cases shalbe stablised in the mowthes of two or thre witnesses*: it was our Lords will to speake here generally, doing vs to vnderstand that if that were not, there would bee no more order among men. For if men will not be contented with two witnesses, offences must needs be fostered, & there wilbe euery day greater disorder than other, whereby Gods wrath shalbee prouoked against the whole country, as hath bin said before. Therefore is it requisite that all matters shoulde bee stayed & concluded at the mouth of two or three witnesses. That is y<sup>e</sup> drift of Moses in speaking so. Howbeit, men wil allege thus: It is a dangerous matter; for false witnesses may be suborned, & if they be beleued, a mā may soone be oppressed, & he might be wronged in a rightful case. It is true y<sup>e</sup> such allegation may be made, & examples thereof are to be seene. But yet doth it not follow y<sup>e</sup> there should not be some certaine rule for men to direct themselves by, & to hold themselves vnto, whatsoeuer inconueniencies may be alleaged. For we see that when me be minded to do euil, they seeke the darke by all the meanes they can, they founde no trumpet, they call no witnesses to their doings. If it bee a thing that is for their aduantage & profite, they can skill wel ynough to call witnesses: but when they do euil, they hyde themselves: & though they be spied, yet they go about to blear mens eyes. And what would come of it then, seeing there are so many shiftes vsed to conceale euill doings, if two witnesses might not bee admitted in a matter? Neuer could any thing be condemned, but all iustice must needs go to wreck, & we should lue together like brute beasts. Not without cause therefore doth our Lord tel vs heere, y<sup>e</sup> two or three witnesses must be credited, yea euē in all cases; though it concerned a mans life an hundred times, yet ought it to stande for good. But wee see how the diuel hath practised continually to ouerthrow this order. And why? For he knoweth that hee could not deuise a better way to win vs, than by couering our faultes, because that by that meanes Gods wrath is kindled daily more & more, & euery man taketh y<sup>e</sup> greator & more excessiue libertie to do what he listeth: in so much that the nonpunishing of his leawdnes, maketh him to think it lawfull, & so he goeth on from one wickednes to another. Yea, it becommeth a cōmon infection like y<sup>e</sup> plague: if it be not remedied in time, it will poyson all. In like case is it with euil deedes. That is y<sup>e</sup> cause

why the diuel hath alwayes practised that there might be no proofe of things, or else that there might be so many startingholes, as mens offences might not come to knowledge, to be cōdemned. And therefore our Lord saith expressly, that the matter must be tried at the mouth of two or three witnesses. It is not Gods wil y<sup>e</sup> there shold be any exemption in that behalf. For they that be in high degree, ought to giue y<sup>e</sup> greater light: & if they offend, the fault is double, & deserueth to be the grieuously punished. Therefore they must hold themselves to that, & there ought to be as great rigor at the least vsed towards them, as towards those y<sup>e</sup> may better be born withall.

And so let vs marke, y<sup>e</sup> seeing our Lord hath tol'd vs that two witnesses ought to be beleued in all cases; it is an ouerthrowing of that good lawe, to alleage that inconueniencies may insue of it, as some alwayes do, raising this doubt & that doubt to bring al things to confusion. O say they, such a thing may come of it. A man may alleage that y<sup>e</sup> clouds wil fall out of the aire. And we haue seene examples therof. For without going any further, when one [was to be punished which] went about here to ouerthrow Gods order, & y<sup>e</sup> things that our Lord Iesus hath ordained by his word: O we will none of that, said some: And why? For such an inconuenience might insue of it. And was that inconuenience seene? No. But a man can not tel what might come. And their meaning was, that Iesus Christ should not reigne by his word. After that manner did they greue God.

And vnder what pretence? For sooth that some inconuenience might ensue of it. Lo here a Iewish wisdome. Nowe then if wee see necessitie pinch vs & hold vs short; whatsoeuer impediment or quarell doe set it selfe against vs, let vs learne neuertheless to follow Gods cōmandement without disobedience in word or deede. And that is a thing which we haue to gather vpon this text, ouer & beside the things that haue beene declared.

Nowe let vs cast our selues downe before the maiestie of our good God with acknowledgement of our faultes, praying him to vouchsafe to hold vs for within our bounds by his word, as that the great number of our vices & imperfections hinder vs not from obeying his holy wil, & from abiding within the listes which hee hath set vs, but that we may be quickened vp by y<sup>e</sup> witnesses which he giueth vs; And seeing hee draweth vs to him by so many means, we may not be so vnthankful as to drag backe when he calleth vs, & to seeke starting holes to hyde our sinnes, & to bury them before men, but rather giue him glorie by confessing them, & conceiue not any other hope of saluation than through his mercie: & that euery of vs may locke to himselfe, as we may be witnesses and Iudges to our selues, y<sup>e</sup> he may receiue vs to mercie, when hee shall see that the euill dislyketh vs, and that we haue not gone about to shrinke away from yeelding obedience vnto him. That it may please him to graunt this grace not onely to vs, but also to all people and nations of the earth, &c.

## On Munday the xvj. of December. 1555.

*The Cxx. Sermon which is the fourth vpon the nineteenth Chapter.*

16 If a falsewitnesse rise vp against any man, to beare witnesse against him for any transgression:

17 Then the two men that are at variance shall stande before the Lorde in the presence of the high Priestes and Iudges that shalbe in those dayes.

18 And the Iudges shall make good inquirie, and if it be founde that the false witnesse hath giuen falsewitnesse against his brother:

19 Then shalt thou do vnto him, as he ment to haue done to his brother. And so thou shalt rid away euil from among you.

20 And others hearing thereof shall be afraide, and not doe any such wicked deede among you from thencefoorth.

21 Thine eye shall not spare him: but life for life, eye for eye, tooth for tooth, hande for hande, and foote for foete.



Whe haue seene heeretofore after what maner God wold haue all things brought to end: namely by prouing the truth by good record: and yet that no infinite number of witnesses should be required, but y<sup>e</sup> men should hold themselves contented with twain that could beare record of the deede. For as I sayd, offences should abide unpunished, if men should not stand vpon the recorde of two witnesses. Yea and we see how a number of men conceale the truth and foreweare themselves, in so much that when the prooue of a crime committed commeth to triall, a man shall haue much ado to finde one faithfull witness: among three or foure. Therefore if the nūber were not determinate, what a thing were it? Notwithstanding forasmuch as y<sup>e</sup> witnesses doe more in a case than the Iudge himselfe as the common proverbe saith: it behooueth them for their part to be held in awe, and that they haue no libertie giuen them nor gap opened to them to oppresse guiltlesse persons. For if y<sup>e</sup> might be suffered, it were better for men to be in the woods among theeues, than to be in a citie where law is to be executed: for false witnesses would murder such men with their tongues, as could defend themselves from the robbers. And therefore our Lord addeth, if an vnfaithfull witness be falsly depozed; and that the defendant feeling himselfe g. euiled alledge that the record is false and wicked: he shall be heard. Now a man may mislike of the witnesses before they giue their euidence, if there be iust cause, or at least wile if there be some colour: but here it is for the defendant to shewe that the witnessing was false.

And it is sayde, that both of them shall come before the Highpriest and the Iudges that shall in that time, and the Iudges shall inquire diligently of the matter. And if they find that the guiltlesse person is g. euiled, a falsedealer must be punished, & a ch. without any spa-

ving: in so much that if he approached his neighbour of a matter of life, his owne life shall answer for it: or if he intended any hurt to him, he shall forgoe eye for eye, foote for foote, hande for hande: that is to say, hee shall be cured of the same fauce himselfe. That is the very effect of our Lorde his meaning in this text. And let vs marke that here our Lord sheweth vs that witnessbearing is a holy thing: and in deede, when witnesses are brought forth, they ought to thinke that it is God whome they come to serue in y<sup>e</sup> deede: True it is that men may well bring the forth; but yet in the meane while, who is the founder of that order? Is not God the author thereof? Then must men haue an eye to him about all. Again, he that bringeth forth a witness, can not say that he is to be examined in his name: But God is there to receiue the oth: & when a man is made to lift vp his hand when he should giue euidence, he is called as it were before God. Therefore to be stout, let vs marke, that whensoever we beare witness in any matter of Lawe, we do as it were a holy deede; in respect whereof we ought to goe to it with the more reuerence and care. For perurie carrieth with it high treason against God: in so much as we blaspheme against the name and maiestie of God; And it is he, against whom the treacherie is committed, and not against a creature. And that is the cause why so greuous punishment is heere expressly appointed vnto it, in so much that God will not haue that witness to be spared. True it is that hee hath an eye to the wrong and wicked dealing which hee offered to the guiltlesse person. Neuertheless his intent is also that there should be a reuerence hadde to the order which he had set downe for the common benefite of all men. And moreover forasmuch as he himselfe beareth chiefe stroake there, hee will haue men to honour his maiestie, and not to dally with him after that fashion. And in deede, we see how men take more libertie in tor-

swearing themselves, than in any other misdoings. And why is that? Because they beare themselves in hande, that God will easily forgie it. Yea forsooth, as who should say hee made not more account of his owne glorie than of all that euer concerneth vs. Againe in all other faultes men haue some shame to holde them backe, they be affrayde least it should be prooued by them, or that it should be perceiued. But the wicked for make but a mouth at it when they forswear themselves; Tush (say they) who shal aske vengeance of it? Who shall followe the suite of it? Yea, as who should say there were no GOD in heauen. Nowe then let vs marke, that forasmuch as men take leaue & dispense with themselves so easily in committing of perurie; and that it is not looked vnto of men, but it is let slip without punishing: that therefore God must be faine to referue it wholly to his owne examination, and the crime must be so much the more accountable before his iudgement seate, where it shall be punished double. Marke well therefore what we haue to beare in minde, that euery man may looke to himselfe, and that we may be fully resolu'd, that we be bounde to yeelde recorde to the truth, as oft and whensoever we be called thereto: and that wee defraude both God and our neighbours of that which is due vnto them, when we can help them in any good case and doe not, which is all one as if we robbed them of that which belongeth vnto them. That is an Item to them that conceale and dissemble the truth when they be required to speake it.

Furthermore let vs beare in minde that our coming to doe that, must be as though GOD called vs before his owne face, and did set downe his name there before vs saying, as ye haue any estimation of my name, see that ye beare faithfull recorde, without fauour or hatred: bee not led by any affection, but onely doe what yee can to report what ye knowe, without respect of any person. Were this well obserued, we should see another manner of feare of God in all giuing of euidence than we doo. How great libertie fouer the world take, & although most men passe their boundes without any awe of God: yet must not this lesse be lost: but we must learne to practise it, euen with horrour to beholde the great blackness which reigneth euery where, in that men do so mocke God, and ruff against him with such boldnesse and presumption.

And nowe it is sayde expressly, *that the parties must come both into the presence of the Lord, before the Priests and Iudges.* Whereby Moses doeth vs to vnderstande, that God is present at the executing of Iustice, because all is done by his authoritie and in his name. And this text is yet verie well worthe to be noted. For when men come before a Iudge, they thinke they haue hyed them well, if they may deceiue him: but there are verie fewe that consider the Iudge to be Gods liuenaunt. In deepe men can finde in their hearts to confesse that Iustice is a diuine thing, and that God beareth chiefe sway therein, it collecth them nothing to lay so: but as for to be touch'd with it to the quicke, and to beare well in minde that

when we appeare before a Iudge, God doth presently beholde vs, so as we can not conceale any thing from him, but he writes vp all things in his registers, in so much that although wee be spared by men, yet we must come to account for it before God: wee neuer thinke of that. But yet doth this text warne vs, y<sup>e</sup> we must neuer goe to law, but w<sup>i</sup>nt<sup>e</sup> to demeane ourselues as in Gods presence: assuring ourselues y<sup>e</sup> although nothing in the worlde be hidden from him; yet hee will haue men to acknowledge a certain Ipecciall presence of his maiestie in the order of Iustice. True it is that euen when men be in their chambers or in their beddes, they ought to thinke still that they be continually in the sight of God: and although it be his proprietie to search all things & to examine euen the bottom of mens thoughts: yet notwithstanding, it is his will to haue a notable marke of his maiestie and glorie to appeare in the order of gouernment which he hath set in the worlde, by appointing Iudges to bee as his liuenaunts and officers, and he will haue men to knowe that he himselfe is there, and that hee guideth and governeth the whole action. In the Popedome, because men knowe not that God is present at the executing of Iustice, they haue Puppets and Paintings, and Crucifixes, and I wore not what else. For those beastes beare themselves in hande, that images are laymens bookes as they terme them. But it ought to suffice vs that God telleth vs here with his owne mouth, y<sup>e</sup> he himselfe sitteth in the seate of Iustice where earthly men be ordeined in his name; and that whereas there be Priests and Iudges, he will haue men to knowe that that is not done without him, but that he mainteineth that order because hee hath once established it among vs. When we heare such doctrine proceeding out of Gods owne mouth, must it not needes be that we be too dull, and y<sup>e</sup> the deuil hath made vs starke beasts, if wee be not touch'd with it? Nowe then let vs not looke to haue stockes and puppets set before our eyes to gaze vpon: but let vs haue Gods liuely image printed in our hartes, and let vs consider that seeing it is his will to haue mankind gouerned by that meane: he doth also assist it, and is at hande vnto it, so as the things y<sup>e</sup> are doone there, are guided by him, & ought also to be referred vnto him: And that wh<sup>e</sup> we come thither, it is to appeare as it were before his maiestie, as I haue declared already.

And this serueth, not only for earthly Iustice, but also much more for the meetings y<sup>e</sup> are made to the ende y<sup>e</sup> God should teach vs by his worde. For when we come thither to heare the doctrine of the Gospel, God is much more apparatly present with vs therein than in the order of Iustice. True it is (as I haue sayd already) that when we come before a Iudge, we come before God: but here is the spirituall doctrine whereby we should be lifted vp to heauen, & mens lawes are of no account here; because there is none y<sup>e</sup> speaketh but God. Therefore let vs marke, that when we come to the Church to be taught, or when any of vs openeth the byble at home in his owne house; Iesus christ must needes be there as though

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we sawe him before our eyes . Not that wee must haue any fleshly conceite of him : but that we must approach vnto him by fayth , and consider howe it is not in vaine that he hath tolde vs , that wheresoeuer two or three meete together in his name , there is he in the middes of them . Then let vs consider that not onely we be heere before the Angelles of heauen , but also that the sonne of God beholdeth vs . And as hee liketh wel of the confession of the faith which we make vnto him ; and of our obedient resorting hyther to knowe the will of GOD his father , and to suffer ourselues to bee governed by him and by his doctrine : so likewise when we come hyther faynedly , so as we make none account of his worde , or beare ourselues in hande that wee be discharged for carrying heere an houre or twaine : wee must come to a reckening for it ; for we vnhalowe the thing which our Lorde Iesus Christ had made holy for our saluation . Wherefore is the doctrine preached vnto vs ? Is it that God hath any prohte by it ? No , but for our benefite . Nowe if the same be disappointed through our vnthankfulnessse ; is it not a trampling of the precious stones vnder our feete which were offered vnto vs ? Is it the foode of our soules , and wee will not eate of it , but will needes fast still : or rather wee be filled with winde , there is no true satisfaction in vs . Of whome is it long but of our owne leaudenesse , that wee thrust away the grace which God did put into our handes ? And therefore , that wee may bee the better disposed to receiue the Gospell , let vs vnderstande that wee must neuer repayre to the Church , but wee must thinke that our comming thither is to offer ourselues into Gods presence , so as our Lorde Iesus Christe may beare such way there , yea and be so present , as it may appaere that the grace and power of his holy spirite accompanie him , that his worde may haue such force as to enter into our hartes , to touch vs to the quick e , and to edifie vs . But if wee haue our eares beaten with the things that are preached vnto vs , and in the meane while our liues bee nothing aunswerable to the same ; but wee continue as colde as wee were before : that commeth to passe because we consider not that our Lorde Iesus Christ is present to make his worde auaylable , which is vnto vs by the meanes of men . That is the thing which we haue to gather vpon this text , where it is sayd that the parties which are at variance must appaere in the presence of the Lord .

And it is added , that they must also appaere before the Priestes and Iudges for the same being . It is an exposition of these wordes of God . And to what ende serueth that ? That folke should not haue an eye to mennes persons ; but rather consider what state they represented there ? Were the priestes made at their owne pleasure ? No . No more were the Iudges . GOD was the author of them both . Nowe then forasmuch as he hath sette them in that office , and gouerneth them by his power : hee will haue men to knowe that he himselfe is there . And Moses will in any wise haue the priestes to be there : not

that the ciuill iurisdiction is allotted vnto them , ( as I haue declared heerebefore ) : but to strike the greater reuerence into such as hadde to deale or to doe in matters of so great importance . For if a man be annoyed by iusticewitnesse , hee is as good as halfe dead already . And therefore he was to be succoured by an extraordinary means . That is the cause why God ioyneth the Priestes and the Iudges together .

Yet notwithstanding it is sayde that the Iudges shall make good inquirie of the matter . Wherein he sheweth that which wee haue seene heerebefore : namely that to comforte one man , wee must not greue an other . For it is no small thing to ouertrowe an euidence : I haue tolde you heerebefore howe it is a holy thing . Nowe if any man abuse it , hee must be punished for his labour . But yet on the other side , it must also be well known and verified that such an abuse is committed . Therefore is it sayde expressly , that diligent inquirie is to be made . For it is a sore matter to aler or reuerse a thing that hath passed by order of Lawe . And for the same cause it is sayde , *If hee be founde to haue giuen false euidence , and to haue practised to doe his neighbour wrong : let him be punished with the selfesame punishment , and let not thine eye spare him , but ridde away the euill from among you : to the ende that they which haue thereof may be afrayd , and no moe such deedes be committed afterwarde .* Heere Moyses noteth the circumstances , which euen the heathen themselves knewe . For we must alwayes come backe to that which is spoken in the eight Chapter of Salomons prouerbes , where it is sayde , *Prou. 8. 15.* *It is through Gods wisdom that kinges reigne and that Lawes and statutes are made thereby . Therefore when as the heathen made Lawes , it came not first of all of their own brayn : for whereas they made sonde and blockish Lawes , therein God gaue them the brydle , and it was to the ende that men should knowe that when men followe their owne wit , they ouershoote themselves pitifull , yea euen in the things that concerne this present life . And what must they needes doe then , when they be to passe beyond the worlde ? In that case men are vterly blinde . God then ment to shewe by some things , that mens wits are too weake to iudge well of equitie and vprightnesse , and yet notwithstanding , that forasmuch as he was minded to shewe his prouidence ouer all mankind ; he inspired those with equitie and vprightnesse , whose ductie it was to make Lawes & statutes . And it is the very same thing which I was aboute to tell vnto you of Salomons prouerbes , that the wisdom of God chalendgeth this to be her office . The heathen knewe that thing well ynough , affirming y Lawes were Gods giifte , and not the inuention of man . And God wrested out that confession fro them , to the intent that their vnthankfulness should be the lesse excusable , as we see heree .*

For whereas Moses sayeth , that the partie shall bee punished which *hath but euen practised against his neighbour* : hee sayeth not simply , against the truth . And thereby he excludeth ouersight , so that if there were any error hee would

not haue the punishment to bee so greuous. Againe whereas he setteth downe *that the offender should not be spared*: his meaning is that if a man spare one that hath procured the death of the guiltlesse, hee is dubble cruell to him that was in danger of his life.

Whereas he sayeth that *others hearing thereof shall commit no more any such act*: hee sheweth the principall ende, which is also set downe by ciuill Lawes, namely that punishments shoulde be executed for examples sake. The punishing of a theefe is not onely for his misdeedes sake or for the crimes sake: but also to teach others by it, and to holde them in awe, so as they may be ashamed of such dealing and abhorre it. In like case is it with murderers when bloudshed is reuenged. And why is that? Is it onely for the faultes sake that is doone and past? No, but to prouide for afterwarde that murdering and all manner of shedding of mans bloud may be eschued. Ye see then howe punishmentes doe serue for example. And that is a thing well worthie to be marked: for we may gather a dubble lesson thereof. First that such as occupie the roome of iustice, ought to thinke themselves worthie of blame before God and the worlde, for all y faults which they let slip vnpunished. And why? For it is an opening of the gate and a giuing of libertie to all others to do the like. Beholde, one that is founde to be a theefe, a murderer or a whore-monger, is winked at and let slip. And why? because he is pityed. And by that means the offender escapeth scotfree. By reason whereof other become the bolder to doe the like. For why? It is an increasing of the mischiefe, when men see offences scape vnpunished; and the bridle is let loose which otherwise had bin restrained, if euill doings had bin punished without respect of persons. Behold, one aduouty is committed after another, two or three murders are committed together, and three or foure robberies are done one in an others necke. And who is the cause of all this? Euen the Iudge himself; he is the principall theefe, he is the principall adulterer, he is y principall murderer. It is he that hath robbed God of his glory and men of the right which he would haue to be obserued, it is he that hath as it were made open proclamation that offenders should make their hand and scape scotfree for it. Now then let vs marke well, that whereas Moses hath declared that wicked witnesses must be punished, that other men may beware by them, and be afraide when they heare of it, and doe no suche dedde any more: hee sheweth thereby, that if Iudges haue not the sternesse to punish misdeedes without relenting, when they come to their knowledge; they be the cause of all the mischeefes that are committed afterwarde. For they did as it were giue leaue to them, in that they punished not the partie as they ought to haue done, whome they sawe to haue offended. And therefore let them looke wel to their charge vlesse they will be blamed as procurers of horrible confusion about all other men, for want of executing of iustice as they shoulde haue done. Let that serue for one point.

And herewithall we be taught further, that wee must learne to make our gaine of other mennes harmes. The punishmentes of other men for their offences must be a brydle to vs, or else wee bee verie blinde, for they bee as lookingglasses vnto vs. When we see a theefe punished, it is as a warning giuen vnto vs by our Lorde, to put vs in minde that robbetie is condemned before him. The same is to be sayde of murders, of adulteries, and of other like things. True it is that euen without those examples wee ought to be wise ynough to restraine ourselues: but yet if we be so harde hearted and negligent, as not to haue sufficient regarde of the brydling of our selues without warning by such visible examples: at leastwise lette vs learne to fare the better by those things, when they be added for our help. But when a theefe is whipped or hanged, or when a murderer is beheaded, if the sight therof wey no further with vs than to make vs refraine for feare of men or for feare of punishment by order of Lawe: it is a small matter, and we be neuer the better by it. Nay, we must stepe one stepe further: which is, to consider that G O D who reigneth ouer vs in heauen, will haue the punishmentes of offenders to be as liuely pictures to shewe vs that murderers, & theeues, and all such like, shal not scape his hande, but that although they be not punished here beneath, yet they must come at length before the heavenly Iudge. Let vs then consider that: and let vs take such warning by it, as euery of vs may brydle ourselues. For that is the seconde point whereto wee must come, if we intende to receiue good instruction by any of the punishmentes that are executed vpon mens crimes and misdeedes. Yea and lette vs not rarie till men setto their handes: but whensoever G O D executeth his iudgements, let vs awake to thinke vpon them more aduisedly, as Saint Paule exhorteeth vs. Beware (sayeth he) that no man deceiue you: for by reason of such things doeth Gods wrath come vpon the disobedient. He sayeth not that the disobedient shall bee punished by earthly iustice, for manie times iustice sleepeeth vpon earth, and is not executed with such force and liuelinesse as were requisite. But Saint Paul sayeth, that Gods wrath is wont to come vpon the disobedient; and therefore take heede (sayeth hee) that vaine wordes deceiue you not. And in that place hee speaketh of Theft, Murder, Whooredome. O, will some say, It is lawful for a man to reuenge himselfe: and if a man haue done mee a displeasure, I may requite him with the like. Likewise concerning Lecherie, the despisers of G O D and these leaude persons which are not worthie to goe vpon the grounde, say it is but a naturall sinne. But Saint Paul sayeth, Looke well about you, and although euill deedes scape vnpunished in this worlde, thinke not that G O D will therefore omittle his dewtie: all things must come to account before him. Neuertheless, when yee see that he layeth his hande vpon an offender; lette it be as a sommoning to euery of you, and let it doe you to wit, that his granting of

Eph. 5.6.



you the fauour to see otherfolkes punished before your faces, is to the ende you benefite your selues by his correction . And so yee see what wee haue to make in that Moses sayeth that the punishing of crimes must serue for common example and instruction, yea euen when they be but heard of .

Nowe besides our Lordes chastising of such as haue offended; hee doeth also make vs to heare of his Iustice by his worde, in that the threatens of his Lawe be dayly rehearued vnto vs, and in that we be tolde of the examples which are sette downe in the holy scripture, concerning such as haue beene punished at Gods hande : and are not we too too dulwitred if we take no heede by them? Albeit that GOD spake not at all, but onely wrought in the punishing of murderers, theeues, blaspheemers, periurers, aduouterers, and whoremongers : yet ought wee not to be so blockish as to take no heede by it . But nowe seeing that God by stretching out his arme after that fashion against the transgressors of his Lawe and ordinance, doeth put vs in minde that his fo doing is not for nought, but rather to call vs to amendment: must it not needes bee that we be too too harde hearted, if we continue still in our former state? Nay let vs followe that which Moses telleth vs heere, and learne to open our eares when God speaketh vnto vs, and to marke well not onely the examples of the punishmentes which we see presently executed vpon the wicked : but also all the examples that haue beene since the beginning of the worlde, so as we may apply them to our owne vse, & learne by them to liue in awe, that no such act may be committed among vs. For hee sayeth not heere that the punishing of misdeedes shall be to the ende that men should onely condemne them in wordes: but to the ende that all men should be a fraide and doe no more so . And that is a thing very worthy to be well noted . For we beare our selues in hande that it is enough for vs to haue condemned a crime, and to haue liked well of the Iustice that is executed for it . O (say wee) he deserued it right well . We condemne an other man, and in the meane while wee ourselues are oftentimes more faultie than he . But God will haue every man to be his owne Iudge. Therefore when we see offences punished, let vs be a fraide, and let vs restraîne ourselues, that no such things be done among vs any more. Ye see then that that was one thing more which wee had to remember vpon this text.

And let vs marke, that whereas here is mentioned made of feare, although Moses treateth but of outwarde government, yet must we conceiue a better kinde of feare, that is to wit a reuerende awe of God. To say the truth, the onely feare which we haue of punishment would not suffice. It were too slender a thing, and God should be too ill serued at our hands, if there were none other ende: yet neuertheless, because of our infirmitie, the punishmentes that are executed ought to bee as prouocations vnto vs, to liue in the more awe. Good reason woulde that the loue of GOD should goe before, and that the

reuerence which wee beare vnto him, should breed an earnest desire in vs to fashion ourselues all wholly to his righteounesse; but foras much as we be slouthfull and slowe : God vouchsafeth vs this helpe for our weakenesse, that wee may take warning to amende, by all the punishmentes which he executeth . Alas that I should bee so madde as to goe make warre wilfully against GOD. I knowe by such an example which hee hath giuen me, that hee abhorreth such a crime: and shall I nowe runne headlong into it? Were it not an open fighting against him, if I should deale so against all wit and reason? Yee see then howe we ought to be restrained by the chastisements which GOD executeth, and that the feare of him ought to beare such sway in vs, as to make vs in deuour to fashion ourselues according to his righteounesse, and to submit ourselues to his good will.

But nowe let vs come to the punishment that Moses addeth. His saying is that there shall be *Life for life, Eye for eye, Tooth for tooth, Foote for foote, and Hande for hande*. As if he should saie, that hee which hath gone about to do his neighbour harme, shall be serued of the same lawe himselfe . For when one man practiseth an others death, if he should be but put to his fine, and so discharged of it for a peece of money without answering any further: what a thing were it? Is all the goods of any man able to counteruaile the life of an other? Peraduenture the partie whose life is sought is but a poore man that hath nothing: but yet is hee such a creature as is fashioned after the image of God. There commeth a riche man to oppresse him, and in deede, the poore soule is as good as halfe dead aforehande, if hee bee oppressed by false witnesse.

Nowe if it be sayde, yea, but his aduerfarie is a rich man, hee may well make him good recompence: what recompence I pray you, can be made for a mans life? Therefore our Lorde minding to take away all such shifts, sayeth, that if any man haue practised the death of his neighbour, he himselfe shall dye for it without any pitie or compassion . If hee haue gone about to hurt him in his eye, or in his arme, or in his foote, he himselfe must abide the like punishment in himselfe: that is to saye, if I haue gone about to doe any reproche, or dishonestie to my neighbour; the shame thereof muste light vpon my selfe . We see as nowe whereat GOD aimed . Like as when hee setteth downe the Lawe concerning women with child in the xxj. of Exodus, he sayeth that if a man haue hurt them, and any mischaunce followe thereof, the partie that hath doone the hurte shall be punished for it: so also doeth hee adde heere, eye for eye, tooth for toothe, foote for foote, and hande for hande . As if hee should saye, no recompence is to be admitted in that behalfe: the purse must not be pinched, but the life it selfe muste aunswere for it, at leastwise if the deede concerne life . And so wee see nowe in effecte, howe it hath euer beene Goddes will, to shewe that hee setteth

great store by mans life, as he will declare it, yet better hereafter: but yet we haue here a good recorde thereof in the meane while.

Moreouer he sheweth that wee must haue no respect of persons: but that although a man be neuer so welable to forbeare money to saue himselfe withall; yet must not that be admitted in matters of iustice. Let ransoming be let alone for warre matters: But in cases of Lawe, faultes must be regarded as they bee in deede. If the fault bee such as may be punished by fyne or amercement, and that the Lawe will beare it; very well, it is good reason it should be so. But if it be a crime that deserueth death, and that the Lawe it selfe doe iudge a man to death for it: if the punishment of death bee turned into a fine, vnder colour that the partie offended shall become wealthy, or for that it seemeth better that it should be so; y<sup>e</sup> law is by that meane peruerted, and the common order is altered by hauing respect of persons: and so all goeth to confusion. And therefore let vs marke well, that whereas our Lorde hath sayd, life for life, eye for eye, and so forth: hee hath shewed vs that in iudging, there must no regarde bee hadde of the persons that are to be condemned. But if it be not a matter of life and death, but a single misdeed or trespassse (as they terme it) that is to say, a light fault and such a one as deserueth not the punishment of death: it is to be punished according to y<sup>e</sup> qualitie of the offence, and according to the Lawe prouided in that behalte. But if it bee a deadly crime, the Iudge must shut his eyes as in respect of the person, and deeme simply of the crime and deede it selfe: accordingly also as it is sayd here, that no pitie must be shewed in that behalte. For the alleadging of mercie and pitie toward offenders, is a thing that alwayes deceiue many men. What, say they? Should we not bee pitiful? Would not God that wee should resemble him? Seeing it is sayde, that if we be his children wee must be kinde hearted and inclined to pitie and compassion; is it not a barre to all rigour? Yes, but though it be sayde that wee must pitie the partie, yet is it not ment that the fault should be vnpunished. If a malefactor be brought afore a Iudge sitting vpon the bench, the Iudge may well be sorrie to see a poore creature that is shap'd after the image of God, to go to destruction. Yea, he must be moued therewith, and haue pitie and compassion of him. But yet for all that, he must also looke to his commission, what charge he hath receiued, and he must doe iustice. Hee sitteth vpon the bench to punish offenders, it is not now for him to shewe pitie, or to alleadge any such thing. Nowe then it is Gods will here to cutte off all by shiffes of pitie and compassion that can be alleadged; and to shewe that iustice ought to haue his course, so as in examining of crimes and misdeedes, the Iudge must be blinde as in respect of persons, and haue both his eyes sette fast vpon the deede, and vpon the deserte of the case. Yea and to the ende there should be no gamesaying; let vs marke that heere God hath vsed a worde wherin there is some shewe of vertue, saying: *Thine eye shall not spare him,*

*neither shalt thou haue any pitie on him.* Howe so?

It is sayde that our eye ought not to spare him, nor our heart to pitie him. And what is to followe then, but such extreeme rigour as is next coulen to crueltie? In deede lo will men thinke. But yet is this rigour acceptable to GOD. For we must call to minde howe Salomon sayth, that he which iustifieth the wicked is as faultie before GOD, as he that condemneth the innocent. Is it not a great and ougly abomination, that a sillie innocent should be condemned to death? Yes: and yet if an offender be let goe, God misliketh it as much as the sheading of guilelesse blood. So then, let vs not deceiue our selues any more, vnder the shadowe and colour of any of these faire pretences that are made at aladuenture. There are that abuse the holy scriptures by wresting them euery way; and this pitie is alleadged continually though they wote not why nor wherefore. Nowe then let vs vnderstande, that as GOD commaundeth vs to be mercifull, so he sheweth vs after what maner and howe farreforth hee alloweth our mercie: that is to wit, so farreforth as the course of Iustice be not letted. Yea and let vs looke vpon ourselues. Is it gentleness to be cruell to one man for the sparing of an other? Beholde, there are two men, both of them be my neighbours, we be all three created after the image of God, we bee all of one nature, they bee my fleshe and my bone as wel the one as the other: one of these playes the false witnesse of purpose to haue his neighbour put to death, and it is not long of him that his neighbour is not dead already: Here vpon one comes vnto me and sayes, O sir, ye must haue pitie vpon him. Very well: I shall be pitifull to the one and cruell to the other. Yee see howe the poore man which was at deathes doore is preferred by miracle, and shall I nowe goe sell away his life for good cheape? Is it not an horrible matter that mercie should be pretended after that sort? Yes. But if wee were well aduised and had good stay of our affections: surely wee would neuer pitie any such crime, for any mans vpbaying of vs with crueltie. But it is yet farre worse when a false witnesse steppeth vp against his neighbour: for that is much more than the oppressing of some one man priuily, that is false in his daunger. For if the sillie soule bee- ing so falsely accused, had bene executed: by whose hande had he bene punished? The Iudges had bene halfe accessarie, Gods wrath had bene prouoked against the whole countrey, and morcouer a gappe had bene opened for the like inconueniences euer after. A false witnesse therefore sinneth not against one or two, nor against two or three: but first against his aduersarie, secondly against the Lawe, and thirdly against his whole Countrey, in that hee pronoketh Gods wrath against it. For his intent is to deface iustice, and (as much as in him lyeth) to put all things to hauocke. Nowe then if the Iudge haue pitie vpon him; hee sheweth himselfe to beare neither loue nor feare vnto GOD, nor reverence vnto iustice. For hee ought to thinke thus with himselfe: Of whome

had it beene long that I had not beene guiltie of manslaughter, if I had iudged an innocent to death? Indeede I had not done it wittingly: but yet had I not bin excusable for al that. Then was I in danger to haue beene guiltie of murder, and in what case were I then, if I shoulde suffer such a fault to scape vnpunished: Now then if a Iudge bethinke him not of these things: it is a token that he hath no feare of God in him. Therefore it behooueth vs so much the more to marke well this saying of Moses, that y<sup>e</sup> Iudges eye must not spare the partie that hath done a fault worthie of punishment. For it is but crueltie to vse such wrongfull mercie, as maketh vs to runne headlong to the breaking of al order set by God, and of all vprightnesse among men.

Now let vs kneele downe before the maiestie

of our good God with acknowledgement of our sins, praying him to make vs so to feele them, as we may be drawn to true repentaunce, and learne more and more to repaire vnto him, not tarying till hee hale vs thither by force, but seeing hee vouchsafeth to allure vs so gently by his worde, let vs come willingly vnto him, and prouoking our selues forward, become our owne iudges, y<sup>e</sup> in condemning ourselues we may seeke to be acquit by his mercie: And that it may please him to guide vs in the meane time, as that being rid of our wicked affections, & cares that holde vs backe from comming to him, we may shewe by our deedes that we be his true children, and that we beare the marke of his holy spirit. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Tewfday the xvii. of December. 1555.

*The Cxvij. Sermon which is the fifth vppon the nineseenth Chapter, and the first vppon the twentieth Chapter.*

19 Thou shalt doe vnto him as he meant to haue done to his brother: and so thou shalt rid away euill from among you.

20 And others hearing thereof shalbe afraid, and not doe any such wicked deede among you from thenceforth.

21 Thine eye shal not spare him, but life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

### *The twentieth Chapter.*

**W**HEN thou goest forth to warre against thine enimies, and thou seeest horses and Chariots, and a greater multitude of people than thy selfe, be not afraid of them. For the Lorde thy God which hath brought thee vp out of the lande of Egypt, is with thee.

2 And when yee come neere to giue battell: then shal the Priest come forth and speake to the people,

3 And say vnto them: Harken o Israel, now that ye be come hither this day to giue battell to your enimies, let not your heartes faint, be not afraid, neither be ye discouraged or abashed at the sight of them.

4 For the Lorde your God goeth with you, to fight for you against your enimies, and to preferue you.



E saw yester day what punishment God ordeined for such as practise mischefe against their neighbours. And that concerneth Iudges and such as laue

the sword of iustice in their hande. But as for vs, we for our parte ought to suffer the wronges patiently that are done vnto vs. Or else if we pursue them that they may be punished, it must not be done of malicious spite, nor with desire of reuendge: but to the intent that the partie which is to be punished, may be kept from offending any more afterwarde; and also that no outrages or violent dealings may be suffered, least others shoulde growe bolde to doe, so too; but that all men may be made to stande in feare, by beholding the example of him that is punished. And by this meanes we see howe the

doctrine of our Lorde Iesus Christ, agreeth verie well with the doctrine of the Lawe. For hee relleth vs that wee must not resist euill.

The Lawe commaundeth that hee which procureth the death of his Neighbour, shall be put to death, and not bee spared. Nowe at the first sight heere seemeth to be some contrarietie. But wee must consider to whome our Lorde speaketh, when hee sayth that the offender must bee punished: namely that hee speaketh to those whome he hath put in authoritie. When hee saith, resist not euill with euill: hys meaning is that euerie of vs should liue quietly, and put vp wronges patiently, rather than require like for like. And that is the cause why hee sayth in the fifth of Mathewe, yee haue heard howe it hath bene saide to the men of olde time, An eye for an eye, and a hande for a hande: but I say vnto you, if a man strike you on the one cheeke, turne him the other also: and if a man take awaie thy Cloake bee willing to giue him thy Coate too: or if hee take away thy Coate giue him thy Cloake too. We see howe the Iewes abused the saide Lawe. For vnder pretence that G O D woulde haue no iniuries to scape vnpunished, they bare themselves in hande that euerie man might seeke to bee reuenged of his enemies. But wee must in aniewise put a difference betweene the lawes of policie, and the Lawes of G O D, which require a perfection, and serue to rule our heartes and affections by, so as it is not Lawfull to procure harme to anie man, though hee haue deserued it. The ciuill Lawe and earthly policie giue men leaue to seeke amends of the wronges doone vnto them; and the Iudge is bounde to satisfie their demaunde: but yet for all that, if the partie that is wronged haue a malicious hearte, and his accusing of his enemies is to bee reuenged of him; hee is not excused before God. Although hee haue right ministred vnto him before men, and they say that his cause is good and lawfull; yet for all that doeth G O D condemne him. And why so? Because (as I tolde you before) wee must bee patient. For what vertue is it, to bee friendly to such as loue vs, and to wishe no euill to such as doe vs pleasure and seruice? Doe not the heathen as much? But if men vex vs and put vs to shame and trouble, and wee beare with it; endeavouring to ouercome their euill by doing good: then doe wee shewe our selues to be Gods children, and followers of his example who causeth his day sunne to shine both vpon good and badde. Therefore let vs first marke this foretouched difference betweene the Lawes of policie and the Lawe of G O D, which is spirituall, and serueth to rule all the affections of a mannes hearte. Nowe in policie, there is no more to bee looked for, but that no man attempt anie thing agaynst his neighbour, that men doe one another no harme, that men worke no displeasure one to another, neither in goods, nor in person, nor in name, and that whosoever offendeth, bee punished.

But when G O D sheweth vs howe wee should liue, hee saith not onely refrayne your selues from euill, and let him that offendeth bee punished: but hee telleth vs also, that it is not lawfull for vs to looke vpon a woman with fleshely lust of desiring to committe vnclennesse with her: nor to hate our Neighbour any more than to murder him. Yee see then howe the Lawe of G O D mounteth higher than the earthlie policie. God will haue vs to walke before him in all purenesse. In so much that, besides that it is not lawfull for vs to assaulte our Neighbour, or to hate him without cause: Nay not then, when wee haue iust cause and couerture for the same to the worldewarde. For wee must euen then not onely forgie the wronges that are doone vs, and not require like for like; but also pray for our enemies: and although they speake euill of vs, and could find in their heartes that wee were perished a hundred times; Yet must wee worke their welfare to the vttermost of our powers. Marke that for one point.

Indeede it is a verie harde thing to bridle our affections after such a sorte, as to desire the welfare of our enemy when hee hath goons about to doe vs harme: but yet must wee strayne our selues to doe it. For though wee feele a gainstuiuing in vs, yet will not that serue vs for an excule: neyther must wee doe as the Papistes doe, who perceyuing this to be cleane contrarie to mans nature, haue gone aboute to salue it with this glose, that it was a counsell, and not a plaine and expresse commaundement: and that is a manifest blaspheming of God. For hee saith, that if wee will bee taken for his children, wee must fashion our selues after his goodnes in pardoning those that haue offended him. Therefore let vs not haue an eye to our owne strengtheys, nor to the inclination of our owne nature: but if wee feele anie heartburning in our selues; or bee desirous of reuenge through heate of impatiencie when a man hath vexed vs: Let vs resort to our G O D, praying him to ouermaster the excessiue passions that are in vs; and to giue vs the spirit of meekenesse when wee bee in such heates, that wee may become patient, so as the harme or iniurie bee not too harde and cumbersome for vs to beare, but that wee may passe it ouer mieldele. After that manner ought we to deale. And therefore let vs learne to beware that wee beguile not our selues with vaine colours.

Seeing that our Lorde hath giuen vs a good Lawe; Let vs not turne it vpside downe by pretending our owne wicked and corrupt affections for an excuse: Yea and let vs marke, that mannes nature is so frowardlie disposed, that if they looke not verie narrowlie to themselves, they shal alwayes abuse the name of G O D. The Lawe which I expounded Yesterday, namely that the partie which shall haue practised the death of anie innocent person, is not to bee botne withall, is verie rightfull.

Matt. 5. 38.

Matt. 5. 48.

Matt. 5. 44.

Matt. 5. 46.

rightfull. But yet for all that, is it meete that wee shoulde haue leaue to auenge our selues? Should the bridle be layde loose in our neckes to requite euill for euill? No surely. And yet doe men make it their excuse. Wee see then that naturally we should be euer inclined to abuse Gods name: and therefore wee haue so much the more neede to be watchfull, and to consider at what ende God aymed in saying this or that, that is, that wee shoulde not be blinde therein. For it will not auail vs at all, if wee make as though wee sawe it not. And therefore let vs first and foremost correct our vices, and lay aside all our wicked affections: and then may we vse the lawes that are good and holy. As for example: If a man deale by order of lawe, and in the meane while haue his heart full of rancour, so as he seeke to ouerthrowe his enemy by crooked meanes: It is a wicked manner of proceeding, and condemned of God. Yet notwithstanding, it is almost an ordinarie custome. For there are few that goe to lawe, which are not enemies one to another, according to this comon said sawe, that suite in lawe and friendship doe seldome match together. And yet for all that, if a man haue anie such hartburning, he offendeth God. Yea, but hee vseth the meane of iustice; and is not that lawfull? Is not that manner of dealing permitted? Yes: but it woulde behouue vs first of all to haue our wicked affections subdued according to this saying, that all Gods creatures are good to such as are of a pure and cleane heart. Saint Paul speaketh there of meates; but wee may applye the same saying to all other things, namely that whensoever God appointeth any thing to our vse, the same is good and behouefull; yea verily, so wee on our side defile it not by our wicked affections. If wee haue any filth in vs, by and by all that euer wee touch becometh filthie out of hande. Ye see that the order of iustice is a holy thing, appointed of GOD to our vse and benefite: and yet if I haue a spitefull heart, and beare anie malice to mine aduersarie; then do I defile y thing which God had dedicated to a holy vse, and which was pure and cleane of it selfe. And therefore let vs learne to reforme our wicked affections. When wee haue done so, then may wee say that the thing which GOD hath ordeneed, is good and profitable to vs: For wee turne it not contrarie to his meaning and will. That is the thing which wee haue to remember in effect concerning the Text that was treated of yesterday.

Nowe let vs come to that which GOD addeth concerning matters of warre. *When thou goest out agaynst thine enemies ( sayth hee ) be not afraid nor dismayed at them, though thou see them more strong than thy selfe,* though the number of their people be farre greater than thine, and though they haue both chariotes and horses: that is to say, Although they be better furnished and stored of all things than thou art; yet *let not thine hearte shrinke for all that.* And hee addeth the reason: *For thy God ( sayth hee ) goeth with thee, and it is hee which brought thee out of*

*the Lande of Egypte.* Therefore put thou thy trust in his goodnesse and might. Nowe, wee must presuppose, that in so saying GOD giueth not leaue & libertie to his people to make warre when they list at their owne pleasure: but onely vpon iust cause. As for example, when the Iewes entered into the Lande of Chanaan, they made no warre but by the expresse commandement of God in so much that they were forbidden to saue anie of the people of that countrie aliuie, and it behoued them to put all to the sworde sauing the young infants and women which were referred to make slaues of; but as for the men, they were all appointed to the sworde; for God had giuen that iudgement vpon them, and not without cause. For it was a great matter that he had borne with them so long a time; and yet that they continued stubborn and vnreformable still. Besides this, when the people of Israel had once made a full conquest of the lande of Chanaan which was giuen them to inherite: then might they sitte at rest; and they might not make any inuasion vpon their neighbours vntill they were troubled by them, as in deede it fell out afterwarde: yet is it true that the people of Israel neuer possessed the whole Lande that was giuen them. And that was through their owne faulte and vnthankfulnesse, so as they were euer in trouble and vexation vnto the time of Dauid. Did Dauid subdue all his enemies? Did he set the people in full possession of the heritage that had bene promised them? If hee had done so, then was he to make warre by and by vpon his neighbours: howbeit not by picking any quarrels to them, nor to seeke to enlarge his kingdome by conquest. But he was prouoked vnto it; and therefore hee was to maintaine the state of his owne people. And so let vs marke that this text treateth of such warres as GOD alloweth, as when a Prince is vniustly assailed, then may hee withstande his enemy by force. For why? The man that enterpriseth to trouble another bodie possession, or the territorie of a Citie, or the prouinces of a countrie; is no better than a robber. True it is, that men indeede call them Kings and Princes, but yet are they but honourable theues in deede, which doe so abuse the power that GOD hath giuen them, and are not contented with their owne bounds, but will needes enlarge them without iust cause or title. Such then are but Robbers. And as a Iudge ought to punish a theefe or a robber: so likewise they that haue the power ordeneed of God, may enter into armes against all such as fall to troubling and vexing of their subiectes; and such manner of warres are not onely lawfull but also of necessitie to be vndertaken by them. It is not without cause then that God doeth encourage his people, saying that they must not be faint hearted and cowardly when they goe to warre against their enemies.

That is the thing which wee haue to marke first of all, least wee might furse that Gods will is to helpe such as maintaine an euil cause:

for then shoulde he renouce himselfe. And therefore whensoever he promiseth to bee with his people; his meaning is that their quarrel must be iust and reasonable. And hereupon wee may gather by the way, that it is lawfull to make warre vpon necessitie, conditionally that the war be to none other end than to procure peace & to obtain it. There are some fantastical persons which imagine that this serueth but for the olde testament, and that the case standeth not alike in these dayes. But we must make this a general rule, that whereas God grauntheth to succour his people against their enemies; his promising to do so, is not for once only, but for euer. Indeed it is promised that vnder the reigne of our lord Iesus Christ, swordes and speares shall be turned into Plowshares and Coulters, and that there shall be no more anye enee nor violence. That is verie true as in respect of such as shall be truly conuerted and reformed by the spirit of God. For if we will be Christians, we must become as Lambs. In somuch as it is said expressly, that the Beare and the Lion shall dwell together, & that a litle babe shall rule them both. This must be vnderstoode of such as God shal haue changed and renewed by his holy spirit. But we see that so farre off is it that the worlde is conuerted to God, when the gospell is preached, or that all of them change their manners; that many of the become worse and worse, and other some more and more inueniomed, hauing heard Gods word; and therefore worthe are they to bee deliuered vp to Satan through a reprobate sense, because they haue hardened their hartes against God, & haue manifestly despised him; by refusing the grace that is offered them. Is it not reason (y<sup>e</sup> premisses considered) that God also shoulde turne away from them, and y<sup>e</sup> Satan should drawe them and carie them a way into all euill? Marke I pray you how a number of people become worse and worse after they haue heard the preaching of y<sup>e</sup> Gospell. All then are not conuerted as to become Lambes; but rather their rage is inflamed more & more. And therefore forasmuch as there are wicked men continually in this world, yea & the Princes themselves are so caried away by their own ambition, couetousnes, and other wicked lustes, that they keepe no measure in their doings, but wil needs turne all things vpside down, and make hauocke of all, for y<sup>e</sup> satisfying of their owne wicked wils: God hath left the vse of the sword to men of autoritie, & ordeyned y<sup>e</sup> they should bee strong handed, as S. Paul declarcth. Whereupon it is to be concluded, that if a war be lawfull, this promise of Gods standeth in force. For otherwise what a thing were it: True it is that we ought to possesse our soules in patience, as our Lord Iesus Christ saith; but yet doth it not follo w, y<sup>e</sup> therefore the office of the magistrates should cease, & that his arming of them is to no purpose, & that they should be but as idols. Nay rather they ought to hazard their liues so far as God mableth them, whensoever their subiectes are assailed & tormented, and for this cause I haue stood the longer vpon this text, to the end we might know that faithful Princes haue Gods

promise full at this day, that he will be their guide in the time of war, and take their part when they be to fight with their enemies, & giue the victory to the intent they should assure the selues of his helpe, and alwaies flee to him for refuge. And so ye see how that is one point which wee haue to marke vpon this text.

Neuerthelater we must vnderstand also, that there is no warriust, vnlesse God be the author of it. For if we intend to be armed with y<sup>e</sup> strength of his hand, we must also aske counsel at his mouth: & his spirit must be the ouerruler of the aduise which we haue taken; for we see that al interprises are accursed, which men do take in hand vpo their owne head, without inquiring of his wil. As for example, when the Iewes made leagues with the Realme of Egypt, or entered anie other familiaritie with them, Cursed be those (saith he) which weaue a webbe, but not by mine aduise. And by and by hee addeth the exposition, yea (saith hee,) for yee determine vpon matters without taking counsell at my mouth; that is to say, without considering by my worde whether the thing be lawfull or no. Ye will not hold your selues to my wil, nor suffer my spirit to be your gouernour, or to haue the ouerruling of you: Wo to you therefore, saith he. And the Realme of Egypt shall be as a Reed y<sup>e</sup> wil breake vnder you if yee leane vnto it, it shall serue but to breake your neckes; yea and it shall pricke yee like a sharpe reede that runnes into the hande of him that leaneth vpon it. Then let vs marke, that if we intende to be succored by our God, we must fashion our selues wholly to his wil, and not attempt any thing which is not permitted by his worde, or which we be not sure that he alloweth. And then may wee throughly assure our selues, that he will bee on our side, and that wee shall be so fenced with his power, that we shal get the vpper hand of al our enemies.

But it behooueth vs to wcy well the words y<sup>e</sup> are set downe here. *Although you see that thine enemies are stronger than thou* (saith hee) *and farre better furnished with hoyses and Chariotes, and that they haue a greater number of people: yet bee not afraid.* Hereby hee sheweth (as king Iosaphat declared) that we must not measure Gods power by the things that are seene with our eyes, for it is no harder matter with him to discornise an host of an hundred thousand men, than to discornise an handful, or to giue victory to a dosen perses as well as if they were a great army. The thing y<sup>e</sup> mouth vs is this: if we be well furnished of worldly strength, then we think y<sup>e</sup> God helpeth vs and faouereth vs; but if we be bare & naked, and our enemies too strong for vs; then are we dismayed. And why? Because we bind God to these inferiour meanes, and we beare our selues in hande that he can do nothing, vnlesse he tel aforchand how and wherew<sup>e</sup> he wil doe it, and that he giue vs a good pawne of it as they say. But that is too great an imbaing of his mightines, and a turning of al order vpside downe. For how shal God be honored at our handes? Euen by continuing vndymayed, though our cnenyes bee too strong and mightie; for God needs no more but

Mich. 4. 3.

Esa. 11. 6.

Esa. 30. 15.

1. Chron. 20. 6. 1. 2. 4. 5. 20.

Rom. 13. 4.

to blowe vpon them , and by and by all their  
 power is dashed. The thing wherein God shew-  
 eth himselfe almighty, is that the creatures  
 which seeme to be of most power are able to do  
 nothing at all, but God maketh euerie whitte of  
 it to vanishe away. If God coulde doe no more  
 but say, I wil be a let to men that they shal not ad-  
 uance themselves, I will take away their cour-  
 age and scatter them: it were a small thing; but  
 he hath diuerse wayes to succour those that are  
 his. Sometime he setteth our enemies on such  
 a fire, that they be as madde folkes against vs,  
 or elie they haue all things in a readinesse a-  
 gainst vs: and sometime when they haue practi-  
 sed to ouerthrowe vs, hee letteth them haue  
 heartes like Lions, by meanes whereof they be  
 enraged with such furie, that by all likel-  
 hoode they must needs beare downe all things before  
 them like thunder. Hath hee permitted all this?  
 Yet when it commeth to y<sup>e</sup> vnder push: then shal  
 they haue no strength at all, in somuch that the  
 things which they had purposed, shall vanishe  
 away. Although they come onward so terribly  
 at the first, as that they make all things to quake  
 againe: yet will he strike the sworde out of their  
 hand, so as they shal not be able to put anything  
 in execution: to be short, they shal slide away  
 like water. Therefore let vs marke here, that  
 in such cases wee must wey well the power of  
 God, not doubting but that when hee shall haue  
 suffered men to aduance themselves, and all  
 things to be fully furnished according to their  
 desire; he will dash it all vnder foote. Marke  
 that for one point, True it is that when wee fall  
 to the considering of our owne state and condi-  
 tion, we must not imagine that God is not mer-  
 ciful towardes vs., so wee haue our recourse to  
 him. Yet notwithstanding, nowe and then to  
 giue the greater glorie to his owne goodnes and  
 power, he will suffer vs to be in some distresse:  
 in somuch that when we looke about vs, we shall  
 cry out alas, howe shall I doe, what will become  
 of mee? We shal not knowe to whome wee may  
 betake our selues: and when wee haue made  
 all the shiftes we can, we shall be as folke halfe  
 vanquished afore hande. But our God hath  
 wherewith to supplie all our wantes: onely let  
 vs tarie his leasure and say with Iosaphat, It is  
 easie for our God to giue victorie to a smal  
 number against an infinite number, as to giue vic-  
 torie to a great armie against a fewe folke: all  
 is one with him. So then, let vs trust in him, let  
 vs stay our selues vpon his strength, and let  
 vs not doubt but hee will giue vs wherewith to  
 withstande all temptations that shall be laide  
 afore vs. And specially when Satan goeth about  
 to weaken our courages, and to cast vs into des-  
 paire: let vs resist that. Thus ye see what wee  
 haue to remember vpon this saying here, that  
 although our enemies be neuer so strong, and  
 neuer so able to ouercome vs: yet wee must not  
 be dismayed at it.

And indeede, wee must take this for a gene-  
 rall rule, that the welfare of the Church  
 consisteth neither in horses, nor in Chariotes,  
 nor in Speates, nor in any manner of ar-

mour or artillerie; but in the power of God, as  
 is oftentimes auouched by the Prophetes. And  
 it is a lesson which is more than necessarie for  
 vs: For if we shoulde triumph to the worldward,  
 and were of such power as were glorious to see  
 too: what a thing were it? Gods glorie shoulde  
 be diminished among vs, and wee woulde sur-  
 mise our selues to be preferred by our owne  
 means, so as wee woulde not call earnestly vpon  
 God as were requisite we shoulde, but our  
 calling vpon him woulde be but in way of Ce-  
 remonic, or rather our heartes would be puffed  
 vp with pride and ouerweening. Nowe because  
 we be so giuen to this ouerlosinesse, God bring-  
 eth vs lowe. And for the bringing thereof to  
 passe, his will is to haue vs to be as sheepe a-  
 mong wolues, destitute of all force and furni-  
 ture, and hemmed in on all sides with such ene-  
 mies, as are armed, furnished, and fenced in all  
 points: so as by all likelhoode we be as sheepe  
 that are dragged eueryday to y<sup>e</sup> slaughterhouse,  
 and haue the knife setted continually to our  
 throate to kill vs. Sith we be in such state, let vs  
 vnderstande that our Lorde will be glorified by  
 vs, and that hee calleth vs to him, to the ende  
 that we resting wholly vpon him, and putting  
 all our trust in his goodnesse and protection,  
 shoulde cal vpon him, when we see the necessitie  
 pinch vs, as they that shoulde not know where  
 to become, if he shoulde not reache out his  
 arme to helpe vs. Thus ye see after what man-  
 ner wee ought to put this lesson in vre, where  
 it is saide that in considering the power of our e-  
 nemies, we must not be discouraged at it, be it  
 neuer so great.

And let vs marke howe Moses vseth manie  
 wordes here; the cause whereof is, that we can  
 not by and by ouercome the feare wherewith  
 we be caught when any perill seemeth to be  
 towardes vs. *Thou shalt not feare it saith hee; thy  
 heart shall not quayle, nor shrink; thou shalt not be  
 dismayed at it; thou shalt not be afraide of it.* See  
 howe hee vseth foure fundrie termes, to be-  
 token one onely thing. And yet it is no superflue-  
 tie of speech. Whereat then did he looke? Let  
 euerie of vs examine our owne heartes, and we  
 shall find y<sup>e</sup> God doth not without cause stand  
 so much vpon this point, namely y<sup>e</sup> we must not  
 be afraid, nor astonished, nor dismayed, nor out of  
 heart, nor discouraged, when we see the force &  
 puissance of our enemies. Truth it is that as  
 long as wee are farrc from blowes, we can sleepe  
 soundly enough, and a man would wonder  
 to see howe blockishe we be: and we beare  
 our selues in hande that neuer anie daunger  
 can come neere vs. But if it come to good ear-  
 nest, and that wee be once pinched: then it  
 woulde pitie ones hearte to see howe farre we  
 be out of countenance. Let GOD com-  
 forte vs, and let him encourage vs neuer fo  
 much, and all will not cherec vp our hearts.  
 For why? we be forepossessed with fearesulnesse  
 which beareth such sway in vs, as wee cannot  
 be releued of our discouragement. Wee see  
 in what taking Achaz was, when he sawe the  
 Citie Ierusalem at the point to be besieged.

Albeit that the Prophete Esay beeing sent vnto him, promised him deluerance in y name of God: yet was he still like the leafe of a tree, as the similitude likeneth him in the same place, inſomuch that he was in vnquietneſſe and vexation of minde, yea and quite beſides himſelfe for feare. True it is that hee went about to repair the bulwarke of the citie: but yet neuer theleſſe he quaked ſtill for feare. Be of good courage (ſaith the Prophet to him) and feare not. 10  
Indeede thou haſt two mightie Kinges againſt thee: for the king of Syria had alied himſelfe with the king of Iſrael. Well, well, in deede it is their meaning to burne vp all: but yet for al that they bee no better than a cuple of ſmoking fire brandes that doe nothing elſe but ſmoke. There is ſome likelihood that they ſhoulde make haucke of all thinges: but all this is nothing, God will ſet a ſtoppe in their way, bee thou quiet and ſtill. Yet notwithstanding, this wretched man 20  
was ſo fore afrayde, y he could not take any cōfort. True it is that he did ſet a good face vpon the matter, and he played the hypocrite ſo ſtoutly, that hee woulde not aſke a myracle when GOD offered it him. Demaunde ſome token of thy God, ſaide the Prophete. What, ſaide hee, ſhall I tempt my GOD? And yet neuertheleſſe, hee tempted him through his vnbeleefe. And the Prophete Esay ſaide vnto him, Is it not enough for you to tempt the Lorde, but yee muſt alſo greue thoſe whome he ſendeth vnto you, O you houſe of Dauid? Ye royall and holy houſe, ought there to bee ſuch hypocriſie among you? Nowe ſith wee ſee ſuch an example in the ſucceſſor of Dauid who was a figure of our Lorde Ieſus Chriſt, let vs be- 30  
thinke our ſelues well, and vnderſtande that when we bee ſo aſtoniſhed, there is no way nor remedie to chere vp our heartes agayne, but by Gods owne working after a maruellous faſhion. And the caſe ſtandeth ſo with vs, that wee haue ſuch a roote of vnbeleefe in vs, that vntill ſuch tyme as wee be grounded in GOD and in his promiſes, euery ſiſking of a flie before our eyes wil make vs by and by afrayd, accordingly as it is ſaide that the wicked ſhall tremble for feare when no man purſueth him. And wee ſee that among other curſes of the lawe, God threateneth ſuch as leane not vnto him, that they ſhall 40  
bee euer in a maze, not knowing where to become. Seeing then that this infirmitee is ſo rooded in vs by nature, let vs learne to arme our ſelues againſt it.

And moreouer, let no feare ſo ouermaiſter vs when wee come in danger, but that we may wade out of it agayne. And that wee may ſo do, let vs make howe it is ſayde here, *Be not dismayed, let not your heartes faint, be not discouraged.* When as our Lorde vſeth ſuch maner of ſpeech, it is all one as if hee ſaide, Goe to, If I ſaide no more to you but bee not afrayde: it ought to ſuffice you. But I ſee well that yee will not ceale to bee afrayde, euen when ye bee aſſured on my behalfe. Nowe therefore plucke vp a good heart, and gather newe ſtrength to you, and ſtande to your tackling ſo ſtoutly, as yee 50

may in the ende get the vpper hand of all temptations that come before you. And hereby wee be doone to vnderſtande in fewe wordes, what we haue to doe when wee feele ſuch trouble of minde in our ſelues, that wee cannot bee comforted againe out of hande. If one promiſe of God be not enough for vs; let vs goe to another: and ſo forth to a thirde: yea and let vs enforce our ſelues to get the vpper hande of all diſtreſſes, ſo as the ſeede of vnbeleefe may bee vtterly rooted out of our heartes. After that manner muſt wee deale. When a man hath heard one of Gods promiſes, if his minde bee ſtill out of quiet, let him ſtriuē with himſelfe, and be- 10  
thinke himſelfe thus: Although I be weake, yet muſt I not ſeede mine owne follie, but I muſt ſtrengthen my ſelfe in God. And howe may I doe that? Indeede I am too vnthankfull if I quiet not my ſelfe with any one promiſe of his. Is not the very opening of Gods mouth enough for mee? Am I not too too forward, if I beleuee not his ſaying? Yes: but for aſmuch as this curſed vnbeleefe raigeth in mee, I muſt fight againſt it: and the harder that the battell is, the more muſt we enforce our ſelues. Then muſt God be 20  
honoured at my hande, euen in deſpite of the misbeleefe that is in mee; ſo as his promiſe may preuaile and I perceiue the fruite thereof in me. And howe ſo? [If one promiſe will not ſerue,] we muſt take a ſeconde. It is not once only that my God hath ſaide, I will helpe thee: but all the whole ſcripture is full of ſuch promiſes. Agayne, when wee ſee that that doeth not yet ſufficiently auaille vs: we muſt proceede further and take holde of another of Gods promiſes, and reſolue our ſelues by that. To be ſhort, we muſt heape them vp one vpon another, ſo as Satan may be beaten backe. And if we be not able to wreſtle with him hande to hande, let vs 30  
make vs a foretreſſe, or bulwarke of Gods promiſes, yea let vs make a Rampyre and a double Ditch of them, ſo as the enemy may by no means come at vs, but that we may boldly deſie him. Thus yee ſee that the thing which wee haue to gather vpon this texte, where Moſes doeth ſo oft repeat, that wee muſt not bee afrayde of our enemies; is, that wee muſt firſt 40  
conſider the diſeaſe that is in our nature, namely that we be afrayde as ſoone as anie danger appeareth: and ſecondly that wee muſt ſecke the remedie thereof, not by taking ſome ſmall taſt of Gods promiſes as it were at a glance onely; but by ſetting our mindes vpon them, and by exerciſing our ſelues dayly in them.

After this here followeth the reaſon. *Because thy GOD goeth with thee: yea euen thy GOD which brought thee out of the Lande of Egypt.* Here Moſes ſheweth vs y there is none other meane wherby we may overcome the feare of our enemies: but only by hauing recourſe vnto God. For as long as we ſtand weying of our own ſtrength, and ſtande gaſing about vs: alas in what taking be we: Needes muſt we be continually tormoyled with a number of terrours and carefull thoughtes. Therefore if we will haue good aſſiſtance & ſtoutnes of courage, let vs learne to 50  
reſort



resort simply vnto God, and to keepe our selues close vnder the shadow of his wings. And heereby we be warned, that all the hardnesse which men do build vpon themselves, is accursed. If wee put our trust in this or that, because wee haue maintenance and aide to overcome our enemies: if wee tie our trust to that, wee to vs. True it is that for a time wee may be puffed vp with winde, and we may beare our selues in hand that nothing can daunt vs; but in the end God will laugh such malpeartnesse to skorne, & shew howe it was no better than smoke. And that is the cause why I said that the foundation of true stoutnesse, courage, and constancie, is to haue our eye vpon God, and to assure our selues that he is on our side. Notwithstanding, it is not in vs to fend it; but we must embrace y<sup>e</sup> promise which he maketh to vs. Thy God (sayth he) will goe with thee. Yea verily, so wee attempt not any thing without the warrant of his word, as I haue sayd afore; and y<sup>e</sup> we runne not a head: For God will not be our tennis ball to trotte wheresoeuer we will send him. But when we doe him the honour to take him for our Captaine and king, so as we fight vnder him, and enterprise not any thing which is not permitted vs by his woord; but yeeld him the whole soueraintie ouer vs: we shall neuer be destitute of his helpe. Now then, whensoeuer we be feared, and there is any occasion to make vs a frayde: let vs learne to cast our eye vpon God, and embrace the warrant that is giuen vs heere, which is that he will be euer at hand to succour vs at our neede. Yea verily: for he hath not only taken vpon him y<sup>e</sup> tuition of vs; but also telleth vs y<sup>e</sup> he will be an enemy to our enemies. Is it not a singular priuiledge, that besides that our God auoweth himselfe to be the maintainer of our welfare, he telleth vs also that if men vex vs and goe about to doe vs any harme, they fet themselves against him, and he putteth himselfe as a shield betwixt them and vs? The holy scripture is full of such similitudes. Sometime God is called our Rampyre, sometime our high tower, sometime our bulwarke, and sometimes our shield. Againe, when he will shew howe greatly he loueth vs: he that toucheth you (sayth he) toucheth the apple of mine eye, which seeleth or perceiueth all the harme that can be purposed against vs. Seeing it is so then, that wee haue this warrant that God watcheth for vs; let vs not doubt but he is strong ynough to confound all our enemies. And therefore let vs yeeld him his deserued honour, in making no account of all the force of the worlde, forasmuch as wee knowe that all that cuer men can bring of their owne, is but vtter vanitie and leasing in comparison of Gods arme. So then, it is a speeche of great importance when as Moses sendeth folke vnto God, saying, My friends, Neuer stand musing what yee be of your selues, but know for a certaintie that yee be able to doe nothing. Though yee had neuer so great furniture for the warres, yet haue your recourse still to your God, and be strong in him, and take courage there.

And he addeth that it is God which brought them

out of the Land of Egypt. Whereby he meaneth that they had found already by experience, that God was ynough for them, and that they ought not to be astonished at the power of men. So long as God is on your side and maintaine your parte, neuer be afraid. For when the people came out of Egypt, what lykelyhood was there of their safetie? When they were come to y<sup>e</sup> Red sea, was it not like that they should haue bin vtterly vndone? The sea was on the one side of them, and on the other side was Pharao with such a power, as it was vnpossible for them to haue scaped his hand. True it is that the Isralites themselves were a great multitude of people. But what? Were they inured to seates of armes? No verily, they were as a flocke of sheepe, which had a rout of wolues harde at hande. There it appeared howe God wrought for them. And therefore Moses putteth them in mind of the things which they had felt and knowen before. As if hee should say, your God hath shewed you sufficiently already by his doings, that yee shall not be disappointed if you hang vpon him. And his power is no whit abated. For asmuch then as yee knowe that it is ynough for you to be vnder his protection, hold your selues still therunto. Now the removing of the Isralites out of Egypt, was a putting of them in minde that God had giuen them a president after what maner he would maintaine the state of his Church: that is to wit, after such a maner as passeth the reache of mans capacite. And let vs marke that euen at this day we must haue the same rule still. For (as I haue alleaged already out of the Prophetes) the welfare of the faithfull consisteth not in the multitude of horses or of Chariots, or in the strength of armour or men of warre; but in the goodnesse and helpe of God. And this is to be referred most peculiarly to our state vnder the raigne of our Lord Iesus Christ. For it is the Christian Church which the Prophetes speake of, when they vse such kind of speeches. Sith it is so, let vs assure our selues that the wonders which God wrought in bringing his people out of Egypt, are a sure warrant vnto vs that hee will maintaine vs. So that, although it seeme vnpossible to men, and although we be dismayed when wee behold the power of our enemies and the weakenesse that is in our selues: yet will God worke aboue our capacite and vnderstanding. That is one thing which we haue to beare in minde.

Againe, let vs also marke therewithall, that all the experiences which God hath giuen vs afore, must assure vs the better of our saluation, and make vs to trust the more vnto him, for his former succouring of vs. And let vs gather thereupon, that he can well find other means which we neuer thought of: and moreover, that his goodnes diminisheth not, and that he is alwaies alike strong. Let vs conclude that he is able to saue vs, so we resorte vnto him. And therefore let vs bethinke vs of the gracious goodnesse that God hath extended towards vs aforesimes, and of the succour that hee hath giuen vs. And in considering those things, let vs not onely giue him thanks for his shewing of himselfe to be

our preferuer heretofore: but also let vs take further matter and occasion to trust to him afterward, and to resort boldly vnto him, and not to doubt but that he will continue as he began, vntill he haue brought our saluation to full perfection. Nowe if this bee spoken concerning our bodily enemies: much more reason haue we to apply the same to Satan, to sinne, and to al other things that fight against the endlesse saluation of our soules. But I cannot as nowe make any larger discourse of this matter. Let it suffice vs for this time to make our benefite of this doctrine: which is, that if we resort vnto our God, he hath promised to preferue vs, so as euen wee bee hemmed in on all sides, and wee seeme to be out of al hope, and men seeme to haue the vpper hand of vs, yea euen y<sup>e</sup> vnbeleueers whose onely desire is to ouerthrowe vs: yet euen then we may boldly and safely keepe on our way. For why? We passe not what wee ourselues bec, nor what wee can doe: but forasmuch as God telleth vs that he will be at hand with vs, and haue pitie vpon vs, and that he loueth vs in such wise that he will vtter his wrath against our enemies, and bee so inflamed at them as if their dealing were immediately with himselfe, and take the quarell vpon him as though the dishonour were offered to himselfe, and that defiance were made to his owne person: forasmuch (say I) as we haue such promise at his hand, let vs trust boldly vnto it, and walk on still in feare and reuerence, praying him to vouchsafe to giue vs peace, and to maintaine good agreement among vs. And although it bee his will to giue bridle to the wic-

ked, so as they doe what they can against vs: yet let not vs cease to resort to him, forasmuch as wee bee sure that if wee put our life into his handes, he will shewe himselfe a good and faithfull keeper of it.

But now let vs kneele downe before y<sup>e</sup> Maiestic of our good God with acknowledgement of our faults, praying him to make vs feeble them better than we haue done; and that when we once know the wicked affections that are in vs, it may cause vs not only to mislike of them and to condemne them, but also to resort to the remedie of them, and to pray him to reforme vs so according to his own image, as our whole desire may bee to shewe our selues louing and gentle to all men, and to seeke peace and to procure it as much as we can, remouing all occasion that any man may haue to doe vs any harme. And moreover, that it may please him to receiue vs so into his protection, as we may be bold to proceede in our conuersation: and that seeing he sheweth himselfe to bee our defender a forhand euen in this bodily and transitorie life, we may not doubt but y<sup>e</sup> he watcheth ouer vs to defend vs against Satan and all manner of sinne, and that wee may be more and more confirmed with assurance of his goodnesse, in such sort as wee may not liue any more in our selues, but to him, as good reason woulde that our life shoulde bee dedicated vnto him, seeing that hee vouchsafeth to take the care of it. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, &c.

## On Wednesday the xvij. of December. 1555.

*The Cxviij Sermon, which is the second vpon the twentieth Chapter.*

2.3.4. And when yee come neere, &c.

5 And the Officers shall speake vnto the people and say, Is there any man here which hath builded a new house, and not dedicated it? Let him goe hence and tarry at home, least he dye in the battell, and another man dedicate it.

6 What man is there that hath planted a vineyard, and hath not gathered of the grapes? Let him goe hence, and returne home, least he dye in the battell, and another man gather the grapes.

7 And what man is he that hath betrothed a wife, and hath not taken her? Let him depart hence, and goe home againe to his house, least he dye in the battell and another man take her.

8 Moreover the Officers shal speake to the people and say: What man is he that is afraid and faint hearted? Let him get him hence, and goe home to his owne house, that he make not his brothers faint hearted as well as himselfe.

9 When the Officers haue made an ende of speaking to the people, they shall set Captaines of the Armie ouer the people.



Ec sawe yesterday what exhortation God commanded to bee made to his people when they came in danger, and I told you shortly that forso much as vnbeleefe is hard to be corrected

in vs by reason of the deepe roote which it hath taken in vs, our Lorde would that a much more vehement kinde of speache shoulde bee vsed towards vs. And thereupon I sayd that wee haue greatly profited, when we haue once ouercome the fearefulnesse which turneth vs away from

our trust in God, and from abilitie to call vpon him with assured faith. Now remaineth the applying hereof to our spirituall batells. If we haue any enemies that trouble vs, and seeke to destroy vs; wee must resort vnto God, and assure our selues that seeing he hath taken vs into his protection, he will not faile vs at our neede. And if this perswasion take place in the daungers of this present life which are nothing; what must we doe in cases concerning the saluation of our soules which are much more precious before God? Thinke we that he will sayle vs in that behalfe? And therefore let vs so apply this promise where it is sayd that our Lorde will goe with his people to helpe them in their neede, as our soules may be governed by our God. And if the diuell assault vs roughly, and we fall into so great perplexities that we wote not where to become, so as to our seeming we be vtterly sonke: Let vs hope still that our GOD hath not forgotten vs, but that he goeth still with vs, that is to say, that he is so nere at hand, that his fauour and power shall still succour vs. And this is a thing more than needfull. For we see how feeble wee be to encounter against Satan, and against all the assaults which he maketh against vs: If wee be not afraid, wee be too blockish: for there is none other remedy for vs, but to flee to our God for refuge, and to depend vpon the succour that hee hath promised vs. For if wee seeke our helpe in our selues for the withstanding of Satan and of his spirituall batell: we shall be disappointed of our hope, and God (as good reason is) will laugh our ouerweening to skorne. Therefore there is none other way for vs, but to seeke in God that which wanteth in our selues; and vpon the knowing of our owne weaknesse, to looke for strength at his hand. And when he hath once strengthened vs, let vs not doubt of our deliuerance, but let vs extend the same deliuerance to our whole life, yea euen to our death. For it is not ynough for me to hope y God will helpe mee for the present tyme: I must be thoroughly perswaded both for to day and for euer after. Thus yee see what we haue to remember vpon this text, where God comforteth his people, and fortifieth them to be astonished, fainted, fearful, or dismayed. His vsing of so many words that web that although wee haue neuer so much cause to misdoubt, to be afraid, to be agast, or to be dismayed; yet must Gods promises come alwayes to our mind, that wee may make a buckler, yea and a rampyre of them to resolute vs through: that our Lord will helpe vs howe euer the world goe, so as we shall be succoured by him, and be sure of victorie in the ende, and be recovered by his mighte and inuincible hand, how great extremities so euer we be fallen into.

And now we haue to note, how it is not vnto our cause that God would haue this doctrine vttered by the mouth of the Priest. It may seeme that it was ynough to haue the Law written and proclaimed, and that euery man ought to haue minded this lesson by himselfe. But yet it was Gods wil expressly that the Priest should be there present, to speake in his name and by his autho-

ritic. True it is that our esteeming of Gods word must not depende vpon the persons that bring it: for then shoulde it bee of verie small authoritie among vs. As for the Preachers of GODS will vnto vs, what are they but frayle vessels of earth? To bee short, all that euer they coulde saye vnto vs were to no purpose, if wee shoulde haue an eye but to their persons. But when wee once knowe their office or Commission, then is it not for vs to gaze vpon the creatures, but wee bee to looke vnto GOD himselfe, who hath commaunded his woorde to bee preached to vs by persons chosē and pycked out for that purpose. Therefore when wee heare them, it is a meane to wake vs that wee may be the readyer to heare GODS woorde, assuring our selues that he which speaketh is not brought in by himselfe, ne thrusteth himselfe in on his owne heade: but that GOD hath set downe that order, and will hate it to be obserued in his Church. Nowe then, if any man preache vnto vs the thing that is for our soule health, although the partie that speaketh were a litle Babe; yet doeth it behooue vs to receiue with all reuerence, the things that wee knowe to come of GOD. The truth must neuer bee euill intertayned, neither must wee make an excuse of the partie that speaketh. For whose euer hee bee that commeth and bringeth vs the truth: hee is as a Messenger of GOD. And if wee despise him, it is a dishonouring of his Master, and wee doe him wrong when wee will not receiue that which is brought from him. Notwithstanding, because wee bee so colde and slowe to bee edified in the doctrine of our saluation: GOD hath giuen vs this helpe, that there shoulde bee men appointed to represent his person and to speake in his name. Therefore whensoever a Minister of GODS woorde that is chosen in the Church speaketh: let vs knowe that GOD wakeneth vs, and giueth vs as it were a preparatiue, to the ende wee shoulde giue the better ease to the things that are tould vs. Wee will take yet a more particular Example. When a poore man is in anguish of mynde, thinking himselfe to bee as good as forlorne by reason of the finnes which hee knoweth in himselfe, so as hee is cast downe and woteth not where to become, because of the vnquietnesse that vexeth him through remorse of conscience: if a faithfull man come vnto him and set the mercie of GOD before him, and tell him that in the holy scripture sillie sinners are called to mercie, and that GOD neuer refuseth them when they seeke him in fayth and with repentance; it is a raising of him vp agayne, and hee hath cause already to taste of GODS goodnesse and to thinke thus with himselfe; Alas, I haue bene as it were in hell, and GOD is come to seeke me heere, by sending me this man which speakes not as of himselfe, but bringeth me things which God himselfe hath giuen me. Thus

2. Cor. 4. 7.

2. Cor. 5. 19.  
Eph. 2. 6. 1. 1. 2.

Matt. 18. 12.

the poore sinner hath cause to reioyce, and to be discharged of the sorrow that ouerwhelmed him before. But if the doctrine be vttered by one that is a Shepheard, and hath publike charge: therein we haue yet a better assurance. For it is sayd that they be sent to preache the forgiuenesse of finnes. The Prophet Esay speaking of the raigne of our Lord Iesus Christ, and of the state of the Christian Church, sayth that the office both of Iesus Christ and of all those that preache the Gospell in his name, is to hearken the fearefull, to heale the diseased, to asswage the sorrowes of them that are in anguish of minde, and to let out them that are in prison. And this is declared yet more plainly by the mouth of Gods owne sonne where he saith, Go your waies, whatsoeuer ye binde vpon earth shall be bound in heauen. To whome I speake the lie: To his Apostles. And he presupposeth that they will preache the promites of saluation in his name. For he ment not to set vp heere a tyrannic as the Pope beareth vs in hand, who taketh couer vnder that text, and wickedly desyleth the holy Scripture. And that (as ye see) is a diuclish shamelesnesse. But our Lorde Iesus Christ will surely authorise the message of his Gospell, specially when it is brought by the mouth of his Shepherdes, and of such as he hath called to the like state. Therefore when wee see a man that is chosen of God, to preache the forgiuenesse of finnes: it is as if a bargaine were passed by a publike and sworne Notarie. That then is the cause why God in this text hath expressly communded the Priest to come into the Armie and to speake those words. Why so? To the ende they should bee receiued with the greater reuerence.

Hereupon let vs gather, that we haue neede to haue the Gospell preached vnto vs, to confirme vs in the strength of our GOD, and to giue vs full assurance of his succour, so as he can neuer faile vs. And let vs not bee as these fantasticall folke are, which thinke it ynough for them to reade the word at home in their houses, and absent themselves easily from the common doctrine which God will haue published to all his people: assuring our selues y<sup>e</sup> the same is no superfluous order. And seeing that our Lorde woulde haue the Priest to open his mouth to speake to the people, that they might not bee afrayde of the daungers of this present life: much more reason is it that wee should neede to bee taught that our Lorde Iesus is alwayes readie to succour vs, and that wee shall bee deliuered by his strong hand as in respect of our soules, and therefore that wee must leane vnto him. Wee haue neede (say I) that these things should bee pronounced by the mouth of those whom God calleth, and vnto whom he committeth the charge of teaching in his Church: so as our faith must thereby growe double, and wee must gather our wittes the better about vs, as if wee should say, Truly it is God that speaketh, though it be but a child that vttereth the wordes vnto vs. For he hath an eye to our rudenesse, and beareth with it, in that he so qualifieth the persons of them that beare the name and tytle of Shep-

heards, and that they be as his Angels. Nowe then let vs so much the more receiue his word, and giue the better heede to it, and be the more touched with it, knowing that our Lord offereth himselfe the more liuely vnto vs, and therefore let vs not pretend any moe excuses. For he sheweth himselfe the more exprefly, in that hee vouchsafeth to haue a man chosen thereunto. Wherefore let that man speake; and let vs receiue his sayings as though God himselfe spake them to vs after a visible maner, as we haue seene already heeretofore in the cyghteenth chapter. Thus ye see what we haue to remember as touching this sentence.

Nowe let vs proceede to that which Moses addeth. Hee sayth, *that before they goe so battell, the Gouernours of the people shall giue leaue to depart, so such as had builded newe houses, and had not yet dwelt in them; so such as had plantid vineyardes, and had not yet gathered of the fruite; and so such as had betrothed themselves to wives, and had not yet maryed them to take them home into their houses.* Heere are three kind of men to whom God giueth leaue to depart, whome hee will not haue compelled to goe to warre against their enemies. And afterward in the end he sayth, *that if there bee any fearefull or faint hearted men, those also must bee sent home againe to their owne houses, not hauing like lybertie as the other sortes, but as men cast off in way of reproche.* And hee setteth downe the reason; namely *least they shoulde discourage the hartes of their brethren, and make them lyke themselves.* This being doone, *His will is to haue Captaines set ouer them:* not as though they should then demaund truce or respire of their enemies for the appointing of their Captaines: but his meaning is, that when warre is to bee made, the cheefe point is not to haue men of great experience and skill: What then? Aboue all things to trust in God, and to resort vnto him first; and then to proceede according to the order which hee alloweth. When all this is done, then may Captaines and officers of skill be chosen. But if men think to strengthen themselves with worldly ayde, and in the meane while forget God; so as they resort not to him; it is an abuse and they shall find themselves beguiled. That in effect was the meaning of Moses.

Nowe as touching that hee giueth libertie *so such as had newly taken wives, and had not yet maryed them: so such as had plantid vineyardes, and had not yet gathered the fruite of them: and so such as had builded houses, and had not dwelt in them:* it is to shew that there is a kinde of vpright dealing to be vsed, to the ende that those of whome any regard was to be had, should not bee constrained out of measure. Therefore vnder these three sortes God ment to shewe, that albeit there bee great neede, yet ought such to bee spared as are worthy thereof. For it were a kind of crueltie to hale out a man to death, before hee had taken the benefite of dwelling in his owne house, and of gathering the fruit of his vineyard, specially whē there were other men ynow besides him to goe to battell. Againe they bee euen naturall grieues also. For this cause Moses exempted such persons

persons from the warres by Gods commaundement . But yett wee cheefely come backe to this point (as I sayd,) that although necessitie pinch vs and constraîne vs : yett must we vse some gentleness in bearing with such as are meete to haue some priuiledge and freedome more than other men.

Morcouer whereas hee speaketh of *dedicating of houses* : although it signifie to dwell in them : yett was it not Lawfull for the Iewes to settle themselves in their houses , before they had made a kinde of dedicating of them , that is to say , till they had vsed some kinde of Ceremonie of blessing the house in the name of GOD . That Ceremonie was obserued vnder the Lawe : howbeit that as nowe it is not any more in vse among vs .

But yett the instruction thereof abideth vnto vs , that is to say , that it is not Lawfull for vs to vse any thing without thanks giuing , and without praying vnto GOD that all may be pure and cleane vnto vs . Saint Paule sayth that our meate and our eating and drinking are sanctified : And howe ? By prayer and by the woorde .

The bread (as yee see) is a creature whereunto GOD hath giuen vertue to nourishe vs : and yett if wee eate thereof without regarding him that feedeth and susteyneth vs by it , wee defile it . When the thing that GOD had created for our sustenance , is peruerted by our defiling of it , it is treason agaynst GOD .

And therefore there is none other meane for our foode to become pure vnto vs , than to acknowledge GOD to bee the giuer of them , and to yeeld him thanks for the same , praying him to guide vs as his children , that wee may Lawfully receiue the benefites which hee bestoweth vpon vs .

For although the wicked and the faythlesse be fedde in this world as well as wee , and haue the same Sunne shyning vpon them which we haue , and eate of the same bread that wee doe : Yett notwithstanding , all despysers of GOD , all vnbelecuers , all Cormorantes that fall to their meate like swine and Asses , without praying vnto GOD or without lifting vp their heartes vnto him , are all theewes ; and they eate not one bite of bread whereof they shall not yeeld an account .

And why so ? For there is none but Iesus Christ that is vniuersall heire of this world , as he is named . And wee must bee his members , or else wee can haue no parte in any of GODS benefites .

And howe may wee bee members of our Lorde Iesus Christ , except wee bee grafted into his bodie by fayth ? Wee see then howe all our meates are vnclane , and that wee on our part doe defile them , vnlesse we yeeld thanks for them vnto GOD , and pray him to gouerne vs as his children , that we may receiue sustenance for our lyfe at his hande as at the hand of our father .

In lyke case is it with apparell and with all other thinges : GOD must be faine to blesse them to our vse . For to that condition is our apparell , sustenance , and dwelling tyed . Now then , when a house is to bee dwelt in ; we must not vse the olde figure of the Lawe in dedicating it : but

yett must the partie that is to dwell in it , acknowledge that it is GOD which lodgeth him there , euen as hee hath lodged vs alreadie vpon the earth , making the waters to with draw by chemselfes , that wee might haue some roome to dwell on heere beneath . Also let euery of vs thinke thus with himselfe : although I haue but a litle cottage , yett notwithstanding seeing that our Lorde hath placed mee heere , it becommeth mee to acknowledge it : and although my house bee of myne owne purchasing , or that I haue it by inheritance , or by lease , or by any other tittle whatsoever ; yett am I alwayes the tenant of the Lorde my God . Let vs haue an eye to that , and let vs call vpon the name of God : for that is the right hallowing of thinges , and to shall Gods fauour dwell with vs , by cause wee defyle not our houses at our coming into them , but acknowledge that GOD hath had pittie vpon vs , and that it is hee which hath giuen vs the commodities of this lyfe .

Thus yee see to what ende this Ceremonie of the Lawe tended , and what wee haue to gather thereof at this day .

Nowe it is sayde on the contrary part , that a vine is vnhalloed or made common , when the fruite thereof is gathered , by cause it was not lawfull to gather the fruite of their vines vntill the fourth yeere . It behoued the first crotte thereof to bee common , and then the Owner thereof was to take the benefite thereof afterwarde . In that respect therefore it is said that the Vyneyard was to be made common . But we haue no such custome nowadayes . For we be not bound to the yoke of the Lawe , since the tyme that our Lorde Iesus Christ deliuered vs from it .

But howefoer the case stande , although the bondage hee past away : yett must wee holde fast the instruction that commeth by it , that is : That wee must enter into an account of the benefites that GOD bestoweth vpon vs , and giue parte of them to such as want . The riche must vnderstand that hee is a detter to such as haue neede : and although hee be not taxed and seised , as who shoulde say thou shalt giue thus much of thy goods : yett ought it to suffice vs , that GOD putteth them into our handes with condition to bee as his receiuers , and that our inioying of the goods which wee possesse through his goodness , is in such wise , that wee bee bounde to succour them that haue neede .

Thus yee see how the old figures are profitable to vs still at this day ; not that we be bound to obserue them , but for that the truth of them belongeth vnto vs . To be short , we see how in all the commodities of this present lyfe , we be taught first of all to magnifie the goodness of our GOD , for that hee hath a fatherly care of vs , and prouideth vs all things that are requisite for vs .

And we must also haue a regard of our neighbours , & of the Communion or fellowship which our lord commandeth . Not that there should not be any ciuill order , or that no man myght keepe that which is his own ; but that euery man should strain himselfe to be liberal of the things y God giueth

Leu. 19. 33  
34. 25

Hebr. 3. 3.

60

19

so as the needy may be succoured by vs. Thus yee see in effect what wee haue to remember as touching the exemption that was giuen to the three sortes of men spoken of before.

Nowe let vs come to that which Moses addeth. He saith *that if there be any fearefull and faint-hearted fellows, they must be sent home to their houses, least they discourage their brethren likewise.* Here our Lord declareth y<sup>e</sup> he would haue the wars which y<sup>e</sup> Iewes were to make, to be made in his name. And therefore hee woulde haue souldiours that should goe to it with a franke courage. For if a man bee afrayd, it is a token that he hath not trust in GOD: for faith hath power to ouercome and to kill all fearefullnesse. Not that wee should bee without feeling; for although wee rest vpon the fauour of GOD, and call vpon him not doubting but that hee heareth vs; yet are wee not senselesse so as wee should shewe no token of infirmitie at all, but wee shall alwayes get the vpper hande of it. Then if wee bee ouertaken with fearefulness, it is a signe that wee haue no trust in GOD. And howe should hee helpe vs, when we do him not the honour to trust vnto him? And if we be not hardy hauing his promise; whom may we blame but our selues, that wee obtaine not the victorie? Nowe then if wee trust not to that which our Lord hath promised; then is it meete that hee should withdrawe himselfe from vs and giue vs ouer. Thus yee see why expresse commandement is giuen to Governours in this text, to send home fainthearted and cowardly souldiours. I haue told you already howe it was not lawful for the Israelites to enterprize warres vpon ambition or couetousnesse; as wee see men doe nowadayes, who vpon an eager desire of bearing rule in the worlde, become vnstatiable gulfes in making warres and in shedding of mans blood: but the warres which the people of Israell made, were vpon necessitie, and GOD auowed them and blessed them in so dooing. And because it was so, hee woulde haue the souldiours to looke vnto him, and thereby to assure themselves of his helpe. Therefore such as were weake-hearted were not worthy to bee in the hoste of GOD: for they should but haue bred confusion, and that two wayes. Moses noteth the one here to bee that they should haue discouraged their brethren. But there was this more, that it was as a nomising of GODS curse, when such men were mingled with those that ought to haue their eye vpon the banner or standard of GOD displayed before them. And this reason is to bee well weyed, where Moses saith that they might discourage the heartes of their brethren; and that as their owne heartes faynted, so they might make the rest of the people afrayde and dismayed too. And (as I sayde) this reason is to be marked well: for we haue experience of it in all things. Let vs looke vpon any other businesse: if there be but one loytering lubber, he is a discomfort to all the rest of the company. For one giueth courage to another: and when men goe

lustily to their worke, there is no labour nor occupation so harde, but it is gone through with: and it not halfe so much payne to them, when they doe their indeouour with a good will. Contrarywise when any one falles to loytering, hee makes al the rest of the company to droope. But that is not all the ill yet. For besides that such a slouthfull body will not straine himselfe to doe his duetie: he will cuer finde some occasion to cloake his shame, and he will fall to murmuring and grudging, so as a man were better to haue but two or three lustie fellows that are well disposed to take paines; than to haue two dosen of lither loyterers, of whom one is ynough to marre all his fellowes. This is manifestly seene. If there bee any trouble, what is commonly the cause of it? It is, that if some disordered person thrust himselfe into a companie of men, hee is as a firebrand to kinde such a fire as cannot easily be quenched. He falleth to sowing of his Darnell, which sprcadeth so farre from one to another, that at length the trubble and disquietnesse growe so great, as they cannot bee appeased agayne. This is to bee seene in all our lyfe throughout. And when yee come to publyke offices, if there bee six skooore persones moe or lesse well disposed to gouerne the people, and there bee but a two or three that drawe backe: those few shall bee able to doe a hundred fould more harme, than all the rest to doe good. As for example, in drawing of a cart; wee see howe one reitie Iade shall hinder foure or fise good horses, which woulde haue gone away roundely with the load, if that naughtie beast had not bin among them. Likewise if in a common Council or in a great companie there bee but one or two ill disposed persones, which shall goe about to ouerthrowe all good order: You would wonder to see howe vntowardly things will fall out. And although a man woulde make an account of the contrarie because the greater parte seeme willing to doe good: yet those two or three are ynough to ouerthrowe all, and to put al to haucke. So then it is not for nought that GOD woulde haue all such to bee cutte off from his armie, and that if men intended to haue GOD to beare sway among them and to shewe his power in giuing them victorie, they shoulde at their going to warre, shake off al that rabble, which are good for nothing but to marre the rest by their mistrustfulness and leaud behaiour. Wee see howe Gedeon went to worke: and his example is notable about all others, because that then GOD shewed himselfe after a most visible manner, and by myracle more worthie to bee had in remembrance than cuer before. And in deede, it is not without cause that the Prophet Esay speaking of the deliuerance which GOD woulde worke by the hande of the Redeemer: sayeth that it shall bee as in the day of Madian, that is to say in the victorie that was giuen against the Madianites by the hande of Gedeon. For when hee had assembled a great multitude of men: in the ende hee was commanded to send

Iud. 7. 3. 5. 6

Esa. 9. 4.

send

send home the most part of them againe, because GOD intending to giue the greater glorie to his owne power, woulde haue but a small number of men to doe it withall. And who were they whome Gedeon referred for that purpose? GOD gaue him a token to know them by, which was that when they came to drinke, as many of them as lapped the water or kneeled downe to drinke, should be sent away; and that those which tooke vp water in their hands to drinke as they passed by without staying, should goe on agaynit the enimies. GOD gaue that marke. And to what end? To doe them to vnderstand, that he would haue none to bee of his Crewe, but such as were thoroughly disposed and well willing to go to battell agaynt their enimies. For that thing could not proceede but of an assured trust that GOD was with them. For howe coulde three hundred men haue fought agaynt a great armie, specially with pitchers, Lanternes, and Lampes, (as though they had caryed bladders full of pease made for little children) to scarre their enimies withall? Woulde they euer haue gone that way to worke, if they had not all of them bene certainly perswaded in their heartes after this manner? It is GOD that gouerneth and directeth vs, and therefore if wee goe forward according to his wil, shal we doubt y he is not able to succour vs at our neede, and to discomfite the infinite multitude of the Madianites when they shall set themselves agaynt vs? So then let vs marke howe our Lordes intent was to thewe hereby, that all such as goe a warfare, must marche as it were vnder his standard, and put their trust in him; and that the stoutnesse which he requireth in them, must bee as a record of their faith.

Nowe let vs apply this to our owne vse. In dedee this doctrine ought to be put in vre nowadaies by the princes that cal themselves Christians. And when they goe a warfare, they should consider first what reason mooues them thereto, whether their warres bee rightfull or no: and then ought they to followe the order which GOD sheweth them here. But they seeke no further nowadaies than to blynde themselves with vaine ouerweening. In dedee when they goe to their warres, they make professions to their Idolles, But all is but flat mockerie, I meane euen of their superstitions, when in they bee as deuoute as they that knowe no diuinitie at all. For wee see howe they bee blynded in their couetous desires, and all their trust is in their owne force and furniture. They haue thus many footemen, thus many horsemen, thus much attillerie, such and such intelligence, such and such alyances, and such and such I wote not what. True it is that all these things are necessaie for the warres: but yet ought they to begin at another ende, which is, to walke in the feare of God, and to rest vpon that poynt, and to referre themselves to him that hath all power in him, and not to stay vpon their owne strengthes, but to waite altogether vpon God who giueth the victorie. But

there is none of all this.

Nowe haue wee a more generall doctrine, in that wee bee all souldiers of our Lorde Iesus Christ, and that our state is such, that we must fight, not for one day onely, but all the tyme of our lyfe. Wee cannot serue our GOD othertwyle than by fighting. Sith it is so, let vs apply this doctrine to our instruction. As how? Let vs take an exposition of it out of the hundred and tenth Psalm. It is sayde there, that in the day of the Musters which the King shall make whom GOD hath set ouer vs, (that is to say our Lorde Iesus Christ) the people shall come vnto him willingly and with a free courage. The marke then which Dauid attributeth to all Christians, whereby they may be knowne to bee Christes good souldyers, and bee auowed to bee of his armie and company; is that they must present and offer themselves to him, with a pure and free heart, not as folke that come by constraynt, or enforced as slaues; but as they that offer vp and dedicate themselves wholly to him. That is the true practising of this doctrine, I meane as in respect of all private persons. In dedee this doctrine ought to beare sway among the faithfull in the necessitie of warre: and without that, it were better for them to suffer their throates to be cut a hundred tymes, than once to drawe a sworde in their owne defence, vnlesse they goe to it with a pure conscience, acknowledging after this manner: God alloweth and admitte vs, and for as much as we fight vnder his guydance, hee will surely bee on our side. If a man haue not this: it were better for him a hundred thousand times to perish, than to stirre one finger towards the sauing of his lyfe, as it were in despite of GOD, hauing no leaue nor licence of him to doe it. Therefore in necessitie of warre, the faithfull shoulde bee armed with this doctrine, of stengthening themselves in GOD, and of calling vpon his name without doubt or feare. But wee (as I sayde afore) haue a continuall warfare all our lyfe long, because Satan neuer ceaseth, and wee haue sinne fighting agaynt vs, yea and euen within vs. Wee neede not goe farr to incounter with our enimies: for looke howe many thoughtes and affections wee haue in our nature; so many enimies haue we agaynt GOD, which procure the destruction of our soules. Then it standeth vs in hande to bee disposed to fight. And how may that bee doone? If wee knowe not the succour that GOD vouchsafeth to giue vs, surely wee shall bee put to the foyle at euery tyme. For why? How great is our weakenesse, as I saide afore? Needes must wee bee astraught or rather vtterly blockith; for wee are not able to make any resistance. Besides this, our enimie is Prince of the world, sinne holdeth vs as it were in his bondes and cordes, and wee cannot scape from him except GOD set vs free. So then let vs learne that our Lorde calleth vs to himselfe, to the ende wee should be confirmed, and fight valiantly vpon assurance of his helpe. But doe wee so? Can wee call vpon our GOD? Can wee assure our selues that hee will assist vs? Wee

ought to resort vnto him with a pure and free heart, and to choofe to be beseged with infinite perilles, and to indure sore assaultes: rather than to bee at rest and to haue him farre from vs, so as hee should not bee our head, nor our Lorde Iesus Christ be our King. Therefore although it bee a hard and painfull state to the fleshe, yet let vs choofe this condition, namely: to fight vnder Christes Standard, and to appeare at the day of his musters rather than to sit idle at home and to doe him no seruice. Nowe this day of musters is all the tyme of our life, yea and also of our death. For looke howe oft we be exercised by diuers temptations; so oft doth Iesus Christ make his musters in vs. It is not for naught that Saint Paule sayth hee was set as vpon a scafould, to bee seene by the Angels of paradise. Hee speaketh of himselfe and of his companions. But yet doth the same concerne euery one of vs, namely that GOD will haue vs to bee here as it were to make our musters before the Angels of heauen, that we might knowe that his looking so narrowly to vs after that manner, is to the end we should hie our good example one to another. Seeing it is so, let vs learne to offer our selues to God with such obedience, as wee may be accounted of the number and company which Dauid speaketh of in the fore-alleged text, that is to wit, of such as offer themselues to their King with a free courage, vnconstrained and not forced.

Nowe then forasmuch as the state of the Church is a warfare: we know that first of all it standeth vs in hand to gather such as are of a good courage, and that if we see any weakelings, wee must bee well ware that wee match not our selues with them: for there is infirmite ynough in euerychone of vs, without procuring any more s<sup>o</sup> elsewhere. Though no other body intice me ro naughtineffe, or make me cold in goodnesse: I am Lazie and colde ynough of my selfe, vntill God doe heate mee and strengthen mee. And therefore what a thing is it when I shall bee furthered in euill by my companion, and bee made the weaker by him? Seeing then that wee be to liue in this world, yee see howe it standeth vs in hand, to take heede that wee m<sup>o</sup>ddle not with such as may discourage vs. Why so? Because we be subiect ynough of our selues to our owne lustes, and foreward ynough to all vanities and delights, and ready ynough to shrinke away from the seruing of God: al of vs (say I) are too much inclined to euill of our selues, without further prouocation. But now if I match my selfe with drunkards and gluttons, with whore-mongers and swearers: what shall become of mee? Whereas I haue the seede of vice and sin in mee already: will it not bee an increasing of it, if I seeke occasions of euill? Is it not a tempting of God, and a casting of my selfe away? And yet yee see we doe it ordinarily, insomuch as we may seeme to seeke occasions to mischeefe our selues, and if any body goe about to drawe vs from wicked companie: wee grate our teeth at him as though he did vs great wrong. But contrariwise wee ought to put this les<sup>o</sup>n in vre, by thinking

thus with our selues: God hath graunted me the grace to be of his campe, & will haue me to fight against sinne, against the world, against all mine own lustes, yea and euen against Satan himselfe. In dee<sup>o</sup>de it is a very harde encounter: and when I haue gotten the vpper hand one day, I must enter into new battels againe the next day. What will become of mee therefore, if I be not minded to play the valiant champion? Seeing I not onely find such a number of impediments in mee as is pitie to thinke on, but also doe vtterly faint afore hand: what shall become of me, if my God strengthen me not? But hee hath promised mee to doe it, and therefore I will call vpon him. Againe, when I see great numbers of stumbling blockes, and impediments that may hinder me or put mee to trouble: I will looke to the helpe which God giueth me, and that will bee ynough to make me ouercome all dist<sup>o</sup>resses: specially if I be guided by his holy spirite, that will suffice to repulse all feare, and all distrust that myght discourage mee. Were we then wise and well aduised, wee would thinke better vpon these things than we haue bene wont to doe: and euerye of vs woulde followe such as are of good courage, and shewe vs good example by marching on before vs, and haue bene tryed afore in the seruice of GOD. With such would wee keepe companie, and with such would wee haue familiaritie, knowing that nothing is better than to linke in together one with another, and to keepe our selues occupied in that exercise, seeing wee haue such neede thereof. Thus yee see howe <sup>we</sup> ought to put this sentence in vre.

But yet it is then to bee doone most specially, when the case concerneth them that should shewe the way howe to fight, as those that are in publi<sup>o</sup>e office, whether it bee of government and execution of Iustice, or of preaching Gods woorde: for if saynthearted and cowardly men be put in those places; what shall they doe but ouerthrowe all? And therefore men ought to make better choyce than they doe, when officers are to be appointed in the house of God, so as they must not goe and choofe at a aduventure without considering who bee meete and fite for the purpose, or without regarde whether they haue a good will and bee rightminded to serue God and to imploy themselues as they ought to doe or no. And no maruell though oftentimes things be out of square in the world, and that all things are seene to be out of order: for men refuse the meanes that God offereth them. And when they so forsake him: it is good reason that they also should bee forsaken of him, and that they should finde themselues to bee forlorne. But yet must wee aduise our selues the better to followe the rule that is giuen vs here, and euery of vs must haue a regarde of himselfe to gather courage: and if we be fainthearted, we may bee sure that it is not for vs to be of the armie and companie of GOD. What is to bee doone then? The Ministers must doe as the Prophet Esay commaundeth them, that is to say, they must strengthen the weak<sup>o</sup>e knees, and encourage



incourage the weake heartes . For the right vse of Gods woord is , that when wee see mens handes quake and their knees shake , wee must rayse them vp and strengthen them againe by our liuely encouragements . And haue the Ministers once doone their dewtie , euery other man also must do the lyke , as the Apostle sayth in the Epistle to the Hebrewes . For this text of Esayes is alleaged there , to shew that not onely such as haue the charge to preach Gods word must strengthen the weake : but also that euery man must doe the lyke towardes himselfe . Therefore let vs examine our owne weakenesse . And where as wee see our selues so feeble : let vs knowe that God hath giuen vs a good helpe by his woord . Let vs applye his promises to our vse , that when wee feele our knees shake wee must quicken them vp , and when our handes quake wee must strengthen them , and our hearts must be so fenced with constancie and courage , as wee may not bee afrayde to offer our selues

to the incounter , as they that are sure that our Lorde goeth before vs , so as wee shall be backed by him , and his grace shal neuer fayle vs : and that moreouer our neighbours bee led to him by our example , so as wee may with one common accorde bee strengthened to fight against Satan , hauing Christ for our head , who guideth and gouerneth vs in all incounters and assaults which we haue to indure ; vntill he haue taken vs vp into his heauenly rest .

Nowe let vs fall downe before the Maiestie of our good God with acknowledgement of our faulcs , praying him to make vs feele them better , & to forgiue vs them , and to gouerne vs hencefoorth in such wise , as wee may bee the better disposed to fight vnder him and vnder his hande , vntill wee haue gotten the victorie against all our enimies , and haue inioyed the fruite of our victorie , being gathered all together vnto him . And so let vs al say , Almighty God heauenly father , &c .

## On Thursday the xix. of December. 1555.

*The Cxxviij. Sermon, which is the third vpon the twentieth Chapter.*

10 When thou commest neere any Citie to fight against it, thou shalt offer it peace.

11 And if they aunswere thee peaceably, and open vnto thee, al the people that is in it shall bee tributarie vnto thee and serue thee.

12 But if they will not make peace with thee, but make warre with thee : then shalt thou lay feege to it.

13 And the Lord thy God will giue it into thy handes . Thou shalt slea all the males in it with the edge of the sword.

14 But the women, the children, and the cattel, and al that is in the Citie besides, and all the spoile thereof thou shalt take to thy selfe: and thou shalt eat the spoyle of thine enimies which the Lord thy God giueth thee.

15 After that manner shalt thou doe to all the Cities that are farre off from thee, which are not of the Cities of this nation.

16 But of the Cities of the nations which the Lord thy God giueth thee to inherite, thou shalt not leaue any soule alieue.

17 But thou shalt vtterly destroy the: namely the Hethites, the Amorrhites, the Chananites, the Pheresites, the Hiuites and the Iebusites, as the Lord thy God hath commaunded thee:

18 Least they teach you to doe according to all the abominations which they haue done to their gods, and so you sinne against the Lord your God.



T might well seeme at the first blushe, that wee haue no great need to haue y doctrine expounded to vs which is conteynd here, by cause it declareth howe men ought to bechaue

themselues in warfare . But when all is well looked vpon, wee shall finde that wee may gather good and profitable fruite to our instruction, of the thinges that GOD hath commaunded his people heere . For first wee see what a care hee had to teach

those of whome hee had taken charge, that they myght knowe howe to behaue themselves in all thinges . Nowe seeing that GOD hath such a care : let vs learne to walke in his obedience , not doubting but wee shall finde sufficient instruction in his worde, whereby to rule our whole lyfe well. I say that all they which yeeld themselves teachable vnto GOD, and are ready to fasthion themselves after his will, shall finde sufficient in his worde wherewith to guide themselves aright without any want at all; inso much that whereas men are disordered in their dealings, and knowe not what to doe: the cause thereof is, that they submit not themselves wholly to GOD, but take counsell by themselves, and runne gadding here and there, whereas all they that seeke to be taught by Gods worde, as well in matters of state as in priuate matters, and as well in time of warre as in tyme of peace, shall finde a perfect doctrine and such as is fitte for them. The thing then which wee haue to marke vpon this text, is that GOD woulde not faile them in any one point, whom he had taken into his tuition.

But there is yet more . For it may well seeme that where open warre is, there all thinges should bee put to hauocke . But our Lorde ment to shewe, that all his seruantes must alwayes brydle themselves, yea euen where they seeme to haue most excessiue libertie, to breake the bondes of all humanitie and vprightnesse . GOD sheweth that such as belong to him must euen in those cases keepe and mayntayne themselves vndefiled; so as howe soeuer the worlde goe, they must stande in continuall awe, that no extremitie may driue them beyond their bondes, but that they holde them still to this ground; Wee must obey GOD . True it is that euen the heathen coulde skill to say, that euen in tyme of warre it was not Lawefull to assault or beseege a Towne, vntill they had offered it conditions of peace . But yet wee see there was nothing but furie and crueltie: for as soone as they were entered into armes, they bare themselves in hand that it was Lawfull for them to beare all thinges downe before them without sparing . GOD then ment to shewe heere, that his people ought to bee so courteous as to spare their enemies, euen in tyme of warre . That is the thing which is conteyned heere . A man shall finde in the booke of the heathen, that they also commended this vprightnesse, that although there was iust cause of warre; yet the shedding mans blood was to bee forborne; but this rule was not well kept . And howe soeuer the case stande, our Lorde hath heere separated his people from all the rest of the worlde, shewing that they which are led by his worde, must looke more straitely and narrowly to themselves, than they that followe their naturall inclination, and are not taught as they should be.

And nowe let vs come to the doctrine that is conteyned heere . It is sayde, *When thou comest to a Ciitie to beseege it, thou shalt offer them peace : and if they yeeld or bee willing to fall to composition, thou shalt receiue them to mercie, so as no blood shall bee shedde . The inhabitants shall but onely bee subiect to thee and pay thee Tribute.*

In so saying GOD sheweth that although there bee iust cause of warre, yet must not men bee so whor and stie at the first dash, as to put all to the sward and slaughter: For howe soeuer the worlde goe, men are created after the Image of GOD: and there must we beholde our nature . Wherefore it must needs bee that wee are caried away from all reason, if the same withhold vs not, and that wee haue no pitie of those which are our owne fleshe and bones, and which beare the marke of our GOD, euen of the same

GOD which hath fashioned vs after his own lykenesse . If this (say I) bee not able to aswage our passions, which myght carie vs away to crueltie: it must needs be sayde that wee bee bereft of all reason, and woofe than the brute beasts, which knowe their owne kinde, and doe not so deadly pursue one another. That is the thing which wee haue to marke in the first place. And hereof we may gather a good lesson expedient for vs all. For heere God speaketh of those against whom he armeth his people. But we cannot say the like of our enemies. If a man haue done me all the wrong that is possible, yea and haue euen sought my death: yet doeth not that arme me to be auenged of him: God doeth not giue mee leaue to requite like for like, but I am commanded to render good for euill. Howbeit the case standeth otherwise with Princes and Magistrates which haue the sword: for God

hath fet them in his owne stead to execute vengeance. Ye see then that heere is a people armed with Gods authoritie, as if God had sayde, draw your swords, for I dispenche with you at this tyme, so as ye may slea your enimies, and it shall not be layde to your charge for a crime . When a warre is rightfull, and God giueth men leaue: it is a permission or priuilege which he granteth them . And yet for all that he will not haue men to goe to it at alauenture, but that they shoulde seeke peace, and abstayn from shedding of blood if it be possible, so as no man may be hurt or wounded in his person. Seeing that God wil haue men to brydle themselves after that manner in the tyme of warre, I pray you what is to be doone where our handes are so tyed vp, as it is not lawfull to giue our enimie a phillippe, but to loue them rather, that haue grieued vs or wrought vs any wrong or iniury: Ought we not to offer them peace, & to be al ready to receiue them to mercy when we see them willing to be reconciled to vs?

So then, seeing that euen in the tyme of warre, when all thinges seeme to be lawfull, our Lorde will haue vs to offer peace to them that haue dealt amisse with vs and haue desired to be punished in their bodies: Seeing (I say) that God will haue vs to seeke meanes to saue them, and that wee should not deale rigorously with them:

much more ought euery of vs in our owne priuat cases, to be inclined to beare with our aduersaries. If we be troubled and molested, so as we haue iust cause to the worldwarde to pursue the iniurie doone vs: yet ought wee rather to fall to composition, if it be possible: And if we doe not, what excuse will there bee for vs? If those whom God hath armed against their enemies, may not strike one stroke at them vntill they haue assaiend to make peace with them: what shall become of vs who ought to be men of peace, and to loue our enemies; if we be vnreconcilable, fierce as Lyons, harde as Steele, and such as can be brought to none atonement: Must it not needes be said that we haue shaken off all feare of God? Yes: and yet we see howe men doe sooth themselves in this case. In somuch that if a man be grieued; he is so far off from warning y<sup>e</sup> offender of his fault quietly, to bring him to good atonement againe; that (to all lykelyhoode) he will rather turne the whole world vpside downe, than he will by any meanes be reconciled. Wee see that this wilfull stubbornnesse is vtterly past amendment in most men. And so wee perceiue now what fruite wee ought to reape of this text: namely that although he speake of warre, yet he giueth good instruction to his people and to euery of vs.

And therefore let vs remember, that whensoever any man hath offended vs, wee must as much as in vs lyeth indouour to fall to agreement with our enemyes. As howe? By warning them of their faultes. For reconciliation presupposeth that the offender shoulde vnderstande his offence and mislike thereof, and that wee shoulde bee ready to receiue such as are so minded, so as wee shoulde bee desirous to bee at one with them as with our brethren, notwithstanding that they had beene as enemyes to vs before so much as in them lay. And if wee ought to yeelde this courtesie towardes them that haue broken the bond of all peace and brotherly vnitie: howe much more shoulde wee maintayne peace and concord with our neighbours that haue not doone vs any wrong? And so wee must come by degrees, euen to the procuring of our peace with all men as much as wee can possibly, because it is Gods will that all men shoulde bee linked together in one bonde; as in verry deede the nature y<sup>e</sup> is common to vs all, ought to bee as a common kinred to vs all. Nowe then, seeing it is so that wee ought to maintayne peace and brotherly loue among vs: let vs see that we offer peace to all men, not onely in wordes, but also in such wise as our life may beare record that we be desirous of nothing more than to be friendes to all men, in somuch that if there happen any quarell, wee must not minister occasion therunto, nor kinde the fire on our behalfe, but so refraine our selues, as wee prouoke nor our neyghbour to enmitie. Thus yee see howe after the order afore mentioned, wee must come to the doctrine which the holy Scripture sheweth vs in other places: That is to wit, that it must not

bee long of vs that wee bee not as brothers to all men, and that wee communicate not together, without any iarring or disagreement. That (say I) is the meane and maner to offer peace accordingly as GOD commaundeth. And nowe let vs proceede to that which followeth.

*When a Citie will not receiue peace, God giueth his people leaue to destroy all the men, reueruing onely the young Children, the women, and the Castell.* True it is that although a Citie fall to composition, yet will hee haue it to become tributarie. For (as I sayde afore) hee presupposeth that the warre must bee rightfull, and allowed by him, as made in his name and by his authoritie. And therefore it is not to bee wondered at though he lay tribute vpon those that submit themselves. For why? It is as a penaltie. Lyke as in Ministracion of Justice, men punish the offenders according to the Lawe; and when the case requireth not the punishment of death, there is some other chastisement or amercement layde vpon them for a penaltie: Euen so our Lorde giueth leaue to such as haue iust tytyle of warre, to lay some correction vpon those whom they shall haue vanquished and subdued. And here in wee see howe we ought to take good heede, that wee giue no cause of warre. For where as wee see our Lorde hath giuen his people leaue to lay tribute vpon others, it is all one as if hee shoulde say that all such as minister occasion of trouble, are to bee punished, and that if they bee borne with, it is but of fauour and courtesie: but yet are they worthy to haue some correction for all that.

Therefore let vs learne heereby to bee so peaceable, as wee moue not any trouble or discord on our side. For by setting downe such a Lawe, GOD hath shewed that whosoever soweth any discord among men, or procurth any trouble, deserueth alwayes to bee punished; and that although hee bee spared, yet hee is to bee chastised after some sorte neuertheless. And although warre bee not made against vs, nor any tribute bee layde vpon vs: yet notwithstanding wee must not therefore omitte to acknowledge our selues faultie before GOD. For if a whole Nation bee not spared: what shall a priuate person bee? I see that GOD condemneth a whole Citie or a Countrie: and what will become of mee, when I shall haue kindled the fire of discord, and giuen occasion of enmitie? Am not I much more worthy to bee condemned? Is it mee that I which am but one man, shoulde bee more borne with than a whole Nation? This therefore ought to bee a good warning to vs, to liue in peace and to maintaine my selfe denesse, so as no man bee troubled or vexed by vs. For sith wee see so sharpe execution, that God giueth leaue to put the men to death, and to referue y<sup>e</sup> women to bondage and slaucerie: is it not a thing that

ought to make vs afraide? Yes: and this doeth vs to vnderstande, that when swoordes are once drawn, there must needs be horrible confusion, and it is not possible to remedie it. For it is GOD that speaketh heere, and hee setteth downe the best order of government among his people, that is possible to bee founde: and yet so horrible is that kynde of dealing, that when a Citie is assaulted and taken by force, all the men must bee destroyed. Surely such shedding of bloud ought to make the hayre to stande vp vpon our heades. And yet for all that it is GOD that speaketh it, and (as I sayde afore) hee intendeth to fet downe heere the perfectest Lawe of armes that can bee among men. Then let vs conclude, that if warre bee once kindled, there is no remedie to appease it. And therefore it behooueth men to haue the more staye of themselves beforehande, and to consider thus: What a thing is it to come to battell, wherein so manie murders are to bee committed, and so manie slaughters are to bee doone, as though the whole world shoulde goe to confusion, and all bondes of nature were to bee forgotten, and men shoulde shutte their eyes wilfully to the intent they myght not see whether the folke whom they so murder bee men or no? Ought it not to bee a good brydle to vs, when wee see so great enmities insue thercof? Let such as take warres in hande looke well to themselves, and bethinke them thus: What Peraduenture I must come to the lacking of a Citie: and so from one to another, and battell vpon battell shall bee fought. What a number of poore widowes and fatherlesse children shall bee made thereby? What a heape of confusions will insue thercof, so as ye would thinke that the worlde should bee turned vpside downe? And shall I bee the cause of all this? If Princes considered that they shoulde fall into such extremities by taking warres in hande, surely they would deale much more myldly than they doe.

But if they benefite not themselves thereby, yet let vs looke to our selues, and consider that the mischief which our Lord sheweth vs to bee in warre, may also befall to priuate persons. For when two men fall at variance, and runne out into heates of euill speeches, strypes will ensue of it, and when swoordes bee once drawn, bloudfied doeth lightly followe after. And in this case there is no lawfulness at all: it is not as when God giueth men leaue to kill their enemies in battell: for whosoever sleaeth a man for any priuate quarrell, is a murderer. So then, wee must looke neererly to our selues, and eschewe quarels and debates the more, knowing that it is a giuing way and an opening of a gappe to Satan, that hee may raygne among vs, whensoever wee seeke occasions of quarelling, or when wee shunne them not as we ought to doe.

Yee see then howe the warning which wee haue to gather vpon this text, is that seeing

GOD hath giuen leaue (as it were of force and necessitie) to kill such as resist the assault of a Towne: it behooueth vs to take good heede, that quarels, troubles, and contentions proceede not so farre through our faulte, as there is none other remedie but the shedding of bloud. For if wee be slaine in any such fray, vohappie bee wee; and if wee chauce to slea our aduersarie, vnhappy bee we so too. For wee see that GODS spirit beareth not the sway in that case. True it is, that if a man that is assaulted, doe slea him that assaulteth him, hee shall not bee punished for it, neyther ought hee to bee: but yet is hee not excusable before GOD. For why? Who is hee that can so brydle himselfe, that hee is not inflamed with choller, or with some excessiue and inordinate passion? Seeing then that such things doe raige in vs, wee bee blame worthe though wee haue iust cause to doe it. For it is not ynough for vs to haue a good cause; but it must also bee well ordered, that is to say, it must bee done with a quiet minde, so as wee proceede not into such extremitie as to commit manslaughter. And therefore let vs learne to preuent Satan, and to seeke meanes of attonement, that our quarels may not proceede into shedding of bloud.

Besides this, wee haue also one other lesson together, namely that if there bee any agreement among vs, or any meane of reconciliation whereas wee were deadly enemies before: the cause thereof is, that God stablisheth a holy brotherhood among vs, by calling vs to him, and by adoping vs to bee his children. And in that respect is the Gospell called the message of peace. For why? Whereas wee bee at warre with GOD, and he must needs hate vs in as much as wee be corrupted, and there is nothing in vs but vtter curfiednesse: hee vouchsafeth to become our friend, and receiuing vs as his owne children, promiseth to forget and to burie all our faults. The Gospell beareth vs recorde hereof. And therefore not without cause is it called the doctrine of peace, seeing it vnitheth vs againe to our GOD. Sith it is so, wee ought in dede likewise to bee at one among our selues. For howe is it possible that GOD should acknowledge vs for his children, if there bee not vnitie and agreement among vs? And if wee receyue not the sayde message, then must greater warre bee proclaimed against vs than euer there was afore. And therefore our Lord Iesus Christ sayde to his Disciples, Into whatsoever house yee enter, grette the same with peace. For (as I sayde afore) it is the property of the doctrine of saluation, to shewe that God is minded to come vnto vs and to receiue vs to mercie though wee bee not worthe thereof. Therefore all the Ministers of his word are commaunded to beare witnesse thereof: and to tell men that if they refuse it, cast it off, and make none account of it; there is a harder battell towards than this is. For the case concerneth

neth not the destruction of their bodies onely,  
 but also of their soules. It is not onelic the males  
 that shall bee slaine for it; but both males and  
 females must passe vspared. Not the greate  
 ones onely shall beare the punishment, but both  
 great and small shall feele the whole weight of  
 Gods vengeance. Nowe then, if men accept  
 not your peace, gette you out from among  
 them, and shake the dust off your feete. As if  
 hee should say, Such folk are so accursed, that  
 yee must not haue anie thing at all to doe with  
 them. But for asmuch as they carrie nothing  
 about them but infection; yee must shewe by  
 outwarde tokens, that yee woulde faine bee  
 separated from them, euen as it were into ano-  
 ther world. Thus ye see how the things that are  
 spoken here concerning the law of armes, ought  
 to be applied in way of similitude to the peace  
 which our Lorde sendeth vs by the preaching of  
 his Gospell. For there was enmitie betwixt  
 him and vs before: by nature (as I haue said al-  
 readie) we be all strangers to our God, and we  
 cannot but set our selues againt him. Yet for  
 all this, hee seeketh atonement with vs. Vpon  
 what condition? Not that we shoulde pay him  
 tribute, as though hee were minded to enrich  
 himselfe with our goods. True it is that hee li-  
 keth wel to haue vs to serue him: but yis for our  
 benefite and welfare, and not for anie aduaun-  
 tage to himselfe. For hee hath nowant of anie  
 thing, neither needeth he to be enriched: but by  
 possessing vs, he would that wee likewise should  
 inherite him. And that is as amiable a condi-  
 tion as can be. Nowe what is to bee doone, but  
 to receiue his peace? Yea verily: and therefore  
 let vs not tarie til God inforce vs; but let vs pre-  
 uent him, by embracing the inestimable prero-  
 gative which he offereth vs in vouchsafing to  
 forgive vs all our finnes. But if wee be so wret-  
 ched as to refuse to great a benefite: let vs mark  
 that wee bee not onely cast vp as it were to the  
 spoile, and that GOD shaketh vs quite & cleane  
 off: but also that his wrath must needes bee vt-  
 tered vpon vs, because of such vnthankfulness  
 and churlishnesse, in despising our G O D so  
 wilfully and stubbornly, that wee had leuer to  
 haue him our deadly enemy than our protector.  
 Seeing then that his intent is not to haue vs as  
 subjects that are conquered by right of warre,  
 not to raise tributes vpon vs to increase him selfe  
 with all; but to reigne ouer vs for our welfare;  
 and yet wee will not abide it, but shake him off  
 vterly and pursue him still with a venomous  
 heart to prouoke him to anger: is not our de-  
 serving such as hee may iustly bee so rigorously  
 vnto vs, as to commaunde his seruantes to  
 withdrawe themselves from vs, and to shake off  
 the dust of their feete? As who should say, wee  
 bee not worthe to treade vpon the earth, be-  
 cause wee defile it. The vertie thing therefore  
 which wee haue to marke, is that wee cannot  
 prouoke Gods wrath any way more, than by re-  
 fusing the peace that is offered vs by the Gos-  
 pell, so as wee vouchsafe not to hearken to it.  
 For then, because God findeth vs past grace,  
 God also is faine to arme himselfe with terrible

and dreadfull vengeance againt vs, and not  
 onely to punish vs in our bodies, but also to ex-  
 tende his vengeance vnto our soules, and so  
 to roote vs out quite and cleane, in which be-  
 halfe women are no more to bee spared than  
 men. For when as God calleth vs all in Christ  
 Iesus, there is no difference of male and female  
 (as saith Saint Paul,) but saith reconcilet vs all  
 vnto God. Likewise vnbeleefe and stubborn-  
 nesse make vs enemies to God, both men and  
 women, the punishment whereof extendeth  
 both to great and small. For seeing wee are be-  
 come traitours and rebels to our God, it is good  
 reason that all our whole ofspring should perish  
 with vs: because Gods curse lies vpon the wic-  
 ked euen vnto the third and fourth generation,  
 as the law auoweth & we haue seene heretofore.  
 Thus ye see in effect what wee haue to remem-  
 ber vpon this text.

And let vs marke herewithall, that seeing  
 God doeth so preuent vs aforeshand to seeke at-  
 onement and to sende vs tydings of peace: we  
 also ought to seeke meanes to bee friends with  
 such as haue offended vs, and to followe the ex-  
 ample of our heavenly father, as it wee should  
 say, What shall become of mee who am but a  
 worme and rottennesse, if I continue wilfull, and  
 holde skorne to come to atonement with mine  
 enemy when he hath once offended mee, so as  
 I chaw vpon my bridle still and will not by an-  
 y meanes bee pacified, when in the meane  
 time my God seeketh mee? Beholde, my GOD  
 is wel contented to stoop vnto mee which am  
 but rottennesse: and shall I not withstanding re-  
 fuse to be reconciled to him that is my fellowe  
 and brother? Although he haue offended mee,  
 yet can I not renounce mine own nature: yet can  
 I not bring to passe but that he is still a humane  
 creature shaped after the image of God as well  
 as my selfe. So then let vs learne to meeken our  
 stomackes though they bee neuer so stout, and  
 let this example of God induce vs to greater ge-  
 nerousnesse and compassion than wee bee wont to  
 haue.

Here vpon Moses addeth, *That this lawe  
 serueth but onely for the Nations that were saue off.  
 For as for those nations (saith he) whom God giueth  
 you now presently, as the Chananites, the Heibites, the  
 Amorrites, the Phereisites, the Henites, and the Iebu-  
 sites; all these you must utterly vtterly vtter out, and inherite  
 their lands, howebeit hauing first purged it cleane from  
 all abyses.* Here wee see howe the lawe which  
 I haue expounded alreadie, serued for the time  
 then to come when the Israelites should haue  
 any newe warre againt such as had not bene  
 their enemies before. But as for the people of  
 the Lande of Chanaan which God had prom-  
 ised for an inheritance to the Iewes: it was  
 his wil that they should bee vterly rooted out,  
 which thing at the first sight might seeme ouer-  
 harde as I haue saide therof herebefore, [but  
 it was not so indeede.] For to the intent that  
 men should not accuse God of crueltie, it was  
 shewed why hee vsed so great rigour. But for-  
 asmuch as all of you [perchance] vnderstood  
 it not; it is requisite to declare againe where-

fore our Lorde commaunderd all those Nations to be rooted out and to be put to sword and hanocke without any mercie at all. For they were no such enemies as had doone any speciall wrong to the children of Israell, but they were enemies to God, yea and enemies already condemned euen by the space of foure hundred yeares afore. True it is that the children of Israell had iust cause of warre against them, because Abraham came into that countrey by Gods appointment to dwell there. And although G O D did not yet put him in possession of the soueraigntie thereof which he had giuen vnto him: yet was it his will that hee should be an inhabitant of that lande. But they draue him from place to place: so did they also to his sonne Isaac, and likewise to Iacob, inso much as they euen denied them water. Nor that they went about to borrow water at their neighbours pits: but that their neighbours stopped vp the pittes which they had digged, and draue them from them without all humanitie. Howbeit there was yet a much higher respect: which was that God knowing the excessive wickednesse of all those nations to be vtterly vnrclaimable, determined to take them quite and cleane out of the world, and yet would not that their lande should be wast without inhabitants: and therefore hee appointed it for an inheritance to his owne people. Here therefore wee must behold Gods speciall iudgement, to the ende wee accuse him not as I saide afore, ne dispute as a number doe, which presume to replie and to say, why was G O D so seuer? What cause had he so to do? To the intent therefore that wee may honour God in his iudgements, acknowledging him to be vp right, and iust, yea without fault in all things: let vs marke that the condemning of this people here is not without cause. Might not God (if he listed) wipe vs out of the world euen at the first? And what should we gayne by pleading agaynst him or by going to Law with him? Nowe if hee may so destroy vs at the first dash, and yet we may not complaine thereof or goe to Law with him therefore, but that he shall continue righteous still in his punishing of vs: what may hee doe to vs when we be past grace, when he hath borne with vs long time, and patiently taried for vs, and yet wee growe euer worse and worse, and cease not to increase his wrath still against vs? If God finde vs so hard-hearted, is not our wickednesse then ripe? Is it not come to the full growth, as hee speaketh of these Nations here? Yes verily is it. For we see how these people were so wicked long aforehand euen in the time of Abraham, that it would greue ones hearte to thinke on it, so as they were not to be borne with anie longer. They sawe what befell to Sodome and Gomor, which were their Neighbour cities; and yet they became neuer the better for it, but continued still in all manner of outrageous wickednesse. Yet notwithstanding, it was Gods will to holde his hand, and not to punish them at the first. And howe long a time did hee waite for them? Not a tenn or twentie yeares onlie:

but he saith, I have condemned them, and giuen definitive sentence vpon them; and yet will I giue them, foure hundred yeares respite, so as I will not execute my iudgement till then. God (I say) deferred the execution of his iudgement against those that were worthie to haue bene rooted out of the world at the verie first. And yet for all his long delay what cometh of it? Did they amende? Did they bethinke them of their fautes to mislike of them and to craue forgiveness at Gods hande? No: But they grew still worse and worse; inso much that the thing which God had foretolde to Abraham fell out to be true: namely that the wickednesse of the Chananites was not yet as then grown to the full. As if hee should say, Indeede the measure is full enough already: but yet there must be such an ouermeasure, as they may come to destruction of themselves, and their owne wickednesse may be their overthrow.

Sith we see that God did so refrayne himselfe and vs so mielde a kinde of proceeding towards these Nations: what shall wee say, but that wee haue good cause to glorifie him, and to confesse him to be so kindehearted towards mankinde, as yet notwithstanding wee must not dallie with him, but liue in his feare: But if God beare with vs, wee take occasion to mocke him for his labour, and we thinke our selues escaped when hee hath delayed his punishing of vs. But beholde, G O D on the one side is loth to giue vs anie cause to complaine of ouer great rigour: and therefore hee is patient and long-suffering, as hee termeth himselfe in the holie Scripture. Howbeit forasmuch as wee abuse his goodnesse, and become the bolder to doe euill: hee sheweth vs that wee must come to a reckning for it in the ende, and that hee will pay the most vnrule sorte of vs for the arrages that he is behinde hande with vs. The thing then which wee haue to remember at the sight of this fayre looking glasse which wee haue in the Amorrhites, Hethites, Chananites, Pherezites, Iebusites, and their like; is to consider with our selues, that if G O D anie time do let men alone as though hee had layde the reins in their necke, and do wincke at them, and make no countenance at all of punishing them: it is no consequent that therefore hee acquitteth them, and that nothing is requir'd vp before him, and that their finnes shall scape quite and cleane vnpunished. No no: but hee waiteth for them with patience, and in the ende they must come to their account. And therefore let it not trouble vs when we see y our Lord punisheth not the wicked at y first dash; neither let it spite vs to see them ruffle it out in the meane while, & to make good cheere: for their triumphing shall cost the right deare, because they haue despised God; yea & euen falsely abused his grace, in making it a shrowdingheete of their noughtinesse. Therefore let it not be a meane to drawe vs to follow their example: but let vs patiently abide Gods leisure till he worke, & vntill the conuenient time be come: for him to execute his wrath: and that will serue vs for a double lesson.

For on the one side, when wee see that G O D punisheth not the wicked: we woulde by and by take part with them; if we be thought vs not of this threate. Well though G O D shewe not his arme to day, yet doeth it not follow but that hem ay doe it to morrowe. If wee were not restryed by this feare, wee woulde soone be out of all order, and the verie Angels woulde be corrupted by the example of the duelles. Marke that for one point. Againe, wee must bridle our affections and lustes that carrie vs away because wee bee amased yea and astonished, to thinke howe G O D leaue those vnpunished which haue offended him so fore: and that on the contrarie part, whereas he letteth them alone, yea and giueth them full scope to doe what they list in this worlde: in the meane time hee seemeth to forget vs as though hee had no regarde of vs at all. [Whereupon we thinke thus with our selues:] If wee be his children, where is the pitie that he hath promised vs? Such complaint doe they make, which haue not an eye to Gods long-sufferance. And so the seconde lesson which he should receiue, is that seeing wee perceiue that our Lorde taried so long a time for those nations which had offended him as highlie as could be, and we see him delay their punishment so long a time, that their sins seemed to lie buried by the space of four hundred yeares, and that yet neuertheless God executeth his sentence at the end of those fower hundred yeares, which was foure times beyonde the remembrance of men: Let the beholding hereof make vs to feare the rigour of our God as farre off: and though no tokens of his wrath appeare; yet let not vs sayle to foresee them by faith. As for example; when Hebr. 11.7. y Apostle speaketh of Noe, he saith that he foresaw the flud by faith. While men were sotted in their delights, and gaue themselves to feasting; Noe behelde the fludde. And howe behelde he it? For it was yet faire weather, and curie man tooke his pleasure and pastime. Yet did hee see all the worlde drowned and destroyed: For hee sawe it by faith, because God had threatened that it should be so. Nowe, the same threate haue we, and therewithall wee haue the prooffe of it also, euen in this, that our Lorde punished these nations that are spoken of here, at the end

of four hundred yeares, when they thought not of it, ne tooke anie heed of it, in so much that if a man had then threatened them any such thing, they woulde haue blurred out their tongues and shaken their heads at him. But their indremment was framed in heauen, iudgement was giuen vpon them alreadie, and the Iudge had power & might to put it in execution in spite of their wilfull stubbornesse. And therefore let the sight hereof make vs to stand in awe of our God. And when he letteth vs alone in quiet, and spareth vs, let vs not thinke our selues to be escaped his hande; but let vs enter into account, and curie man quicken vp himselfe; and looke into his owne faults, and that in such wise as we may preuent his wrath, and let vs not tarie till he be armed against vs to proclaime war against vs, but let vs preuent the rigor of his iudgement, that by comming vnto him, whereas we shoulde else finde him our Iudge in the end, wee may finde him to be our pitifull and kinde hearted father.

Nowe let vs kneele downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs feele them continually more and more. And for asmuch as there is none of vs which hath not prouoked his wrath exceedingly, so as we be all guiltie before him; let vs seeke to returne to the refuge of his mercie. And seeing there is no meanes to come at him except he reach vs out his hande and drawe vs by his holy spirit: let vs not refuse to goe to him when he calleth vs, nor tarie till y gatc be shut against vs: but let vs vse the opportunitie of the time when he causeth his Gospell to be preached vnto vs, and let vs imbrace our Lorde Iesus Christ with the peace which he offereth vs, resorting to his death and passion, that we may haue him for the gage of our righteousnesse, and the verie ransom where by to come in fauor with our God againe, so as all our finnes may be buried through his mercie, and we labour to drawe others also vnto him, that all of vs with one common accord may tend vnto our God, and he be serued and worshipped of al me. And for the bringing hereof to passe, it may please him to raise vp true and faithfull ministers of his worde, &c.

## On Fryday the xx. of December. 1555.

*The Cxix. Sermon, which is the fourth vpon the twentieth Chapter.*

16.17.18 But of the Cities of &c.

19 When thou shalt haue beseeged a Citie a long time, in fighting against it to take it, thou shalt not marre the trees thereof by putting an Axe vnto them: for thou maist eate of them, and therefore cut them not downe: for the life of man is the tree of the feelde to come with thee to the seege.

20 Onely thou maist destroy and cut downe the trees which thou knowest to be no trees to cate of, and thereof thou maist make bulwarkes against the Citie which holdeth warre against thee, vntil thou haue wonne it.



Yesterday was shewed why God gaue so rigorous sentence against the Nations that had dwelte in the Lande of Chanaan: It was tolde you that hee had borne with them ere that

time, and suffered them till such time as they were condemned: and thereupon that we must benefite our selues by such examples, partlie that wee abuse not Gods patience when hee spareth vs and delayeth the execution of his iudgements; giuing vs leasure in the meane while to returne to repentance: and [partly] that when wee see him execute so extreme rigor vpon men, we should assure our selues it is because hee knoweth them to be vtterly past grace, and haue heaped vp such condemnation vpon their heads a long time afore hande. Now remaineth to note that G O D appointed the Iewes to be the executers of the saide sentence, so as the Chananites and such like were to be rooted out by the hande of the Iewes, And why? It is saide expressly in the Text, *As the Lorde thy God hath commaunded thee.* Then was it not for the Iewes to enterprise it on their owne heade, except they had had Gods worde for their warrant: for it is not lawfull for vs to attempt anie thing, vlesse it be our duetie, and that God haue commaunded it. And it is a generall rule for vs to beare in minde and to obserue all our life long. For men may doe goodly and commendable thinges, which notwithstanding shall not be reputed for vertues before God, when they passe their boundes, that is to say, when they holde not themselves within the listes of that which God hath vttered vnto them. For if a man shoulde say, It were good to doe thus, and therefore I will applie my selfe thereto; and yet in the meane while God calleth him not to it, neither hath he anie word<sup>y</sup> commands him to deale so: his vnadvised aduerting vpon things after that sort, shall alwayes be condemned at Gods hand. If we alledge that the deede is good and excellent of it selfe, that is not enough: for god will be obeyed at our hands whatsoeuer come thereof. And therefore let euery man haue an eye to himselfe & consider how farre his duety wil beare him. If a man that hath but a little household to gouerne should take vpon him the office of a magistrate: what were to be saide vnto it? There would be verie great confusion in that. Likewise if he that is a seruant in a house should take more vpon him than belongs to him, yee see that all were out of order. Again if the wife shoulde ouermaster her husband, and make him her vnderling; honestie of nature were quite goone. So then, it behooueth all men to holde themselves warily within their boundes, and to followe what way soeuer God calleth them. And when we haue Gods comma-

dement, we must not be helde back nor letted by men. If God bid vs goe, we must goe, & though all the worlde should set themselves against vs, yet must wee not turne head, but goe on still. As for example, in these dayes the Magistrates & ministers of Iustice haue the sworde in their hand, and that nor in vaine (as saith Saint Paul) for God wil haue them to punish offenders. Now if they do nothing therein, and yet in the meane season will needes alledge some excuse to God: they deceite themselves. For in asmuch as our Lorde hath set them in office, he hath tolde the also that hee will haue them to be stout and full of courage in maintaining their state. And so looke what commaundement was giuen to all the Iewes in olde time for the rooting out of the Pheresites, Amorrhites, Chananites, Iebusites, and their like, the same is giuen to all ministers of Iustice at this day: namely that they must rid the earth of all such as do nothing else but bring vp all maner of infection. As for vs, it is not saide to vs that wee shall roote out and put to death such as may put vs to any plunge: and therefore let euery of vs looke to the rooting out of our owne vices, for we shall haue an encounter hard enough there.

And besides this, let vs beware also that wee haue not to doe with such as may corrupte and marre vs: for we be but too forward of our owne nature. For like as it was saide to the Iewes, you shall put the Chananites to death: so let vs thus the companie of such as wil intice vs to nothing but euill, nor can doe aught else than prouoke vs to naughtinesse. For wee bee as frayle as is possible, and the least occasion in the world will thrust vs out of the way, and make vs to leaue God behinde vs, as hath bin declared not long since afore. And moreover, let vs to the vttermost of our power in deuoer to rid Gods Church of all such as could finde in their hearts to overthrow the order of the Church and Gods seruice, and all honestie. As for example, when S. Paul saith, rid away the euil from among you, he commaundeth not the Corinthians to vse the material sword for the punishing of such as haue committed anie crime: for they were not in estate of Magistrates: but he meaneth excommunication, so as if a man be found to be a whore-master, a drunkerde, or a swearer, he should not be borne with all. For why? It were a corrupting of Gods church which ought to be his holy temple, & it is a making thereof a swinnetie. Should filthines lie there? & what a dealing were that? Therefore wee must cut off all such folke as leade a wicked and lawelesse life. And that is the lesion which wee haue to gather vpon that Text. For wee haue not the sworde in our handes to kill the despisers of G O D and such as leade an vnrule and disordered life. But yet must we cast them out from among vs, and

Rom. 13. 4.

Rom. 2. 4.

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1. Cor. 5. 13.



and therewithall remember the warning that is giuen vs in the Epistle to the Hebrewes. Take good heedde (saith the Apostle) that there growe vp no roote of bitternesse among you, least it be a meane to infect all the rest. Experience sheweth that there needeth but a verie little corruption to marre all, by reason of the infirmitie that is in men. And therefore let vs learne to remedie the matter, that wee bee not an occasion to feede vice still. The way then for vs to bring to passe that the Church of God may be mainteyned in all purenesse of his seruice, is that stumblingblockes bee not nourished and mainteyned, and also that euerie of vs indeuour to roote out vice in all men, sparing the persons themselves, and doing the best we can to drawe them to saluation. Whereas the Iewes were commanded to kill the Chananites: what ought wee to doe insteede thereof? I see a leawde man running into destruction; & yet notwithstanding he woulde bee borne withall, and flattered, and haue neuer a worde spoken to him. Against such a one I must vie rigor, And how so? To bring him to shame? No, not if it may otherwise bee. Truly if hee holde on, and continue stubborn aginst God, hee must needs become the more vncusfable, and wee must procure his soulehealth euen by rebuking him sharply, as it were by letting of him blood, or by ministering some loothesome medicine vnto him. Thus yee see how wee must spare mens persons and yet kill their vices to vttermost of our power. And in that respect doth Saint Paul liken y<sup>e</sup> doctrine of the Gospell to a sworde wherewith wee bee sacrifice d<sup>t</sup>o God. For the mortifying of our wicked affections is an offering of sacrifice vnto God: and whereas wee were vnholie before, thenceforth we be dedicated vnto him when we be so brought downe, that we haue no more after our owne lustes, but doe vterly renounce our selues. Yee see then that that is one kinde of death, which is not wrought vpon our persons, but vpon all the vices that reigne in vs. And after that maner ought we to deale for the rooting out of sinne.

Nowe if it bee demanded heere, whether it bee not lawefull to bee conuertant with the wicked and frowarde to winne them: I aunswere, yee verilie, vntill a man finde them to bee past remedie. For to giue ouer a man at the first dash when hee hath doone amisse, or when hee is as it were in the high way to destruction: is a furthering of the destruction of the wretched soule that was redeemed by the bloodshed of our Lorde Iesus Christ. So then, a man may well labour to bring them backe agayne which are strayed out of the right way: but yet must wee not hazard ourselues. If I knowing my selfe to bee weake, doe ouerthrowe my selfe with him vnder pretence of winning my neighbour that is misleaded: what winne I by that? And yet wee see it fall out so continually. And therefore let vs beware how we tempt God in that behalfe, and let euery of vs look narrowly to himselfe, and not deale after his owne imagination,

Notwithstanding let vs herewithall put in v<sup>r</sup>e the saying of the Psalme concerning the hating of all such as despise G O D, yea and of hating them in such wise as we cannot by any meanes abide them, but that forasmuch as wee see them despise God after that fashion, wee bee so forie and greued at it, that wee separate our selues from them, and vterly shunne their companie, refusing euen in good earnest to haue anie conference with them: according whereto it is saide in the next verse of the same Psalme, that wee must beare a perfect hatred againt all such as doe so make warre againt God, so as we become their deadlie enemies to the vttermost of our power, not in respect of their persons, but in respect of their vncouerable wickednesse.

Besides this wee must also maintaine the order of the Church. For if anie one bee cast off as a rotten member, and wee goe and keepe him comp<sup>n</sup>ie still: is it not a separating of our selues from the bodie of our Lorde Iesus Christ, and of all the faithfull? Haue we not made a Rent (as much as in vs lay) to shewe that wee list not to be members of the Church? When we bee so familiar with those that are so cast off, and wee fall to rubbing of our selues with them: is it not a sherning of all Gods children, and a letting of them goe, as though we had nothing to doe with them? True it is that (as Paul saith in another place) wee must not take euen those for enemies, which are cast off by the Church, but wee ought to warne them still as brethren. Yea verily. Notwithstanding, when men doe haunt their companies familiarly, and to enter so farre into friendship with them as to be partakers of their naughtinesse: it is a token that they bee willing to intangle themselves with them, and they bee woorthie to receiue like condemnation with them. Thus yee see in effect howe wee ought to put this lesson in v<sup>r</sup>e nowadayes, namely that the Magistrates ought to bee verie careful to rid their Landes from all corruptions, and to vse the sword which is committed vnto them, in the punishing of all crimes, euil deedes, and disorders: And moreover, that euery man in his owne behalfe doe looke to the keeping of the same order, and yee neuerthelesse that euery of vs doe learne to keepe this rule among vs, that if there bee any stumblingblockes in the Church, they bee not borne with, but that such as serue to infect the rest of the flocke like scabbed sheepe, bee thrust out; and that although they bee not killed with the materiall woorde, yet they bee cast out of the companie of the faithfull, so as they may bee ashamed of themselves, and other men may beware least they desile themselves with them, that they may be made after such a sorte to knowe themselves to bee despisers of G O D, as that men can not away with them, nor abide their acquaintance, but that they be to be spunned as deadly plagues. That is the second point.

The third point is, that we must labor to roote out the vices, and yet to saue the parties themselves.

Hebr. 12. 15

Psal. 139. 20

Psal. 139. 21

Psal. 2. 17.

2. Thess. 3. 15

felues: and y when we see wretched men misadvised we must bring them back againe into y way of saluation if it be possible. But yet in the mean while wee must sacrifice all their affections vnto God; that is to say, wee must mortifie all euill in them, for the bringing whereof to passe, wee must vse the sworde of Gods worde, as indeede the preaching of the Gospell ought to haue that power, as I haue saide afore. And afterwarde, let euerie man enter into himselfe; for it is not enough for vs to haue rooted out the vices that are in our neighbours, but the cheefe point is to amende and reforme our felues, and to beware that the mischeefe settle not in vs: for it will be no time to remedie it, when we bee once hardened in it. Therefore wee must preuent it.

And here it is to bee noted also, that seeing God speaketh here of Idolatrie, wee may see thereby howe greatly hee mislikerh the corrupting of his seruice. Truly this point hath bene expounded alreadie heretofore: but yet we haue neede to bee put in minde thereof oftentimes. For manie of vs will neuer stickie thoroughly to the foundesse of Gods seruice, that is to say, to the Religion that is well ordered according to his worde. Wee haue alwayes some sonde deuotions of our owne, which carie vs away: and whatsoeuer wee thinke well doone doeth like vs so well, that to our seeming, God doth vs wrong if hee allowe it not too: and that is a deuclifh offeruencing. For it becometh vs, if wee will serue God well, alwayes to beginne at obedience, that is to say, wee must not attempte any thing which is not according to his wil & agreeable to his worde. Nowe then as God hath declared heretofore that hee abhorreth a'l superstition and Idolatrie: so he confirmeth it againe in this place, euen in the worde *Abominations*, which is as much to say, as things loothsome, yrkesome, detestable, and such as hee reiecteth and cannot away with. When wee see God so stirred, and his wrath so prouoked by our superstitions; alas what thinke we to doe? Therefore let vs holde vs to the pure doctrine that G O D hath giuen vs, and whensoeuer he is to bee serued, let vs not swaue aside one way nor other, as I haue saide herebefore: but let vs hearken to that which God hath saide, and imbrace it with all singleness of minde. Let that serue for one point.

Again let vs mark on the otherside, that whē God saith, *Least they seduce thee, and teach thee the abominations which they haue done to their gods.* Herby hee sheweth that naturally we be easily misseledde in this behalfe. True it is (as I haue declared not long since) that as touching vices, wee will soone be ouerthrowen if the bridle bee slacke neuer so little. Whoredome will raigne to the vttermost, and so will theft, and so will drunkenness and all manner of looseness, and so will blasphemie. For as it is harde to bring vs into the right way; so on the contrarie part we bee soone turned from it, inso much that the whisking of a flye will make vs streightwayes to runne astray, so as wee can no more skill of seruing G O D though wee were well entered

therein before. And that is the cause why wee see so fewe holde out in weldoing. Many make faire wether for a time, so as yee woulde thinke them to bee marcellous good men: but in the turning of a hande all is marde. Other some are not so soone peruerted, but yet in proccesse of time yee would wonder to see how they bee changed, and howe they haue turned their backs against God: And what is the cause thereof? Euen for that (as I haue saide afore) wee take not heede to our felues, ne consider howe fraille wee bee, ne therewithall watch in praying vnto God, ne seeke to preuent the occasions of wickedness. And because men trust so much to their owne steadiness, and thinke themselues well able to withstand euill: they ouerthrowe themselues headlong, and God punisheth such presumption, because it is not without a kinde of selfewcening, and consequently is the cause that wee lue not in the feare of God, ne resorte for refuge to the grace of his holy spirit. Let vs learne therefore that wee be so ealie to be led to all vices, but specially to Idolatrie, as is pitifull to see. And why? For euerie man keepes a schoole of it. Although wee haue no example of superstition, yet can euerie one of vs forge it in our felues. If the little children, which neuer wist what the filth of poperie meane, were let alone and not held in awe by Gods worde; when they came to age euerie of them woulde haue his deuotion by himselfe, with such a thing and such a thing were good. Our mindes are so ticklish, as is piue, and our wittes are verie subtle to inuent superstitions & Idolatries. And what wil become of vs then, whē we shall haue sowers of Darnel among vs, which shall say, I haue seene such a thing, and such a thing was wont to bee doone? The mischeefe shall be nourished continually. Without going any further, ye shall see that these olde panyers of Idolatrie which are among vs, doe alwayes keepe still some of their olde filth, and they haue euer some wicked roote of their former superstitions remaying within them. And if they might haue their scope, wee shoulde soone be caried back againe into the dungeons that wee bee come out of. Nor without cause therefore doeth our Lord say that the faithful must keepe good watch, that they bee not misteraught by such as haue bene used to superstition. For our nature will bee overcome by and by, if the mischeefe be not preuented. The meane [of redresse] that was appointed to the Iewes, hath no place as in respect of vs, noweadayes. For the sworde is not put into our hands to put Idolaters to death, I meane of vs which are priuate persons: but we must eschewe the companie of all such as seeke to intangle vs in their diuclishness. And the remedie thereof is (as I saide afore) to acknowledge but one G O D, and to knowe his will, and (for asmuch as hee separateth vs from all the defilements that men forge to themselues): Let vs holde our felues to the pure doctrine of his worde. That is the vnfallible rule, let vs follow it.

And now let vs go on with y which Moses ad-

deth.

deeth. He saith that when a Citie is besieged long time, men may cutte downe some sortes of trees to besiege is withall, if neede be; for men of warre haue their Artillerie. And in stead of our Gunnes, they had in those dayes certaine engines to breake the walles. Therefore if they had neede of timber, they should not cut downe the fruittrees, but the trees that bare no fruite, and serue their turne with them. *As for trees that beare fruite, and whereof foode may be gathered, those were to be preferred.* Yee see then howe heere is a commaundement set downe. Howbeit the meaning of the sentence is somewhat darke, and therefore it is expounded diuersly. And indeede I will somewhat stay vpon it, howbeit but as in passing ouer it. Word for word it is thus: *Man is not the tree of the field, so come to the seege before thy face.* Nowe, some take it that heere God meane to skorne such as destroy the trees after that fashion. [As who should say.] What?

Are y trees as enemies to thee, to come against thee and to resist thee? Then if men heawe downe the trees and waste the Countrey: it seemeth to be a childish kinde of reuenge. Yee see then how some men haue vnderstood this text, that it was our Lordes meaning to make those men ashamed which make such waste, and destroy the foode of the inhabitants. They bee not your enemies. Against whome make ye your warre? Against the trees and things that haue no life? Surely yee bee valyaunt men. Some perceiuing that this construction is somewhat streyned, say: The tree of the field is mans, that is to saie, is for man. Whereas GOD hath giuen fruitfulnessse to a tree, hee hath appointed it for the nourishment of men and of the inhabitants of the Countrey. For if the people bee our come, they haue whereof to liue when they bee brought in subiection, and wherewith to pay tribute to their conquerours. Other some vnderstande these words, *(to come to the seege before thy face)* thus: to helpe them that besiege the Citie: for what can they doe if they want foode? When a Citie is besieged, they must needs depart thence, if there bee not wherewith to susteine their armie, which turne the trees will serue. Our Lorde then (as they vnderstande it) reprocheth it as a great folly roge and disappoint themselves of their owne sustentance. Howbeit forasmuch as the Hebrewes doe commonly supplie the similitude, it may be taken thus: Man shall bee in steede of the tree of the field to come against thee in the seege. And this construction is verie fit and naturall, and I will make no long scanning of it, because it were but lost time: but I will holde that sence which may serue for all men, and whereof all men may take profite. GOD then hauing forbidden to heawe downe fruittrees yea euen in time of warre, addeth the reason: namely that seeing the men ought to be in stead of the trees of the field, therefore they ought rather to set themselves against them and to vtter their rage there, as against those that are professed enemies. For why? The men may come to the seege, yea

and to the shoocke of the battell against thee. To bee short, our Lorde (as I saide afore, howbeit that I speake heere of another literall exposition, though all comes to one end) meane to declare that in time of warre men must not wreake their teene vpon the trees but vpon their enemies, because their enemies seeke to annoy them, and therefore those are they that are to be resisted.

Nowe let vs come to consider what this Lawe profiteth vs. It is saide in time of warre wee must not cutt downe the fruittrees. Heere wee haue to note, that although our swordes bee drawn, yet it is not lawfull for vs to vse all manner of crueltie at our owne pleasure: and yet notwithstanding GOD speakeh heere of rightfull warres, such as hee himselfe alloweth, where hee giueth leaue to flea men, and yet hee will haue vs to keepe some kinde of humanitie, that we lay not the Countrey vtterly waste. Let vs marke then that warres are not lawfull in such sorte, as to beare downe all before vs and to make vtter hauocke of all things. But wee must beare in minde, that although men bridle themselves as much as is possible, yet there will bee too much euill committed. If there shoulde bee but one man slaine; alas, yet doe wee see that an image of GOD were defaced. But when it cometh to the killing of a greate multitude whereby are made so many widdowes and fatherlesse children; what a thing is that? Besides, though the goods and possessions of men bee spared, yet are many men thrust out of their houses, and being ill handled die some for colde and some for want and penurie: And what a pitifull thing is that? Therefore although men deale as indifferently as is possible in time of warre: yet mult there needs bee manie disorders, in respect whereof men ought to streine themselves the more to abstaine from all manner of crueltie and euill dealing. For if our Lorde woulde haue such euen hande kept among enemies, euen when hee had giuen leaue before to kill: what is to be done among vs which shoulde bee friends, for whom it is not lawfull to liue vp a finger, nor the tippe of our tongue to speake amisse of them that haue offended vs? For although a man spyte vs and vex vs; yet doeth not our Lorde giue vs leaue to bee at warre with him, but will haue vs to possesse our soules in patience, and to strue to ouercome the euill by doing good.

Nowe if it behooue vs to maintaine friendship with those that doe vs wrong and iniurie, and to procure their welfare, so as it is not lawfull for vs to greue them in any manner of wise: I pray you is it to bee borne with, when wee practise to annoy those which neuer did vs wrong or harme, nor neuer procured vs any losse? So then, yee see howe this Lawe concerneth not onely men of warre: but also that our Lorde will haue it to bee a common lesson to vs all, to keepe so euen a hande to the vttermost of our power, as no man may complaine

Luk. 21. 19.  
Rom. 12. 21.

that hee was indomaged by vs. And so yee see howe wee ought to applie this Lawe to our instruction. Againe, if it behooue vs to spare the fruite trees, which notwithstanding are things without life: howe much more ought wee to spare mens persons? Truly this is not spoken in fauour of the trees themselves, but in respect of men which are fedde and sustained by them: and surely trees are not to be prui-  
 ledged any thing at all in comparison of men. 10  
 What a thing then is it, when men shalbe put all to the sworde without sparing? Is it not as good as a desying of God? That is a seconde point which we haue to beare in mind. Now let vs proceede.

Whereas it is false heere, *that there must no wast bee made*: it is to shewe, that men ought alwayes to maintaine the ordinance of GOD: specially sith wee knowe his goodnesse and fatherly loue towardes men. Behold, God hath  
 giuen the earth to men to dwell and rest vpon. 20  
 Nowe when wee fall to making of hauocke, and thrust out the poore indwellers thereof, so as euen in the time of peace when euery man may returne home againe to his owne house, yet they finde all things wasted and the land made barren, and whereas heere to fore it had bene well husbanded, it is nowe become as a wilderness, so as there is not one tree left to gather an  
 apple of: is it not as good as a defeating of Gods  
 goodnesse which hee had vttered towards man-  
 kinde? Must it not needes bee that wee be starke  
 blind in our rage, when we fight so against Gods  
 grace, yea and against such a grace as ought to  
 soften our hearts though they were harder than  
 stone: Ye see thep how here is a general rule for  
 vs: to marke well, namely that as oft as wee be  
 tempted to make any waste or spoyle, we ought  
 to bethinke vs thus: Goe to, our Lord hath plac-  
 ed vs all in this worlde, and prouided vs of the  
 things which hee knewe to bee necessaric for  
 this lite: nowe if I will needes spoyle the ground  
 of the things which God hath giuen it for the  
 sustenance of man, I doe the best I can to de-  
 feate Gods goodnesse which hee hath vttered  
 to mankind, that it might no more appeare.  
 And am I worthe to bee sustained on the earth  
 when I doe so abolish Gods gracious goodnesse  
 which serued as well for my neighbours as for  
 my selfe, not suffering it to haue his course and  
 to reigne any longer? Am I not as a very mon-  
 ster? This is a thing (say I) which ought wel to  
 restrain vs. When wee be caried with any  
 malice, and are become so mischeeuously  
 minded as to waste the trees, Houses, and such  
 other things, let vs bridle our selues with this  
 consideration: yea, but who is it against whome  
 wee make the warre? It is not the creatures,  
 but the partie himselfe who euen there doeth  
 shewe forth his goodnesse, and that not towards  
 any one man alone, but towards all men, in the  
 which number euen we our selues also are com-  
 prehended. Were this well considered, warres  
 shoulde not be vndertaken so vnadvisedly now-  
 adayes as we see they bee, neither shoulde coun-  
 tries be waited euery where without sparing. But

nowadayes this kinde of crueltie is farre greater  
 among them that beare the name of Christi-  
 ans, than it hath bene in times past euen among  
 the Infidels. For nowe there is nothing but bur-  
 ning of Countries; and that is worse than the  
 cutting of mens throates. For what shall the  
 poore inhabitants doe, when their Countrie is  
 burnt vp a tenne leagues round about? They  
 must needes goe die vnder the hedges and bushes,  
 or lye pining away vpon the plaine ground: but  
 it were a greater point of mercie to dispatch the  
 by death out of hand. And yet notwithstanding  
 it is a lawfull thing nowadayes, because it is a  
 custome so to doe. And whence cometh this  
 custome, but that men haue not regarded Gods  
 word, by reason wherof they haue vtterly alien-  
 ated from him, and in the ende are become  
 starke beastes? And so it is an horrible thing  
 to see, that they which name themselves Chri-  
 stians, and Catholikes, and the vpholders of  
 Christianitie, are nowadayes so farre out of or-  
 der, y<sup>e</sup> barbarousnes reigneth most fully among  
 them. In so much as they hold not themselves  
 contented with the wasting of their enemies  
 landes, but they doe also flea euen their owne  
 subiectes without sparing. Nowadayes the lawe  
 of the Turkes reigneth among the Christians:  
 which is, to make no conscience of the wasting  
 of their own countrie, so men may keepe the so-  
 ueraigntie of the same. For if they doubt that  
 the enemy is like to haue the forhande, they  
 burne vp all before his comming. And what  
 doe they burne? The poore subiectes whom  
 the Prince himselfe hath vnder his protection.  
 It is said, Thou shalt bee a couet in the storme  
 accordingly as is spoken of the office of a good  
 king in the person of Ezechias. The Prophet  
 Esay saith hee shalbe a place of harbrough and  
 refuge for his subiectes. When a storme cometh,  
 so as all things seeme likely to goe to  
 wrecke; the king shall haue his wings stret-  
 ched out to couer his subiectes, and to defende  
 them, in so much that he ought euen to hazarde  
 his life for them. After that manner ought a  
 prince to maintaine his subiectes. Contrari-  
 wise yee shall see a prince so blinded, that hee  
 commaundeth all to be burnt and wasted, that  
 there may not so much as one graine of corne be  
 leste. Yea, but thereby the poore people are  
 starued. There is no remedie, nothing must  
 bee spared, but all things must be borne down,  
 to the intent I may reigne like a conquerour.  
 Needes must God bee forgotten, when men  
 proceede so farre. Wee neede not to goe seeke  
 examples of threescore yeares hence, neither  
 neede wee to heare our auncestors speake. For  
 we haue seene as much within these last twentie  
 yeares, and not farre hence. And the mischief  
 not onely continueth but also increaseth still.  
 For why? they bee the fruits of the contempt of  
 Gods worde. So a Prince doe striue him-  
 selfe, and bee assoyled and make a Crosse vpon  
 his backe, it is ynough: Hee shall haue Cere-  
 monies ynoue. When hee hath performed  
 a sort of counterfaite seruices, hee is quite  
 and cleane assoyled. But if a man shoulde come  
 and

and shewe him his dutie by Gods worde: hee cannot abide to heare of it . To be tolde what he oweth first vnto God and then vnto men, hee can abide much lesse . To bee tolde after what manner he ought to take warres in hand, and howe hee should holde himselfe within his bounds and listes , without attempting any further than God giueth him leaue: he can no skil at all; it were a derogation to his maiestie; it is ynough for him to mocke G O D with a sort of pelting trifles, as though hee were to please a young babe. But let vs on our side consider what is Lawfull for vs , and not meddle with those which prouoke Gods wrath and curse vpon their heades after that fashion . And seeing that God hath ridde vs from so great confusions, let vs yeelde him thanks, and not followe them any more, least we prouoke his vengeaunce to bee the more horrible against vs.

Nowe, howsoever the worlde goe , although wee bee priuate persons yet must wee put this lesson in vre , of not making any waite , forso-much as wee knowe that our Lorde hath appointed the earth to bee as our foster-mother . And seeing shee openeth her bowels after that sort to sustaine vs ; wee must vnderstande that it is all one as if God should reach vs his hand and offer vs the testimonies of his goodnesse. If wee bee of that minde; then will this doctrine auaille vs, not onely in time of warre , but also in time of peace . And would God that it were well regarded . But nowadayes men are set altogether vpon euill doing . Infomuch that although wee haue our cares beaten dayly with such matters , yet wee minde them not: where-of the examples are too euident . Yea and there are which had leuer that their corne should bee made in their Garners , and bee eaten with vermine , and rotte where it lieth, rather than to sell it in time of neede . For they could finde in their hearts: to hunger-starue the poore people . And is not that all one with cutting vp the fruitetrees ? Behold, the corne is gathered in , and our Lorde hath powred out his goodnesse and blessing to the ende that the poore folke shulde bee suiteyned . Nowe, it is hoorded vp in Garners, and it is kept fast vnder locke and key , till it rise to so great a price that folke cri out for hunger, and are no longer able to abide it . And what becomes of the Come in the meane whyle ? It soyresth and rotteth . Indeede our Lord doth nowe and then mocke them that thought them selues to haue gained much , and shewe them that that is not the way to doe it . But yet for all that, they to the vttermost of their power doe burie Gods grace , as though they fought against the goodnesse and fatherly loue which hee vttered towards all the people . And in so

doing they peruert the whole order of nature, as if they went to cut downe and to destroy the fruitbearing trees . What is to bee done then ? Seeing that our Lorde woulde haue a certaine humanitie to bee obserued euen among enemies : forasmuch as it behooueth vs to liue fellowlike together in peace and brotherly loue ; let vs looke that wee endeavour to liue in concord and friendshippe as much as in vs lyeth . And when God shall haue bestowed his spirituall giftes vpon vs , ( which are much precioufer than all the worldly thinges which wee can receiue ) let vs endeavour to make our neighbours parteners with vs, and not through our malice disappoint them of the good which God doeth vnto them . For if wee ought to behaue our selues with such discretion in the vse of temporall benefices : what ought wee to doe in the spirituall blessings, which concerne the saluation of our soules ? Then let vs learne not to stubbe vp the fruitetrees . But rather seeing that Gods worde is the seede of life; let vs endeavour to spreade it abroade euerie where, that it may take good roote: And that when it hath taken roote, it may not bring forth a barren tree, but a tree that beareth good fruit . Thus yee see what wee haue to gather of this text, if wee intende to profite our selues duly thereby, yea euen in such wise, that although wee be not in warres, yet notwithstanding forasmuch as G O D hath chosen vs for his people , hee hath shewed vs here such a point of uprightnesse , as ought to continue with vs all our life long.

Nowe let vs kneele downe before the Maiestie of our good God, with acknowledgement of our faultes, praying him to make vs feele them more and more, so as we may be yet better settled in true repentance: and that therewithall wee may mourne and mislike of ourselues when wee see the infirmities that are in vs , and pray our good G O D to vouchsafe to holde vs in awe, that although wee see the worlde nowadayes to bee vtterly out of order, and our selues horrible beset rounde abo it with al manner of stumbling-blockes, yet wee may bee helde still vnder his banner . to followe him whithersoever hee listeth to call vs, that by that meanes hee may bee glorified in vs, and wee also rightly glory in him for that wee be his people , and hee hath shouled vs out to doe him seruice . That it may please him to graunt this grace not onely to vs but also to all people and Nations of the earth, bringing backe all poore ignorant people from the superstitions and ydolatries wherein they are helde: that so hee may leade them to the knowledge of his truth: And that for this purpose it would please him &c.

## On Saturday the xxj. of December. 1555

*The Cxx. Sermon which is the first vpon the one and twentieth Chapter.*

**W**hen a bodie is found flaine lying vpon the ground in the Land which the Lord thy GOD giueth thee to possesse, and it is not known who killed him:

2 Then shall thine Elders and Iudges come forth, and measure the Townes that lye rounde about the flaine man.

3 And when they perceiue which of the Townes is nearest to the flaine man, then shall the Elders of that towne take a young Hekfar from the droue, which hath not bene labored nor hath drawn in the yoke:

4 And the Elders of that Towne shall driue the young bullocke downe into a harde valley, which hath neither bene plowed nor sowed, and they shal strike off the bullocks neck there in the valley.

5 Also the Priestes the children of Leuie shall come forth, for the Lorde thy God hath chosen them to minister vnto him, and to blesse in the Lords name: And at their worde shall all cases and euery plague be determined.

6 And all the Elders of that towne shall come to the deade man, and wash their hands ouer the bullocke that is beheaded in the valley:

7 And protest and say, Our handes haue not shed this bloude, neither haue our eyes secne it.

8 O Lord, be mercifull to thy people Israel whom thou hast purchased, and lay not the guiltlesse bloud among thy people Israel. And the manslaughter shalbe forgien them.

9 And so shalt thou take guiltles bloud from among you: for thou shalt do that which is acceptable in the eyes of the Lord.



Haue spoken of this Law already heretofore, and declared briefly what godment in the ordaining of that Ceremony: name-ly that wee should abhorre the shedding of blood, and murders, and outrages. He had spoken heretofore of the law of armes. And now he addeth that the killing euen of one man is a defiling of the whole countrey, vnlesse the remedie be sought by praying vnto God to forgieue the fault, and by protesting that none of them is guiltie thereof. Wee see then that mens lues are deare vnto God, sith hee will haue so solemne a redresse to be made of a murder committed, yea euen when the doer thereof is not known, nor the truth can be founde out. If a man had bene murdered, and the doer thereof known: then woulde not this ceremonie haue sufficed. For God commandeth the crime to be punished: and if a murderer be

suffered to scape, the Iudges and all the people become guiltie of the fact. But when it is vnknown by whom a man is flaine, then GOD thinketh it not ynough for euery man to protest for himselfe: yhee is neither partie nor priuie to the matter; but he will also that the towne where the deede was done, or which was nearest to the place where the deede was done, should be examined for it. For wee knowe that a partition of the townes & villages was made to euerie tribe. In somuch that euerie Citie had the Countrie about it, and the townes and villages in it were called as it were the daughters of that Citie. Yet notwithstanding, in this case our Lorde will haue them to make a newe suruey and measuring of the distance of places againe, and that the Citie which is found to be nearest to the dead bodie, shalbe at the charges to make a solemne sacrifice, whereat hee will haue the Elders, Iudges, and Priestes, to be present. And he setteth downe the Priestes by name, as wel for sacrificing as also because it was their Office to make the purgations: whensoever there befell any blotte, so as the people were defiled before God; it was the duetie of the Priestes to make them cleane againe towards God. And that was the cause why that order was required in this case.

And

And therefore Moses addeeth, that God hath appointed them to serue him, and to blesse in his name, and that it belongeth to them to iudge of Leprosies and all other like things, and of all other kindes of vncleannesse wherewith the people might be defiled. In attributing this office vnto them, he declareth to what purpose their presence ought to serue in this act. Also there was prayer to bee made, and the priestes were injoynd thereunto. And because the whole order of them was a figure of our Lorde Iesus Christ: they blessed in Gods name, as I haue declared heeretofore, and as I shall shewe somewhat more hereafter as I passe ouer it. And therefore our Lorde appointed them to make the solemne prayer that is set downe heere. Nowe wee see whereto this Lawe tended: Namely that our Lorde hath shewed howe precious mens liues are vnto him, that wee on our part might bee the more prouoked to take him for our father. For what an vnthankfulnesse is it, that God should haue so great and so fatherly a care of vs, of vs I say which are but Cattyons: and yet notwithstanding that hee should nor bee honoured of vs as of his children, nor finde any obedience at our handes? So then, forasmuch as wee see our Lord vouchsafeth to haue a regarde of our life; let vs bee the more moued to honor him, and to yeeld him all reuerence.

Heerewithall it is shewed vs also, that wee must maintaine our neighbours as much as in vs lyeth, and abstaine from all violence. For if murder bee so hatefull to G O D, that although the doer thereof bee vnknown, yet it behoued a solemne clearing thereof to be made: what will become of vs if wee spare not our neighbors? Is it not a setting of our selues vtterly against God? Here then is a bridle to restraine vs from all violence and outrage, so as vnlesse wee will bee hatefull to our God, wee must liue in concorde and brotherly loue with all our neighbours. Nowe I haue tolde you heretofore, that whereas murder is forbidden vs, it is not meant thereby that wee should but onely forbear the drawing of our swordes to slea men, but also that forasmuch as all they which hate their brethren euen in secreete, are murderers; we should beware to haue our heartes as cleane as our handes, and abstaine from all hatred and enmitie. Thus yee see what wee haue to remember in the seconde place of this Lawe which is set downe heere. For it is not ynough for vs to loue our neighbours and nor to haue stepped out into any iniurie or violence: but wee must also (to the vttermost of our power) bee a let to the annoyance that is done to others. Indeede it is a great thing to be peaceable: but God requireth yet more of his children, namely that they should procure peace towards others. Therefore whensoever any man fals to quareling or offereth wrong to his neighbour, let vs looke that wee set our selues against him as much as wee can. I knowe that euerie man is not armed with the sworde, neither may euerie of vs take vpon him to redresse wrongs:

but yet let vs haue an eye to that which G O D permitte, so farre as our duetie will beare, and as occasion is ministred to deale: And therein wee shall thewe our selues not to consent to any outrage, but rather that wee bee willing to succour the innocent that is oppressed and wronged, whom let vs looke that wee help to our power and abilitie. That is the third point which wee haue to gather vpon this text.

Moreouer let vs marke, that Iudges and Ministers of iustice are warned heere to doe their dueties. For it is not ynough for them to protest that they haue not supported nor fauored any euill: neither is it ynough for them to bee able to say, they haue yeelded euerie man his right when they were complained vnto: but they must also inquire diligently of misorders, and although no man speake to them or moue them, yet must they of their owne selues bee vigilant in making serch. And if they finde any fault committed: they themselues must followe the suite of it. But this is ill obserued of most Iudges. For they thinke themselues to bee come to the full perfection of vertue, and that they be greatly to bee commended, when they haue not refused to giue men the hearing. If a man that is grieued doe come to complaine to them, and they heare him and make countenance to helpe him: they thinke they haue acquitte themselues verie well. But our Lorde is not contented with that. Although then that the partie which is hurt doe holde his peace, and patiently put vp the wrong: yet notwithstanding the Iudge or the Magistrate that is in office must not forbear to doe his duetie for all that. And therefore it is a sonde allegation to say, there is no information, no man complains of it. Yea: but yet neuerthelesse the euill is committed, and God seeth it, and hee hath commaunded that it should bee punished; hee will haue all misdeedes redressed, and that no libertie bee giuen to the stronger to beare downe the weaker. And shall the Iudge in the meane while holde his peace? Let vs marke then, that God will not haue the ministers of iustice to winke at mens misdeedes: no not euen though there be no informer, protector, aduocat, attorney, or plaintife to moue the therunto. For they bee bound to punish crimes euen of themselues, though no man prosecute any suite in Law. And what ought they then to do, when they be sued vnto, and when the partie that is misused cometh forowing and declaring his grieffe? If hee bee not hearde, or if hee bee scorned for his complaining, or let alone, or peraduenture so vexed that hee is enforced to giue ouer his right, and in the meane while the offender goeth vn-punished: shall such trecherie be excusable before God? Yet notwithstanding, wee see oftentimes, that if a man which hath bin wronged doe come to demanda iustice; hee shall be trayned on. In deede hee shall not bee driuen away with a kugdell, it shall not bee saide vnto him that hee doeth burlose his labour: but hee shall bee so driuen off with shifts and delayes, that the poore soule is forie that euer hee attempted any iustice, and

and is faine to leaue off to his great griefe. That is the common cource which is kept in executing of iustice on the earth. But wee see heere that such persons as haue so abused their authoritie, must come to account for it. For the heauenly Iudge will haue them not onely to heare mens complaints and to releaue them: but also to make inquisitions, and to search out matters to the verie bottome, though it be not known that any fault is committed, or that any man is wronged, yea and euen though no man open his mouth to complaine. And when men haue done the best they can, yet will he haue them to offer Sacrifice, as though some blame lay vpon the countrie it selfe, vntil forgiuenesse of the offence were desired.

So then, let vs learne on our part, that our Lord watcheth ouer vs, so that although we be oppressed and haue all the outrages in the world done vnto vs, yet our Lord ceaseth not to haue a care of vs. True it is (as I haue said afore) that Iudges and Magistrates haue heere a good les-son, and that they ought to consider that they shal not scape the hands of the Heauenly Iudge, when they haue bin negligent in maintaining good men that are troden vnder foote. If they passe not to defende them, they must make a reckening for that loose dealing of theirs. For it is al one as if they themselves were confederate with them. And therefore we must vnderstande, that seeing God hath such a care of those that are deade, it is much more of consequence, that our Lorde beholding all things would we should resort boldly vnto him for refuge, when we pine away in this worlde, suffering many troubles & vexations, though we speake neuer a worde, ne finde any defence or helpe at all among men, in how great extremitie so euer we be. For although he shew not himselfe by and by neere at hand: yet must we not thinke that he hath turned his backe vpon vs: for hee marketh all the wrongs that are done vnto vs, and our teares: (as it is saide in the psalme) shall come vp before him. For Dauid saith that the teares of the faithfull are put vp as it were into bottles, as men put vp sweete waters into glasses, and oynntmentes into vyoals. And so our Lorde keepeth the treasures of such as make their moane to him, and resort to him for refuge. Hee keepeth all those teares of theirs, to be reuenged for them in time conuenient. But we must passe yet further. For if God succour them that are departed; it is a token that we be not as the brute beastes. For (as is shewed in S. Luke) hee is not the God of the deade, but of the liuing. Therefore let vs conclude, that when wee be gone out of this world, we shall haue a better life and be in the hand of God. Loe what a recorde of the immortall life here is vttered in the marke that God giueth vs here, namely in that if a man be found murdered, solemne sacrifice must be made to cleanse the Lande from the defiling whereto it was subiect. For thereby hee witnesseth that after our decease we liue with him, and that wee must not thinke our selues to be vtterly done away and come to nothing, when God taketh vs out of

this worlde; but rather that it is but a passage whereby to goe into the seconde life which hee promisseth vs. Seeing that this was spoken in the Law, we ought the more to assure our selues thereof nowadayes. For we haue the holy scripture more at large. Wee haue the heauenly life shewed vnto vs much more appariantly in the newe Testament, than it was shewed to the fathers of olde time before the coming of our Lorde Iesus Christ. And therefore wee ought to be so much the more assured of it, and not be like the vnbelievers, who quake when they heare death spoken of, as though all were fordone with them, and as though they shoulde vtterly perish. But wee must vnderstand, that when God gathereth vs to him by death, wee cease not to liue still to himwardes. Although a mans bodie rot away, and become a Carion like the bodies of brute beastes: yet is God a faithfull keeper of our soules, so as they be preserved in his hand & by his power, wherein hee giueth vs hope of the last resurrection, in the which we shal be wholly restored againe. For whereas we be nowe corruptible, and tende to corruption by death: we shall then be clothed again with such a newe nature, that y thing which is now corruptible and transitorie in vs, shall become newe and vncorruptible, when we be renewed after y likeness of our Lord Iesus Christ. Thus yee see what we haue to remember yet further, in that God sheweth him selfe to haue such care of them that are deade.

As touching the things that are spoken here concerning the priests, we neede not as nowe to stande verie long vpon them: but it will suffice to speake a word or twaine thereof. Moses saith that *they were ordained to blisse in Gods name*, that is to say, to make publike prayers. True it is, that wee at this day haue the same office of making praies in the name of y whole church, and that the people must say Amen, (as S. Paul saith in the xiiii. of the first Epistle to the Corinthians) but there was a speciall consideration of this matter in the tribe of Leuie, & in the priests of the Lawe: namely, that they bare the figure of our Lorde Iesus Christ who is our aduocate, and our mouth, as it were. For as much then as it belongeth to our Lord Iesus Christ to offer vp our requests to God our father, because they can neuer be acceptable to God but for his sake, neither are we worthie to prece vnto God, except hee leade vs and make way and meanes for vs: Therefore in the time of the Lawe, the Priestes blessed the people, that is to say, they made the publike prayers for them. Againe there is another thing, namely, that their blessing of y people was a witnessing of Gods fauour and loue towards them. And that also belongeth to our Lord Iesus Christ, howbeit that the same pertaineth not to himselfe alone, but also to al the preachers of the Gospel. Whē we preach Gods mercie, the blessing of God is vpon al them that haer-ken to vs. For it is al one as if God himselfe came to declare his fauour towards vs, and y for asmuch as wee be reconciled vnto him, hee intendeth to take vs into his keeping. Seeing then that the doctrine of the Gospel importeth

Psal. 56.7.

Luk. 20. 38.

such



such things, wee see that all the Shepherdes of the Christian Church, doe bleſſe the people. But this is not becauſe they are figures of our Lorde Ieſus Chriſt, but becauſe of the charge that is committed vnto them. They doe in deede repreſent his perſon as his officers; but in the time of the Lawe, this was of force that the Prieſt during the continuance of thoſe ſhadows, did atter a ſorte ſupply the roome of our Lorde Ieſus Chriſt vntill hee was come. That then was meant by *bleſſing the people in the name of God*, as we ſee our Lorde Ieſus Chriſt himſelfe hath declared. For hee bleſſed his diſciples by laying his handes vpon them. Therefore let vs reſorte to him as oft as wee thinke vpon our owne curſedneſſe: that is to ſay, for ſo much as we knowe our ſelues worthe to bee reſected of God, and to bee as it were accurſed, becauſe there is nothing but vter wickednes in vs: Let vs flee to our Lorde Ieſus Chriſt. For if God gaue that remedie to his people vnder the Lawe, of being bleſſed by the prieſtes who were but mortall men: ſhall wee miſtruſt that our Lorde Ieſus Chriſt hath not ſufficient power to doe away all our accurſedneſſe, ſo as God ſhall looke favorable vpon vs, and receiue vs as his children? Then let vs hardly giue care hereunto, and reſt vpon it with full truſt. And when wee bee about to pray, let vs aſſure our ſelues that wee haue an aduocate, who will make vs to finde fauor. And let vs not alledge as the Papiſtes doe, I am not worthe to pray to God; but let vs be ſure that our Lorde Ieſus Chriſt calleth vs to him. True it is that wee ought to perceiue our owne vnworthineſſe: howbeit not to make vs to raunge away when we pray vnto God, or to cauſe vs to ſeeke long windlaſſes, as who ſhoulde ſay, Such a Saint ſhall bee mine aduocate, or ſuch a Sheefaine ſhall bee my patronneſſe: but to direct vs to him which is giuen vs of God his father, namely to our Lorde Ieſus Chriſt. Thus much concerning the bleſſing.

Now the ſeruing of God imported the ſacrifices and all the reſt of the ceremonies. And at this day, they that are appointed miniſters of Gods worde, haue the adminiſtration of Sacramentes, becauſe it is an appurtenance to Gods worde and doctrine which they bring: but our Lorde Ieſus is hee that hath made the onely and euerlaſting ſacrifice whereupon we muſt reſt. And herein wee ſee the fooliſhneſſe that is in the Popedome; for the Prieſtes will needes counterfeit his ſacrifice, ſaying thus: O beholde the tribe of Leuie was appointed to ſerue God. Yea, but we muſt conſider what manner of Sacrifice God requireth and alloweth at this day. Will hee haue vs to ſlea Bullockes, Sheepe, Lambes, and ſuch other things? No verily. But Saint Paul ſayth that the ſacrifices which the Shepherdes of the Church muſt offer to God, are mens ſoules whom they winne by the preaching of his worde. Thoſe doe they dedicate vnto God, and that is the ſeruiſe which hee lyketh of. This is a part of that ſeruiſe of God, which is

ſpirituall. And therefore let vs marke that wee muſt let Ieſus Chriſt alone with that which the holy ſcripture referueth vnto him: Namely the offering vp of himſelfe once for all, to purchaſe vs euerlaſting forgiuenneſſe of all our ſinnes, and the making of vs cleane and pure yet ſtill before God. Now then, there remaineth nothing but this onely, that wee be confirmed in the power that is brought vnto vs by his death and paſſion. And howe may that bee? By the vſe of the ſacramentes. When we receiue the Supper, wee make not a newe ſacrifice, as the Papiſtes were wont to doe in that diuiliſh abomination of their Maſſe: but we proteſt that God is at one with vs, when we are grounded in the death and paſſion of his onely ſonne, and that we be partakers thereof; and our preſent receiuing of the bread and wine that are giuen vs, is all one as if we were fed with his body and bloud as with meate and drinke. Thus ye ſee how we ought to apply the things to our inſtruction, which are ſpoken here concerning the ſacrifices that were to bee offered to GOD by the prieſtes of the Lawe.

Now let vs proceede with that which Moſes addeth here. He ſayth that *the Prieſtes ſhall reſort thither with the gouerners and Iudges of the Citie, and take a yoting Heckſar* (or Bullocke as they terme it here); *and cut off the necke of it, yea and that in a valley* (ſayth he) *is in a ſecret place, and namely in a valley that is barren, and vntilled, as in a deſert place.* This circumſtance is ſet downe to moue the ſtanders by to the more terror, when they ſaw the cutting off, of the Heckſars neck, and that they were come as into a ſecret place. For it is certeinly God paſſed not for the bloud of the Heckſar. Hath God a care of Oxen or kine (ſayth Saint Paul), as though he regarded them? His ſpeaking of them is for mens ſakes. And therefore let vs marke how God poynted out a valley, yea and a barraine valley, to the end that they which were there preſent, ſhould conceiue a certein terror in themſelues. Whereat? At the ſmiting off of the bullockes head, as who ſhould ſay; Muſt wee come to this deſerte place for ſuch a matter? And what a thing is it that a man which is ſtaped after the image of God ſhould be ſlayne, and that ſuch a crime ſhould be committed? Shall not the Sunne, and the Moone, and all the ſtarres of the ſkye cry out for vengeance to God? Shall not the largeneſſe of the earth frame an inditement as though it were written in paper or parchment? Thus ye ſee what we haue to conſider, in Gods appointing out of the place ſo with ſuch circumſtance.

Nowe afterward followeth the proteſtation. *Our handes haue not done this deede, neither haue our eyes ſene it.* When the Iudges & gouerners ſay, *Our handes haue not done this deede;* they meane the whole people as well as themſelues. For it is not enough that the rulers themſelues be cleere of the murder: but they ſpeake in the name or behalfe of the whole bodie of the people whom they repreſent. And hereby it appeareth, that

if the Magistrates suffer any wickednesse to lie lurking in any citie or countrie, they themselves are guiltie thereof, and it is as much before God, as if they had giuen their consentes to the dooing of it. Therefore let men marke well this saying, *Our handes haue not done this deede*: namely that such as are in authoritie must answer for the whole bodie of the people, so farre as lyeth in them: that is to say, that wicked dooings haue not bin referred to nestle by their slouth and negligence: but that they haue searched them our diligently, and done their dutie in that behalfe: otherwile it will be in vaine for them to say, I was not the doer of the deed. No, but thou diddest represent the whole people, thou wast put in commission by Gods appointment, and therefore sith thou hast suffred leawdnesse to be committed within thy Iurisdiction, it is at thy hand that God will require the account. And in very deede, wee see how it is Gods will, not onely in this place but also throughout the whole holy scripture, that when any trespasse was committed in any trybe, the Elders should stand forth as it were to confesse the peoples offences in their persons. For inasmuch as they were set in authoritie and place of honor, it behooved them to know that their charge was so much the more hard and weightie. That is the point which is to be noted here.

And he addeth *Our eyes haue not seene it*. And hereby we may knowe (as I sayd afore) that it is not enough for vs to haue our handes cleere: but it is required also that we should not be priuie to any euill: For if we cloke it knowing of it, to whom is it to be imputed? Truly we may well washe our hands of it (as Pilate did) before men, as who should say, I did it not, I am guiltlesse of it: but God admitteth no such mockerie. Therefore whensoever we be examined or deposed vpon any matter, let vs not imagin that we shall scape skotfree before God because we haue nor done the actuall deede: For we must to the vttermost of our power find meanes that the mischiefe may be redressed, so as one man may not be trodden vnder foote, and another be bolstered and borne out, and consequently common robbrie be suffred to reigne disorderly among men; but that right and euen dealing may be maintained among men: and let euery man further the same on his owne behalfe. And as concerning Iudges and Magistrates, let them also learne to haue eyes, that they play not the blinkards and blinde folkes when euill is committed, ne thinke to escape when they can say, As for me, I haue no such thing. Yes, but such as are in authoritie of Iustice, must know that God hath set them aloft as it were in a watchtower to discover things as farre off. If the Magistrates themselves doe set a watchman in a high tower, and he excuse himselfe saying, I sawe nothing: will they hold him excused? No, For hee was set there to looke about him, and that was his charge. Euen so our Lord ordeineth Magistrates to keepe good watch. And if they notwithstanding doe that their eyes, and make as though they sawe nothing at all: shall it serue to acquit

them? What an excuse were that? Were it not too fond and trifling? So then, let vs marke well, that Magistrates must open their eyes and bee watchfull, that they may see what their duetic is. And if they will be taken for guiltlesse, they must looke to it that they may be able to vie this present protestation in trueth, *Our eyes haue not seene it, neither haue our handes done this deede*.

But yet besides this, Moses sheweth that the citie or towne where a murder is committed, is not altogether cleere of it, and therefore that they must bee faine to craue pardon at Gods hand. Surely this seemeth to be with the extremest. What? Seeing we haue not consented to the euill, but woulde haue punished it, if it had bin done in our presence, and wee protest that wee our selues did not the deede, neither doe wee knowe the doer of the deed that wee might punish him: ought not God to be contented with all this? Nay, there is yet a further thing, namely that the committing of such a fault, is as a defiling of the whole countrie, and a warning giuen vs of God to looke narrowlyer to our selues. True it is that he will not take vs for murderers: but yet for all that, his suffering of such an offence to be committed, is as though he should shew vs with his finger, y he is gone fro vs. For when God blesseth a countrie, he preferueth it from all defilement. And the falling out of any defilement, is as a turning of Gods backe vpon vs, as if hee should say, I haue no more care of you, I let you alone, I giue you ouer. The nation therefore that perceiueth God to giue any signe of his displeasure, haue good cause to humble themselves. And that is the cause why hee commaunded the Iudges and gouernours of the citie where a murder was committed, to thinke earnestly vpon it, as if they should say, Lorde haue pittie vpon thy people Israel, and take away this guiltlesse blood from among vs, and let not this deed be imputed vnto vs.

Now if it be so, and y there be no remedie to be found but only to flee to Gods mercie, and to craue forgieuenesse not only for y fault, but also because men ought to feele y he is angrie with the whole Citie: What is to be done when the misdeede is apparent? Ought not men much more to make supplication to God, and to flee to his mercie, at leastwise if they were well aduised? Yes; but wee see what hardnesse or rather blockishnesse is nowadayes in most men, yea and well neere in all men. For when a misdeede is committed, who is hee that regardeth it? True it is that if an outrageous wickednesse be committed, men will perchance say, hee is a wicked man. But they consider not that God warneth all folkes generally to say euery man in himselfe, Alas how happeneth it that such an enormitie is committed among vs, that all of vs should be defiled with it before G O D? For that this is come to passe and wee neuer wist it, is a token that wee haue euill profited in Gods worde. For wee thinke not that his giuing of such exam-

ples vnto vs, is for our instruction. But although wee sleepe, yet dooth not G O D cease to doe his office. Wee heare what hee sayth when there is no iustice nor vpright dealing in a citie. They be princes of Sodome, they be theeues and murderers. Hee sayth this to Iudges. Not for that they had cut mens throates that were traueling: No; but because they had not maintained the good and guilelesse. Therefore he saith, Beholde, it is a citie of bloud. The very citie of Ierusalem it selfe, which God had chosen to be his royall pallace and Temple, is called a citie of bloud and a denne of theeues. And why? Because many outrages and disorders were there committed, and many poore soules were trodden vnder foote without succor, and iustice was become as an open robbie. So then, let vs learne to resorte to our God when any offence is committed, and let euery of vs thinke with humselfe, Alas, our Lorde doeth vs to vnderstande that he is angry with vs, in that such things are hapned, and that such enormities are committed among vs. And therefore let euery of vs craue pardon of them, and also thinke thus with our selues: Of whom is it long that I am not lyke one of them, but onely of Gods preferring of me? And let vs also beware for the time to come. Thus yee see in effect what wee haue to beare in minde, as in the respect of the things that are spoken here concerning murder.

There was also the striking oile of the Hekfers heade, to make men the more afraid: as who should say, that the beholding of a poore beast slayne after that sorte, doth moue men the more. And what is to be sayd then of a man, which is shaped after the image of God? Wee see then, how our Lord meant to teach the Elders and Iudges that were present at the sacrifice, that they might the better learne the horriblenesse of all murders. For if wee bee afraid of a beast: it is good reason that wee should bee touched much more to the quicke without all comparison, for a humane creature. As touching the washing of their handes, it is added to doe the people to vnderstand, that they were after a sorte defiled, or rather that they should declare both before the Angels and before all creatures, that they might washe themselves from it. And this serued for the time of the ceremonies of the Lawe. But wee must vnderstand that it was not our Lorges meaning to foade his people by such signes in counterfeiting and hypocricie. What gayned Pilate by his washing of his handes? Was hee cleared from the death of Iesus Christ? No, that washing of his was a token of his desiling, Whereof washed he his handes, but because hee knewe himselfe guilty of the death of Iesus Christ? Whereof hee thought to cleere himselfe by a drop of water: and that was too great a dalying with God. And that is the cause why I sayd that his washing ingraued his sinne the deeper before G O D, and made him the more vexcusable. And therefore had the people come distemblingly to washe their handes; it had bin but a further charging

of themselves, and a making of themselves the more faultie. But Gods will was that the Elders should vse such ceremonies, to doe vs the better to vnderstand, that wee be fleshly, and consider not our sinnes vlesse they bee as it were pointed out with the finger. Wee conceiue nor Gods wrath, except wee haue some signe of it before vs. God then meant to declare, that when there is any such offence, wee bee defiled, so as there is nothing but filthinesse in vs, but God mislyketh of vs, & we cannot preceue vnto him without prouoking him to wrath. Marke that for one point.

And therewithall hee meant to thewe vs, how we ought to apply our indeuour to cleanness. And this cleanness is not compassed with corruptible water; but it must bee first in our consciences, and afterwards in all our members. Wherefore let vs learne to looke to it, that our handes bee not bloody, as the Prophet Esay termeth the hands of those which did wrong to their neighbours: and let not our feete runne after bloud, neither let our members bee defiled, nor made instrumentes of vnrighteousnesse, as Saint Paule speaketh of them in the sixt to the Romans. When we indeuour after that sort to keepe our selues vndefiled to Godward; then do wee obserue the washing that was vnder the Lawe, to reterne the trueth and substance thereof. And at this day whereas we haue baptisme, the water be-tokeneth the lyke; not that it is sufficient of it selfe, nor that it is of force to washe away our sinnes, for what should then become of our Lord Iesus Christs blood: It were too grosse a blasphemie for a man to put his trust in a visible signe: we must lift vp our mindes higher. In lyke case is it with the Lorges supper; In somuch that when we come to the table of our Lorde Iesus Christ, if wee thinke to finde our soule health in a bit of bread or in a droppe of wine; wee bee very brutish, and there is neither reason nor vnderstanding in vs. But when wee be led further, so as by eating of the bread we conceiue that Christ is our very sustenance, and that although wee bee spiritually dead in our selues, yet we cease not to liue in him: then doth the sacrament turne to our benefite. And to that vse must we apply the doctrine that is set downe here.

And for a conclusion let vs marke further, that although the men that are murdered doe no more speake vnto vs, because they be dead: yet the blood of them cryeth out for vengeance against vs. See wee not what proceeded from the blood of Abell? Hee needed no man of lawe to pleade his case: for his very blood cryed vnto God as is reported thereof. Whereby wee bee done to vnderstand, that although the parties whom we haue misused doe forgue vs, yet will God euer be a Iudge to vs, vntill we haue acknowledged our faults, and indeuour to amend the. In somuch that although his wrath appeare not towards vs, & that our wrong dealing haue lyeen long concealed, so as it seeme to bee starke dead & quite forgotten: yet notwithstanding, the

rememberance thereof is alwayes fresh before God. Let vs consider this, and let euery of vs in true repentance rebuke himselfe and amende his misdoings, inordering to liue quietly & without doing any harme. And for the doing thereof, let vs thinke vpon the outcrie whereof the Apostle speaketh in the Epistle to the Hebrewes, saying that the blood of our Lord Iesus Christ cryeth much better than did the blood of Abell. Not to aske vengeance of God against vs, so we receiue him in such wise as our sins bee washed & clenfed away. For to that purpose was that holy blood of his shed. True it is that the blood of our Lord Iesus Christ shall cry out for vengeance against all the faithlesse and froward sorte, & against such as haue refused the doctrine of y<sup>e</sup> Gospell & troden it vnder foot, & made a skorn of it, & al prophane folk, for al such shall be guilty of the blood shed of our Lord Iesus Christ. But when we receiue his blood by faith, & know y<sup>e</sup> it ought to serue vs as a purgatio<sup>n</sup> to make vs righteous and innocent before God: let vs assure our selues y<sup>e</sup> the same blood hath his cry. And in deed we see how the Gospell soundeth and ringeth in our eares to y<sup>e</sup> intent we should know the vertue of y<sup>e</sup> blood of our Lord Iesus Christ. For it is no dead thing: but it is euer fresh, as the Apostle speaketh of it in another place. Yea & it is so fresh y<sup>e</sup> it hath his luelly force continually, to reconcile vs vnto God. Therefore let vs rightly weigh this inestimable benefit, & receiue the peace of

the Gospell, whereby God witnesseth vnto vs, that he admitteth the blood of his sonne for our washing, that we may appeare before his maiestie with full hope.

Now let vs cast our selues downe in the presence of our good God with acknowledgedmet of our faults, praying him to make vs perceiue the more and more. Yea and let vs confesse, not onely the faultes which we know by our selues, and which we perceiue, & whereof we ought to be ashamed before men: but also our ignorances & our secret finnes whereof we be now guiltie. And foras much as we know how there be many vices and infirmities in vs, let vs moune for them before God, and let it make vs to proceede more and more in true repentance. And in the meane while let vs not continue wilfull; but let vs take courage to turne vnto him; and let vs not looke to haue a bullock or a brute beast to answere for vs nowadayes, as though the blood thereof should serue vs for a sacrifice: but let vs referre to our Lorde Iesus Christ, that seeing hee hath offered vp the onely and euerlasting sacrifice, in his death and passion once for all, to let vs free from all our debtes, and that hee calleth vs daily vnto him by his Gospell: wee seeke not any other meane to serue God withall, but proceede in all purenesse vnder his hand & guiding. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Wednesday the xxv. of December. 1555.

*The Cxxi. Sermon which is the second vpon the one and twentieth Chapter.*

10 When thou goest to battell against thine enemies, and the Lord thy God hath giuen them into thy hand, and thou hast led them into captiuitie:

11 Then if thou see a woman among the prisoners that is faire to looke vpon, and thou fall in loue with her, and canst finde in thy heart to take her to thy wife:

12 Thou shalt cary her home to thine house, and there shee shall shau her head and pare her nayles:

13 And thou shalt stripp her out of the apparell wherein shee was taken prisoner, and keepe her close in thine house, and let her bewaile her father and her mother by the space of a moneth. And after this thou shalt goe in vnto her, and so be married vnto her, and shee shall be thy wife.

14 And if it fall out that shee like thee not, thou shalt let her goe where she listeth: but thou maist not sell her for money, nor make marchandise of her, because thou hast humbled her.



Ad the Iewes held theselues within the rule which God gaue them, they should rather haue taken them wiues of their owne tribes, that they might not in any wise haue intermingled theselues with the idolaters. But forasmuch as mens lusts can hardly be bridled, God graunteth here a toleration, that when a man which hath taken a heathen woman prisoner by the law of armes,

and is minded to take her to his wife: ere he so doe, hee shall cause her to moune for her father and her mother, as though they were dead, to the intent shee may forget both her countrie & kinred whereof she came, as though she were made new againe, and grafted into the body of the people of Israell.

Therefore let vs marke that in this text GOD meant to restreyn the lustes of such as had no hold of themselues in the time of war, but would needes take straunge women, that had

had serued idols afore. Now the woman was (as I haue sayd afore) that the women should bee (as I haue sayd afore) that the women should bee as it were changed, so as they might no more remember their former life. And that is the cause why hee sayth that they should shoue their heades, and pare their nayles. Some translate it, and make their nayles, (for so is it word for word,) that is to say, let them growe that they might become greate, to disfigure them. And they thinke that by that meane God meant to bring their husbands in mislyking of them. But it is cleane contrarie. For lyke as in French, they say commonly to make heere, and to make a beard, [when they meane the powling or rounding of the hayre, and the shauing, clipping, or trimming of the beard:] so doe the Hebrewes vse the selfesame phraze of speech, And Gods appointing of this ceremonie to be vsed, was to take away all vnclaneas: as who should say, that if it were possible for them to scrape off their very skins, they should doe it, to the intēt they might no more be the same that they were before, but rather vtterly renounce their own byrthright, & become lewes to serue y god which gaue his law by y had of Moses. To the same end also tended the sorrow which they were to make in mourning for their fathers and mothers. Thus we see now to what end this Lawe was giuen.

Now remaineth to gather the instruction that is contened therein. For we see what libertie me take. When they haue any worldly prosperitie, then their lustes increase and boyle more and more, so as they cannot easily be quieted. When men haue taken a Citie, or made any conquest, they cannot stay theselues frō taking too much scope. If the lewes had taryed quietly at home in their owne houses, and euery man followed Gods ordinance in taking a wife of his owne kinred; (not the brother the Sister, for that was forbidden by the Lawe: but I meane of the lynce of Abraham, which was the lynage that God had chosen out of the whole worlde): they had bin preferred from defiling themselues with the Infidels. For it was a kind of defilement whē a lewe married a Heathen woman, which had bin nuffled in superstition all her life long. They should not then haue ranged abroade. But had they once any warre, and y God gaue them the victorie ouer any people, then their licentiousnes braust out beyond his bounds. Wherby we see howe it is not alwayes for our profite, that our Lord should giue vs too much aduantage. For if we growe too strong: our headines becommeth vtrollerable. If we thinke ourselues able to make our part good: by and by we set vp our bristles & our combes, as the common saying is: and it is seene by experience. Therefore if God deale not with vs after our owne lyking, let vs assure our selues that his humbling of vs is for our benefite, to the end we should alwayes continue in some sobrietie and mildenesse. Yea and euen when he increaseth vs, we must learne to hible ourselues willingly. For whēsoeuer we aduaunce our selues our pride shal euer be punished & beaten down. And if we be stricke, God must needs strike vpon vs with maine blowes. Such as submit the-

selues of their own good will, and passe not their boundes, are comfōrted of God. But as for those which will needs win him by stoutnes; they must needs feele his hand the sorer and heauier vpon their heades.

The thing then which we haue to note in the first place, is y men abuse Gods blessings & gracious gistes. Insomuch y if he send them worldly prosperitie, they take occasion to glory too much therein, hardening their hearts and following their lustes so licētiously, as though (to their seeming) all things were lawful for them. We see it too much: so that if men haue obtained a victorie, they beare theselues in hand y they may vse all maner of pillage & rauishing, so as nothing is spared. When we haue any superioritie aboue others; at what point be we? We could finde in our hearts to make the our vnderlinges, & to set our feete vpon their throates. Sith we see it is so, let vs vnderstā y our Lord hath good cause to hold vs at a low stay, to the end he may y better weald vs, and make vs to beare his yoke quietly. And therefore let such as haue any worldly prosperitie, looke wel to theselues, y they be not puffed vp with too much pride, knowing for a certaintie y our nature is disposed thereunto, and that it swayeth too much that way. Wherfore let euery man suspect himselfe in the time of prosperitie, and be weladuised to hold himselfe within the boundes of modestie.

And now we haue to treate of marriage: & to shew why our Lord did so straitly will and command y lewes, y they should not marry with y heathen & infidels. S. Paul not wout cause lykeneth our matches in marriage to yokes. For like as when a cupple of Oxen are yoked together, if y one goe, y other must needs follow; & if the one draw awry, y other canot but sway aside too: euen so fareth it in y familiaritie betweene man & nian. True it is y we may be couerfant among y heathen, wout matching with the: for else (as saith S. Paul) we should be faine to get vs out of y world, if we would come in cōpanie of none but good men & Gods childre. But there are meanes to trafique man with man, & yet y must be done but in maner of wayfaring. He y buieth of a mā, would not inquire of his good behauiour, except he feared y he should be decieued by him: Only he buieth his ware & goes his way, & yet for all y he is not in any couenant w him with whome he bargained. But if he once enter into familiar cōuersion, and fall to eating and drinking with him; and there groweth such acquaintance betwixt them, that they liue commonly together: then becommeth it a yoke saith S. Paul. Now we knowe that marriage is the holiest kind of companie in all the world: in somuch that a man shal leaue both father and mother to keepe companie with his wife. Therefore it is vnpossible for a man to contract marriage, without coupling himselfe with his wife, so as eache bee made priue to others minde, will, and purpose in all things. For we see what hath happened; how the parties that haue giuen themselues ouer in that wise, haue in the end bin vtterly mard, & God did as it were cut the off from

Dcut. 17. 17.  
& 2. Cor. 6.  
14.

1. Cor. 5. 10.

Gen. 2. 21. &  
Ma. 1. 19. 5.

Numb. 25. 2  
& 31. 15.

1. Kings. 11.

Gal. 3. 28.

Eph. 2. 14.

his people, so as they became as rottē members, and all through the counsell of Balaam. For whē he sawe that God opened not his mouth to curse the Israēlites, but rather that when as hee had conspired to vtter curses, hee was enforced to speake the cleane contrarie: for his last shift hee gaue counsell, that they shoulde let the Iewes enter communication with the heathen women, that they might deceiue the Iewes hearts, & corrupt them with Idolatrie, whereby they shoulde prouoke Gods vengeance against them, & that should turn to their confusion. Nay if there were no mo but Salomon, his example were enough to make their hayre stand vp vpon their heades, which did well consider wheremto he fell. Surely he was an excellent man: It was Gods wil to set him forth as a looking glasse, or as a peereles pearle, & he was indued w<sup>th</sup> so excellent wisdome, that all men wondered at him, yea & he was euen a Prophet of God. Yet for all this, the heathen women deceiued his hart, in so much that hee suffered idolatrie to haue full scope, & to reigne in the countrie which GOD had reserued & dedicated to himselfe, so that he builded Temples vnto idols. When we see that such a man (who was an Angel of heauen) did fall downe to hell, & that God gaue him ouer to a wicked minde; by means whereof he became so beastly that he ouerthrowe<sup>d</sup> y<sup>e</sup> seruice & religion of God: how shal they doe which are far off from profiting so much as he? So then we see it is not without cause that God so strictly forbade the Iewes to take wyues of forraine nations, & specially of the countrie of Chanaan. But generally his meaning was, that they should not match themselues with idolaters. For why? It is a making of an entrie & an opening of a gap to Saran that he may put all to hauock, & bring all things to disorder & confusion. God therefore ment to prevent that. True it is y<sup>e</sup> at this day now that y<sup>e</sup> Gospell hath bin preached ouer all the world, there is neither Gentile nor Iew any more: wee haue no more any such distinction as was vnder the Lawe. For the separation wall (saith S. Paul) is brokē downe, so as we must now link together in brotherly concord, forasmuch as God will be called vpon of all nations, & that all men should call him father: and therefore we must knit our selues together. Yea, but there are which separat themselues through vnbeleefe, & wil not be of y<sup>e</sup> bodie of the Church, but refuse y<sup>e</sup> God which is declared to vs by Iesus Christ, & wil not be partakers of the adoption which hee offereth to all men both great & small. Vnto such we must not cleaue, at leastwise if we intend not to alienate our selues from God & from the way of saluation. Whosoever the matcheth himself wittingly & wilfully with the vnbeleeuers: dooth as much as in him lyeth to banish himself from the kingdom of God. And for that cause doth S. Paul vse this exhortation, that wee should not beare the yoke with vnbeleeuers, telling vs that the things which were spoken in olde tyme to the Iewes, belong also vnto vs, so as it behooueth vs to seee far from all superstition, & frō all such as intangle vs therein. And why? For we not only

beare the materiall vessels of the Lordes Temple, but also are his very Temples wherein hee dwelleth by his holy spirit: and therefore wee must offer both our bodies and soules in sacrifice to him, that we may be wholly dedicated vnto him. For seeing he hath chosen vs to be his childrē, ought we not to be clenfed frō al corruption both of bodie & mind, as hath bin declared?

1. Cor. 6. 19  
20.

Seeing it is so then, let vs learne that when a man is to marrie, he must (as neere as hee can) chooseth him such a wife as may further him in the seruing of God purely. For why? We be fraile enough of our selues, without being corrupted of other folkes. And if a man be in a good way, and be neuer so wel minded and desirous to doe well: he shal soone be marred by euil companie. And the world sees it. If a man doe but fall to drinking with a leawd fellow or a naughtipacke: he is in daunger to turne backe and to become euery day worse than other; so that yee woulde wonder to see him become a very diuel. Now if a little tipping doe this; what wil insue when a man shall be faine to keepe companie with his wife as long as they liue? Truly it is a manifest emptying of God, when a man throwes himselfe headlong downe after that fashion, and stoppeth his eyes at the taking of a wife, hauing no regard of his choyce; y<sup>e</sup> he might be helped by her, so as they might beaue themselves holly & according to Gods will with one common consent. That (I tell you) is a poynt which it behooueth vs to marke wel. And what is the cause that now adayes so many mariages come to ill end, but that men haue not an eye to God, but mens mindes are set vpon their lustes and pleasure, or else they seeke for wealth? God then is not accounted of, & therefore he is faine to reuenge such contempt, and so doth hee as experience sheweth. So much the more ought wee to marke well how it is sayd in this text, that if a man will marrie a straunge woman, (that is to say an Infidel) which hath not bin brought vp in the feare of God, nor bin instructed in his word,) he must looke that shee be cleane changed, before hee euer come at her. For a wife is as a deadly poyson, vnlesse she haue first forsaken her former conuersation, and professed to liue thenceforth to Godward, and to sticke purely to his word, & haue put her old bringing vp quite out of her minde, yea & euen cast her slough as they say.

And furthermore, whereas it is sayd here, *that the woman must shauē her head, pare her nayles, put away her [old] apparell, and moune as though she had forgone her father and mother:* in deed thole ceremonies serued for the Iewes, and wee be not to vse those figures now adayes. But yet must wee haue an eye whereunto the same tended: namely that the women (as I haue sayd afore) should be as it were changed, y<sup>e</sup> they might be brought into y<sup>e</sup> body of Gods Church. This is a ground therefore, y<sup>e</sup> when a man intēdeth to take a wife, he must looke y<sup>e</sup> she be reformed aforchād & that she know God & his word, so as the ioyne herself thereto, & be ready to giue ouer al idolatrie. Vntil a woman be at y<sup>e</sup> point, it is not lawfull for a Christian man to take her to his wife.

And

And if he take her before, and graunt him the grace to reclaim her afterwarde, yet must hee vnderstand that he hath done amisse. And looke what is saide of men, concerneth women likewise. For as women haue their inticementes to allure the hearts of men: so men may easily tempt women to turne them from the right way of saluation, and to ouerthrowe them as the world seeth. And therefore when a woman doeth of her owne will go take a husbande [that is a despiser of God, a wicked and loofcliuier, a lawlesse person, a drunkarde or a swearer: it is all one as if shee forsooke God, and banished her selfe out of his Church, and shee deserueth to haue all manner of cursednesse to light vpon her head.

And where as this is tolde vs concerning wedlocke; let vs vnderstande it likewise of al other things that may thrust vs out of our way: and let vs learne to bee conuersant with such companions, that wee may cuer bee edified still to the better. For wee haue neede of such folke as may amende vs, because that euery of vs is frayle of himselfe. And therefore let vs seeke to match our selues with such as haue the feare of God, and leade a holy & honest life: & let vs shunne such as go about to intangle vs in their abominations. When wee see a malicious and frowarde person, a despiser of God, or a lustie Gallant that passeth not to be an offence to all men: let vs esteeme him as a plague, and let vs vtterly eschue him. For why: whosoever comes nye him, shall surely be infected by him out of hande. And that is apparant. So then, let vs beare well in mynde, that here our Lorde intended to shewe, that wee must haunt such companie as is fit to teache vs to doe well, and that on the contrarie parte, wee must shunne all occasions of euill, because of the infirmitie that is in vs, and wee neede not much to turne vs away from weddoing.

Also it is to be noted, that seeing God hath ordayned so many ceremonies for the women which were to renouce their owne kinred: therein hee meant to doe vs to wit, that wee must forget our owne nature, if wee will serue him purely and as hee commaundeth vs. Therefore when wee haue had any wicked trayning, and haue bene nussed in any euill custome; it is not ynough for vs to be tolde that such a thing is euill. For although wee fee it is so, and haue it throughly prooued vnto vs: yet do we not cease to be steyned with it still. It is so deeply rooted in vs, as it cannot bee plucked vp at the first dash. And this ought to be throughly knowen vnto vs, that when a man hath bene naughtily brought vp from his childhood, and hath dwelled in a house of disorder till hee come to twentie yeares of age: although hee take paynes all the time of his life after, to forget the corruptions which hee had seene, and wherewith hee had bene imbrowed before: yet can hee neuer bring it to passe, but that hee shall alwayes retayne still some spot or blemish. And hereby wee see howe gracious God is to such as are so

well brought vp, that they haue seene none other but good and honest examples, whereby they haue learned to serue God and to honour him. It is an inestimable priuilege, when God graunteth vs to haue such bringing vp: and ynhappy bee they which abuse it. And this ought to bee so much the greater prouocation to fathers and mothers to nurture well their children, and to take paynes in the good bringing of them vp, because there is such corruption in men, that when they haue once bene imbrowed and infected with vices, they can hardly refrayne them with great payne. This then is that which in effect wee haue to remember vpon this text, to the ende that all men shoulde be vigilant in bringing vp their children in true religion and vertue.

Again, on the other side let children on their parte be wellware that they disappoint not the grace of God, but rather that they make it auaylable, that by their good bringing vp, they may fare the better all their life after. Also fathers and mothers must take good heede, that they suffer not their children to runne at routers: for wee see howe it is ynough to marre them out of hand, and to bring the poore soule to vtter vndoing. Specially when wee our selues haue bene euil brought vp, that is to say euill taught; let vs doe the best wee can to weede out the infections that are in vs. And let vs not thinke it an easie thing to do, so as wee shoulde neede no more but to shake our eares at it, as a number doe, who when they haue played the naughtie packes, thinke themselves to be the best reformed men in the worlde, so long as they rush not out into all extremities, when yet notwithstanding they faile not to retaine still some parte of their former corruptions, and all the worlde may see still the markes of their euill bringing vp in them. For why? They consider not howe harde it is for a man to resourme himselfe, which hath bene naughtily brought vp. And aboue all things, let this be obserued in religion. For as for those that haue bene brought vp in poperie, I meane which haue bene nussed in it, that is to say, made beastes, (for one of the holyest poyntes of doctrine that is taught and esteemed among the Papistes, is that men should be without wit and without reason, and not discerne any thing themselves, but rather suffer themselves to be led by the noses like brute beasts;) when, I say they haue bene nussed in such ignorance, although they come afterwarde to the purenesse of the Gospell, yet notwithstanding they keepe still some dregges, vnlesse they take marueylous great payne to ridde away all their former corruption, as euery of vs syndeth by experience in himselfe.

True it is that many sillie soules perceiue it not in themselves. For when it is tolde them that the Masse is an abomination, that diuerse things in it are of Satans deuyfing, & that they must holde themselves to Gods worde: very well say they, all is one to mee, I will forebare

the Masse, and shrift, and all the things that I haue seene in times past, I giue them ouer. And why? Because they bee no longer in vse. Therefore they bee now layde asleepe. But if an altar were set vp againe, a man coulde not so soone turne his hande, but they woulde by & by bee gadding to Masse, as fast as they flocke nowe to Sermons. And their comming to sermons is not to bee edified; but rather the word of God serues to condemne them, and to make them vnexcusable. And as for such, they were not what it is to fight against popish superstitions. But such as are well wakened and touched to the quicke with the feare of God, when they examine themselues, will thinke thus: Go to, I haue yet still this smatch of my wicked bringing vp in my chyldhood remainyng in mee. A man which is duely touched with the feare of God, and desirous to profite in Gods worde, shall finde at tenn or twentie years ende that there remaineth still some roote thereof behynde, and must bee sayne to fight against it. Every man sees this in his owne case. For looke howe much one man hath bin deeper plunged than another in those cursed meetinges or assemblies, so much the more nourishment of them doeth hee retayne still euer after. In so much that euen those which haue profited best in Gods schoole, if they haue once benee drowned in these Munkeries, 30 or in the hellish dungeons of Poperie, do feele in themselues I wote not what dregges thereof remainyng in them euer after. And our Lorde holdeth them downe, and by meanes thereof giueth them as it were a Whetstone to sharpen them to the incounter, that they may the better knowe their owne vyces, and bee the fitter to teache others. But howeouer the case stande, wee may well assure our selues that wee shall not by and by haue rooted out the corruptions which wee haue receuyed by our euill bringing vp in our chyldhood. And that is it which our Lorde meant by the figure which hee setteth downe: heere, namely, *that the women must shake off their hayre, pare their nayles, put away their accustomed apparell, and bee quite and cleane changed, if they will dwell among the people of God: so as they must asier a sorte bee made newe againe, and haue vterly renounced their owne kinred.* Wee see nowe howe such as haue benee trayned vp in euill, and plunged in superstition, must fight all their life long against their vices, that they may reclayme themselues fully vnto God.

But wee must goe yet one steppe further, and put the thing in vre which is sayde in the fuen- and forth Psalm, agreeing vnto that which is sayde heere: Harken my daughter, forget thine owne people, and thy kinred, and thy fathers house. There it is spoken concerning Salomons wife: but vnder that figure it is shewed vnto vs howe Gods Church is marryed spiritually to our Lorde Iesus Christ: namely vpon condition that shee forget her father and her kinred, and all her former trade of life, and

all the customes of her country. And I tolde you that this text concerneth the things that are contayned heere. For why? Shee was a woman of a straunge countrie, and had benee an ydolater all the tyme of her life: and therefore it was sayde vnto her that shee must forget all the tyme past, and put her bringing vp out of her remembrance, to the end shee might dedicate her selfe to GOD, and then the king woulde loue her becaue. As if it were sayde, that king Salomon ought not to take any pleasure in his wife, nor haue any delight or liking in her, vntill shee had protested herselfe to bee desirous to bee wholly vnto Gods people, and had separated herselfe from all the abhominations of Egypt. And I haue tolde you, that herein wee haue a general rule for all men, of what kinred or country so euer wee bee. For why? It is the sonne of God that is our true Salomon, who contracteth holy wedlocke with his Church, and will haue vs to bee as a wife vnto him. And to the same ende serueth the preaching of the Gospell, as sayeth Saint Paul in the eleuenth Chapter of the seconde Epistle to the Corinthians. I must narre you (sayeth hee) as chaste virgines vnto Iesus Christ. And therefore let vs marke, that whensoever the Gospell is preached vnto vs, it is all one as if Christ wooed vs to marrye with him, alter the same manner that men sue vnto women when they woulde match with them in wedlocke. And so our Lorde thinks it not ynough to take vs as his souldiers and seruants: but hee will also haue vs to bee incorporated into him, and to bee as neere vnto him as the wife is to her husbande. But vpon what condition? So long as wee continue in our own nature, we cannot be ioyned vnto him, neither can he take any pleasure in vs: and therefore we must forget our owne stocke, & our kinsfolkes; that is to say, we must become new creatures. For what haue wee so long as we hold of our father Adā, or any thing at all that is of man? what haue we (say I) but vtter frowardnesse? Wherefore let vs marke well, that this figure must serue vs for an instruction at this day: namely, that whereas vnder the lawe, our Lorde willed heathen women to pare their nayles, to shake off the hayre of their heads, & to put away their former apparell & attyre; it is all one as if hee shewed vs in a liuely picture, that we cannot bee of the body of his Church, nor of the houtholde of faith, nor admitted into his fauour, except we bee stripped out of our accustomed apparell, that is to say, except wee forsake our olde maner & trade of life, and bee so changed, as wee may shewe openly that our desire is not to bee wedded any more to our selues, but to be gouerned by him, & to forsake all that we haue of our own nature, & al y euer we haue learned by euill custom. Now we see howe beneficial this lesso is for vs, & that God spake it not for y Jewes only, but y he ment to giue vs also a profitable instruction if we can skill to put it wcl in vre.

Now whereas it is sayde, *that the woman shall be as y*



*bewaile her father and her mother* : it is not meant that women should be forie to come to liue after Gods worde: but here our Lorde hath done vs to vnderstande that the naturall affections cannot bee mortified at the first chop, without some struing against them, as we see too much by experience: insomuch that euen after a man hath bene trayned vp in Gods worde, although hee bee desirous to behaue him selfe as becometh him; yet shall hee finde great gainstryings and contrarieties in himselfe, so as hee must be faine to enforce himself. And it is not for one day, but for all our life long, that our lustes and fleshly affections strue against Gods spirite which dwelleth in vs and stirreth vs vp and prouoketh vs vnto good. Wherefore let vs marke that whereas our Lorde speaketh heere of forrowing, it is all one as if hee had sayde, that although a woman mourne for her kinned and be greued with her sinful and corrupt affections; yet notwithstanding, her lamenting must be after such a sort, that in the ende shee thrust them vnder foote and forget them. And hereby wee haue to note, that our seruing of God, must not be alonely when things fall out after our lyking and after our heartes desire, so as wee bee nothing pinched in the dooing thereof; but also euen when wee bee vexed and stoong with our wicked lustes; In so much that although it bee harde for vs to frame our selues to the obeying of Gods commaundementes, and wee feele it as a bitter medicine: yet must wee not therefore bee out of heart. For it is much better for vs to weepe in sorrowing for our sinnes and offences, and to forsake them; than to bee merry and to laugh, and in the meane while to haue this threat sounding in our eares, that our laughter shall bee turned into weeping and gnashing of teeth.

Matt. 8. 12.

And therefore let vs marke well, that heerein our Lorde ment to put vs still in minde, that whatsoeuer infirmities bee in vs, yet must they not make our heartes to quayle, but wee must still so enforce our selues to amendement, as wee may alwayes goe on forwarde, howsoeuer wee fare. And if Satan cast stoppes in our wayes, to make vs retye or turne head; wee must thrust them backe, and strayne our selues to ouercome them. Although then that wee be driuen to mourne as though wee bewayled our kinsfolkes and friends; yet must wee still holde out in renouncing worldly things, that we may giue ouer our selues vnto our GOD, and that Christ may haue the possession of vs quietly, and wee faithfully keepe the promise of the sacred & spirituall marriage which he contracteth with vs by the Gospel.

And it is sayde, *vnto this must bee done by the space of a moneth, during which time the man shall keepe her in his house without touching her, yea, or without comming at her.* Hereby wee see, that (as was sayde at the beginning) God in this place did somewhat beare and dispence with the Lewes, because they were too greatly giuen to their owne lykings: howbeit that was but with a mo-

deration. And thereby wee bee taught (as I haue touched already at the beginning) to eschewe the occasions that might deceiue vs by their intycementes. For wee can no sooner open our eyes, but Satan hath some meane or other to dash them in such sorte, that hee will draw them to him by and by. And hee hath his snares so layde aforehande, that wee shall bee caught ere wee bee aware. What will become of vs then, when wee seeke occasions asfarre off? Wee had neede to betake our selues to God both early and late, as the holy Ghoste him selfe doeth vs to vnderstande where hee sayeth [in our behalfe:] Lorde, turne away mine eyes from all temptations. As much is sayde of our eares and of all our other senses. For all of them are but as messengers of lecherie and leawdnesse, vnlesse our Lorde put to his hande, and rule vs by his holy spirite. Therefore let vs learne to shunne the temptations that might serue to intyce vs to further naughtinesse; and let vs so eschewe them, as GOD may quietly haue the fruition of vs. And when soeuer any temptation happeneth vnto vs, let vs seeke to cut it off out of hande, and not to feede it: neyther let vs be too hastie to followe our owne lykings, which is the last poynt that wee haue to marke here.

Psal. 119. 31.  
Psal. 141. 5.

To conclude, whereas it is sayde, *that the woman whome a man intendeth to marrie, must bee kept close by him at home in his house, a whole moneth before hee come neere her*: therein our Lorde hath shewed vs a remedie that is more than requisite and needefull for all such as haue so whotte and headie lustes. Wee see that when any lust is once entered into a mannes heart, it letteth him on fire at the first brunt, and carryeth him away after such a sorte, as hee can take no rest. In respect whereof our Lorde giueth men heere a brydle, telling them that he which will take a wife after that manner, shall not goe in vnto her, vntill hee haue first giuen her a monethes respite to mourne and to forsake her owne native people.

True it is (as I haue saide afore) that this ceremony continueth not now any longer as in respect of the vs thereof, but yet it must serue vs still for our learning: That is to witte, that for as much as the diuell driueth vs after our lustes, and that as soone as any toyce takes vs in the head, by and by wee runne gadding after it, so as wee breake all bondes and brydles; wee must consider thus with our selues: But yet must thou brydle thy selfe in this case spite of thy teeth; and if thou beest a woode beast, thou must bee subdued by strong hande to the obeying of thy GOD. After that manner ought every man to fight against him selfe, and wee should put this lesson in practise daily. For when so euer wee bee tempted to euill, if wee endeavour not to reprocue our selues, wee bee overcome immediately, and the diuel hauing once caught holde, will not let vs goe againe, for hee hath seised vpon the pray that is his owne already.

But if wee through Gods grace, and by the power of his holy Spirit, doe striue to beat backe temptations, and take pleasure in mynding the things that God commaundeth vs; and whereas Satan seeketh to surprize vs, and indeuoureth to make vs turne our backs to al good doctrine and admonitions, wee on the other side conclude with our selues, saying, Nowe must I gather my wittes to mee and bebinke mee of that which I haue learned, and whereunto God calleth mee: If we (I saye) take such aduise-  
ment to subdue our lustes: Satan shalbee ouer-  
come, and our Lorde wilbee so gracious vnto  
vs as to turne the euill into good, and to inable  
vs to vse his benefites in such wise, as they shall  
notbee marred by our taking of any inordinate  
libertie. The thing then which wee haue to re-  
member yet further vpon this text, is that al-  
though Moses speake here of none but women;  
yet wee must apply the doctrine to all other

temptations which befall vs, that wee bee not wonne by them at the first brunt, but that wee behaue our selues so stayedly, as God may in the ende reigne ouer vs, and wee not attempt any thing which is not permitted vs by his worde.

Nowe let vs kneele downe before the maiestic of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, that beeing glory for them wee may bee so cast downe and grieued in our selues, as wee may bee readie to renounce all that euer is of the worlde and of our owne nature, and to giue ouer and consecrate our selues more and more to him that hath called vs to this state, that wee bee a holy people to him, according to his adopting of vs by Iesus Christ, the members of whose body hee woulde haue vs to bee. And so let vs all say, Almighty God, heauenly fa-  
ther, &c.

## On Munday the xxx. of December. 1555.

*The Cxxij. Sermon which is the third vpon the one and twentieth Chapter.*

15 If a man haue two wiues, the one beloued and the other hated, and they haue brought him forth children, as well the hated as the beloued, and the first childe is the childe of the hated:

16 And the time is come that hee will diuide his goods among his children to inherite: he may not giue the title of eldership to the sonne of the beloued, in derogation of the hated womans sonne which is the first borne.

17 But he shall acknowledge the hated womans sonne for his eldest, in giuing him double portion of all things that he hath. For he is the beginning of his strength, to whome the right of the first begotten belongeth.



Ere wee may see howe harde it is to keepe men in good order, by reason of the naughtinesse and rebellion that is in them. For the lustes of our flesh are like madde beastes that cannot bee tamed. And therefore the lawes which Moses setteth downe heere, serue as it were to fetter men when they will not bee ruled quietly. If any thing bee to bee counted holy and inuiolable among men, it is marriage. For it hath a testimonie that God would haue it stablished in his name, euen to liue and dye therein. And yet men sticke not to breake so great a bonde. And so wee see that the brute beastes are easier to rule than men bee, for all

the reason and vnderstanding that God hath giuen vnto them: for they set all their wittes vpon euill.

It is not for vs to finde faulte with the lewes in this behalfe, as though they were a harder-hearted people, and wee were not the like: but wee ought rather to beholde our selues in their persons, and to consider that wee bee no better than they. The text speaketh heere of a woman that was taken prisoner, howe that when a man had married her, hee ought thence forth to keepe the same rule with her which our Lorde hath set downe for all others: namely, that hee forsake both father and mother, and cleaue to his wife. God sayeth that if he be wearie of her, he shall let her

goc franke and free, and not sel her as a slaue. Surely God meant not to giue a married man leaue to put away his wife: for that is against the order of nature, and against the first institution or ordinance of marriage, which ought to continue to the worlds end. But it is all one as if God tolde vs, that men cannot behaue themselves cuenly & vprightly, & that they presume vpon many things which are not permitted to the And therefore like as men put shackles vpon euill conditioned horses; euen so to the intent y men also should not ouershoote theselues too far, God setteth them a barre to stop at: not that he correcteth their vices altogether, but that he maketh some restraint of them. If wee haue an eye to the perfection which God requyeth, whosoeuer hath once married a wife, must keepe his faith and troth towards her to the vttermost, that is to say, euen vnto the death. And although there be faultes to be founde in her, yet must hee beare with her as with the weaker vessel. Likewise the wife must behaue herself so quietly towards her husbande, that to the vttermost of her power shee must frame herselfe to his disposition. The thing then which marriage requireth, is that the two parties liue together with one consent in the obedience of God, and that neyther of them drawe aside by themselves, but that if there be any faultes in the one or in the other, they beare with them & passe them ouer as I sayde afore. If a man put away his wife whome hee tooke as a prisoner among his enemies, although hee doe not hold her still in bondage, yet is the marriage broken thereby. Yea verily: and yet is not that putting away made lawfull by God, as who should say hee had set men free at their owne choyce. Neither must men soothe themselves or thinke themselves acquit, because they be not blamed by earthly iustice: but Gods intent was onely to shew, that although a man be so leawd as to breake his faith, yet must hee not presume so farre as to play the tyrant too, and to sell his wife as though shee were his bondslaue still for cuer. *For he hath dishonored her.*

Wee see then (as I haue touched afore) howe mannes wickednesse is so great, that it cannot bee reformed, and that it is much if hee can bee brought to some measure. And therefore wee must put a difference betweene humane policie and the lawe of God which serueth to rule our life, to the intent wee may walke as before him. Humane policie keepeth a certaine meane. It is no such perfectnesse as can acquit vs before God, though wee haue not transgressed the lawes thereof. But our Lorde draweth vs yet further in shewing vs the way to liue well. Hee resteth not vpon the thing that is possible in mannes sight; but sheweth vs what is due to himselfe, and wherein wee be bounde vnto him. Why bee not mannes lawes perfect in all poyntes? Because that in them respect is had what is possible to be obtained. Lawes are not made in respect that it is good that men should do so: but to the ende that men might liue together one with another. But when our Lorde

giueth vs his doctrine, shewing vs the way to liue well and holily: hee respecteth not our abilitie [to perforce me.] For can wee loue him with all our heartes, with all our strength, with all our soule, and with all our reason? Alas, it is much if wee did take paines about it, and enter into the way, and in deuour to set forward. Although wee were still farre from the marke, yet had wee profited very much. But yet doth not this barre God from demanding his right. You must loue mee (sayeth hee) with all your heart. If a man reply, that it lyeth not in vs to doe it, it is nothing to the purpose. Wee must tende thereunto whatsoeuer come of it. He will haue vs to be cleere from all euill affections, & from all wicked lustes of our flesh: and is that possible? No. And yet are wee bounde vnto it, and the lawe requyeth it. And for that cause did I say (according to my treating of the same matter heretofore) that it standeth vs in hande to discern the well the spirituall law whereby God governeth our soules, from all that cuer is set downe in the lawes of this worlde for the ciuile ordering of this present life. And herof wee haue examples in this present place. For (as I haue declared before) what meaneth marriage, but that a man should holde himselfe to the companie of his wife euen vnto the death, quietly maintaining her and bearing with her?

But God seemeth here to giue a man leaue to put away his wife. It is no giuing of leaue, as I sayde afore. For the bonde standeth still in force, that hee which putteth away his wife is accused, because hee hath broken the order which God hath set, and sanctified. But yet as in respect of worldly gouernement, such a man was not punished among the Iewes. As for nowadayes, that libertie is not permitted. For it is good reason that Christians should vse a more perfect kinde of gouernement than the Iewes had, considering that our Lorde Iesus Christ hath shewed himselfe in the worlde, and vttered the will of God his father vnto vs more fully. Therefore wee must not take such libertie nowadayes, as the Iewes did in old time.

Nowe let vs come to the seconde lawe that is set downe here. It is sayde, *If a man haue two wives.* What? Is this agreeable to the order of marriage? Nay, it is cleane contrarie to it. A man cannot breake wedlocke more, than by taking two wyues. It is sayde that they shall be two in one flesh. It is not sayde there, that they shall be three or foure. But our Lorde created onely one woman, to the intent shee should be the mannes companion. And before he created her, hee sayth not, it were good for a man to haue many helpees. Let vs make him one helper (quoth hee) to bee with him. Now seeing that God thinketh one helper to be ynough for a man; surely whosoeuer goeth beyonde that rule, turneth all things vpside downe, & it is al one as if hee would disanul the ordinance of God. Yea verily. For who is the author of marriage? Hath not God spoken the thing that ought to stande inuolable, namely y they shall be

Mal. 2. 15. &  
 Mat. 19. 8.

two in one flesh, and that a man shall haue but one helper? Now if notwithstanding this, a man will needes take two wiues, is it nor an open defying of God? Yes verily. And therefore our Lorde sayeth by his Prophet, that it were more tolerable for a man to put away his wife by giuing her the leaue that was permitted vnder y<sup>e</sup> lawe, than to haue two wiues at once. And there he fendeth such vnrlly persons backe againe to the creation. Behold (sayeth hee,) God created but one man. And the very same thing doth our Lorde Iesus Christ meane in saying that at the beginning it was not so. For God created but one man: namely male and female created he them. Nowe the Prophet Malachie in alleaging this, sayeth further that God had sufficient abundance of spirite in himselfe. And therefore what shoulde haue letted him to haue created two wiues for Adam, if he had thought it good? But God thought one to bee ynough. Therefore it is to bee concluded, that he which coueteth to haue two wyues, marreth all, and regardeth not the keeping of wedlocke in such sorte as God hath ordeyned it. Then is it whordome and not wedlocke for a man to desire a seconde wife after that fashion. Yet notwithstanding, this vyce hath bene of olde tyme, & thereby a man may see & iudge what certeinie there is in grounding our selcus vpon custome. Thus say wee, it hath bene so in all ages, it hath euer bene wont to bee so. Yea, but that will not serue to discharge vs before God. For this Polygamie as they terme it, that is to say, this hauing of many wyues at once, shoulde haue a very goodly couer for it, if it might rest vpon custome and antiquitie. But what? Gods institution or ordinance went afore custome, and ought to continue vnto the last ende. Wee see then that it was too disordered and vnrlly dealing, when men rooke such scope and libertie to haue many wiues at once. And yet the thing fell out euen in the Patriarkes themselues. Whereby it appeareth that men doe but deceiue themselues when they ground themselues vpon men, though they bee the holiest that euer were. Yee see that Abraham who is the father of the faithfull, had mo wiues than one. Yea, but hee sayed not to bee condemned for it. In all the residue of his life hee was a mirror of Angelicall perfection; but in this case he ouershot himselfe. Therefore let vs holde our selcus to Gods pure worde, and not pretende that any thing is lawfull for vs, except it be ruled after the same. Thus much concerning the hauing of many wyues at once, which is spoken of heere. In so much that if any man haue two wyues, hee doth contrary to the order which God hath set. By reason whereof the men that doe so passe their boundes are neuer the more acquit, though they bee not punished for it by the lawes of men; but they must alwayes come backe to this poynt, that God hauing an eye what might bee obtained of mennes infirmitie, ordeyned it as a lawe of policie. And this is no impedimēt at al to the perfection that is contayned in Gods worde, whereto it beho-

ueth vs to aspire. And if wee swaue neuer so litle from it, wee bee guiltie before him by and by. And well may wee alleage this or that; As for example, men require nothing at our hands; yet must wee come to account for it before the heavenly Iudge.

It is sayde heere expressly, *If a man hate the one and loue the other*. Whereby it is shewed vnto vs, that the hauing of many wyues at once, proceedeth of a corrupt affection, in that a man beareth not such loue to his wife as he ought to do. For if a man loued his wife chaitely, as hee is commaunded; his heart will neuer bee withdrawn from her to desire a newe marriage. Then must a man needes bee corrupted and infected in his heart, and conceiue a mislyking of his wife, so as hee is loth to yeeld his due tie vnto her, before hee can long for a seconde marriage. It is sayde; Yee husbands, loue your wiues: for no man hath euer hated his owne flesh. The same matter is alleaged concerning all men by the Prophet Esay, because wee haue one resemblance of nature common to vs all. It is sayde there, thou shalt not despise thine owne flesh, and it is meant euen of the furthest straungers in the worlde. But betweene man and wife, there is another respect: for (to speake properly) they bee both but one man. And so doth the Scripture terme them, saying: They shalbee two in one flesh; that is to saye, in one person. Nowe if any man hate his owne body, must it not needes bee that he is worse than mad? Hereupon Saint Paul concludeth, that if a man loue not his owne wife, hee is as a monster. True it is that wyues will oftentimes giue their husbandes cause to hate them, and that there bee some of them such fendes as were able to vexe euen the Angels of heauen, and to put them out of patience. That is true. But yet must a man fight against such temptations, and overcome them howeouer hee fare, by the power of Gods spirite. When he is once matched with a wife, hee must not thinke it to bee by haphazarde, but that it was by Gods will. And therefore hee must brydle himselfe, in so much that although it bee right harde and grieuous to do, yet must hee take paynes to reforme the vyces of his wife that is so euill disposed, and yet in the meane while beare with her and vse her as gently as is possible for him. To that poynt must a man come. Hereunto Saint Paul addeth the example of our Lorde Iesus Christ, besides the inward vnderstanding which we haue of nature. Marke (sayeth hee) howe Iesus Christ loueth his Church. For hee hath giuen him selfe to death, to make vs cleane from all spottes, euen vs that are fowle and full of vncleannesse. If our Lorde Iesus haue not spared his owne bloud for the washing of vs; what ought a mortall man to doe for his wife? But wee knowe that wedlocke is as a liuely picture of the sacred vnion which our Lorde Iesus vouchsafeth to haue with vs. Therefore when so euer the husbande is displeasid or greeued at his wife, though hee bee neuer so angry with her, let him haue an eye to

Ep. 5. 28. 29

Eia. 58. 7.

Eph. 5. 25.

this example. Beholde, the sonne of God offereth me his owne blood to wash me withal, shewing mee thereby that I must brydle my selfe in this behalfe, and performe my duetie thoroughly towards my wife, howsoever the world goe. So then let vs marke, that a man will neuer couer a seconde wife, except hee haue first falsified his faith and troth towards her whome he putteth away. For if he loued her truly, soundely, and rightly, hee woulde leuer dy than let his minde runne vpon any seconde mariage. Let vs marke well (I say) that heere our Lorde ment to bring vs backe to the wels head of the mischiefe, to the intent that euery of vs should examine his owne vices, and specially the vices that are hid from men vnder this wicked roote that is within vs. He that forsaketh his wife to marrie another, shall perhaps bee condemned by the common iudgement of men: but to iudge thereof as is meete, we must goe to the wel spring thereof, and then shall wee finde that the greatest euill is euer inwarde. Now then, if the hauing of many wiuues at once be a wicked thing, and that God finde fault with it, in so much as he had leuer that a man should put his wife away, than y marriage should be broken and the order thereof ouerthrowen: let vs assure our selues there is yet a greater mischiefe, namely secret hatred, when a man loueth not his wife, but is inflamed with a wicked desire to haue an other beside her. And so yee see that the greatest wickednesse that can be, is this vnfaithfulness wherethrough marriage is corrupted, and men haue no more care to followe the order of GOD and nature, and to frame themselves thereafter.

Furthermore, as touching the worde Hate, let vs note that it is taken heere for *ouer colde lo- uing*. For inasmuch as the Lawe punished not a man for putting of his wife away, if he had hated her in deede, he would surely haue thrust her out of his house and companie. Therefore in keeping her still, he shewed plainly that hee hated her not as we meane by hating in our common speech, and yet doeth God account it for hatred and not without cause, which is a text well worthy to be noted. For if a man hate not his wife deadly, so as hee woulde kill her with beating, or wish her in her graue: he will beare the world in hande that although he loue her not, yet he doth not vtterly hate her. But heere yee see how God speaketh farre otherwise. For he sayeth and auoweth, that if a mans heart be not whole and sounde towards his wife, it is to be taken for hatred. Therefore let vs imbrace this saying, That a husbande must loue his wife as himselfe, euen as his owne person. If hee doe not so, yet shall this sentence of God alwayes take place. And this lesson ought to serue, not onely for the mutual loue betweene man and wife, but also generally for the loue towards our neighbours. When a man hath an offence committed against him, if he seeke no reuendge, if he practise no wicked wayes, if he intende not to murder him by sword or by poysoning, if he goe about no wicked conspiracie against him: he will say, As for mee, if I would him any euill, let it light vpon my selfe,

I wish him nothing but his benefite and welfare. That is true: but yet in the meane while there is a secret rancour lurking within. And wee must not thinke that God acquitteth vs when we haue such heartburning in vs, bearing in minde the offence that hath bene committed against vs, so as we be loth to pleasure the partie, and could rather finde in our heartes that euill might befall him. On the other side, some man is so far reconciled, as hee can not finde in his heart to commit any wicked dede by trecherie or vnfaithfulness, nor by any maner of violence: and yet he thinkes with himselfe, such a one is mine enemy, he hath gone about to vndoe me, yet will I forgiue him so farte, that I will doe nothing against him. But yet if some mischaunce might befall him, he would be glad of it and say, O, it is well bestowed, for what had he purposed against me? When we keepe such backshops, it is a token that our heart is not rid quite & cleane. The hatred appeareth not openly, but yet it abideth lurking still within. And he y hateth his neighbour in his heart (sayeth Saint Iohn) that is to say in secret, is a murderer before God. So then let vs marke, that loue consisteth not onely in wishing none euill to our neighbours, but also in seeking their welfare as much as we can, and in reioycing at the welfare of our enemies. And specially, if a man intende to discharge his duty towards his wife, he must not loue her slenderly, but he must accept her as his wife, that is to say, as the partie whom God hath linked to him, and therefore he must beare with her and maintaine peace and concord with her as much as he can possibly. That is the thing that Moses meant in saying, *If a man hate his wife*. For else a man might say, as for mee if I hadde hated her, I woulde haue bene diuorced from her, and not haue kept her still. For what a thing had it bene for me to haue kept her still in my house? Yea, but wherefore hast thou taken an other wife to her, but because thou diddest mislike of the first? All the pretences which thou canst alleadge are to no purpose; vaine are such excuses. For God who is y Iudge of mens hearts, telleth thee that if thou beare her not a right and pure loue, thou hatest her.

Now Moses addeth, *When he hateth she one and loueth the other*, if he haue children by them both, he may not make the childe of the beloved, his heire by giuing him the prerogative of double portion among the rest of his children. But the birthright must remaine to him to whome it belongeth by nature, though the mother of him was not so well liked of her husbande as the other. That is the thing in effect, which Moses commandeth in this text. And as touching the birthright of the firstborne: it was verie auncient euen before the Lawe, yea euen before the going of the people into Egypt, there was a regard had of the birthright. For although Iacob was in Egypt when hee dyed: yet spake hee as of a thing growen already into custome and helde for a common rule, that is to wite, that there should alwayes bee a kinde of preheminnence in elder ship, so as y eldest brother should

bear chief sway in the house ouer his brethren. And we see it in very dede in the blessing y<sup>e</sup> Isaac gaue vnto Iacob, taking him neuertheless to haue bene Esaw. For he maketh him his eldest sonne, with prerogatiue of Lordshippe and souerignitie ouer all his brethren, that is to say, ouer all his kinred. Yee see then howe it is an aunci- ent prerogatiue, inso much as a man may say, it came as it were by inspiration, & that it was not of mens inuenting, but of Gods owne appointing, though we haue no recorde thereof, we can proue the thing otherwise than by single coniecture. Yet notwithstanding, this serueth not to excuse the ambition of such as will needes giue al that they haue to their eldest sonne, to the intent to maintaine their houses in greate estate, which we see is the mark that men haue shot at. Whereof comes it that in many countreyes, the elder brother hath all, and the younger brothers as good as nothing, and that men doe giue them a morfell of breade as though their fathers had layde the wallet vpon their neckes to bid them shift for themselves? Whereof comes this, but of a pride, that they will needes haue their houses to continue in their name, and not be diminished? Yea, but our Lorde telleth vs that we must passe through this worlde as wayfarers. And wee knowe how the prophet skorneth those that will needes plant their names vpon earth after that fashion. In the nine and fortieth Psalm he declareth that they must needes be very dulwitted sith they see that they must goe to the graue like sheepe, and that their life is as fickle as can bee, and yet notwithstanding will needes (as it were in despite of God) haue an euerlasting monumēt here belowe, where all things are transitorie. But yet doeth this madnesse continue alwayes, as he sheweth anon after. Wee see with our eyes how God mocketh such beastlinesse of men, and yet their aftercommers continue still hard hearted and wilfull, following the madnesse of their fathers. And when there be Lawes that giue al the substance after that fashion to the eldest brother, and leaue the rest of the children vnprovided: let vs assure our selues that those Lawes are vnrightfull and wicked. And why? For (as I haue sayde afore) we must goe to the roote; and when we will iudge of things aright, wee must haue an eye to the original from whence the same proceedeth. For although God put men neuer so much in minde of their frailtie, yet is there such an ouerweening in them, that they will needes be abiding still in this worlde, and leaue an euerlasting remembrance behind them. Againe we see that this kinde of dealing is contrarie to all naturall affection. For ought not a father to loue all his children? Yea, but this is my firstborne. And what are the rest? Wilt thou leaue them to the wide worlde? Wilt thou haue no regard of them? He that careth not for those which are of his owne householde, is worse than an Infidell (sayeth Saint Paul) and hath forsaken the faith. Euen the very heathen had this grauen alwayes in their hearts, that howsoeuer they themselves sared, they had especiall care of their children. Although a mannes children be not

worthie to be beloued, yet ought nature to ouer- rule in that case whatsoeuer come thereof. Nay, although you yourselfe be enill (sayth our Lord Iesus Christ) yet do ye not faile to procure good to your children. Therefore as for thē that haue vterly done away all naturall affection, they shewe themselves to be worse than the heathen, and more corrupted than they. So then, we must alwayes holde vs to this rule, that a father is bound to provide for all his children, and that the eldest must not be as a gulfe. Againe, the birthright which was allowed of before the Lawe, and also put in vnto the Lawe, allowed but dubble portion to the eldest. And that was reasonable, because the eldest is commonly put to the greatest charges: and when his brothers are left fatherlesse, hee must be faine to be their guyde, and to be as a head and a father to them all. Moreouer, he is as it were the strength of his father aboute all the rest. And it is the reason that is set downe here, which reason we see that Iacob also vseth, saying he is the beginning of my strength. God bestoweth a kinde of dignitie vpon men, when he maketh them fathers: for hee imparteth his owne name vnto them. All kinred proceedeth from him, and to speake properly, there is no father but he, I meane as well of the body as of the soule. And yet notwithstanding, the same title is attributed to men, euen because God vouchsafeth to ycelde them that honour. Nowe when God honoreth a man so much, as to make him a firstbegottē, and to giue him pre- eminence about his brothers: if he abuse it, he casteth away the grace that God bestoweth vpon him.

Neuertheless, we see it is not so perpetuall a rule, but that an elder brother may be dispossessed of his roome, as we see befell to Ruben, who was Iacobs eldest sonne. And the Testament that Iacob madewas not after the common manner of men, as though the matter had bene to haue bin ordered after his owne liking: but God spake by his mouth, so as there scape him not any one worde, which was not a prophesie. And therefore he sayth, Thou Ruben my firstbegottē which wast y<sup>e</sup> flower & beginning of my strength, thou oughtest to haue bin innobled in my house, but nowe thou hast bene sorrowe and heauines to me: Thou must then vanish away and be bereft of the honour that belonged to thee by nature. Thus was Ruben dispossessed and after a sort banished from his birthright. For he hadde committed too too wicked a dede, & too deadly a crime. And although God forgave him, so as he dyed not for it: yet was he noted with endlesse infamie, both he & all his offspring, because of the incest which hee had committed. The right then of the eldership is not a thing so peremptorily assured, but that a child may be dispossessed of it for his misbehaviour, or for some other lawefull cause. But that a man shoulde be suffered to peruert the order of nature for one wifes sake whoe hee loueth better than an other, that were no reason. Nowe then let vs marke in fewe wordes, that God ment to make a brydle to restrain men withall, least they might be won

Matt. 7. 11

Gen. 49. 3

Gen. 49. 4

Ezal. 49. 12

1. Tim. 5. 8.

by their wiuēs allurements to conuey away the right of their children from one to another: God ( I say ) ment to prouide a remedy for it aforehande.

And first of all let vs marke , that the affectiōs which we bring naturally with vs from our mothers wombe, are vtterly corrupted in vs by, I wote not what a kinde of lustes . And if it be so in them, what is it in the rest? As I sayde afore, ye see howe the loue of a father is common to all men by nature . It is not a vertue peculiar to the faithfull, as it were for that they be willing to obey God, and haue an eye to his commaundements: but although a man were neuer taught it, ne euer wist what the seruice of G O D ment; yet shall he well vnderstande that it is but ambition and pride , to defraude the rest of his children of the portion of his goods , for the aduancing of his eldest sonne . True it is that he is the beginning of his strength : but what for that? should a man be so bewitched with the liking of a woman, that he should vtterly forget what nature it selfe teacheth vs , and which ought to be printed in all men euen from their mothers wombes? Therefore we haue here a good and profitable lesson, to put vs in mind that we must fight against our lustes, as though they were enemies inflamed against vs with all rage , and that we must inforce ourselues in this caic, for we shal neuer bring it to passe with ease . And the hardnesse therof must not discourage vs, but although we see it to be a verie difficult and troublesome thing to be able to ouermaister our lustes ; Yet let vs goe forwarde with it still . In deede we must not presume vpon our owne strength ; but we must acknowledge our owne weakenes & flee vnto God, who in the ende will giue vs a happie victorie.

Furthermore , to knit vp this matter , let vs mind the thing that I haue touchēd afore: which is, that although we be not punished before men for our faultes and misdeedes, yet must not that serue to lull vs a sleepe . For why? God keepeth still his iudgement in store: and before him wee shall not be quit . Nowadayes if a man can say that the Lawe can finde no fault in him, he thinketh himselfe to be an Angell . Yea, but if a man do cocker himselfe vnder that pretence , should God also cease to doe his office therefore? Then let vs learne to order our liues after such a sorte, as our eye may not be aloney vpon men . For the ciuill Lawes (as I haue told you already) serue but to deale with vs according to our power and abilitie : but the righteousnesse which God commaundeth vs in his spirituall Lawe is a perfection whereunto we are tyed and bounde . And although we be not able to performe it : yet must wee holde on still towards it , by setting our mindes therupon, & by streyning all our powers to the vttermost . And when we finde any thing amisse : we must bee sorie for it , and condemne ourselues . For although men require nothing at our handes; yet shal we be ever guiltie before God. Thus ye see what we haue to remember, to the intent we be not so blinded as to beare ourselues in hande , that because wee be scaped the

handes of men, therefore we be also acquit and discharged before God . Let that serue for one point.

And therupon let vs learne further, that wee must not imagine as a number of fantastical persons do, that all the thinges are allowed of God, which were not punished in the commonweale of the Iewes : For our Lorde executed a dubble office among that people . Hee gaue them an earthly order of gouernement , after the maner of the Lawes which we haue: and also he deliuered them a rule whereafter hee will haue vs to beaue ourselues as his children . For if we intende to haue a sure recorde of Gods will , wee must resort to the tenne cōmandementes, wherein is comprehended the summe of all holines and righteousnesse . He that frameth his life according to the tenne comaundementes, may wel say that he hath the perfect righteousnesse . But forasmuch as we come farre short of it , and can by no means come neere it so long as wee be clothed with our flesh : let vs acknowledge ourselues to be wretched sinners , and resort for refuge to the mercy of our God, fighting manfully in the meane season against our owne vices, and indeuouring continually to cutte off all impediments, vntill we feele ourselues to haue profited: and there must be none ende of this battell, vntill our Lorde haue throughly reclaimed vs to him, which will not be before he haue taken vs out of this world. Thus much for the first point.

Secondly let vs note, that whereas God discoouereth the frailtie of such as forget themselues, as of husbandes that loue not their wiuēs : the same ought to serue vs for a brydle , to make vs to bethinke ourselues the better . For if a man put away his wife, the bonde which God hadde made is broken . And to who is the wrong done? Not to a mortal creature, but to God the author of marriage, who is offendēd therat . And wherof cometh it but of this , that the husbande is not rightly minded towards his wife, to thinke with himselfe, God hath giuen her to me to be as a part of mine owne flesh , and therefore it becometh me to maintaine her as mine owne person . When men haue not this consideration with them , they be blinded with beastly lust to put away their wiuēs. Forasmuch therefore as we see that Gods order is in so dooing confounded and ouerthrowen: let vs bee ashamed to suffer ourselues to be tossed to & fro after y<sup>e</sup> fashion by our leauid affectiōs, specially when we fall to the considering of y<sup>e</sup> which is sayd here, namely *that if a man haue two wiuēs*. As how? God hath created but one wife for one man : hee hath sayce it with his owne mouth , that it was ynough for a man to haue one helper . He had sprite sufficient ynough to haue created a hundred women if he had listēd : but hee gaue vs to vnderstande that a man ought to holde himselfe contented with one wife, and that it is the order which hee made at the beginning . Nowe then it ought to make vs to quake , when wee see men fall to pushing with their hornes after that fashion against God, breaking the bonde which ought to be holy and inuioable . Againe, when wee see

Mal. 2. 15.

that a man hath so vnhalloved wedlocke by his roffing to and fro: it is a meane to make vs be-  
 thinke ourselues. If a man haue a wife, be shee  
 once dead, it is lawefull for him to marrie again:  
 but yet the worlde sees that the second wife will  
 be gathering for her owne children, yea euen  
 with filching & stealing from her husband. And  
 that is a token of Gods curse, & of the wretched  
 nesse that is in vs by reason of sinne. But if a man  
 haue two wiues at once in one house, what a  
 braule will there be? He shall finde himselfe to  
 be as it were drawn in peeeces, doe the best hee  
 can. Wee see what befell to our father Iacob.  
 Now then, seeing we knowe all these thinges, let  
 vs learn to submit ourselues to God, trusting that  
 his blessing shall be vpon vs, if wee liue soberly,  
 mildly, and chastly, as he commandeth. If a hul-  
 bande liue in peace & concord with his wife, &  
 loue her as God commandeth him to doe: God  
 will surely blesse him and all his issue after him.  
 We may well hope (say I) that God will make vs  
 to prosper after that manner, if we liue so in awe  
 vnder his brydle. But contrariwise let vs looke  
 to be cursed of him and to haue all maner of cō-  
 fusion come vpon vs, if wee will not obey Gods  
 ordinance, as we see that men are hardly subdu-  
 ed, but that their wicked lustes and affectiōs  
 do carry them away continually. Neuerthelesse  
 let vs be afraid, and let vs learne to beholde our-  
 selues in the examples that are shewed vs heere.  
 The way (say I) to preferue marriage vniuolated,  
 to maintaine loue and concord betweene man

and wife, is to beare in mind that God hath knit  
 them together in one, and that he hath there-  
 withall promised to be the gouernour of maria-  
 ges, and to powre out his blessing vpon the; and  
 if we also do put our trust in him, & haue an eye  
 to him; it is certaine that he will rule vs, and sub-  
 due all our wicked affectiōs. Let vs be diligent  
 in doing our duetic, euery man in his calling, &  
 then shall we not only liue in peace and concord  
 during this present life, but also our temporall  
 mariage shall leade vs further both men and wo-  
 men, that is to wit to the holy vnion betweene  
 the sonne of G O D and vs, not onely which he  
 hath stablished already by his bloodshed, but  
 also which shall then come to perfection, when  
 wee be vnited to him in the kingdome of hea-  
 uen.

Nowe let vs kneele downe in the presence of  
 our good God and father, praying him to rid vs  
 dayly more and more of our flesh and of all the  
 corruptions thereof, and to make vs so to feele  
 our sinnes, as wee may at leastwise bee sory that  
 we haue offended him, and desire to be ridde of  
 them continually more and more, proceeding  
 still forewarde in the doctrine of repentance, vn-  
 till we be fully brought home vnto him, and that  
 he will vouchsafe so to beare with vs, as in the  
 meane while we may by his holy spirit, be draw-  
 en vnto him, euen vntill we be come altogether  
 home vnto him. That it may please him to  
 graunt this grace, not only vnto vs, but also to all  
 people and Nations of the earth, &c.

## On Tewfday the last of December. 1555.

*The Cxxij. Sermon which is the fourth vpon the one and twentieth Chapter.*

18 If a man haue a sonne that is stubborne & disobedient, so as he will not har-  
 ken to the voice of his father, nor to the voyce of his mother, and they haue cha-  
 stised him, and he will not obey them:

19 Then shall his father and mother take him, and bring him to the Elders of  
 their Citie, and vnto the gate of their place,

20 And shall say to the Elders of their Citie: This sonne of ours is stubborne  
 and disobedient, and will not harken to our voyce, he is a ryottour and a drunkard.

21 And all the men of that Citie shall stone him with stones vnto death. And  
 so shalt thou rid away the cuill from thee, that all Israell may be afrayde when they  
 heare thereof.



Eere first of all is shewed what  
 their charge & duetic is which  
 haue children: and secondely  
 that when children growe past  
 amendment by their fathers &  
 mothers, they must be rooted  
 out, by cause their doing is against nature, and it

is such an infection as prouoketh Gods wrath  
 vpon the whole COUNTRY. Nowe as touching  
 the first point, it is sayde that if a man haue a fro-  
 ward and stubborne sonne, and that he haue done his  
 indewour to reforme him. Here God presupposeth  
 that the father and mother doe performe their  
 duetic; for their children are giuen them with  
 con-



condition that they must yeelde account of them. If a man haue layde the brydle vpon his childes necke, and let him playe the loole colt: he is worthy to haue his eyes pickt out by him, and all the euill that the childe doeth is to be imputed to his father, because he was negligent in correcting him. Therefore wee see heere (as I sayde afore) that Moses doeth here warne fathers and mothers to bee diligent in nurrting their children. And if chastisement will not preuaile, their children are to be taken for vtterly vnrecoverable. Wherefore, that wee may benefite ourselues by this text, let vs marke well, that he to whome G O D giueth children, must haue a speciall care to bring them vppe well: for, that is a singular treasure, which ought to be preferred before all the goods in the worlde. Then if a man be slothfull, and suffer his childrent to runne at randone: is it not an vnthankfulnesse that offendeth G O D greuously, seeing hee despiseth the benefite and honour which hee had vouchsafed vpon him? Must it not needes be that men are starke blinde, when they make more account of some other thing in their house, than of their owne children? Some haue more care of their kine, Oxen, or Horses, than of their children. Euerie man makes account of his wares, of his Lands, and of his Medowes: and in the meane while they let the chiefe thing alone. Worthy be they to bee sent to schoole to a certaine Heatben man, who being in a houle where all things were as finely furnished and dressed as could be deuised, & finding the good māns sonne to bee a ranke slouin and euilnurtured, did spit in his face, saying: I must needes spitte vpon this filth that is left heere. As for those which are so diligent and watchfull about their marchandise, their reuenewes, their possessions, yea and their Cattell, inso much as they take more care for their dogges and horses than for their children; accordingly as wee see howe greate Lordes sette more store by their haukes and houndes than by their children: Doe not such blinde wretches bewraye their beastlinesse, that men may abhorre them as folke tooo farre voide of all witte and reason? Yet notwithstanding our Lorde telleth vs heere, that if men or women haue children, they must looke to the bringing vppe of them. True it is, that chiefly it is the fathers duetic: but yett must not the mother also be barred of her right. If a childe be so lustie as to say, my mother is a woman; he must goe and finde fault with G O D. For wee see heere howe the authoritie is giuen as well to the one as to the other, so as God will not haue the father alone to haue the gouerning of the childe, but that the mother also should haue part of the honour and preheminnce, and that y child which will not obey his mother, shall be taken for past grace, & be condemned to death. And therefore both of them ought to do their endeuour to the vttermost of their power. For seeing that G O D hath honoured the mother, it is good reason that shee on her side should streyne her selfe to doe her duetic. And it is

not ynough for fathers and mothers not to giue their children leaue to doe euill, or not to traîne them thereunto: but they must also nurrure them and intruēt them in goodnesse, as nature it selfe sheweth. If a father say, As for mee, I vpholde not my sonne in this euill, I mislike of it; but I can not doe withall: it is a very simple excuse, and it is not meete to be admitted or to be taken in account. For it may be sayde vnto him, thou art a very blocke; for seeing thou art set in that place, and he will haue thee to bee the maister of thy childe: thou art but a dolt in that thou makest no countenance when thou seest him doe amisse. So then, lette vs learne that heere G O D requireth a carefulnesse in fathers and mothers, that they should take paines to teach their children, and haue an eye to their behauiour and dispositions: and that if there be any fault in them, they correct it, and be very diligent in that behalfe.

Nowe if onely negligence be so condemned though fathers and mothers allowe not of their childrens faultes: what will become of them when they bolster them in their euilldoinges, and cloke them as much as they can, and arc offended when any other bodie goes about to bring them into the right way from their vnthriftinesse? And yett we see that parentes doe so. Truly, negligence is tooo common a thing: for fathers & mothers haue no further regard of their children, than to receiue some seruice at their hands. In deede they coulde well finde in their heartes that their children were taught: what to doe? To thinke vpon their housshould businesse and dealings, or to occupy some trade that they might put them to no cost when they came to age, but rather that they might reape some profite by them. For these wayes there is commonly care ynough. But as for the feare of G O D, honestie of conuerfation, and all other vertues: they neuer thinke vpon them. For (as the prouerbe sayes,) there is no likelihood that those things will bring gryt to the mill, and therefore a father can finde in his hart to winke at y vices of his child, so long as he sees no disaduantage to inisue of it. But there is malice also matched with it: inso much that if a man goe about to reforme their children, they will steppe vp against him, and fauour their children, and maintaine them euen against G O D. And our Lorde payeth them the wages which they haue deserued. Wee see howe the veriest pinchpennies in a whole Citie or countrey, and the veriest niggardes and vilanes, which would gnawe off their fingers endes for a pennie, or for a dodkinne to white their teeth wihall: haue whoremongers to their children, who can nor but picke their fathers purses: for a harlotte will alwayes be crauing. The child therefore becomes a robber of his father, and yett the father is contented to maintaine him, and will be angry that any body should chastise him for it, spewing soorth his poyson like a diuell as hee is. In deede this is no newe thing, for it fallies out so in all cases; and likewise also in this behalfe. Nowe when such things are to be

seene, ought we not to beholde Gods vengeance also? Thou art a pinchpenny, thou art so giuen to couetousnesse y<sup>e</sup> thou pinest vpon the ground, thou darst not eate one bit of breade but with greefe: and yet in the meane while thou hast a Sonne that filcheth and stealeth from thee to maintaine his whoredome. Because thou art a despiser of God, and a wicked keytife, and wilt needes haue thy sonne to resemble thee, and thy mainteyning of him after that fashion, is a furtherance of his sinne and wickednesse: Therefore doeth God recompence thee according to thy desert. For thou art worthy to haue thy goods deuoured, and to be mocked at of the whole worlde, so as all men may beholde thy shame, & thou thy selfe neuer perceiue it. Here in we see Gods manifest iudgement. Whatsoeuer it be let vs beare in minde this lesson, that if fathers and mothers be negligent, they be as blameworthy before God, as if they had giuen their children leaue to doe all maner of wickednesse. But if they be offended at other men for correcting them, & for indeuouring to bring the backe into the right way: they shew themselves to be become starke diuels, and y<sup>e</sup> God hath giuen them vp to a reprobate sense. Therefore let euery of vs for his owne part take warning, to discharge ourselues of his duetic. And let such as haue children take paine to teach them, howbeit not for the reaping of any earthly profite by them. Truly, that may well be an accessarie to it: but it ought not to be the chiefe point. Whereunto then must they haue regarde? For: smuch as God hath done them the honour to set them in the degree of fathers: they must do their best to yeele vnto him their children whom he hath put vnto their hands, & to make true sacrifices of them vnto him, that there may alwayes remaine some good seede to honour him withall. For we see howe? scripture telleth vs oftentimes that Gods name must flourish from generation to generation. And that is to the end y<sup>e</sup> hauing serued him all the time of our life, we should indeuour to the vttermost of our power, that there might remaine a good ofspring after our decease so as Gods glory might not be quenched nor buried, but y<sup>e</sup> his praise might indure for euer. That (say I) is the marke whereat fathers & mothers ought to aime: in so much that euen they y<sup>e</sup> haue no children, ought to haue the same minde and desire, yea and to shewe it also by their doings as much as they can possibly. What ought he then to doe, who is bound to it by some speciall reason? When he seeth a mirrour of Gods grace in his house, it is the blessing which the scripture doth so highly commend as who would say, I haue my yong children about me, & God sheweth me as it were with his finger, y<sup>e</sup> he loueth me & hath a care of my house. He hath created mee here yong children of my seede, after his own image, and they be baptised in his name, to the intent I should bee the more moued to dedicate them to him, & to frame them to the obeying of him. If a man haue such a teaching, and such a marke to set his eyes vpon, and yet is neuer the more prouoked to doe his duetic: must it not needes

be that he is worse than a block? So then let this respect bee well marked, and let men beare it in mind, that it may stirre them vp to do the thing that is tolde them heere, namely to bring vp their children faithfully if they haue any. And moreover when they see any euill touch or vice in them; let them labour to reforme it, so as the father and mother may protest that they haue done their duties.

10 Nowe moreover, heere is expresse mention made of stubbornnesse. For as concerning peculiar faultes, a father and a mother ought to indeuour continually to bring their children into the right way. True it is that God ment not to haue other faultes to goe vnpunished. When a childe hath any way offended hauing a father or mother alie; it is not meant that hee should be exempted from punishment, vnder colour that he is vnder correction of his father and mother. But heere God speaketh of an other case, which is, that fathers and mothers should bring their children before the Iudge to haue them put to death. Lo, heere is a great extremitie. We knowe well what a heartbreaking it is to a father to see his sonne punished by Lawe, euen though it bee by some other bodies meane. Then is it not possible for a father to deliuer his sonne to death, vntill he haue assayed all the remedies that can bee: for otherwise it were against kinde. Therefore not without cause is heere mention made of so great pride and stubbornnesse, that the father hauing streyne himselfe and done what hee can to the vttermost to reclayme his childe, perceiueeth that it booteth him not to doe any more, and therefore that he must bee faine to deliuer him into the Iudges hande to be put to death. And so wee see that fathers and mothers must proceede in chastising their children, vntill they see them vtterly past hope of amendement. And I adde this, because that parentes are so out of patience sometimes when their children will not be reclaymed at the first choppe, that for very spyte they let them alone: and so their children fall into all excesse. But they ought not to deale so. Howe then? Vntill they finde by experience that their childe is out of measure stubborne, and sheweth himselfe to bee of so frowarde and illdisposed nature, that hee can not be reclaimed: the father and the mother ought to proceede still with that nurturing of him which God commaundeth heere. And parentes ought to bee patient in this case: for mildenesse is a vertue right requisite in this behalfe, because that if a father trust to his owne courage, he shall marre his children if he finde any hardenesse in the teaching of them, forasmuch as it is alwayes a painefull thing, and yet GOD will haue men to occupie themselves in nurturing of their children, notwithstanding the painefulnesse thereof. And if they can not frame their children according to their desire, but that they will needes take the brydle in their teeth: truly it can not but turne to the great griefe of the parentes. What say they? Ought not onē worde to serue to the childe? Ought he not to be a shamed

med if there were any droppe of honestie in him? After that manner might a father speake. But howsoeuer the worlde go, yet must not the creature be left at randon, without regarde of winning him to God. Wee must rather vse patience still, as Saint Paul counselleth vs in speaking of corrections. In decde hee telleth vs that we must vse sharpnesse and rigour to moue such as be ouermuch hardened in their naughtinesse, but yet hee woulde haue it matched with meekenesse and patience. Nowe then, what ought fathers to doe? Should they bee so far out of patience, as to giue ouer the correction of their children? No. And therefore let vs learne that in this text fathers for their parte are warned to haue a stay of themselues, when they see their children giuen to lighnesse & vnconstancie, and to misbehaue themselues: and that although they cannot winne them at the first, nor bring them to such meekenesse as to make them take y<sup>e</sup> right way of their owne good will; yet they must consider with themselues howe it is Gods will to keepe them occupied in that kynde of paines taking; and to trye their patience after that manner. Thus yee see one other poynnt more which wee haue to marke in this text, where mention is made of such vnretormable stoutnesse and stubbornesse as fathers and mothers doe finde to bee past remedie, in respect of themselues, and therefore are

saue to resort to the Iudge.

Nowe let vs come to the euidence that is to be giuen by the father and the mother. It is said, that *they shall come to the gate*; for that was the place of iustice in olde tyme. So then they shall repaire to the seate of iustice, and *there say, This sonne of ours is stubborne against vs, & froward*: wee haue assayed to reforme him & cannot preuaile with him: *He is a riotour & a drunkarde*: and therefore wee put him now into your handes. Gods will is that vpon this euidence, the chyld shall be stoned to death. And it is not without cause y<sup>e</sup> he giueth such autoritie to fathers and mothers. For it is not likely that men wil be so cruell as to spill their own bloud: that were vtterly against nature. Therefore it is good reason that y<sup>e</sup> father & mother shoulde bee beleued without further learning or siting of the matter, seeing the case concerneth their own children. For it were a shaming of the father & mother, to driue them to bring witness against their own children, & then dealing by ordinarie maner of inditement should be a derogation to the degree wherein God hath placed them. And seeing such prerogatiue is giuen to men, they ought to haue the more regard of their ductie. But Gods will is that the father and the mother should be beleued. And why? Because hee hath printed & ingrauen such an affection naturally in their hearts towards their children, as that they had leuer to dye than to do them wrong. Nowe if a man bee fowlicked and beastly, as to practise any thing fallily against his owne chyld, and to shewe himselfe voyde of the louing kindnes which our Lorde hath printed in mankind, and whereof some footestepes and sparkes are to

be seene euen in the brute beastes: what a thing is it, that a man should so farre ouerhoote himselfe? And therefore parentes see here what honour God doth them, in making them to be beleued against their children: which thing ought to make them to inforce themselues the more to loue them, and to bring them vp with all gentlenesse, yea, and (euen in their chafcing of the) to vse the rule that Saint Paul giueth vs, which is, that parents shoulde not put their children out of heart by their ouergreat rigour. For dyuers tymes it falleth out, that a chyld is put out of heart, because he sees his father vse no mildnesse towards him, nor any reason or loue in his doings. Therefore must discretion be vsed in this case. And to bee short, let vs note, that the more honour G O D doeth vs, the more are wee bounde to doe our duties. As for example, such as are aduanced to any degree or state of honour, ought to consider that G O D hath bounde them exceedingly, and that they ought to strayne themselues the more to doe their ductie: and this belongeth generally to all states. But it is sayde here expressely, concerning fathers and mothers. And therefore such as haue children, must looke that they loue them after such a sorte, as they may well keepe themselues from abusing the power and autoritie which they haue of God: for it is not committed to them to that end.

Also it is declared heere further, that the father and the mother may not accuse their children judicially, vnlesse they finde them vnreformable. I haue tolde you alreadye that this place speaketh of punishment by death. For if fathers and mothers fall to putting of their children to death, before they haue vouchsafed to take paynes with them to see them well instructed: ought they not to bee coupled with them, as causers of their destruction? A father perchance will say, I haue not consented to my sonnes lewdnesse, I haue let him alone. Yea, but shouldest thou haue salne asleepe, when as God appoynted thee to keepe watch? Thou shouldest haue guyded thy chyld, so as hee shoulde not haue stepped one pace, but thou shouldest haue bene at hande to direct him; Thou wouldest haue guyded a brute beast, and hast thou made no reckening of thine owne feede? Thou lettest the creature alone which is formed after the image of God, whereof notwithstanding thou wast appointed to bee the keeper; and thinkest thou to scape by so tryng an excuse. Then if fathers and mothers come to this plunge of shewing their children to haue bene sturdie and vnreformable, if they can not first protest that they haue done their duties in chafcing them, that they themselues also shalbee taken for guiltie, forasmuch as it is apparant that it was long of themselues that their children did leaudly, because they did suffer them to runne at randon. By reason whereof if a man bee punished by lawe, it may well bee inquired howe hee hath bene brought vp, and what teaching hee had in his fathers house: and when the mischief procedeth from that spring,

the father ought no more to scape scotfree than the sonne. Thus yee see what wee haue to beare in mynd.

And here is mention made of two vices. *Our sonne is a riotour & a drunkard.* Doth this import that other vices ought not to be corrected? No, but vnder these two kyndes, God ment to shew that fathers & mothers ought to bring vp their children in all vertue and honestie: For vnder ryoting and drunkenesse, hee meant to comprehend all loosensse of life. If ryotousnesse bee punished, what is to be doone to other much heynousier things? What shall become of whoredome, theft, and periurie? What shall become of such other like things? God then restreyneth not this lawe to these two vyces, but intendeth to shewe generally that all fathers and mothers ought to haue a vigilant eye to the conuersions of their children; and that if they finde any misbehaviour or vnthriftines in them, they must do their indeuour to reforme them, and to bring them back againe from their euill trade. Thus much for one poynt. To bee short, it is all one as if hee had sayd, that if there bee any priuie faultes in children, their fathers and mothers must haue a vigilant eye vpon them, and reclaime them againe, that they growe not desperate. For what a thing were it if a man should marre his chyld, by bearing w<sup>th</sup> him in some particular fault? One euill woulde drawe on a hundred mo after it: and so the chyld should bee lost and vndone. Men therefore must take good heede, and preuent the danger, that their children growe not worse and worke, and that the forgiuing of one fault make them not to fall into another, and so they become euery day worse than other. For if men suffer ryot or drunkenesse in their children, those vyces are iyl ynough of them selues already: but yet in the ende a ryotour becomes a swyne, and wil be altogether vnprofitable. And though there were no more in it but the vntemperance in y<sup>e</sup> abusing of Gods creatures: foolishly it were too much. What is drunkenesse? It is a kynde of beastnesse, that bereaueth men of the grace which God had bestowed vpon them in nature. A ryotour being an ydle and vnprofitable lubber, and hauing spent all vpon bellyfare, must needs fall to stealing when he wanteth wherewith to furnish out his excessse. But a drunkarde is yet worse. The worlde sees these euill inconueniences. Therefore wee had neede to preuent them, and to lay aforhand that such mischiefes come not to passe. Notwithstanding it is shewed vs herewithall, howe men tumble out of one euill into another, vntill they come to deadly ruine. If a chyld bee a glutton or a drunkarde in his youth; well, men will say they be euill touches: but yet shall they be bornwith, and they wil not be thought to be deadly sinnes. But wee see to what poynt children come by y<sup>e</sup> means. If that ryotousnesse bee not reformed in them, but that they continue still in their stubbornnes: at length they must bee deliuered into the hande of the Iusticer, and bee put to death. See ino it is so, let vs beware that wee flatter not

our selues; but whensoever there is any vyce in vs, let vs assure our selues that if stubbornnes be matched with it, we shall grow euery day more wilfull and hardhearted than other, in so much y<sup>e</sup> a fault which is counted but small before men, and as it were a veniall sinne, wil become an intollerable cryme. Now it is God which saith so. Therefore let vs learne to examine our selues, and when we perceiue any vyce in vs, let vs doe our indeuour to amende it, for feare least it throwe vs downe headlong alongither, and finally sinke vs in such sorte as they remaine no mo punishentes but the last, that is to say, the mortall and deadly punishment. Thus much concerning that poynt.

Nowe let vs treat of the duetic of children towards their fathers and mothers. In deede it were to bee wished afore all things, that children were of themselves so wyfe and weladuyfed, as not to vexe their fathers and mothers in teaching them, and specially in chaestyng them for their faultes. And soothly, were our nature so well ruled as it ought to bee; a chyld woulde not tarty till hee were rebuked or compelled: but rather hee woulde thinke, alas, to what ende lue I in the worlde? And on y<sup>e</sup> other side hee woulde consider thus, God hath set thee heere, to be serued and honoured by thee, & againe to obey my father and mother whome he hath giuen vnto mee to that end. Contrariwise if they reape nothing but sorow by my means, it had bene better for mee to haue dyed before I was borne, y<sup>e</sup> the earth might haue swalowed me vp. After that maner ought a chuld to thinke. But forasmuch as youth lacketh discretion; & childre are not so reformatible of themselves as were requisite: at leastwise let them suffer themselves to bee gouerned by others. And if their father spye any vyce in them, let them acknowledge it when they bee put in mynde of it, and not onely confesse the misdeede, [but also reforme it.] For it is but hypocrisie when a chyld holdeth on in his vnthriftinesse, after hee hath made pretence of repentance, by humbling himselfe before his father. If hee change not his conditions, but continue still in his vnthriftinesse, it is a lying before G O D, and mocking of his father. Therefore if a chyld haue done amisse, or see himselfe subiect to any vyce, and God is so gracious to him that hee hath a father or mother: Let him consider thus with himselfe: Go too; God reacheth thee his hande in this behalfe: for what are my father and my mother but the handes of God, and his instruments wherewith he intendeth to serue his turne, to guyde thee into the way of welfare? For when I see my father and my mother goe about to correct my vyces: I must needs set my selfe against G O D, and desye him openly; if my stomacke bee not abated and pulled downe, to receive their correction. And surely, children ought to vnderstande that this superioritic ouer vs is the amiablest in all the worlde: I meane the superioritic which our fathers and mothers haue ouer vs. For although Kinges, Princes,

princes, & magistrates be to be reuenced: yet is not that kind of superiority so amiable. A man wilbe ashamed to be corrected by his prince, or by his superiour that weeldeth the sword of iustice: but if a father speake to his sonne, yea and smite him too, it is no shame at all for the child to stoope to him, though the father doe him wrong, or reuile him saying, thou villaine, thou stretchalter, thou gracelesse knaue, what wilt thou doe? When thou hast killed me with greife and sorrow of mind, thou must needes cal down Gods vengeance vpon thee. When the father vseth such roughnesse towardes his chyld, and the chyld humbleth himselfe vnto him, and becommeth as it were dunne without replying at all against him; it shalbee a great honour to him to haue receiued correction at his fathers hande, and to haue bene touched by him after that fashion. Now then, sith wee see that this superiortie which God hath giuen to fathers & mothers, is a thing which wee ought euen naturally to haue in estimation: if a chyld nod his head at all the warninges that are giuen him, shewing himselfe brazen faced and viterly past shame, so as hee regardeth not what his father and mother say vnto him, but wrings his groyn at them for their putting of him in mynde of his faultes: is he not quyte & cleane past grace? What can a man say more, or hope for at this hande? Now then, let children haue regarde hereof, and let them note also that the honouring of their father and mother is the first commaundement that is giuen in the seconde table, and the onely commaundement of the law that hath any promise, I meane speciall promise, as S. Paul declareth. And hereby wee bee put in mynd, that such as holde scorne to honor their fathers and mothers, doe not only despise God, but also shewe their vnbeleefe in mocking at all his promises; and in refusing and casting away of all his blessings wilfully; as if they should say, I passe not for prospering by Gods grace, I will none of that meane. And for prooffe that it is so, God hauing sayde that we must honour our father and mother, addeth, To the ende thou mayst liue long in the lande which the Lord thy God giueth thee: as if hee should say, Looke not that I should prosper you or blesse you, but vpon this condition, that yee obey your fathers and mothers. Nowe then, as for those that harden themselves, do they not shewe that all is one to them whether they bee deprived of Gods grace and blessing, or no? And that is an intolerable vnthankfulness.

Moreouer, let vs mark also, that wheras God speaketh of the honouring of our fathers & mothers, hee meaneth not of ceremoniousnes; but that children should thinke thus with themselves, God hath giuen mee a father and a mother to the intent I should be ruled by their hande, and liue vnder their direction. The honour then which a chyld oweth to his father & mother, consisteth not in pretending some ceremonious and counterfet humilitie: but in behauing himselfe meckely, in suffering them to haue the gouernment of him, and in being

tractable to bee reformed when his parentes tell him of his faults. Those bee the things that children ought to regarde, but specially religion. For often times fathers and mothers deserue well to bee disobeyed at their childrens hands. And in deede, they can no skill of seruing God, otherwise than by disobeying their fathers and mothers. If there bee any man so wicked, that hee would haue his sonne giuen to craftinesse, to leaudnesse, to vnthankfulness, to periurie, and to trecherie: what a thing were that? And yet wee see a number of fathers, which haue bene despyers of God all their life long, and all their seeking is to bring vp their children in their owne schoole. A father will say to his sonne, I renounce thee if thou bee not like me. Such cursed wordes shall we heare men speake. In so much that hee which hath bene a whore-monger and infected a whole countrey with his filthinesse all the time of his life, or a blasphemer, or a drunkarde; will needes haue his sonne to bee like himselfe. Nowe in such cases children must disobey their parents: for otherwise they cannot obey God. And therefore S. Paul speaking of the honor and obedience that children should yeeld to their parentes, addeth this exception or after speeche, *in the Lords*. For God must euer haue the vpper hande. And for the same cause also did I say crewhyles, that the honour which is required in this commaundement of the law, ought then chiefly to be put in practise, when fathers and mothers doe their induour to trayne vp their children well, and to correct their vyces. Then must the children in any wise obey, assuring themselves that if they admit not both the warninges and the chastisements of their parentes, and reforme themselves thereafter when they heare their vices so condemned: they shewe themselves to be disobedient both to God and to the order of nature. Notwithstanding to the intent that children excuse not themselves, and beate themselves in hande that it is a light fault to disobey their parentes; heere God condemnech such disobedience to death. It is God that giueth this sentence, and not man. And hee sayeth that it is an vnpardonable fault, when a childe is sohard-hearted, that his fathers and mothers correctio cannot preuaile with him. For why? wee must euer come backe to this point, that such a one is as a monster: and whatfoeuer is against nature wee ought to lothe & abhorre it. And no doubt but Gods curse & vengeance would bee kindled against vs, if we should suffer the thing that is against nature. Nowe if a child wil not heare his father and his mother, when God vouchsafeth to giue him gouernours at home to tell him his faults: his despying of them is a manifest despying of God. For why? God hath printed his marke vpon the father and mother, in so much that if there bee any religion, the same must be acknowledged in the person of the father and of the mother. Euen the very Heathen had a comon saying concerning the obedience which they yeilded to God and to their parentes. As if they should say, (as nature had taught them)

Eph. 6. 2.

Exo. 20. 12.

Eph. 6. 1.

that fathers & mothers beare the image of God in this world, & y<sup>e</sup> which hath any religion in him, & acknowledged zeth any soueraine maicltie & submitteth himselfe therto: must also needs obey his father & mother. The verie heathen spake after y<sup>e</sup> maner, it was their common stile. Nowe then, if we receiue not this instruction, must it not needes follow, y<sup>e</sup> wee be too delittute of wit? Greatly ought we to be ashamed, to be taught in the schoole of the Heathen, to know our dutie. Therefore (as I saide afore) let children knowe that it is no light fault nor easie to be pardoned, when they be disobedient to their fathers and mothers. For why? They had the instinct of nature, which they ought to haue followed. And therefore it is an vnardonable crime to disobey a mans father & mother, according whereunto it is sayde in another place, He that smyreteth his father or his mother, shall dye y<sup>e</sup> death without fauour. If one strike another man: well, he shall be punished for it. but if he beate his father or his mother, it is as much as if hee had killed a man: else there were no order or reason in nature. And why? For let vs alwayes haue an eye to the grounde which God hath set downe in nature: namely, that it is all one as if a man would confounde heauen and earth together, when hee setteth himselfe so against his father and mother. And this serueth to hold children in awe, if they haue any sparke of myldnesse in them, and that they bee not vtterly vnreformable, so as Satan possesseth them wholly. That is the thing which we haue to remember more vpon this text.

Howbeit, forasmuch as the time wil not suffer mee to speake so much thereof as were to be spoken; wee will nowe come to the conclusion: which is, that if the disobedience which is committed against the fathers of this worlde, be so grieuouly punished by Gods lawe: what shall become of men when they will not heare the voyce of their heauenly father? True it is that heere God speaketh of the corrections which proceede from himselfe: for when a man nurturcth his chyld, he is Gods minister in that behalf, and his voyce is not the voyce of man but of God. But yet when as God declareth after a more manifestt fashion, that it is hee which gaue his lawe, so as wee haue his holy writte, where wee may heare his heauenly voyce: that is a voice of more authoritie, than the speaking of a father or a mother at home in their house. Againe, wee come to the Church, where Gods worde is preached vnto vs, and God hath dedicated that place and the pulpit to deliuer out his worde to be heard, as though he were there in his owne person. Seeing then that Gods worde is so set downe vnto vs in the holy scripture, and so preached vnto vs: are they not to be reiected as monsters, and in no wise to be suffered, which disobey the same and make no account of it? And if men beare with them, is it not a procuring of Gods wrath? When it hath lurked neuer so long among vs, in the ende it must needes bewray it selfe, and wee must feele out our coit what it is to haue maintayned cuill

willingly and wittingly. So then, let vs alwayes make this comparison. Seeing that God wilbee acknowledged in his creatures according to the degree which hee hath giuen to euery of them: and seeing also that hee will haue those to be obeyed which are in preheminence, so as the rest must receiue their correction and submit themselues to them: it is much more reason, that hee himselfe shoulde be heard and obeyed, when hee speaketh with his owne holy mouth, which thing hee doeth when wee reade the holy scripture, and when we heare his word preached. For inasmuch as he hath set this order in his Church, that they which preache his worde shoulde represent the person of his sonne: can wee fay it is a light fault to haue despised Gods maicltie, and to haue made no reckening of the hearing of his worde? Then let vs looke well to it.

Finally, let vs marke how it is said here, *Thou shalt roote out the euil from thee, and all Israll shall heare thereof and be afraid.* Here our Lord repeateth that againe which wee haue heard afore, y<sup>e</sup> is, that when outrageous crimes are fostered among vs, it is the next way to infect vs, & we see there needeth not much leauen to make fower a whole lump of dow; besides that we be tolde it by Gods word, experience also doth shew it vs. And therefore let Magistrates bee vigilant in rooting out wickednesse, yea and in punishing mennes faultes as they deserue. If there be neede of mannes correction, let it bee had, and let this extremitie of putting men to death bee alwayes preuented. But if the crime be vnardonable, then must seueritie and rigour be vsed. For if wickednesse bee willingly fostered, men shall see in the ende what they shal haue wonne by it. Also let vs take warning there withall, to benefite our selues by the examples which wee see before our eyes; that when any punishment is executed by order of lawe, wee may vnderstande that God teacheth vs at other mennes cost, and therefore wee ought to haue regarde thereof. Moreouer if Magistrates and Iudges bee called here of God, yea, and expressly commaunded by him to punish the disobedience that is committed against earthly fathers and mothers: let vs mark, y<sup>e</sup> whensoever there is any manifest contempt of God, any irreligioufnes, or any withstanding of his worde, those things are much lesse to be suffered: and that if they be borne with; it is rank treason to Godward, which he will not leaue vnpunished. And therefore let all Magistrates and all such as are set in place of gouernement to execute iustice, vnderstande that God commendeth his owne honour to them about all things, and that they must bee vigilant in that case chiefly, yea, and that after such a sort, as al of vs together may shew by our doings, that our whole desire is that God should reigne among vs, & that we would not haue his worde to be despised and scorned, but rather reuerenced as it ought to bee. Wherefore let vs shewe this zeale, if wee will haue our Lorde to blesse and prosper vs.

Nowe let vs kneele downe in the presence of our

Exod. 21. 15

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our good God with acknowledgement of our faultes, praying him to vouchsafe so to tame vs, that whereas wee bee inclined to much wretchednesse and corruption, at leastwise wee may not become swardes and vnrreformable: but that when wee bee warned by his worde, wee may euery of vs humble our selues, and quietly take the yoke which hee layeth vpon our shoulders, and patiently beare the corrections which he layes vppon vs by men, specially by those to whome hee hath giuen the charge to guyde and

gouerne vs, so as euery of vs acknowledging himselfe to bee subiect to his superiours, may yeeld God his due obedience, and in no waye rary till wee bee compelled, and spurred, but receiue the warnings that are giuen vs, (from whence so euer they come) as the warnings of God, knowing that all truth is of him, and that by that meanes also hee procurerth our saluation. That it may please him to grant this grace, not onely to vs, but also to all nations and people of the earth, &c.

## On Wednesday the first of Ianuarie 1556.

*The Cxxiiij. Sermon which is the fifth vpon the one and twentieth Chapter.*

22 If a man haue committed an offence worthy of death, and is put to death for it, and thou hast hanged him on tree:

23 His dead bodie shall not hang all night vppon the tree, but thou shalt burie him the same day: For the curse of God is on him that is hanged. And therefore defyle not thou the land which the Lorde thy God giueth thee to inherit.



THE lawe that I haue rehearsed here, containeth two parts. 30 The one is, that when an offender is executed by order of lawe; men must not bee ashamed of the hanging of his bodie. Why so? For a witness that his death is a thing neither against God, nor against right: but rather that for the maintaining of euil government among mankynd, it is requisite that misdeedes should bee punished, as wee haue seene already that the cull must bee rooted out from among the people. And the seconde parte is, that the dead bodie (for all that) shall not hang vppon the gibbet about one day, because it striketh a horror into men and niaketh them dismayed, to see a mannes bodie so hanging in the ayre. God therefore willed that men shoulde content themselves with it for one day in respect of iustice, and that afterwarde the bodye shoulde be buried. In deede it is true that this lawe was peculiar to the Iewes, and that at this day wee bee no more bounde to it than to the ceremonies: it is now set at libertie. But yet doth the doctrine thereof continue still. The vse of the lawe is vterly abolished: but yet must wee haue an eye to the ende wherefore God commanded it, and apply the same to our learning.

First of all then let vs marke, that although it bee a dreadfull thing to put a man to death, because hee is created after the image of God: yet notwithstanding, when it is done vppon iust cause, and by those to whome God hath committed the sworde of iustice: it must needs bee done, and wee must not esteeme it, as an vnkindly thing. For what a thing were it, if faultes shoulde scape vnpunished? It were better for vs to bee wyld beasts. So then, seeing that man-

kynde cannot bee maintayned, but by rigour of iustice, and by the punishing of such as haue disturbed the common order: it must not bee taken for cruelie or for a defacing of Gods image, when a man is put to death. All such manner of allegations must bee set aside. For God him selfe speaketh and telleth vs, that wee ought to bee so little ashamed to put an offender to death; that his body must bee layde out to the sight of euery man, and thereupon God is to bee praised, for hauing so great and so fatherly care of men, as to roote out the person that is a disturber of the peace, and to cut off those as rotten members which might marre all the residue, that the rest might abyde in safetie.

To bee short, wee haue here a maintenance of the iustice that is executed by magistrates, in punishing mennes faultes and misdeedes euen vnto the death. Iustice is not to be abhorred or misliked, because a man is sent to the gallows. Well may wee bee afraide when wee see such examples before vs: but yet must wee also commend and reuerence iustice. For why? Yee see here howe God alloweth and vpholdeth the punishing of offenders, as a thing acceptable to him; and that he will haue the verie heauen to bee a witness thereof, by hanging vp the body vppon a gibbet, and hee will haue all the elementes to bee there also, to saye; No, no, yee must not spare them: God hath appoynted that this execution should bee done, and commanded the same, and therefore you ought to obey him. For if that were not, wee shoulde come to vtter confusion: and God hath shewed vs that wee ought not to bee so wise as to encounter his will. I tell you this is a lesson verie behoofefull for vs in these dayes.

Although this lawe was but for the outwarde man; yet was it Gods will that the instruction thereof shoulde indure for euer. And in very deepe it hath continued among men, euen by nature. For the Heathen, ( who had not the lawe of Moses ) sayled not to followe the same order: insomuch that whensoever any man was executed by iustice; it was set forth for an example. Whereby wee may perceiue, that God had grauen this principle in mennes heartes, that the executions which are done by persons of authority, and by such as are in office & haue the charge committed vnto them, are not to be euil spoken of, but rather that wee ought to commend them for obeying God, and for doing the thing that belonged to their degree. For if a Iudge being armed with the sworde, doe spare the partie that hath committed a wicked deed: he is as blameworthy before God, as if hee had condemned a guiltlesse person, as Salomou auoweth. And this serueth to ouerthrowe the fantasticall opinions of such as say that among Christians no man ought to be put to death, because the like rigour is not as was vnder y<sup>e</sup> lawe. Verily as who shoulde say that God had changed his mynde and resigned his office: for wee knowe that hee is Iudge of the worlde for euer; And although hee reserue the execution of that office till the last iudgement, and haue committed that charge to our Lorde Iesus Christ: yet is it his wil that there should be some resemblance of iustice euen in this earthly life. True it is, that it shall not come to perfection heere, and that the most parte of such as shall be condemned at the latter day, shall in this worlde scape the hands of the earthly Iudges: but yet for al that, howe focuer the worlde goe, God will not haue inordinate losenesse to teigne, to as men might do what they list, and al crimes scape vnpunished. Therefore his wil is that vengeance should be executed by those into whose hands hee hath put the sworde of iustice, as sayeth S. Paul in the thirteenth of the Romanes, where hee telleth vs that Gods arming of them after that sorte is not for naught, hee will not haue them to beebut as a shadowe to feare babes, and to bee vtterly voyde of power: but hee will haue Iudges to knowe that they bee bounde to punish misdeedes. And so farre off is it that their fo doing shalbe imputed to them for euill or sinne; that God hath shewed by this ceremonie of the lawe, that all the Elementes of the worlde accept it and allowe of it as witnesseth to God, as who shoulde say that the body hanging in the ayre is as a solemne Record that such execution is not to bee condemned, neyther ought the magistrates to bee desirous to hyde it as though they were murderers of such as they cause to bee put to death, but rather to set them out for an example, as who wolde say, wee haue done a sacrifice vnto God, it is our office, it is our charge, thus behoueth it vs to doe: for if wee shoulde spare men in this behalfe, wee shoulde sell that good cheape which is none of ours, that is to saye; Gods iustice. For it is committed vnto vs vppon condition that wee

must yeeld account thereof. Thus much concerning the first poynt.

Nowe there is also a seconde poynt, which is that the body must not hang in the ayre aboute one day. And that is, because such sightes doe in truth make men afrayde. Also it was Gods will that one dayes recorde shoulde suffice among his people, & that they should not keepe the corps there any longer. But I haue told you alreadye that wee be no more bounde thereunto by necessitie. In some countryes they haue deused certaine br otherhoods, who should goe and take down the bodies from the Gibbets & burie them. And truly that was a fonde deuotion, for they knewe not wherefore they did so. The Iewes also were so bewitched with their owne dotages, that they thought that the buryall of them commaunded in this place did concerne the welfare of their soules. Likewise the Heathen imagined that the soules of men went wandring and straying heere and there, vntill their bodies were buried. But these are dotages of the diuels owne deuyfing, to turne away men continually to a multitude of lyes. Gods care is rather of vs which are alieue, as though hee meane to set a meane betweene the rigour of Iustice and the gentleness which ought to bee among vs. This meane therefore is well worthe to bee marked; for wee euer swaue aside to some extenuation. In shunning crueltie, wee be come cowardly, and haue no more regard of Iustice, but woulde haue all faultes forgiven, and that men might haue free leaue to do all manner of mischief without correction. On the other side, in mynding to bee seuerer, we run in daunger of being too leuener. God therefore appoynteth a meane: which is, first of all, that we should punish the offences that deserue death. And secondly to the ende that Iustice should bee had in honour, and that we shoulde not surmise any reprochefulness in it; hee will haue the offenders bodies hoysed vp into the aire for men to looke at, as it were in way of warrantie y<sup>e</sup> wh<sup>e</sup> a magistrate punisheth an offence, he offereth vp a sacrifice acceptable in heauen, & consequently which ought to be well taken on earth. Yet for all this, hee will not haue vs to be too hardhearted, but alwayes to reteine still some pitifullnesse and compassion. And when Iustice is so approoued, he will haue the body to bee buried, yea, euen remoued from of the earth as an infection. For why? So long as a mannes body hangeth vpon the gallows, there are two things seene: the one is, that God hath well provided for mankinde, in orderyng the execution of Iustice, and that malefactors should not bee spared. That is one poynt. Another is, that men may say thus with themselves, Lo here is a wicked deepe done: for these are tokens that the Land hath bin defiled. Therefore when a bodie is so hanged vp, it is a signe of the defying of the lande by the committing of some roberrie, murder, or other haynous crime. When it is so, let this also bee euer marked. God therefore intendeth to shewe that where Iustice is executed the fault is

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forgiuen, and the countrey standeth no longer charged therewith, but his wrath is pacified: And as though the misdeede had bin spared, he will haue the body buried. Thus yee see howe the executing of iustice vpon offenders and wicked doers, and the cutting off of leaudenesse, is a warrant that Gods vengeance shall not light vpon the Lande. Nowe then wee see in effect what God ment by his Lawe. Also wee see howe the instruction continueth still vnto vs, though we haue not the vse of the Lawe it selfe, because the Lawe commaunded a thing whereunto wee be no more bounde since the coming of our Lorde Iesus Christ. So to be shorte, this doctrine is not vnprofitable: for wee knowe Gods meaning, which concerneth vs as well as the Iewes.

But nowe must wee come to the chiefe point that is to be gathered of this text. For whereas our Lorde Iesus Christ was hanged on tree, it happened not by happe hazarde. Truly the Iewes desired that he might be crucified, which in those dayes was the most horrible, reprochfull yea and painefull death that could be. For the hanging of Christ vpon the tree, was not after the manner that is spoken of here. Such as were stoned among the Iewes were also hanged vp vpon a gibbet after they were dead: and although they were not strangled, nor beheaded, but ouerwhelmed with stones: yet were their bodies taken and hanged vpe, that all others might take example at them. But our Lorde Iesus Christ was crucified, yea euen as though hee had bene a cutthroate, after the same manner that men lay murderers nowadayes vpon the wheele. And (as I sayde) that was a verie cruell kinde of death. Neither was it done by the Lawe of Moses, but by custome of the Romanes who reigned at that time in Iewrie. Yet notwithstanding, the sonne of God was hanged on tree. And the Iewes regarded it not, but cryed out to haue him crucified. Also when Pylate condemned him thereto, his meaning was not to put him to it, as in respect of the reprochfulness thereof before God: but God governed it in such sort by his secret prouidence, that Iesus Christ was accused when hee hung vpon the crosse, according to that which had bene spoken of him afore. And that is Saint Pauls meaning. For in telling vs that we be sette free from the curse of the Lawe, hee sayeth that our Lorde Iesus bare it in his body by being hanged vpon tree. Also it is the same thing that Saint Peter ment in saying that he bare our finnes vpon the tree. And otherwise this saying of the prophet Esay had not bene fulfilled, that the chastisement of our peace was layde vpon him, so as hee was faine to beare our punishment, whereby we might be reconciled vnto GOD. And in the foresayde text which I alleaged out of Galathians, S. Paul treateth of two things, He sayeth that because wee can not attaine to righteousnesse, but by fulfilling the Lawe in all pointes, and by being discharged before GOD: it behoued our Lorde Iesus Christ to be subiect to the Lawe, to the intent that his obedience

might nowe be imputed vnto vs, and God accept thereof as though we brought the like obedience of our owne. When we speake of being iustified before God, howe is that to be vnderstood? Verily that we should obey the thinges that God commaundeth vs in his Lawe. For the righteousnesse that hee speaketh of is, that he which doeth those thinges shall liue thereby. Then must our life be ruled altogether after the will of GOD, and then shall wee be taken for righteous before him. Is there nowe so much as one man to be founde, which commeth anie thing neere this obseruation of the Lawe, and that with such vncorrupt foundnesse? No. The holiest Saintes that euer haue bene, were farre off from such perfection. Then are we all disappointed of righteousnesse, so as we can not in any wise stande in Gods fauour. But yet are we righteous in the person of our Lorde Iesus Christ. And why? For he becing the soueraigne king in whome there was no bondage nor subiection, did willingly submitte himselfe to the Lawe, and beare the yoke thereof for vs: for we knowe that he performed the will of GOD his father in all pointes to the full. And so by that meane we be taken for righteous in Iesus Christ. Why so? Because hee was obedient. Yea and that obedience of his was not for himselfe; there was no subiection in him, neither was hee bounde to any thing: for he is altogether about the Lawe: therefore it followeth that he was obedient for vs. And therefore when wee flee to him for succour, our heavenly father admitteth vs as if wee brought perfect obedience with vs. For looke what is wanting & missing in ourselues, we go to seeke it like poore beggers in our Lord Iesus Christ, and it is applied vnto vs by the vertue of faith. Marke that for one point.

But Saint Paul addeth, that forasmuch as we be all accused by the Lawe, our Lorde Iesus Christ was faine to beare our curse. And he bare it (sayeth he) for he was hanged vpon tree. And whereas the Lawe of God had sayd, Cursed shall he be that hangeth on tree: the same was verified in the person of our Lorde Iesus Christ. And S. Paul had an eye both to that which hath bin, and to that which we shall see hereafter, namely, Cursed shall the man be which performeth not all the things y<sup>e</sup> are written here. Ye see how God hath declared his will. Therupon he prometh that whosoever keepeth his Lawe, shall be taken for righteous and obtaine the endlesse life. But yet on the contrarie part he telleth vs, y<sup>e</sup> if a man faile in any one point, hee shall be cursed and forlorne without remedie. Now let cury of vs looke into himselfe. Was there ever any man y<sup>e</sup> hath not failed many wayes? It is sayd y<sup>e</sup> no man shall be founde righteous in his sight. And againe in an other place, Lorde, if thou looke strictly vpon sin, who can abide it? Who is able to shew himselfe before thy iudgement seate? Needes must all men be confounded: and not for some one sin, but for a number of wicked deedes shall we be put to shame, if god do once enter into account with vs. Then are we all vndone & damned as in respect of the Lawe, there is no more remedy.

Gal. 3. 13.

1. Pet. 2. 24.

Esa. 53. 5.

Ierul. 18. 5.

James. 1. 106

Psal. 143. 2.

Psal. 130. 4.

Leuit. 8. 5.

remedy, Cursed shall he be which doeth not all those things. Alas, we be neuer able to doe the hundredth part of them. I say y<sup>e</sup> although God giue vs vnto goodnes by his holy spirit, yet do we faile through our owne infirmite, and there is cuer great want in vs, Ye see then that we be yndone and past hope of recouery, vnlesse the curse be abolished. And that was done in the person of our Lord Iesus Christ, who as he hath performed all righteousnesse, so hath he also receiued the curse to himselfe which lay vpon our heades, & he hath borne it in his person, to the intent that henceforth we should be free from it. As how? For he was not hanged vpon tree without the prouidence of God his father: wee must alwayes looke backe to y<sup>e</sup> point. For as for these rascals which goe about to deface Gods prouidence, they shew that they neuer knew what religion meaneth; nay they be mastiue dogges, yea and much worse than dogs, beleeuing no more in God than brute beastes, as the worlde knoweth. Notwithstanding forasmuch as God hath giuen his sonne to death, as the scripture beareth witness, that he hath so loued the worlde that he hath not spared his only sonne, but hath deliuered him to death for vs: Let vs assure ourselues that God ment to shewe vs to our faces, that he layde vpon him the curse due to vs, so as the thing which we hadde deserued was layde vpon the person of our Lorde Iesus Christ. Therefore when wee beholde Iesus Christ hanging on the tree, wee knowe that hee hath taken our bondage vpon him, euen to the intent that wee should not be any more bounde to the curse of the lawe, but free, and that the sayde threate should no more take place to condemn vs, Cursed shall hee bee which performeth not all those things. For why? When wee flee for refuge to the death & passion of our Lord Iesus Christ, our finnes are wiped out, God layeth them not any more to our charge, they be quite & cleane done away. And why so? Because the curse lyeth not any longer vpon the transgressors, when they trust and rest vpon the satisfaction that was offered vnto God the father, by him that was ordained to that office.

Here it might be demanded, whether Christs hanging vpon the tree, and his being accursed before GOD, was not a derogation to his maiestie? Surely so farre off was it from diminishing or defacing of his glorie; that it is rather the chiefe thing wherefore wee are to magnifie him. For we ought to be euen rauished at the inestimable loue of God towardes vs, in that he vouchsafed that his sonne, who is the heade of the Angelles, before whome all knees ought to bowe, and vnto whom all creatures ought to do homage, should so humble himselfe euen to the lowest depths, and beare our curse. When wee see that our Lorde Iesus Christ hath so forgotten himselfe, and had so litle regard of himselfe; that for very feruent loue which he bare vnto vs, he tooke vpon him the curse wherewith wee were all overwhelmed, receiuing it wholly to himselfe: is there any heart so harde, which ought not to claue at the sight thereof? Againe,

how ought we to be inflamed to glorifie our Sauiour, who hath abaced himselfe so farre to saue vs? Moreouer, let vs marke also, that hee ceased not for all that, to be blessed of God, according to the common title which was giuen among the Iewes. And in very deepe hee is so named in the hundredth and eighteenth Psalm [where it is sayde], Blessed bee hee that cometh in the name of the Lorde. It was a prophetic concerning the redeemer of the worlde that had bene promised. Nowe seeing that God auoweth him to be blessed; howe comes it to passe that hee is accursed, and that the curse should take place in his person? These two agree very well. For whereas Christ became as it were accursed; not onely before men but also before God: it was because he was our suretie; and represented vs, setting himselfe in our steede. Yet neuertheless he retained full the thing that was due to himselfe, to wit; to be the blessed of the father, who will haue him to be knowne so to be, and that all the worlde should beare witness of y<sup>e</sup> blessednes. For the same should haue bene spoken by the people, euen as wee see that the children did sing the same song at the entrance of our Lord Iesus Christ into Ierusalem. Then was it requisite that this blessing which was peculiar to himselfe, should be knowne to the whole worlde. And so our Lorde Iesus Christ was not made fo accursed, as y<sup>e</sup> the blessednes which was giuen vnto him could perishe, and not continue alwayes vnappaired.

Moreouer we must come to that which Saint Paule sayeth to the Colossians. For there hee setteth out the crosse of our Lorde Iesus Christ vnto vs, as a Charyot of Tryumpe, saying that our Lorde Iesus hath defaced and cancelled the handewriting that was against vs, and finally, nayed it to his crosse. The Lawe hadde shewed Gods wil: And by meanes thereof it behoued al men to knowe themselves to be indangered vnto God, and to feele themselves to be accursed as I haue shewed before. But what remedy was there to comfort poore sinners? In deepe God ordained sacrifices and washings and such other like things: but were they able to doe the deepe? When men came to doe sacrifice, it was tolde them in deepe that their signe should be wiped away. Yea, but that was not by the power of the brute beastes which was offered at the Altar. Could the bloud of an Oxe, a calfe or a Heckfer cleanse away the spotted of the soule? We knowe that the bloud of such things is not onely corruptible, but also filthy. Therefore it could not iustifie Gods Iustice, it came farre short of it. Againe, when a man washed himselfe, it is true that he hadde a promise: but was that promise tyed to the water? We knowe that water is a transitorie element, and can not attayne to the soule to cleanse away the filth thereof. To be short, both the Sacrifices and the washings which GOD hadde ordained in the Lawe, were a kinde of renewing of the bond which all sinners haue ingrauen in their consciences. Like as if an offender should be taken and made to confesse all his misdeedes, and haue

haue all his former confessions rehearsed vnto  
 him, to the intent to put him in minde of them:  
 euen so was Gods meaning towards the Iewes  
 in willing them to take water at their going to  
 the Temple, as if they should haue sayde, wee  
 acknowledge and protest before heauen and  
 earth, that we be defiled so as there is nothing  
 but vtter infection in vs, and y<sup>e</sup> we haue neede to  
 be washed. Againe, came they once at the Altar:  
 there a sacrifice was offered vp, an innocēt brute  
 beast was put to death, and that was as a look-  
 ing glasse to sette before our eyes, that wee bee  
 worthie of death, and not of bodilie death onely,  
 but also of euerlasting death before G O D,  
 and to be plunged into hell. Ye see then howe  
 the sacrifices and such other like things were  
 as matters of recorde and authoritie, to assure  
 all folkes the more of their sinnes, and to con-  
 uict them of the same, and to make them  
 the more to abhorre their misdeedes. But was  
 Iesus Christ hanged on tree? Saint Paule sayth  
 that in so doing he tooke vpon him the bonde  
 that was against vs, that is to say, all the things  
 whereto the Lawe bounde vs, all the fetters, all  
 the condemnations, and all the sentences that  
 serued to put vs to shame, and to bewray our  
 leawdennesse. All these things tooke he vpon  
 him, and cancelled them, as if a man should  
 take a handewriting and teare it in peeces, to  
 make it of no force by defacing it after that fa-  
 shion, and euen so delt our Lorde Iesus Christ,  
 with vs. And Paule addeth there immediatly,  
 that Christ tryumphed ouer all our enemies, so  
 as the deuil was ledde in tryumpher. As howe?  
 Ye see that Iesus Christ was put to the vtter-  
 most reproch that could be in being hanged vp  
 on the crosse, and (as the prophet Eiaie sayth)  
 he was so disfigured that folke vouchsafed not  
 to acknowledge him for a man, but all men  
 abhorred him. And where is then this try-  
 umpher? Although the sacrifice which he offer-  
 ed vp imported a curse in it at the first sight: yet  
 ceased it not to yeelde a verie good sent before  
 G O D as the scripture termeth it. And there-  
 fore our Lorde Iesus tryumphed against Satan,  
 against Sinne, and against all our enemies. To  
 be short, let vs marke, that Iesus Christ hath so  
 borne our curse, that he hath abolished it quite  
 and cleane. Because hee was the fountaine of  
 all glorie, it must needs be that the condem-  
 nation which he tooke vpon him on our behalfe,  
 is quite and cleane discharged by his power. In  
 like case standes it with his death. He suffered  
 death, but was he overcome of it? No, but hee  
 did rather abolish death. And the very staye  
 and trust of our righteoufnesse, is the diuine  
 power of his resurrection, as wherein hee hath  
 shewed himselfe to haue gotten the vpper hand  
 of death, accordingly as Saint Peter sayeth in  
 the thirde chapter of the Actes, that it was vn-  
 possible for him to be helde downe by the sor-  
 rows of death, because he had overcome them,  
 and by that mean<sup>e</sup> hadde purchased righteouf-  
 nesse for vs. Nowe wee see that whereas Iesus  
 Christ is sayde to haue bene forlorne and ac-  
 cursed for our sakes: it did so helde abace his ma-

iestie, that we ought the rather to magnifie his  
 glorie in that behalfe; assuring ourselues that  
 we shall no more be accursed, because hee hath  
 done away our curse, and borne it in his owne  
 person.

Also let vs make therewithall, that notwithstanding  
 his being accursed before God, yet he  
 ceased not to be Gods welbeloued sonne, ac-  
 cording to this saying vttered by the heauenly fa-  
 ther himselfe, This is my deerebeloued sonne  
 in whome I am wel pleased, and in whome I am  
 pacified. And serued that but for one instant?  
 Nay it was to continue for euer. How is it then  
 that Iesus Christ was accursed, seeing that the  
 father was pacified by him? And that hee was  
 not only well liked himselfe, but also the meane  
 to reconcile the whole worlde. He is our peace  
 and although through our corruption of nature  
 G O D hate vs, yet are we beloued in the per-  
 son of our Lorde Iesus Christ; and howe is it  
 then possible that he should be accursed before  
 God? They agree both very well. For (as I  
 haue sayde afore) Iesus Christ hath borne our  
 curse, yea and he hath borne it in such wise as  
 G O D ceaseth not to loue him still for all that.  
 And this curse is so abolished, that the reproch  
 of his crosse is turned into glorie and tryumph,  
 because it is vnpossible that the sonne of G O D  
 should not continue euerlastingly the same that  
 he was afore. True it is that he was somewhat  
 abaced for a while; but yet it behooued him to  
 be also crowned with honour and glorie, as it is  
 now come to passe. After this maner must we put  
 this text in vre.

Nowe therefore, forasmuch as wee perceiue  
 that G O D hath set downe heere a Lawe for  
 the ciuill government of the Iewes: let vs as-  
 sure ourselues also, that hee knewe well in his  
 owne euerlasting counsell, what should come to  
 passe, namely that his sonne should be hanged  
 on tree: for hee had so ordained it. And why?  
 To giue vs the surer grounde of our saluation.  
 For had not our Lord Iesus Christ born our curse  
 after a visible fashion, wee might still hang wa-  
 uering and in doubt of it. And whereas it is  
 sayde, that we be reconciled vnto God by his  
 death, and that he hath satisfied all our debtes,  
 so as the deuil can not henceforth any more  
 accuse vs, but that wee haue our defence for  
 him, that is to witte, that our sinnes are wyped  
 away: notwithstanding the reporte of all this  
 vnto vs, yet might we still be in perplexitie, and  
 stande scanning after this manner: Yea but  
 howebee wee sure of that? Lette vs open our  
 eyes and looke vpon the death and passion of  
 our Lorde Iesus Christ, yea and let vs looke vpon  
 it in such wise, as wee may vnderstande  
 that euen from the beginning G O D ordained  
 the tree of the Crosse to be a recorde of cur-  
 sing. Nowe then, whereas it is sayde, Cursed  
 shall he be which performeth not all the things  
 that are contained in the Lawe: therewithall  
 G O D sendeth vs to his onely sonne, and  
 would haue vs to knowe that he was hanged on  
 tree to y<sup>e</sup> intent to be accursed. As how? Was he  
 cursed in his owne person? No, but for our sakes.

Leuit. 24. 4.

Col. 2. 14.

Eia. 53. 2.

Act. 2. 31. &  
3. 21.

Matt. 3. 17.

Hebr. 2. 9.

Act. 2. 23. &  
4. 28.

Yet notwithstanding, we may nowe glorie, that the curfe of the Lawe hath no more power ouer vs, but that he hath discharged vs thereof. After this manner ought wee to put this text in vrc.

Howebeit let vs marke by the way, that it is not by the vertue of the wood, that wee be fo blessed before God by meane of our Lorde Iesus Christ, as the papiftes brutifly beare men in hand. For when they heare the crosse spoken of, they be tyed to it with a deuilifh fuperftition, yea and with fo brutifh a fuperftition as is pitie to fee, that they fhould leaue Iesus Christ, and fall to worshipping of a peece of wood. But when the fcripture fpeaketh of y curfe which our Lord Iesus bare in his body to fet vs free withall: it fet- teth before vs two things. First, that when we looke vpon the wood, we fhould take it as a to- ken of the curfe, and thereat conceiue a terrour in ourfelues: for the thing of it felfe is horrible. Thus much concerning the wood. And there- fore as for all the cresses which the Papiftes fet vp, what betoken they elfe but that they bring Gods curfe continually vpon themfelues? It appeareth manifefly that they defpife the facrifice which was offered once for all by the fonne of God. Wee be reconciled to him for euer, and they come to bring vp y curfe againe, as though they were defirous to haue their finnes abide vpon their heads for euer, without any defacing or dooing of the away by Gods mercy, through the power of the death and paffion of our Lorde Iesus Christ. And therefore looke howe many cresses there are in the Popedome, fo many re- cordes are there that crye out for Gods ven- geance againft thofe wretched vnbeleeuers, which content not themfelues with the amends that was made for them when our Lorde Iesus Christ indured the curfe in himfelfe which was due vnto vs. But knowe we once this curfe? If we refort to Iesus Christ, there we finde that the fame curfe is quite and cleane wiped out & done away. After what manner? By the wonderfull power of God, euen after the fame fashion that we knowe that God made light to fpring out of darkenefle in the creation of the worlde: and is it poffible that light fhould come out of darke- nefle? Surely this change is not to be done by man, nay, mannes wit can not comprehend it. But God ment to fhewe that the meanes which he hath to worke by, doe farre exceede all y euer we can conceiue. And therefore let vs marke wel, that he which at the beginning of the world turned darkenefle into light, yea and made light to fpring out of darkenefle: was alfo as able to turne curfednes into blessednesse, in the perfon of his onely fonne. And that is the thing which I ment in laying afore, that forasmuch as hee is life and the very fountaine of life, therefore hee abolifhed death, and not without caufe. In deede Iesus Christ yielded himfelfe to death; but after what manner? Was it in fuch forte that he ceafed in the meane while to be the life of the worlde? Nay: euen therein did he fhewe himfelfe moft of all to be the life of the worlde. Verily he was at the creation: For he is the fame

liuing woorde whereby wee were created, and whereby all things are ftill preferued and main- tained in their ftate & being. But when our fal- uation was reftored vs by our Lord Iesus Christ, then did he fhewe that he had life in himfelfe, & that he is the wellfpring fro whence it behoueth vs to drawe it. Then like as hee loft not his life when he fubmitted himfelfe to death: fo hee ceafed not to be blessed of God his father, when he fubmitted himfelfe to the curfe.

Nowe, to knit vp the whole, it remaineth to be knowne after what manner our Lorde Iesus became accursed to fette vs free from the curfe. The firft is, that we fhould no more be caft off by God as we deferue. For when as the fcripture termeth vs accursed, the meaning therof is that God vouchsafeth not to regarde vs. And of good right may he hate vs, becaufe there is no agreement betweene him who is the righteous- nefse it felfe, and vs that haue all manner of wickednesse reigning in vs. Forasmuch then as by nature we be enemies vnto God; by reafon wher- of he fhaketh vs off, and vtterly difclaymeth vs, fo as we be not worthy to come neere his maie- fty, and if we come, hee muft needs thunder a- gainft vs: therefore Iesus Christ became accursed euen by bearing Gods hatred as it were in our behalfe, to the intent that henceforth wee fhould be beloued. Nowe I haue tolde you al- ready, (and it behoueth vs to print it well in our mindes) that Iesus Christ was neuer hated of God his father, for that were vnpossible. But he was faine to beare our curfe, becaufe he was our pledge, and wee could not be freed otherwise, than by the fatisfaction of his death made once for all. And that is the very meane whereby we be come in fauour againe & are beloued of God. Therefore if we will haue Gods fauour, and find him a father vnto vs, (for that is the title which we muft vse, if we intende to pray to him with true trust): we muft euer refort to the death and paffion of our Lorde Iesus Christ. All our prayers (say I) muft be offered vp by the death and paffion of our Lorde Iesus Christ, or elfe they fhall neuer come at God. The Papifts take ho- ly water and fprinkle themfelues, when they go into the Church; but fuch things are gewgawes and they haue borrowed them of the Jewes, not knowing whereunto thofe figures ferued. For they leaue the clefting y was made by our Lord Iesus Christ, & ftad buzzing about fuch dotages and fuperftitions. But as for vs let vs assure ourfelues, y we muft haue al our prayers befpinkled with the bloud of our Lord Iesus Christ, or elfe they will be vnclene before God, & they can neuer be made clean but only by y kind of cleft- ing. The way then for vs to proceede to the ob- tainment of Gods fauour, is to refort to the facrifice which Iesus Christ hath offered vnto him. Secondly we muft vnderftande y God forgiveth vs all things of his owne freegoodnesse. For why? The fcripture giueth the name of curfings to all the punifhmentes which God fendeth vpon men by reafon of their finnes. Therefore let vs marke, y whereas God might iuftly powe out his vengeance vpon vs, and y we fhould lye

euerlastingly vnder the burden of his wrath: the chastisement which his sonne hath suffered, hath deliue. ed vs from it. As howe? Because he receiue. th vs into fauour, and is at one with vs, in not charging vs with the finnes that we haue committed, but forgiueth vs them in the person of his sonne. True it is that God will chastise vs for our faultes: howbeit,  $\bar{y}$  is not with rigorous punishment, as one that entred into accout. with vs to be our Iudge: but to warne vs, and that the correctiōs which he sendeth vs may become as so many medicines to vs. But howsoeuer we fare, we alwaies obtaine free forgiuenes of our finnes because Iesus Christ hath borne our curse vpon his crosse.

Nowe let vs fall downe in the presence of our good God, with acknowledgement of our faultes,

praying him to make vs feele them more and more, as we may bee sorry for them as becōmeth vs, euen with such grieffe, that we may bring vnto him the broken heart which is the acceptable sacrifice vnto him. And to the intent we may be the more prouoked to mislike our finnes and to abhorre them, it may please him to grant vs the grace to looke wel vpon this horrible vengeance of them which was executed in the person of our Lorde Iesus Christ, that thereby we may learne to mislike so much of our vices and corruptions, that our whole seeking may bee dayly to cut off some thing, and to cleanse ourselues better & better, vntill he haue ridde vs quite and cleane of all, and clothed vs againe with his owne righteousness. And so let vs all say, Almighty God heauenly father, &c.

## On Thursday the ij. of Ianuarie, 1556.

*The Cxxv. Sermon, which is the first vpon the two & twentieth Chapter.*

**T**HOU shalt not see thy brothers Oxe or his sheepe goe astray, and withdrawe thy selfe from them: but thou shalt bring them home to thy brother.

2 And if thy brother be not neere thee, or that thou knowe him not: then shalt thou take them home to thine owne house, and they shalbe with thee till thy brother require them, and then shalt thou deliuer him them againe.

3 Likewise shalt thou doe to his Assē, and likewise to his rayment, and also to all other things which thy brother shall haue lost and thou found: Thou shalt not hide it away from him.

4 Thou shalt not see thy brothers Assē or Oxe sinke vnder their burthen in the way, and withdrawe thy selfe from them: but thou shalt helpe him vppe with them againe.



Or asmuch as wee restraine the commaundement of the law too much, wher by theft is forbidden; therefore  $\bar{y}$  warning  $\bar{y}$  is giuen vs heere is ve-

ry needefull. It seemeth to vs that if we haue not taken away another mans goods or substance, we be cleere before God. & can not bee accused of theft: But God hath a further respect, to wit, that euery man shoulde worke his brothers welfare. For we be bound thereto, & he that maketh none account thereof is condemned as a theefe before God, though he can not be blamed before men. If I abstaine (say I) from doing any man harme, and keepe my handes vndefiled from robbie, and extorsion: yet am I not discharged for all this. For if I haue seene my brothers good perishe, and suffered it to goe to destruction through

my negligence: GOD condemneth mee for it.

Therefore let vs mark wel,  $\bar{y}$  law in forbidding theft hath also bound vs al to procure  $\bar{y}$  welfare & profit one of another. And in deede it is a rule to be obserued of vs in all cases,  $\bar{y}$  God in forbidding any euill, doth therewith commaund vs to do the good that is contrarie thereto. Thou shalt not steale, sayth he. And why? For he that doeth his neighbour any hurt or harme, is abominable before God. Then is it to be concluded, that as I would haue mine owne goods preserved, so must I be charie of other mens also, & euery mā must do the like on his owne behalfe. And therof we haue an example heere: namely that if I see my neighbours Oxe or cowe or any other cattell of his straying in the fieldes, I am bounde to driue them home to his house, and to say vnto him, I haue founde thine Oxe straying, looke better to him. Yea and if I finde a beast which I knowe not and see it straying abroad, I am bounde to keepe it till the owner thereof come, I must not hide it, to make mine owne gaine of it, but I must declare it abroad that I haue founde stray cattle, that the owner may come to require it, and, I must bee readie to deliue

deliuer it him againe . And Moses addeth that the like is to be done in all things that are lost, whether it be rayment , money, or any other thing, that ye lift. Then if I finde any lost thing, I am bound to keepe it safe, and to restore it to the owner . And truly euen vprightnesse doth sufficiently leade vs therunto : For if a man haue lost either money or anie other thing, and can not finde it , hee will make mone for it , and that iustly . Nowe the more wee be inclined to our owne profite , the more let vs looke to be condemned, when any body hath susteined losse by our spitefulnesse or negligence. I my selfe will blame others if they restore me not mine owne when I haue lost it . And why should not I be condemned in the like case ? And so we see now that it is not ynough for vs to knowe the tenne commaundementes which are conteyned in the Lawe : vnlesse wee haue the exposition of them also, so as we knowe what God ment and intended by the . For if I take this saying, Thou shalt not steale, and thinke it ynough for mee to haue absteyned fro taking away of other mens goods : it is an ouer slender exposition . And if I flatter my selfe and boast of my purenesse and innocencie, it shall nothing boote mee . For GOD sheweth that he had yet a further meaning, name ly y euery man should haue a care of his neighbor, that being knit and vnited together, we must labour to maintaine our neighbours right as well as our owne , and be so faithfull one towards another, and on both sides be so vprightly minded, as we might say, as I would not y an other man should suffer my goods to perish, but that he should preferre them for me: so must I do the like to all those with whom I am conuersant, that is to say all men , as shalbe declared more fully hereafter.

And if we be bound to sende home our neighbours Ox or Ass that is lost, let vs see whether we may take away an other mans goods by extortion & leaude dealing . For there are manie which thinke it no offence before God, to conuoy to the selues by litle meanes the things y belong not to them . And wherefore is that? Because they shall not be impleaded for it at the Lawe . Yea, but who is he that acquitteth them? Thinke they to dally so with God? But as I haue declared before, the Lawe sayeth, not only that we must absteyne from all robbery , but also preferre the goods of our neighbours . For if I lay waite to finger to my selfe and to enrich my selfe by impouershing them that haue wherewith to serue my turne, seeking mine owne profit by my neighbours losse : I must not thinke y God liketh of my suttle dealings, craftines, & shifting. When we haue washed our hands neuer so clean before men, what shal it boote vs, if the heauenly Iudge condemne vs? Thus yee see y the way for vs to put this text in vte, is to consider Gods intent in condemning theft in his Lawe : which is , y he will haue vs to indecour to benefite our neighbours to the vttermost of our power , so as euery man may peaceably inioy his owne, and eche of vs helpe other, eschewing all hurt & hindrance of our neighbours, and doing to all men

as we would be done vnto . That is the effect of the thing which we haue to beare in minde.

We see that euen in the beastlines of Popery, some tracke of his doctrine was reteined still. True it is y those shauldinges being as gulfs, and spreading out their nets to drawe in the pray to the from all sides, willed folke to make offerings of the thinges y they had found , bearing the in hand y if the owner were not found, those things were excheated to God, meaning to their owne purse. Yet notwithstanding , this stode euer as a rule, y vnder peine of the cuery it was not lawfull to conceale any thing that was found, being knowne to be lost , but that all meanes possible should be wrought to finde out the owner . Now seeing the blind wretches which were so brutish knew this: what excuse will there be for vs? Nay, we see what libertie many folke do take nowe a dayes : infomuch that euen they which pretend to haue the Goipel, do play the theecus for euery triffe, so as there is nothing but pilling & polling w them. But in very deed the most nuber of the neuer tasted what Gods truth is. But how so euer the case stande , this saying of God ringeth shirle heere, & our eares are continually beaten with this lesson, y we ought to procure the welfare of other men. Yet notwithstanding , let a man go into y fields, & he shal finde nothing but robbing and filching. And what shall he finde in townes & cities? much worfe . A man shall see snatching and catching euery where, & all mens indeuour is to fleece one another. Wo worth vs therefore if we bethinke vs not better of y thing that is tolde vs heere, which is y God commaundeth vs to procure the welfare of other men, and to looke to the doing of it in such fort, as no man may be hindered by our default, and not only y we be clere from all euill dealing, but also from all negligence or slothfulnesse . For God inioyneth vs, y as we thinke vpon our owne profite, so we must not forget the weldeoing of our neighbours . But as we would haue others to looke about for vs, when we had lost any thing: so must we be likeminded towards all such as wee can succour in their neede.

Now if it be sayde that we must bring againe our neighbours Ox or Ass: what is to be done to his owne proper person? Or to his children and housholde folke? I see a housholde out of order, and the maister thereof deceiued: If I warne him not thereof, I am to blame . So then we must procede so farre by degrees , that if wee must haue a care of beastes , much more must wee haue it of humane creatures . If I ought to bring home a mannes Ox when I finde him straying, for feare he should be lost: what ought I to doe to his children that are readie to perishe , and runne a straye like brute beastes? Shall I not thinke vpon them to bring them into the right way ? Again in generall, if I see my neighbour goe to decay and destruction, I ought to reclaime him, accordingly as S. James warneth vs saying: If any of you bring backe his neighbour into the right way , when hee was gone astray: he hath wonne a soule to God. Now if our Lorde extend his loue eue vnto Oxen

Oxen and Asses; what ought we to do to those whom he hath created after his owne image, & which are like our selues, & to whom we be linked by a kinde of brotherhood, not onely in respect of our bodies, but also in respect of our soules? Shall we see them run astray & go to destruction, & not reach them our hand nor do our indeuor to bring them backe againe to the way of saluation? Therefore when we see mens soules in daunger to bee lost, let vs learne to reclaim them, & let vs apply our selues thereto as much as we can possibly. For if we be slacke in that behalf, there needeth none other witness against vs than y<sup>e</sup> brut beasts. For if we suffer their owners to lose them, we shalbe condemned before God. So must our indreiment be made and framed against vs by the brute beasts, when we shal haue held skorne after that fashion, to bring back the wretched creatures that are gone astray, to cause them to be reduced againe vnto God: For if we be bound to maintain mortall men in their right: I pray you, be we not double, yea a hundredfold more bound to do it vnto God? Behold, God telleth vs that we belong to him, & that we bee his heritage. Now, I see a poore man goe astray like a beast that is lost, and shal I suffer God to be bereft of his right, or to haue his possessions diminished? True it is, that we cannot enrich him: but yet doeth he shewe howe deere he looueth vs, in y<sup>e</sup> he hath purchased vs with the blood of our Lorde Iesus Christ. I see Gods possession go to hauocke, and make no account of it, and so is it lost from him through my default: and how shall I excuse my selfe? Wherefore let vs marke well, that if wee ought to mayntaine the welfare of mortall men, because God hath ordeyned that there shoulde be faithfulness among vs one towards another: wee ought much more to indeuour and procure that God may abide vniimpached in his state, and that those which be of his house (that is to say of his Church) may not miscarie, but that they may all be preferred vnto him. That is the thing which wee haue to remember vpon this text.

Nowe Moses addeth, that men must doe it, though it be the more to their owne paine. For although I be vnknownen to the partie that hath a beast lost, and he be not my neighbour: yet must not his beast be lost by my negligence, but I must bring it backe least it fall into euill hands: and my lo doing must bee of purpose to restore it to the owner. Here wee see (as I haue saide afore) that it is not enough for vs to absteyne from all misdealing, but wee must also doe our neighbours seruice, as wee woulde they shoulde doe for vs, The taking of payne or care for an other mans benefite, must not make vs shrinke from the doing of our duetie. If wee alleadge, What am I bound to him? What hath he doone for me? It is not for vs to regard the doings of men, whether they haue done vs any pleasure or no, and there after to requite them, as who woulde say, I should shew a man no friendship, vnlesse he had first befriended mee before. No, it must suffice mee, that God will be acknowledged in all those things. And therefore we must

not haue an eye to mens persons to say we know them not: but it must suffice vs that God saith vnto vs, Although the parties bee vnknownen vnto you, yet must you doe your indeuor to saue their goods and substance: for it is my will that there shoulde be that bonde among men, and that by meane thereof they shoulde be knit together, and euery man willingly become better to other. Although men can not bring ye before earthly Iudges to compell you thereto, yet ought euery man of himselfe to yeelde vnto it and to beare in minde that I will haue you to exercise such charitableness among your selues. Thus much concerning that point where it is said, that although the partie bee not our neighbour, no nor knownen vnto vs: yet wee must not forebate to keepe his beast for him, or any other thing that he hath lost.

There is also another point, namely y<sup>e</sup> if we light vpon our Neighbors Ox or his Asse falne downe by the way by reason of some disease or trying vnder his burthen: wee must helpe to get him vp. And this sheweth vs yet better, that all they which procure not the benefite of other me, are esteemed as theeues. For we commit not any offence, but the same is a breaking of the Law of God. It behoueth vs to marke that. Now what is said in Gods law? Thou shalt not steale. It is but one word. But we must haue an eye to the law-makers meaning. And so we must conclude, that if we see our neighbor stand in neede of our succour before our eyes, and faile him: if wee perceiue he is like to sustein losse, & we remedy not the matter, hauing the meane to do it, we be condemned of felonie before God. It is a hard case, men may well dispute of it, yea & imagine y<sup>e</sup> they shal get y<sup>e</sup> vpper hand: but al replying must be laid downe: for as much as God hath spoken it, his saying is an vnrucocable sentence. Therefore let it content vs y<sup>e</sup> the law telleth vs that if we saue not our neighbors goods to y<sup>e</sup> vttermost of our power God condemneth vs and taketh vs for theeues. Indeed if we were to be called before worldlie Iudges, we might alleadge, he neuer bound me to do so much for him, I am not beholdē vnto him, I haue not promised him any thing, what covenant is there betwixt vs: & such other like things. But whē we come before God, we must shut our mouthes, & acknowledge y<sup>e</sup> if we haue bin negligent when we haue seene the losse or hinderance of any mans goods, so as wee haue not helped to saue them, but haue shut our eyes at it, and not vouchsafed to put forth our finger to y<sup>e</sup> succouring of them: it is all one with theft or robbrie, before God.

And herewithall let vs marke wel, y<sup>e</sup> seeing it is said here y<sup>e</sup> we ought to succor the beasts whē they be falne downe vnder the burthen: howe much more ought we to do y<sup>e</sup> like to men. When an asse is falne down, what is y<sup>e</sup> to vs? And yet for the loue of my neighbor, I am bound to lift him vp againe if I can. A poore man y<sup>e</sup> hath toild himselfe to y<sup>e</sup> vttermost, standeth in need of my help: and I forsake him: is this cruelty excusable before God? Behold, I am condemned for not doing my dutie towards a brute beast: & what shal

then become of me if I forsake mine owne image & the image of God, so as a poore man is borne downe & I succor him not, but wing my mouth at it as if I had done no fault at all? So then let vs marke, *y* in speaking of the brute beastes, God meant to induce vs *y* rather to the discharging of our owne dueties one towardes another: Like as

1. Cor. 9. 10. when S. Paul alledgeth this text, Thou shalt not muffle the mouth of the ox *y* laboreth for thee, thinke we (saith hee) *y* God hath no further respect than of the beastes? Nay verily, his speaking of it is for the loue of men. As who should say, If we ought not to withdraw foode from the beast that laboreth vnder our hand & for our profite: ought wee not to giue sustenance to the handicrafts man, or to any other person when he doth vs seruite? Indeede S. Paul speakes there of the ministers of Gods worde; but yet generally wee be led to this vprightnes of maintaining such as take paines for vs, according to reason. For why? God hath spoken so of Oxen: And he hath spoken it to doe vs the more shame, as if he should say, The Ox shall haue iust matter to condemne you. Indeede *y* Ox hath not speech as we haue; but yet wee cannot so scape but *y* God will condemne vs for cruell and vnkinde foolke, if we pittie not the brute beastes. It is saide in Salomons

Prou. 12. 10. Prouerbs, *y* the righteous man hath in regarde, the blood of his horses & of his beastes *y* labour for him. Sith it is so, then if the poore soules that haue bestowed their labor & trauel, & spent their sweat & blood for you, be not paid their wages as they ought to be, nor succored and susteyned by you as they should be: if they aske vengeance against you at Gods hand, who shall be your spoker man or aduocate to rid you out of his handes? Now then, whereas here is mention made of the releuing of Oxen & Asses when they bee false downe vnder their burthens: let vs learne thereby, that it is much more reason we should releue our neighbors, when we see them vexed and ouermatched. Verily a beast cannot speake to moue vs to pittie and compassion: and therefore we must go to him of our owne good wil, though we be not moued nor requested therunto. Hereby we be warned, that although a man crie not out at a mutter, ne make any great bewailing: Yet his verie necessitie ought to suffice to make vs to step to him aforchande, & not to suffer him to lie languishing to the last instant, that he bee constrained to say, Alas helpe me. We must not be so slow. For why? Although a beast cannot speake a word, yet doth God commaunde vs to succour it. And therefore much more do we owe like dutie towards our neighbors.

Furthermore, if a man demaunde what those burthens are: S. Paul sheweth vs them saying, Beate yee one an others burthens: as if hee had said, *y* our infirmities are burthens, & wee haue need to be eased of them. Therefore we must exercise our charitie after that maner. I see a neighbor of mine that is weak, I meane this of alme. For how perfect so cuer men be, they haue cuer some faultes in them, and they haue need to be borne with. And I for my part cannot away with it, vnles men haue pittie vpon me: I haue my bur-

thens as well as all other men. In respect hereof God saith vnto vs, Beate yee one an others burthens: for this is Christs lawe, saith S. Paul. And yet hath this law bene for euer. For if the brute beastes were to be releued by the law of Moles: likewise were men to be releued, as I said afore. But S. Paul telleth vs that we haue more neede to doe it nowadayes than euer: For our Lord Iesus Christ telleth vs that *y* cheefe sacrifice which he requirith of vs euen for God his father, is to haue a regarde wherein euery of vs may helpe his neighbors, & to indeuour to remedie infirmities where he sees the to be. Indeede we ought not to foster vices. Neither is that S. Pauls meaning when he exhorteth vs to beate one an others burthens. His intent is not that we shoulde dissemble, or that we should foade men in their naughtines by playing the blinkards when folke haue done amisse. For *y* were rather a leauing of the wretched soules still in their straying, vnill they were tumbled downe into the pit of destruction. Then is not *y* S. Pauls meaning in commanding vs to beate one an others burthens: but rather, *y* when we see an other man in sorrowe, we should comfort him: when we see him weak-minded, we should haten him; when we see him too much intangled in the cares of this worlde, we should labour to pul him backe, perswading him, to put his trust better in God, & not to bee so wedded to worldly things. When we labour after this fashion to remedie al vices: then do wee beate one an others burthens. And to induce vs thereunto, we must vnderstande *y* there is none of vs all, but hee hath neede to bee borne with. That is the thing which we haue to gather vpon this place, where it is saide that we be bounde to helpe vp an Ox or an Ass or any other beast *y* is false downe a brode, and that we ought to releue it as much as may be.

But here is no mentio made of any other than a brother. It is saide, *y* if thy brothers ass or anie other thing of his be lost: or if *y* Ox or horse of thy brother be false down by *y* way, thou must helpe him vp againe. Who be the brothers of whō God speaketh here? The word *Brother* is to be extended further than a number do extend it, who alwaies excusing themselves, do pluck their heads out of *y* collar as easily as they can, whē they see Gods comandements to be too hard & difficult yea & vterly vnpossible for them to do, they slip *y* collar by such fond shifts as this: I am bounde (say they) to do this for my brother, *y* is to lay, for such a one as I am acquainted with, or to whō I am linked by any familiaritie, neighborhoode, or friendship: those indeede are our brother. Yea. But what if we haue to do with the furthest strangers in *y* world? should we account them for our brothers? To what purpose were *y*? Lo how *y* hypocrites would dally with God, & breake *y* bond which he hath made betwixt vs, vnder pretence of this word *Brother*. But the exposition thereof is giuen vs in *y* three & twentieth of Exodus, where it is saide, If the Ox or the Ass of thine enemy be false downe, thou shalt helpe him vp againe: thou shalt do good to him *y* hateth thee, and to him that seeketh to hurt or hinder thee.



Ye see then who are our brethren, namely euen our very enemies, such as persecute vs, & such as could find in their hearts to eat vs vp. And yet for all that, euen with them must we maintaine brotherhood. As how? Verily it seemeth a right hard case at the first sight: for haue not they already broken the bond of brotherhood? What though there were an vnion among al mankind? Yet as touching those which are so malicious & froward, and despise God by doing leawdly, are not they worthy to be shaken off, & to be barred from the companie of other men, seeing they haue sundred themselves from them? Truth it is that if we shoulde haue respect to their persons, we might wel say, shal such a one be my brother, hauing set himself after that fashion against me? Were he a member of my bodie, would he haue cut off himselfe from me? Seeing then that hee hath forsaken me, I will haue no acquaintance w<sup>th</sup> him in any manner of wise. The alliance which I had with him was of god, God made it betwixt vs: but he hath vtterly withdrawn himself from it, & therefore may I likewise forsake him. So long as we plead against the person, such excuses may well take place: but as for before God, they will not go for paymēt. For his planting of neighborhood among vs was with condition, that although a man make himselfe vnworthie thereof yet we must not faile to do him all the good we can. And so the bond of kindred ordeined by god, cannot in any wise be defeated. Were a man become the veriest naughtipacke that could be, yet ought we to intreat him as our neighbour.

Truth it is that there are cases wherefore we ought to forsake men, & to giue them vtterly ouer. But yet for all that, we must not cease in the meane while to procure their worldly welfare, and much more the health of their soules, yea euen of such as are excommunicated & cast out of the Church, as saith S. Paul. We must not seek them, for that were y way to infect vs with their defilements, & to make vs their partakers. Nay, we must rather mislike them & abhorre them, as it is expressly cōmanded vs. But yet in y meane season, we be bound alwaies to succour them in their need, & to forbear to hurt or hinder the. That is the thing which our Lorde compelleth vs vnto. And therefore let vs marke well that it was neuer lawfull vnder the law to beare enmity against any man yea & although a man had enemies: yet was it not lawfull for him to seeke reuege. And if I be bound to succour mine enemies Alike or horse: what ought I to do to his own person? Shall I be exempted from himselfe, when I am bound vnto his cattell? It is well knowne no. And herein we see the beastlines that hath been & yet still is in the Popedome. For the fittle doctors say, that to do good to ones enemy is not a commaundement of God, but a counsell giuen by our Lord Iesus Christ. And marke I pray you wherupon they ground theselues. What say they? It is too hard a thing for vs to haue y heart to do good to such as hate vs & persecute vs. And therefore it is to be concluded, y God hath not commaunded vs to do it: for that were too great rigor. If Iesus Christ counsell vs, verily then is it a point

of perfectio: but yet are we not bound to it. And thereupon they hold opinion y none are bound to it but only y Monks, whose state is angelical, & yet notwithstanding, of al me in y world they be fullest of reuenge. Neuer theles, it is for none but Monkes to haue such perfection; & as for vs that are lay people, they say that for vs to become Christians it is enough to take it as a counsell, and to tend y way, howbeit without thinking our selues guiltie of deadly sinne, though we doe it not. True it is that they can find in their hearts to say, that we ought not to hate anie body; but to say that we be bound to loue our enemies, and to do good to such as seeke to hurt or hinder vs; no no, they cannot digest that worde. And why? For they be forepossessed with this diuelish opinion, that God cōmandeth not any thing which is not possible for men to doe. And thereupon they make as it were a counterpeise or euen balance, of freewill & of all Gods cōmandements: inso much that they stand scanning thus: Cannot we doe this or that? God then hath not commaunded it, neither ought it to be done: & if a man did it, it were more than needed. As who shoulde say that God had forgone his right, because we be so corrupted and vntowarde as not to be able to performe y which he hath ordeyned. And what a dealing were that? If a man owe me monie, & haue waited all away by his leawd behaviour, is hee therefore cleerly quit and discharged, because he hath lo m spent both his owne & mine? No surely. Whence commeth it then that we cannot loue our enemies, and that wee be so reuendgefull: but of our owne corruption & of the sinfulness of our nature? Yet notwithstanding, we cease not therefore to owe still vnto God the things y he hath iniointed vs. And therefore we conclude that our Lord hath bewrayed y blindness of the Papistes, in making them to spewe out such blasphemies as these, namely, y to doe good to our enemies is not a commaundement of the law, but a counsell of our Lord Iesus. For we see what was iniointed by the law of Moses. And again on the other side, a man may wel say there is great oddes betweene the perfection of Christians, and the conuersation of the fathers: yea verily, & the hardest part of all our life, is to loue our enemies & to doe good to such as persecute vs. But the fathers t haeliued vnder the law were bound to that as well as we. And therefore we must not imagine that our Lord Iesus brought any new rule as the Papifts auouch blasphemously against Gods lawe, saying that it was but an Aphe & an entrance: and that there is nowe a true holines and perfection, in the things which the Gospell sheweth vs. But we see y cleane contrary, namely y euen vnder the law God did expressly forbid men to auenge themselves: & againe on the other side cōmanded them to doe good to their enemies, & to indeuor to ouercome euill by doing good, which is the perfection of y gospel as S. Paul sheweth in y twelfth to the Romanes. And it is the verie same thing that is cōteined in the Sermon which our lord Iesus made frō the fifth chapter of S. Matthew to y seuenth. Also y same thing is brought to our remembrance

by the things which Iesus Christ faith, in the similitude of the man that was wounded in his way by the Iewes, as he went from Iericho to Ierusalem. There he taunteth the Iewes, who came of the lineage of Abraham, and ceased not to vaunt themselves of that holy pedigree. And yet he faith to them, I cannot tell what kindred or brotherhood there is among you. For if a man bee false behinde hande, and haue neede of helpe, I see not that ye succour him: ye acknowledge none other brotherhood than that which is of the fleshe. And if yee see any gaine to be had by allying your selues with any man: he shal be your brother and your great cousin. But if yee see no profite to be had by him, farewell he, he is no more your kinsman. Hereby hee inferreth a similitude, how a Priest looking vpon a poore mā that was wounded and sore hurt, and in daunger of death; passed by him and tooke no heede of him: and likewise a Leuite, and also a common Iew. Then came a Samaritan, (y Samaritanes were hatefull to the Iewes, as they who indeede had nothing but apes toyes and meere superstition in their Church) & yet our Lord faith there that the Samaritan had pitie vpon y Iew which was so sore wounded, and succored him. Was not this man the Iewes neighbor? Ye cannot denie but that he was so. Her cupo Iesus Christ concludeth, that when the law speaketh of neighbors, it meaneth not those which are allied vnto vs, or which are of our owne bloud and kindred: neither meaneth it those neighbors onely with whome we be conuersant and familiar: but generally all men, yea euen the furthest strangers vnto vs. Although we may say y such a one belongs not to vs, yet are we his neighbors as in respect of god. For our Lord could we haue vsed another word: but hee intended of set purpose to rouch vs to y quick in saying, Looke how many men are in the world, so many neighbors haue we. And whereas in this text y word is a *Brother*, indeed it had respect to the lineage of Abraham. But nowadaies we haue all one father, who is called vpon in all languages and in all countries. He hath not chosen the race of any one man, nor shut vp his seruice within any one certaine country. For the partition wal is broken downe, so as there is not now any difference of Iew and Gentile, accordingly as is told vs that we bee all one body in our lord Iesus Christ, and y seeing God is proclaimed by the Gospell to be our Sauour & father, we must maintaine a brotherhood among vs. And as touching the word *Neighbor*, the law hath vsed it of purpose to shew me y they may well shrink away one frō another, but yet they be all of one knowe kinde, according to this saying of the Prophet Esay, Thou shalt not despise thine owne fleshe. If I can say, This man is of a far countrie, there was neuer any acquaintance betwixt vs, one of vs can

1. Tim. 2.4.  
Eph. 2.16.  
Esa. 57.7.

not speake a word y the other can vnderstande: what is all this to the purpose? Let me looke vpon him & beholde him throughly, & I shal find the same nature in him that is in my selfe: I shall see that God hath made him so like me, as if we were but one fleshe. And all mankind is of such shape and fashion, that we haue good cause to loue one another, and to know y we ought to be all one. Although there bee some difference as touching this present life: yet ought we to consider that we spring al out of one roote, & therefore that we should tend all to one end, euen vnto God who is the father of vs all. And therefore it is not without cause that in steede of saying, thou shalt doe so to al men, our Lorde faith, thou shalt doe so to thy neighbors. And albeit we fall to disputing of the matter, and would slippe our heades out of the coler, seeking to shift off y matter by alledging that we bee strangers one to another: yet can we not bring to passe that all men should not be our neighbors, because we are al of one selfe same nature, wherby God hath knit vs & linked vs all together. The thing then which we haue to mark in this part of the texte vpon y word *Brother*, is y whereas God speaketh after that maner to the Iewes, because hee had adopted the lineage of Abraham: it sheweth vs nowadaies that we must al be as brothers, soasmuch as our Lord Iesus Christ hath proclaimed peace through the whole worlde, and God is at one agayne with all nations & all men. Seeing it is so, it behoueth vs to maintaine the brotherhood which was procured by Christs bloudshed, & whereunto God calleth vs. And although many spiteful persons go about to violate it by their vnkindnes in shunning away from the Church, and become our enemies, by giuing vs occasion to do them harme: yet notwithstanding let vs strue against their naughtines, & labour to procure the saluation of their soules, and y welfare of their bodies so far as we can. And whē we see y we on our side are weak, & cannot frame our affections to y obeying of God so well as were to be with: let vs pray our good God to strengthen vs by his holy spirit, y we may outstand all assaults y are put vnto vs, so as we may haue y vpper hand of them, when hee hath once rid vs of our fleshe.

Now let vs kneele downe before the maiestie of our good God with acknowledgement of our sins, praying him to make vs so to feele the more & more, as y being cast downe in our selues, we may be lifted vp again by his hand, & y being so lifted vp & vpheld by him, we may follow his example towards our neighbors, in deuoing to continue in good peace & concord, & bearing with y weaklings, so as we may al with one cōmon cōsent keep our way vnto him, & attaine thither by his grace. That it may please him to graunt thus grace, &c.

## On Fryday the iij. of Ianuarie. 1556.

The Cxxvij. Sermon, which is the second vpon the two and twentieth Chapter.

5 A woman shal not weare the apparel of a man: neither shal a man put on the gar-

garments of a woman. For whosoever doth so, is an abomination to the Lord thy God.

6 When thou goest abroad and findest a birds nest in a tree or on the ground, and young birdes or eggs therein, & the dam sitting vpon her young or vpon the eggs: thou shalt not take the dam with her young birdes:

7 But thou shalt let the dam goe, & take the young ones to thy selfe, that it may goe well with thee, and that thou maist prolong thy dayes.

8 When thou buildest thee a newe house, thou shalt make a battlement about the roofof it, that thou bring not bloud vpon thy house by the falling of some man downe from it.



The first law which I haue reheared here, sheweth y in all our behauiour, we must haue a care to be honest, & eschue all loosenes.

Truely it should seeme to be no

matter of great importance for a man to be apparelled after one fashion or other: but yet for all that, God wil haue things done in order. For if men go disguised, & weare such apparell as serueth not for necessitie but for folliet: that is not conuenient. If women bee dissolute, what a thing is that? They forget their nature: for women ought to bee modest. If there bee no shame, but that they will needes be out of order: it is a very beastlines. That is the effect of Gods intent in saying that men ought not to put on womens apparell, nor women ought not to bee clothed in mens apparell: For it is good reason that there should be a difference betweene men and women. And although there were no lawe written, doeth not euen nature teach it vs? And when S. Paul telleth vs that women must come to the Church with their heads covered & not with their haire about their eares: hee sheweth the same thing. What saith he? haue we need to speake to you of such things? For if a womā were polled, durst she shew her head abroad? A man may well be bold to shew his head bare, though he be polled: and shall a woman do so too? That were a shame, euerie bodie would mocke at her, and she should be faine to hide her haire. Now sith ye know this without any scripture or worde written: doe ye not see howe God hath sowne as it were a seede of modestie in you, to the intent that euerie man should haue a regarde to that which is comelie for him? So then, let vs mark y here God intended to shew vs that euery bodie attyring of themselves ought to be such, as there may be a difference betweene men and women. And truly we see what daungers doe insue when folke go so disguised: many inconueniences doe accompanie them, & God is offended with the. Therefore the setting downe of this lawe is not without cause. For they that loue to go so disguised, do despise God: as for example, in these maskings & mummings, when men put themselves into womens apparell, and women put themselves into mens as ye know: what comes of it? Although no euil ensued thereof, yet the verie thing it self displeaseth god. We heare what is said of it in this place. *Whosoever doth it, is an abominatiō.* Ought not this saying to make the haire of our heads stand vp, rather than wee would prouoke Gods

wrath vpon vs wilfully? But besides this, we are sure y the suffering hereof is the opening of a gap to all whore dome. At a word, such disguisings are but inticements of baudry, as experience prouoeth. Therefore let vs not think, that it was more than needed, for God to appoint men a seuerall kind of apparelling by themselves, and the women another kinde of attyring by themselves agreeable to their seuerall sexes. Whereupon wee haue to remember, that God liketh well, y there should be an honestie euen in our apparell. Truely (as I haue said afore) y is not the chiefe point: For if a man should set y perfection of our life in this thing: it were alone as if he should set the cart before the horse: but yet is it not to be omitted. For euen the Heathen themselves haue shewed vs our lesson, telling vs that if there bee no regard of honestie, men do bewray y the rest of their vertues are not counted for vertues any more. For if they obserue not some order, discretion and modestie in their behaviours & maner of dealings, they may seeme to be degenerated into brute beastes. Then is it as a wimes that we walke as before God, when we regarde a kind of honestie in our apparell. Truely men may soone ouer shoot themselves. Although they attire not themselves like women, yet if they vse any gaudifines, and make themselves to be as gasing-stocks: such superfluitie displeaseth God already in another respect. Likewise though women attyre not themselves in the raiment of men: Yet if they be too gallant & braue, and couet to haue too great a show, they faile not to offend God: euen in another respect, as I said afore. Yet notwithstanding, we must first of all see that men be so apparelled as they become not womanlike, as we see diuerse times y they attire themselves like brides. In so doing they seeme to be sorie y God made them not women, & to bee desirous to renounce their owne sexe. And that is a shamefull thing. Again, when women go apparelled like men of war, (as there be some which had leuer to beare a hackebutte on their shoulder than a distaffe in their hand): it is against kinde, and we ought to abhorre it. Although wee were not spoken to, ne had any law or ordinance of God: yet do we euen of ourselves perceiue it to be strange and whosoever hath any sprike of purenesse in him, wil iudge so. Ye see the y first of all: the fashion which men do vse in apparelling themselves, must shew y God hath created them to be as men: and that the women also must obserue the modestie that is agreeable to their sexe. Thus much con-

cerning the first point.

And as touching the second, let vs marke also generally, that in our apparelling of our selues God will haue vs to respect vse & honesty. Those are the two things which we ought to let store by. The first is vse. And my meaning by vse, is y men should be contented with such apparell as will defend them from cold and heate. And by honestie I meane that they should not be clad & attired after a disguised fashion, as though they wnt to play an entelude, or were desirous to make folke to gaze at them for the strangenes of their apparell, that it might be said, who is this? O, it is such a one. Now then, if wee obserue the vse, that is to say, if we hold it enough to bee clothed onely: and therewithall do keepe such measure as we breake not common order: it is a rule that God alloweth. Also whē women be not too curious in attyring themselves, nor desirous to drawe all mens eyes vnto them to behold them in their decking: that is the honest kinde of behauiour, which God commendeth vnto vs. And in the same respect doeth S. Paul say that womē ought to haue a holy honestie, or a comelie holines. In speaking of the attire and apparell of the faithfull women, he vseth a worde which importeth that they must not onely bee honest, but also therewithal haue a certaine mark of holinesse, that men may know them to haue profited in Gods word. And foolishly if we considered wel what was the first cause of apparell, we would not be so greatly giuen to superfluous brauerie as we be. For as oft as we put on either shirte or Cote, we be put in mind that our Lord commaundeth vs to hide our selues, because his image is disguised in vs: and our clothing of ourselues ought to make vs thinke vpon the sinne of our father Adam. For by reason of sin, we become subiect both to heat & cold. And againe, God telleth vs that it is a signe of our shame. For nakednesse of it selfe is not vn honest, were it not y Gods image is disguised in vs by our corruption. Had we this regard with vs, surely we would be warer to keepe order and measure in our apparell, than we be. Howfoeuer the worlde go, let vs learne y God will haue vs not onely to be pure and cleane from all lecherie, but also to preuent all inconueniences. As for example, when he saith, Thou shalt not commit aduoutrie: that commaundement hath an eye to this present text. I haue tolde you already, that all the lawes which are writtē here, concerne manners, & are rules of good life, & are to bee referred to the ten commandements: For God hath not added anie thing to those tenne sentences. Therefore whereas in this text it is said y the man shall not weare the apparell of the woman; doeth God set downe an eleuenth commaundement: Did God thinke himselfe better afterwarde, and adde somewhat else to that which we had heard of him heretofore? No, it is but onely an exposition of this saying of his, Thou shalt not commit aduterie. As how? For in forbidding aduoutrie, God not onely forbiddeth y act it selfe, which were punishable & worthe of reproch euen before men: but also bee forbiddeth in effect al vnchast behauiour, so

as none may appeare, neither in apparell nor in any part of our conuerfation. We must keepe such a measure, as our apparell tend not to vnchastitie, least we runne into such loosenesse, as we be blamed for seeking to make a hotchpotch, & to haue had no regarde of bringing all things to confusō by such disorderly dealing. Which mischeefe to eschew, both men and women must haue a care to follow curie of them their owne vocation. If we bee not of that minde, although we commit not any aduilty in act, yet are we attainted already before God, with some vice that tendeth towards aduilty. Wherefore let vs learn that by this sentence where our Lord saith that men and women ought to differ one from another in the fashion of their apparell, he meane to expound and confirm this former saying of his, Thou shalt not commit aduoutrie. Were this as wel borne away as it ought to be, we should haue better rule amōg vs than we haue: & therewould be no such impediments in the redressing the abuse of apparell. The costlinesse thereof would soone be corrected in some countries. And why? For ye shall see nothing now but imbroderie, & such ouersumptuous things, that by al likelihood men are wilfully bent to ouercharge themselves with the deckings of women, but these things would be provided for. And in the meane while men looke not to other vices which are as much or more to be condemned. For there is neuer any ho, when folke beginne once to seeke newe fashions to disguise themselves This seemeth to be nothing: but as it commeth from an euill roote, so rendeth it also to an euill ende. For it is certaine that if it were not for ambition and pride, these things shoulde not bee seene so common as they be. Inso much that there are a great fort, that can finde in their heartes to indure hunger and thirst and a number of other incommodities in their bodies, onely to bestowe their monie vpon things that canne serue them to none other ende than pompe and vanitie. And why doe they so? O, they loue wel gay apparell: they haue a delight to bee tooted at and gazed at a great way off, And wee see it more nowadayes than euer it was seene. This fond curiositie hath reigned in al ages among y Frenchmen, and they cannot be re clayned fro it as yet at this day, but they despise God & nature more than euer they did. But we heare what God saith by his Prophet Sophonie, where hee threateneth such folke as seeke newfangled and straunge attires, coueting alwayes new shift. No doubt but hee condemneth this pompousnes and the persons theselues which seeke eueryday new fashions, that they may be gazed at afar off, and be the more esteemed, and y men may say of the; Such a one hath inuēt a new fashion: such a one is skilfull in finding out new attires. Surely such folke are wel worthe to be condemned to be tailours. These great lords & braue lads which will needs weare tablets at their necks, y is to say superfluous Jewels for folke to gaze at a great way off: bought of reaso to be al made tailors, seeing they, haue so great pleasure in finding out so diuerse sortes of apparell to disguise themselves with.

And

1. Tim. 2. 9.

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Soph. 1. 8.

And by the way let vs marke, that in saying so our Lord sheweth vs that we must come backe to the said vie and honestie, and to the rule which he hath giuen vs: and if wee keepe that; let vs assure our selues that it shall bee an acceptable seruice to him. Contrariwise, if we be led with a foolish and inordinate lust, to change euery minute of an houre and to disguise our selues: it is a thing that displeaseth God, though it importe none euill at all. And moreover, we see how it proceedeth of fond vaine glory: and when men are so giuen to vanitie, surely they despise their owne Soules and neuer care for them. Also they bee infected with ouerweening, for as they will needes be commended. Nowe when men deale after that fashion, can it be sayd that there is no euill in it? No: for whereto doe all these disguisings and superfluities tend, but to all maner of corruption, and whoredome, and such other like things, besides superfluous expences? And therefore let vs marke, that to keepe our selues from such dangers, and from desiling our bodies with lecherie, and other infections, we must eschew euill occasions, and not meddle with any thing that may allure vs to any wicked lust of flechery, or otherwise, but apparell our selues soberly and necessarily. Thus ye see in effect, howe we ought to put this commaundement in vre.

Now Moles addeth, *That if a man finde a birdes nest, he may take the young ones, but he must let goe the dam, when shee broodeth her eggs, or her young ones.* At the first sight this seemeth not worthy to be set downe in Gods Law. For were there no greater & needfuller things to speake of than young birdes? Why doth not God say rather that if a man see a mother nursing of her childe, he shall not trouble her, but rather succour her and helpe her, and in any wife beware that he touche her not, for that were a hurting of the infant which is a silly innocent soule. Why doth not God speake after that maner? What needed it to goe say that a man should let a Birde alone when shee broodeth her young? Hereby hee ment to expresse the better, howe greatly hee abhorreth all crueltie. For if hee cannot beare with it when it extendeth but to the little birdes: shall a man scape vnpunished when hee falleth to hurting the image of God himselfe, that is to say when he offereth wrong to another man? So then let vs marke that in speaking of little birdes, GOD hath much better declared his meaning, than if he had spoken simply of me. For it is all one as if hee had sayd, Accustome your selues in such wise to be kinde hearted, and to doe no deede of crueltie, as that euen the little birdes may feele it. Not onely practise you it among your selues; but also when ye see a little Bird, consider thus with your selues: no, our Lord, to inure vs y better to vprightnes and reason, will haue vs to giue some prooffe and witness of it euen towards the creatures which cannot complaine of vs. A young bird hath no tong to craue reason at our hands, or to attempt an action against vs. Yet notwithstanding, albeit y (to our seeming) there is no account to be made of them, neither is vprightnes to be vsed but a-

mong men: yet for all that God will haue vs willing to frame our affections the better thereby; that whē we come to deale with our neighbors, we may be restrained by it to say, What? it is not lawfull for vs to be cruel to the Birdes; and howe may wee then bee cruell to such as are of our owne kinde, in whom wee see the image of God imprinted? Thus ye see what wee haue to remember in the first place; where our Lord speaketh so of little Birdes.

Nowe let vs come to the pich of this Law. It is sayd, *Thou shalt let the Damme goe, and onely take the young ones to thy selfe.* When a Henbird broodeth her young ones, therein we haue an image of a mothers dutie towards her children. And the sillie birdes doe sometimes teache vs our lesson, when men and women are fo brutish, that GOD is sayne to send them to schoole of the beastes. For when as the Prophet Esay saith, *The Oxe knoweth his Maisters stable,* and the Ass knoweth his Crib: thereby hee ment to put men in minde of their leaudnesse, and as it were to vpraiide them thus, *Ye bee woorse than the brute beastes,* therefore go learne of them. For the Oxe in knowing his owne Crib or stall, doeth shewe you that you ought to knowe the Lorde your GOD. And seeing hee vouchsafeth to gather you into his flocke and into his Church, and yet you remaine woorse than the wilde beastes: doe ye not shew your selues to haue vtterly forgotten the order of nature? Nowe then, seeing that the birdes haue such a care of their young ones, surely they may teache men and women their lesson, when they shewe themselves to haue no care of their Children, as wee see some ryotous folke doe, which care not though they let their wites and Children starue at home, without regarde thereof, and in the meane while goe and spende thrie as much at the tauerne as would find their whole house. Againe there are mothers y haue no care at all of their children, all their seeking is to rid their hands of them, they cannot finde in their heartes to take the paines with them; wherein they shew themselves to be vtterly void of louingnesse and kindnesse, and to be woorse than the brute beastes, which teache vs our lesson in this behalfe. For although the beasts haue no further care of their young, than til they be able to shift for themselves; yet are men taught their dewtie and charge thereby, and what they haue to doe all the time of their life. Why doe not the birds take care for their young ones, further forth than till they be able to shift for themselves? Because a bird is not created in the world to be gouerned by his sire and his dam all the time of his life; He is not bound to that: for he is a reasonles creature. But the ease standeth not so with men. For euen when they be come to yeres of liberty, they must still be guided and gouerned by counsell, and their fathers and mothers must put them in mind of their dewty when they haue done amisse. This needeth not in the beastes: but yet doe the beastes discharge themselves of their duty so long til their yong ones be exempted out of their charge. And sith it is so, what shall men doe

Let vs resort to that which is sayd heere, namely, Thou shalt not catch the dam when shee sitteth vpon her young. And why? I see the dam brooding her yong ones, and (as we see) she had leuer suffer herselfe to be eaten with vermine, than for sake her yong: shee sittes there as vpon a torture, and these passeth not for it. For why? Shee hath such a care of her yong, that shee forgetteth her selfe for their sakes: if ye demanda reason of it, there is none that we know, but this; it is a naturall inclination and mouing impressed by God in birdes, that when they see their little ones, to their seeing they be deerer to them than their owne life. And although it be a painefull thing to them to tary sitting there in such care: yet goe they to it with a cheerefull courage. Nowe when wee beholde this, is it not all one to vs as if we sawe a picture wherein God shewed vs our dewie? Let fathers take warning heere, to trauell earnestly for their children. And as they ought to haue a care for the feeding and mainteyning of them: so must the mothers also doe their diligence in that behalfe, assuring themselues that it is an acceptable seruice to God, when they take such paines in respect that GOD hath bound them to that Condition, and that it behoueth them to yeeld thereunto, willingly and with a franke and free goodwill. Seeing then that wee see an Image of our charge, and God sheweth as it were with his finger, what dewie fathers and mothers doe owe to their children: shall wee goe ouerthrow it, were not that all one as if a Child should goe burne his booke? When he hath a booke bought for him to goe to schoole with, and he tearth it in peeces; shal he not be beaten for it? Then if wee burne the booke which our Lorde sheweth vs, and wittingly deface the order which hee hath set in nature, by playing the butchers in killing with our owne handes the silly bird, brought thereto by constraint of necessitie for the discharge of her fatherly and motherly dutie: what will become of vs? True it is that God hath giuen vs the birdes for our foode, as wee knowe hee hath made the whole worlde for vs. Yet notwithstanding if wee be so cruell that wee will not spare the poore birdes, euen when they be as it were vnder Gods tuition, employing themselues in his seruice: is it not a refusing of the grace which he offereth vs, in setting before our eyes as in a looking glasse, the dutie which we owe towards those whom hee hath committed vnto vs? Yes verily. In so much that if wee be not besides our wittes, and carryed with too cruell a rage, wee will haue pitie and compassion vpon the poore birdes, when wee see them yeelde their life in that sort, to discharge their dutie. And in deede, it shoulde seeme that men intended to defye God and nature, when they take the dammes so vpon their little ones. For they be so leane, that they bee as it were frothe or slime. Nowe our Lorde meant to restraine men, and to shewe them that their lustes are altogether out of order. As if he should say, What will ye doe? Ye see there is no substance or strength in them. For

during the time that I take them into my tuition, they be not good for sustenance. Now then if a man be so cruell towards the birdes without hauing regard hereto: surely he will be cruell to his neighbours also. And he that maketh no sticking nor conscience to kil birdes in their breeding time, will also cut his neighbors throat if he thinke he may haue any gaine by it. Thus wee see nowe why our Lorde hath tolde vs that hee would haue the Broodbirdes to be in safetie though their young ones be taken from them. Hereby we be taught so to vse Gods creatures, as the vse of them may be orderly, and specially that wee may inure our selues to pitie and compassion all our life long. For to that ende is this commaundment to be referred.

As I sayde afore, GOD standeth not vpon the birdes, to put any great perfection therein: but hee ment to teache vs by an argument from the lesler to the greater after what manner we ought to behaue our selues towards our neighbours. Therefore if we trouble any man while he is doing his dutie, and put him to any vexation vnder colour y he is busie in discharging himselfe towards God and towards those to whom he is bound: we bee worthe of double blame. If a man disquiet a nurce or a mother in doing her dutie towards her child, surely it is double crueltie. The instruction that wee must take hereat, is that euery of vs must straine himselfe to help his neighbours. When we see them take paines to doe the things that God hath ioyned them, we must in deuor to succour them, & no man is to be troubled or molested in y behalfe. For if it be not lawfull to trouble y birdes, what may we do towards them that are ioyned vnto vs, as our brethren, as hath bin declared heretofore?

Nowe it followeth, that when a man buildeth a house, he must make battlemets or railes about the rooffe of it. This serued for y houses of Iewrie. For there they builded their houses with flat rooffe, and in all the East Countries they haue kept the same fashion still to this day. And in that respect our Lord Iesus Christ said, looke what ye heare now in secret, ye shal preach hereafter vpon y houses toppes. When wee reade this text, it seemeth strange to vs, if we haue an eye to the forme of building that is vsed here in these countries. For how shall a man get vp to y house top, to preach there? But their houses were made like Towers, that a man might walke vp and downe vpon them. Now if those had no battlemets or railes, men had bene in danger to haue falne downe from them. For their children went vp to y tops of their houses, wherby many might haue bene slaine through want of heede; sometime a man seruant, sometime a chambermaide, and consequently a child might haue falne downe, and so all shoulde haue bin in danger. Now our Lorde commandeth the to provide aforehand for it, by making battlemets about their houses. But we must first of all aduise our selues wherunto all the sayings are referred, which are set downe heere. Following the keye which I haue giuen already, which is that there are but ten articles wherby

whereby to rule our whole life well: we must not goe seeke for five legges in one sheepe, as they say: but we must alwayes hold vs to this point,  $\text{y}$  God gaue vs a perfect rule of all righteousnesse and iust dealing, when he comprised his Law in two Tables and in ten commaundements. Now whereas here is mention made of building mens houses in such sort as they bring not blood vpon them; hereby we see how our Lord hath thewed vs how deere the liues of almen ought to be vnto vs. Marke that for our point. And so haue we the exposition of this commaundement, Thou shalt not kill. But is it ynough for a man,  $\text{y}$  he abstaine from murdering, from cutting of throats, from beating, and from rexing his neighbour? Truly it would be abhorred, if it were but spoken of in common speeche: but God hath yet a further respect in forbidding murder. Why is that? Let vs come to this reason: that forasmuch as mans life is precious vnto lum: therefore it followeth that we must preferre our neighbours liues to the vttermost of our power. For although wee offer them no violence, yet shall wee not bee discharged. But euery of vs must looke that hee vse no auoyance, nor giue any caule or occasion of harme or losse: to infewe to our neighbour. Yee see then howe our Lorde hath tould vs yet better in this text, the thing which hee had spoken afore when hee sayd, Thou shalt not kill. And so according to my rule, we must come to  $\text{y}$  forget downe and foreexpressed commaundement, Thou shalt not kill. Well, God maketh there but a single forbidding: but yett much we learn thereby to seek al the meanes wee can to maintaine the life of our neighbour. Thou wouldest not that any man shoulde put thee in daunger of thy lyfe, but rather that hee should preferre it, and that thou mightest not be in perill by another mans outfight. Therefore looke that thou yeld  $\text{y}$  like minde to thy neighbour.

Morouer let vs marke that heere God hath vnder one part comprehended the whole. Hee speaketh of the making of battlements or Railes vpon the roofes of mens houses: but it is all one as if he had said, whensoever men build, let them bee well ware to build after such a sort, as no inconuenience may insue therof. Many be so grosse witted, that they make things in their houses as it were of set purpose to intrappe them that come in: so as a man had neede of good skill where to set his foote, and if hee bee not very ware and looke well to himselfe, hee shal bee in daunger to breake his necke. There are some which bee so ill disposed. And God sayth that he which doeth so, bringeth blood vpon his house, that is to say, defleth his house with mans blood. Nowe then, let vs looke wel about vs, and let vs so seeke our owne commodities, as our building may bee without daunger. And why? For otherwise wee shal bee wortheie of blame. But (as hath bene declared already) we haue to gather vpon this text, that God doth well vouchsafe to lay for the preferring of our liues, & to prouide aforehand for all inconueniences, that none of vs may fall

in daunger. For as much then as wee see that GOD hath such a fatherly care of vs: haue we not cause to acknowledge his gracious goodnesse, and to be vtterly rauished at it? Therefore although our dewtie bee shewed vs heere, that is to say, although God tell vs that euery of vs ought to prouide for the safegarde of his neighbours life: yet haue wee another good lesson to gather here, namely that GOD defendeth hither vnto vs; and sheweth that hee hath his eye vpon our life, and that he intendeth to bee the defender thereof. Nowe sith wee see this, haue wee nota singular recorde of his goodnesse? Yee see howe our bodies are but Carions: and yet GOD vouchsafeth to mayntaine them, and giueth vs heere a commaundement to prouide long aforehand for the daungers that may insue to it, that it may bee preferred from them. Ought not the sight of all these things to touch vs to the quicke, and to make vs to magnifie the goodnes of our God?

And furthermore, when we know this goodnesse, as in respect of this present life and this world: let vs mount vpon one step higher, and not doubt but hee hath a farre greater care of our soules, as hee sheweth by experience. And therefore let vs rest boldly vpon him, and not doubt but wee shall bee preferred if wee abyde vnder his protection, and play not the loose Couletes, but come broode our selues vnder his wings (as the Scripture sayeth) not doubting but hee will keepe vs safe and sounde. And besides this, let vs marke also, that if they which put their neighbours in perill of their bodies are gualtie before GOD: much more shall they bee accountable to him, which cast any stumblingblocke in their neighbours wayes, whereby they be turned from the way of saluation. If a man shoote at aduerture and wounde one as hee passeth by, hee is worthy of blame, yea and of punishment too. For why? Men ought to looke one to another. Am I to be excused if I shoote at aduerture and kill a poore man that mistrusted no such thing? Nay, I ought to be aduisd for him aforehand. Euen so is it with all other lyke things. Insomuch that if any neighbour fall into any mischappe through my faulte or negligence, it is an offence committed against GOD, and the world also knoweth such things to bee punishable. But I make my neighbour to stumble, not onely to the breaking of his arme or of his leg, yea or euen of his necke: but also to the destroying of his soule: and what a thing is that? For wee see that the stumbling blocks which are cast in mens waies, setue to the vtter destruction and casting downe of the silly soules that were purchased by the blood of our Lorde Iesus Christ. Therefore when men procure troubles & stumbling blocks in the Church, doe they not cause the thinges to goe to destruction, which God had begun to build vp? And is not that one of  $\text{y}$  highest points of treason against God? Therefore let vs looke to our selues, and seeing  $\text{y}$  God hath such a care of our persons, let euery of vs follow his example: & if we prouide aforehand  $\text{y}$  no hurt may befall

to mens bodies, let vs haue much greater regard of their soules.

And moreouer, let vs marke what is sayde heere concerning euery mans house. For if a man giue euill example to his houshold: he not onely bringeth bloud vpon his house, that is to say, he not onely defileth the house wherein he dwelleth; but also he bringeth much worse vpon it, that is to say, all manner of cursednesse, and hee prouoketh Gods wrath. There is a man which is a despiser of all Religion, hee passeth not to haue GOD dishonoured in his house, nay hee neuer openeth his mouth, but to the spewing out of some blasphemie or diuelishnesse: againe on the other side his wife is a harlot, or a drunkard, or a feend of hell, vtterly voyde of the feare of GOD, voyde of courtese, voyde of modestie: and besides all this, there are a great sorte of other euill examples to becene there in diuers maners: 20 and is not the dooing of all these thinges a wilfull desiring of his owne house? And what can come thereof? When a man hath goods, and a great housholde, if in the meane while hee defile the place that was giuen him and wherein hee dwelleth, so as all is full of filth, as for example, his children are ill nurtured, his seruantes are vnruely, and in stead of giuing themselves to the seruice of God, there is nothing but loosenesse and cause of offence: 30 what other can come of it than is sayde in this text, namely that his house is defiled? And therefore let vs marke, that after our Lorde had declared in this text, that all those are counted for murderers before him,

which are not careful to preferue all mens liues: hee addeth likewise, that euery man must to prouide for his owne houshold, as no offence may be committed there, and that the poore soules bee not destroyed: [as for example,] that the young children be not corrupted and marred by wicked bringing vp, nor the seruants and householdfolke see any thing that may marre them: but that the Maysters and Mistresses do so behaue themselves that GOD bee honoured and serued, to the intent their houses be not defiled and infected with the common filth of the worlde, but that wee may shewe that God raigneth there, so as his blessings may be powred out vpon it in all respectes, as well of body as of soule.

Nowe let vs fall downe before the Maiestie of our good God with acknowledgement of our finnes, praying him to make vs so to feele them more and more, as we may returne to him as to the Physician that can heale vs of all our diseases: Praying him also, so to call vs home to himselfe, that with all sobernesse and modestie we may cast aforehand to keepe our selues chaste and vndefiled for his seruice; and that therewithal we may euerichone of vs haue a care and regarde of our neighbours, being ready to relecue one another, & (as much as is possible) eschewing all annoyauce and harme dooing: and that by this meane wee may with one common accorde shewe our selues to be true children towards him, and bee able to call vpon him with full trust. And for the bringing heereof to passe, it may please him to raise vp true and faithfull Ministers of his worde, &c.

## On Wednesday the viij. of Ianuarie. 1556.

*The Cxxvij. Sermon, which is the third vpon the two & twentieth Chapter.*

9 Thou shalt not sowe thy Vineyard with diuers kindes of seedes, least thou defile the increase of the seede which thou hast sowen and the fruite of the Vineyard.

10 Thou shalt not plowe with an Oxe and an Ass together.

11 Thou shalt not cloath thy selfe with cloth of diuers sortes, as of wollen and linnen together.

12 Thou shalt make thee fringes vpon the foure quarters of thy vesture wherewith thou couerest thy selfe.



Here is no doubt but God in forbidding the Iewes to sowe their Vineyardes with diuerse seedes, to clothe themselves with wouen garments of diuers stufes, to plowe their grounde with an Oxe and an Ass, minded to bridle the multitude of inuentions which men forge vnto themselves, to alter the plain simplicitie which we ought to hold vs vnto, and which nature it

selfe hath taught vs. For the minde of man is a wonderfull storehouse alwayes to deuise some one thing or other. And (as a man by dayly experience may see) it keepeth therein neyther meane nor measure. Nowe all this while superfluities in all thinges encrease dayly. For men giue themselves ouer only to delights and pleasures, to their gorgeous pompes and braueries, and I knowe nor what trimnesse (as they terme it) so as they haue cleane forgotten to liue after



common order, and according to that vse and fashion wherewith men ought to content themselves, if they had any stayedness; or sobriety in them. Wee see (I say) howe men giue the bridle to their lustes, and take to themselves such lawlesse libertie, that there is nothing but a mingle mangle in the whole order of nature. Nowe our Lorde minding to holde his people in some modestie, hath spoken in this place more grossely, and vnder certaine particular things, meant to shewe them, howe he liketh of plaine simplicitie, to the intent hee might restraine such straunge deuises as dayly arise, and that men although their lusts bee so ticklish, should not be ouercurious, but liue and hold themselves in such contentation, as to say: Well that which the Lord hath giuen vs ought to suffice vs if any reason might content vs. And therefore let vs not be set vpon such wandering fantasies as alwayes to deuise some thing or other without any ende, neither let euery man bring his peece of deuise, and traually vainly in martyring themselves to satisfie their inordinate desires: but let vs enjoye the benefites which G O D hath bestowed vpon vs, howbeit in such wise as that wee remember howe his minde is that wee shoulde vse them soberly. Ye see then what the meaning of God is which we haue to beare in minde touching this place.

Nowe a man might treat very largely of euery sentence, & yet we in the meane while should reape small profite thereby: because wee should not vnderstand the true marke which God heere aimed at. We must therefore begin at this point, *ÿ* is to wit, to know why God forbad the Iewes to sowe in this forte diuers feedes in one vineyard, to cloath themselves with garments of diuers things, and to plow their ground with an oxe and an asse. But let vs nowe returne to euery of these lawes: It is said *That a man shall not mingle feedes together*: as it is spoken heereof likewise in the 19. Chapter of Leuiticus. For God there vseth a preface saying, Ye shall keepe my statutes. And hee doeth it because wee alwayes alleage examples to cloake our fautes withall, and beare our selues in hande, that if others doe any thing, all ought to be lawefull for vs. But God bereaueth his people of all such excuses by saying, Know yee that I am your gouernour: follow me, and hold your selues to my will. And this word is well worth the noting, to the intent we be thine: our selues well that if the Lord haue once giuen vs his word to the contrary, we must not presume on the liberty of dooing that which is commonly vsed among others. And why? Sith God is so gracious vnto vs as to guide vs, let vs stay ourselues on him.

But now he saith, *Ye shall not sow diuers seeds*. And why? for (saith he) *so thou mightest sanctifie that which thou hast sowne and the fruite also which might come of thy vine*. Now this term of sanctifying or hallowing betokeneth as much as if it were said: thou shalt bereaue thy selfe of thy vine, and of the fruite which thou shouldst gather thereof. And G O D sheweth heereby, howe his will is that

there should be true and plaine dealing among the people of Israell, and that if a man sowe corne, hee should make such lawefull marchandise thereof without any mingling, as that a man might say: see heere is Wheate, here is Barely, here are Beanes, heere are Pease, when euery graine is feuerall by it selfe. For if the feedes bee not pure, what shall come thereof, but that the people shall be deceived? And besides that also there shall not be one simple and naturall manner of fooode as ought to be. Moreover here is mention made of sowing the Vineyardes, because that in those countries the vines are very large: for they are bigger than ours, and in fashion like, but they are very large, and the grapes also very great, insomuch that there they must haue more roome or space for them. In effect we see now how our Lorges meaning was, that the ground should be so sowed *ÿ* the vitallies which were sold among his people, should be simple & all in their feuerall kindes, and herein hee compriseth that which we haue aboue touched, namely that men shoulde alter nothing but maintaine the order of nature.

But now if the corne be falsly mingled in the garner, is it not all one, yea and more too, than if the corne had bin mingled in the field? Therefore when that which ought to serue for *ÿ* nourishment of men, is so chaunged from his owne kinde, there is no true dealing therein. And yet for all that, wee see how subtle men are in this behalfe and howe they will yet alwayes haue some new fashions, some for their lucre, & other some for some other respect, or to feede some curious humor of theirs. It were much better we helde fast *ÿ* order which our Lord hath appointed. For *ÿ* is the very rule which we ought to follow. And although there were no great euill in dooing otherwise, yet we ought alwayes to hold vs hereunto. Seeing God hath deliuered vs this rule, *ÿ* there should be simplicitie or singlenes as I may terme it among vs: let vs followe it. But wee see farther, *ÿ* all these medlies which are made in things, proceede either first some craftie wilnes & deceit: or from a certaine curiositie & ambition: and secondly that they tend vnto a wicked gaine; namely when men haue no regard vnto *ÿ* losse of their neighbour, but euery man is giuen ouermuch to think on himself, as who wolde say: O this will serue my turne very well, I shall haue the better vterance of it, & the thing will not be so easly espied; or else it will passe well without with other ware, and it will be neuertheless esteemed; but I shall finde vpon my reckening, that it was so much *ÿ* more to my gaine. Therefore sith wee see that these medlies proceede first so euill a roote, and tend to so wicked an end, are they not to be double condemned? Yes verily. But yet herewithall let vs beare in minde (as I haue tolde you before) that when G O D woulde not that the feedes should be mingled in the fiede, hee forbad atwell all other mixtures which are made of any wicked purpose. If wine bee newe brewed in the Hogshede, is it not as yll or rather woofe then if one vsed this

this mingling in the Vineyarde? So then let vs haue an eye to the meaning of GOD. Let vs content our selues with single simplicitie, and at a woorde, let vs maintaine the order of nature.

Now he addeth: *Ye shall not plow your ground with an Oxe and an Ass.* Here may be had a double respect, the first is touching the beastes, who if they bee not alike coupled, haue the more painefull trauaile. The second is touching the caring of the ground, which cannot bee doone so orderly by this meanes: nay it cannot bee done at al, And here he purposely maketh mention of Asses. For they had other maner of Asses in that countrie thā we haue here. For they serued to beare great burdēs, as able there unto as Moyles, which are fourefold stronger & mightier than the Mules of our countrie. And therefore if one should couple an Oxe and an Ass together, there would bee such inequality, that the Oxe would bee much more grieved then if hee were matched with his like, and the Ass in like manner. And why? For they are not in nature matched well together. Nowe albeit God ordaine not like Lawes for all other beastes: yet (as we haue seene before) his will is that men should vse them so farre forth with gentleness, that they should pittie the beastes which they employ to their vse and seruice. For he that will shewe himselfe cruell towards his horse or his Oxe, will be the same towards his neighbour. And men truely become hard hearted when they deale so cruelly with the beastes which God hath giuen into their hands to doe them seruice. For if they shew their crueltie vpon the poore beastes which trauaile to their profit, it is a sure signe that they are of a crabbed nature, & that they would haue no more compassion vpon reasonable creatures. Yee see then what regard God had in making this Lawe. Againe (as I haue alreadye touched) the ground cannot be so well plowed, if the beastes be not matches: for when there is not obserued a iust and equal proportion betwene them, the labour can neuer proceede orderly. But we must returne backe alwaies to that which we haue touched; namely that Gods will was y his people should not giue themselves vnto straunge inuentions, as we may see howe men alwaies runne this way and are greatly enclined thereunto. By following all manner of mingling, he ment to traine vs vnto this point, that is to wit, that whereas God hath ordayned all things in this worlde to our vse and profit, that wee should looke to our selues to keepe such a measure therein, that wee should not mingle heauen and earth together, nor make an hodgepodge of all things when wee employ Gods creatures to our vse. And in very deepe whereas he sayeth ye shall keepe my statutes, it is to teach vs that he will haue vs to repress all such loose libertie of ours. And although hee bound the Iewes more straitely by this commandment than vs at these dayes; yet this doctrine belongeth also vnto vs, as shall bee heere anon more largely declared. Let vs come nowe vnto the thirde Lawe which is set downe

heere. God forbiddeth the Iewes to cloath themselves with garments wouen of Linnen and Woollen. Heere wee may better vnderstande that which wee haue alreadye touched: namely, that wee ought to keepe an order in things, and to content vs with that playne simplicitie which God alloweth of, so as wee take not ouer lawlesse leaue to confounde all things, but consider to what ende euery thing is ordayned. Wee haue flaxe and hemp and such like things: wel, wee must apply euery of these things vnto our vse. Againe we haue wooll to make vs garments and diuers other things. When men vse staydnesse in these things, their clothing of themselves with them putteth them in minde of Gods providence, in that he hath more than a fatherlike care of them. For haue we neede to be apparelled? We haue a shirt, we haue a coate, wee haue shoes. We see it; behold, we haue leather to shoe vs, we haue cloth to couer vs: and farther for an ouerplus, wee haue a shirt. And Lord howe thou hast wel provided for all! Hereof are wee put in minde. Nowe if men make a medle of things, surely they become beastes in so doing: and Satans endeouoreth nothing more, than to blear our eyes, to the intent wee should make no account of this orderly differēce, which God hath set in all partes of the world, that wee might behold therein his infinite wisdom which shyneth in all things, and his soueraigne goodnesse whereby he sheweth and declareth himselfe our father. Satans whole desire therefore, is that all should be confused, and that men should riotously waste things here below, without any consideration that God hath forgottē nothing which might serue for their vses and necessities. Let vs therefore marke diligently, that when God forbade the Iewes to appaell themselves with wouen garments of diuers stufes; it was to the end they should apply all things to their proper vses, and haue this regard of things to say: Why hath God giuen this into our handes? To what purpose must it serue vs? So that men should not beled with any exceffiue curiositie, but be contented to haue the naturall vse of things, in such sort as God offreth them. I haue told you heretofore that the bondage which is nowadayes, is not such as was vnder the Lawe: for wee haue greater libertie than the people which liued vnder it, whom God held as little children, as Saint Paul sayth. Nowe we know that it is needefull that little children should be ordered with a more strait, and as it were flauish government. And why? Bicause their age will not yet suffer such libertie to bee yeilded vnto them as vnto others. Yet neuer the later, that which men teach little children, is to the intent they should obserue and doe it when they come to mans state. Their increasing in age deliuereth them in deepe from the rodde and such other straitnesse; but yet must they keepe still that honestie and those vertues also wherein they were trayned vp when they were but children. Euen so although our Lorde Iesus Christ haue deliuered vs from so strait a bonde as were the ceremonies of the lawe: yet the substance thereof remaineth

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remaineth alwayes vnto vs:(and to be short) we must beare in minde that God hath spokē those things vnto vs as well as vnto the Iewes, although it be after an other manner: for we are now to gather, that al confusions & medlies displeasē him. And why? Because his wil is that we should vse those benefites which he bestoweth on vs, soberly, that we should not wander in our delightes, nor mainteine any superfluities among vs. And therefore let vs not busie our heades with deuising of new inuētions to set all playne dealing aside, to haue no other respect but to lay baytes for monie, as in very decde all these fine deuices tend to none other end but to picke mens purses. Oh see here a trimme inuention (saith one,) & by & by fooles runne after it: and emptye their purses by it. If men would content themselves with plaine simplicitie, euery man should spend lesse, and be contented also with lesse. But when men goe once so astray, there is no ho with them. For hee that loueth to be talking of this new thing, and y new thing, he must needs be corrupted in other things. And this is an occasion of the enhauncing of wares, and to make them more sleightly than elie they would be, if euery man walked simply and soundly in that behalfe. And so ye see what wee haue at this day to gather vpon this place.

Truely the desites of men are so infinite, and lyke gulfs and bottomlesse pittes: that it would be a hard matter to gather all that might be said vpon this place: neuerthelessē it behoueth vs to be put in minde thereof. And againe, when we shall haue heard the things in generall which God meant to teach vs here: euery of vs must afterward fall to the putting thereof in practise, and expresse the same particularly in our deeds, according to y objects (that is to say occasions) which are offered vs. We haue already sayd that our Lorde meant to restrain vs vnto a sober & moderate vse of his benefites. And therefore I conclude that whē men be ouerlous and mingle things together to satisfie their lustes, it is a dehiling of the benefites of God. It is sayd: *Thou sanctifiest*, that is to say, thou deilest. *The fulnesse of the feede*, that is to say, the things which thou shouldst gather. For the Hebrewes take sometime this word Holy for cursed. Yea and y name of an harlot which they vse is deriued hence, as a cursed thing which we ought not to touch. For an holy thing and that which is dedicated vnto God ought not to be touched. After y same manner, that which is deiled and cursed is called Sanctified, (that is to say such a thing as a man must not touch) although it bee in an other respect. And so it is said that we sanctifie the fulnes or encrease of y benefites which God giueth vs, when we apply the vnto an ill vse. Let vs therefore note, that we vnhallo the pure and naturall vse of Gods benefites, when we for our lusts sake doe make any great mingling of them. Now we are not to seeke for this vice onely in y fields, whē wheate is mingled with oates or with some other graine: but we must also cast our eye vpon our tables, where there is vsed such varietie, as

would make a man to wonder. Whereby it is to be seene how men are giuen ouer vnto this vice: so as they labour to disguise all things, and they seeme to haue conspired to alter and change whatsoever is in nature. I pray you is it not a dehiling of things, when men doe so disguise the order of God: Is it not euen a spring of him? And are we worthy to enioy the benefites which he bestoweth on vs, when we know not how to keepe any meane in them? If a man perceiue a childe to cramme himselfe without measure; to take away that vice he will cut his morsels smaller. And if he perceiue that he is ouer lickerous and giuen to his lusts, he will giue him the clean contrarie to that which he desireth. And why? Because that otherwise hee marreth him cleane. And if he should bee foaded still in his delightes, hee should bee vndone when he is olde. Seeing it is so, If when we come to mans estate, wee so abuse the benefites which G O D hath distributed vnto vs in so good order, and we mingle them together, so as no varietie can please vs; must not our Lorde needes see to it, and vse a forcible remedie, when hee perceiueth that by our good will wee can not keepe any staye? If one demand of mee, and say; yea sir, but are all minglings, sinne? No. I will not speake so strictly. Yet neuerthelessē the beginning of them proceeded from a wicked desire. They which inuented so many varieties to feede the fond appetites of men, did questionlesse offend God, and we ought to detest them; notwithstanding that they haue bin lyked of in their times, and that men haue said: Oh here is an excellent cooke: oh here is a good Steward. Although they haue gayned glory by making so many delicacies, and by their compounding of so many things to make their fine and new sauces, and I know not what other conceites to feede the humors of such as desire to bee entertained ouerdelicatelie: yet must wee detest such things: and it were to bee wished that such men had had their mothers wombe for their graue. But now what haue we to doe, but to repressē all superfluitie, and all that euer maketh vnto vice: Ought wee not to endeavour this with all our might? Yes verily. But what? Euery of vs is so farre from mending of one, that it seemeth rather that wee intend to pleade prescription against God. Whatsoeuer is told vs, wee fare not the better by it one whit. And why? Because we haue taken it vp of custome. Yea, but God wil in the end shewe, that there is no lawfull possession, but such as is ruled by his lawe, and according vnto his will. Nay doubt wee not but G O D will punishē such superfluities, by cutting our commons shorter. In decde our nature is inclined to this wickednesse of retchlesse confounding of things, which God had distinguished: but yet must wee therefore seele the tokens of his anger, when he sheweth not himselfe so liberall a father towards vs as hee was wont to doe. And if wee were wise or but well aduised, we would not waire for the declaration hereof. That which is said

here woulde suffice vs, namely that we ought not to mingle the creatures of God, but alwayes to holde vs vnto a plaine simplicitie in our maner of liuing. Ye see then what we are to note touching our meate and drinke, namely, that men ought so to content themselues with that which they haue, that being nourished of God they may reknowledge it in this sorte: Behold, our God hath a care to feede vs, and wee may well see that he is a father towards vs, in that hee sheweth himselfe to haue so great a care of our lyfe. Let men therefore take heede that they be not drunken with their delicacies, and besotted in their varieties, but y they haue an eye alwayes vnto God. Now the lyke ought also to be obserued in our appaile. It is said in effect that a man shall not clothe himselfe with diuers sortes. This serueth to teach vs, that we ought to keepe as great sobrietie as wee can possible, aswel in our appaile as in our meates and dringes. For if men decke themselues with diuers sortes, and vse in their attire many fond disguisings, whereof procedeth assuredly nature teacheth them no such thing. For the heathen men had skill to say, that if euey man would so loue nature herein, there needed not such varieties of meates or diuersities of appaile. Men of themselues doe martyr themselues. Lo what our lustes doe leade vs to! For they busie vs in taking paynes about this and that, and make vs also to trouble others: and so all y world is disquieted. And why is that? If we could be content, wee shoulde liue much more quietly. But we are still giuen vnto superfluities; and that is the cause why wee can haue no end of our trauailes: we are become lyke the damned soules. And where is y fault thereof, but in our selues: So then let vs note (as I haue touched already) that these diuers sorts of varieties which men long after, serue for so many warrants to prooue, that we cannot stay within the true contentation of nature. I graunt it were but a meere follie to hold vs to the rigor and extreme precisenesse of liuing which some fantasticall and brainficke men haue vsed: that wee shoulde be contented with nature, y we must haue neither glasse nor goblet, but our bare hand only to drinke out of: these be follies in deed. Nay, whē our Lord vseth liberalitie towards vs, let vs consider of it. It is sayd in y 104. psalme, y God hath bestowed on men, not only bread and water for the necessitie of their lyfe, but also wine to comfort their harts and to make them merrie. Whē we see y God of his exceeding grace giueth vs beyond our very necessitie that which we needed not, well: let vs accept of his liberalitie, & know that he giueth vs leaue to vse it in good conscience with giuing of thanks. He coulde wel bring forth corn for our sustenance although no bloome came before it, and hee coulde wel enough cause fruite of the trees to encrease wout either leafe or blossome. But wee see how our Lord intended to delight all our senses, and meant to present vs with his blessings in all sortes, and in all the creatures which he offereth vnto vs to reioyce in. So then this barbarous rigor, that men

should bee debarred of that which God hath bestowed vpon them, is not to bee spoken of, or admitted. Let vs but onely restraine our couetous desires: & let vs consider well of that which God graunteth vnto vs, to goe so farre forth, and no further whē we once perceiue that the thing is not lawfull before God.

Now our Lord commaundeth vs to keepe our selues vnto plaine simplicitie. It followeth then, that all needelesse minglings and disguisings of things, are alwayes euill. For they are as so many vices which God reprobeth. And if this wickednesse bee evidently seene in meates and dringes, it is yet more apparently known in appaile. I pray you to what excessse are wee grown herein nowadayes? In deede this wickednesse raigned in men long agoe: and it is not for naught that the scripture speaketh thereof; but yet it is much more nowadayes than euer it was. The Prophet Esay speaking of the attire of women because they were so curious in trimming vp themselues, and had such a sorte of pettie trinkets, deciphereth them particularly as if he had had some inuentorie of their Chiftes, cuen from y crowne of their head vnto the sole of their feete; as their ouches and brouches and such lyke knackes: And hee tels them that God can well skill to make a violent reformation, seeing they were so set vpon their brauerie and toke no care of amending that wickednesse. But we may see nowadayes more of this than euer was heretofore, and no varietie can please men. They are as it were beginning still a fresh to deuise some new thing or other, and are neuer at an end. And what is the cause hereof, but that we shew in deed, how we haue no care at all of our soules, when we are so busied about our bodies; that we let our soules to rust, when through our foolish desires we seecke so many beautiful deckings & such strange inuentions to make a shew of our selues to the worldward? Let vs therefore note that all these curiosities doe bewray that men and women despise God: because they cannot hold themselues within the order of nature which is the true rule to lue by, and so consequently they defile the vse of his creatures. So then we must not stand so much on the threedes where our garments are woven, as who would say, God hath forbidden vs to weare Lincicwolcie: but we must vnderstande that our Lincicwolcie meaning is; we should obserue a simple & natural fashion in our appaile, & not vse such gay glorious fluffams to disguise things nor to seek after such superfluos deckings. For when we doe so, it is al one as if a man would come & disorder an whole house. For example sake, there is an household well ordered: now if one would come and ouerturne the portes and platters, and mingle the sheetes with the handtowels and table-napkins, and so tumble all things together, what a thing woulde that bee? The lyke is done when we cannot keepe such measure as to apply vnto our vse that which God hath giuen; yea which hee hath giuen vs (as I haue tolde you) on condition that wee should eschewe all excessse, and not mingle things together after

our owne fantasies. Now if this were well noted, we would by effect shewe that we are a people schooled out for God, and that we haue his word which withholdeth vs from intermingling our selues with the defilements of this world. But if a man would lay forth all the vices which are committed in this behalfe, one sermon would not serue. For we see to what a maze this wickednesse is growen at this day. And that is a great shame. But yet for al that, euery man looketh to his owne profite. When we see that mens fond desires tickle them, then beginne wee to reare vp some new deuce in our braine: and this will be trimme (saith one,) I must needs haue an other new deuce and yet another, & yet a third to that. There is no talke of the necessitie, nor of the vse of things: but first of pleasing the desires of men, and secondly alwayes of making our gayne. And is mony spent vpon those superfluities? Wee must finde out more. And in the meane while there is nothing else but wickednesse, and naughtinesse, wylnesse, and vnfaithfulness among men. And I would to God this were not to be found. But wee ought to thinke better hereon than wee haue done. Ye see how we are to practise this doctrine, where God hauing spoken of food, cometh to speake of apparall, and sayth, there shall be no such varietie as might serue to paint out men and to peruert al the simplicitie which is in nature. And in deed if our sight were not ouerdimme, we should easily discern this matter, and say: this and this is not conuenient. But what? wicked custome hath so put vs out of the right way, that we be as blind herein as Beetes. Why can we not iudge, that there is nothing but confusion in our lyfe? Because we are so drunken with the filthie dregges of our superfluities, that wee haue lost all sense and are become more than blockish. But if wee would take vnto vs such as haue lued in playne simplicitie, and bring them aside a little to beholde how men leade their lyfe, and to see how they haue to day one thing, to morrow another, and how they are euery day to beginne againe, and how they are alwayes forging of some new deuices, to put that out of vie which was in fashion but three dayes agoe, and all to gaine mony afresh: and to see how others spend to maintain their shewes and their braueries, if (I say) some of these good meaning men which haue bin brought vp in playnesse should see this: they would spit at such follies. But yet for all that we are not to be excused. Although our vices blinde vs, yet the Lawe of God shall alwayes remaine. It shall remaine (I say) to our vtter confusion, if we aduise not our selues better to reclaime our selues, and to reforme vs to that stayednesse which God hath commaunded vs.

Now it is sayd moreover, *That the Iewes should make at the neather parts of their garmentes, fringes, or borders* that is to say, their garmentes should haue a large border, and be plighted in the edges: as mention is made hereof in the fifteenth Chap. of the booke of Numbers. For there it is sayd that they shall haue fine cordes or laces of silke to folde together the borders of their gar-

ments. And why? The reason is there expressed. For otherwise this place would be obscure. It is sayd here: thou shalt make thee fringes, or borders vpon the soure neather partes, or quarters of thy garment. If there were no mo wordes than so, a man might demaund why, and not be answered. But God in that place sayth that that fashion should serue them for a monument. Thou shalt thinke thereby that thou art a people dedicated vnto God, who hath chosen thee to himselfe to be thy protectour. In so small a thing then God meant to admonish his people to say: see, Wee are not as the Paynims who walke after their owne fancies: for God hath deliuered vnto vs his lawe, to the end to holde vs fast, to the keeping thereof. And we haue seene the lyke to this before in the fourth Chapter. For when God sayd there, that the Iewes ought to exercise themselues alwayes in thinking vpon his Lawe, he sayd: you shall haue some sentence of my Law written vpon the postes of the dores: wher you are at y<sup>e</sup> table you shall haue something thereof yea, you shall beare my Law about you, and decke your selues therewith. Whereas others haue their braelets and images of golde, you shall haue some parcell of my Lawe to put you in minde that your God speaketh vnto you, and will not that you forget his doctrine: yea he will haue you to make fringes and other ornamentes thereof. And so whereas others haue their guildings which serue to no other end but to pride and worldlie vanitie; you shall haue your garmentes decked with some sentence or other of my Lawe: to the intent you may bee put in minde to say: Behold, it is my Gods wil that I should delight my selfe with his Lawe; that I should take my whole pleasure therein, and that I should adorne and deck my selfe therewithall. As touching my life, I will shew that I haue bin brought vp in his schoole. For seeing he hath so vnitd himselfe vnto me, his praise and glorie ought to shine in me before men that they may knowe I haue not bin circumcised in vaine, nor receiued the signe of his couenant for naught, to be coupled vnto the Church of God. According hereunto it is now sayd, that the Iewes must make them fringes on the foure quarters of their garmentes, and put laces thereon. Now I tolde you that in so small a thing, God meant to deliuer a good and profitable lesson. For when the Iewes closed vp in this sorte the endes and borders of their garmentes, which were otherwise made than ours are, they were admonished thereby, that God ruled them as if they had bin tyed by the heele. As who should say: When thou walkest thou must keepe thy selfe in the way of thy G O D, and bee so hedged in for thy whole lyfe time, y<sup>e</sup> thou passe not measure. I graunt this might serue well for honestie to ty their clothes so with small cordes, or laces, y<sup>e</sup> they might couer their whole bodies. For being open & vsfowed on both sides, it would haue bin an vsightlie thing if they should not haue bin tyed. This might then serue well for honestie comlines. But there is in it a higher reason than so, as is expressed in y<sup>e</sup> same place of Num-

bers: that is to wit, that God meant to betoken thereby, some such admonition as this: see if a man haue his legges vnbound and at will, hee is gadding by and by & leaping; but thy God will haue thee to haue these lases tyed in this maner to teache thee so to measure all thy paces, y<sup>e</sup> the law of thy God may euer rule thee, & that thou maist obserue it in all pointes, and neuer turn aside from it. Ye see then in effect what we haue to beare in mind vpon this place. Now this Ceremonie is no longer in vse, these fringes and these laces are comprised vnder those shadowes which were done away at the coming of Christ. But yet at this day let vs note, that Gods will is that we should exercise vs in his Law in all respectes. And seeing we are out of this bondage which serued for yong children, let vs know we ought to be so much the more earnest in minding the law of God: so as we be warned and aduertised by these fringes and lases and other like things, that our Lordes will is that his law should serue vs for a reitrait, to teach vs that we haue not yet the libertie to doe what we list, but that our handes and feete, soules and senses, and all the partes of our bodies and affections of our mindes, bee hold restrained by his biddings and forbiddings. And so much the more heedfully ought we to note this, because we see how me haue alwayes dalyed with God and peruerred all sounde doctrine. For the Iewes bare themselves in hand, that they had discharged their whole dutie, whē they made faire large fringes and had written on them goodly sentences of the scripture in great capitall letters. This was all their holynes, as our Lord Iesus vpbraided the Scribes, y<sup>e</sup> Pharisees, & Priests: who because they would haue a more speciall holynesse than the common sorte; had great large gardes, & vpon them sentenes of y<sup>e</sup> lawe written which might bee scene a farre off. After which maner when the Monks haue their Frockes, & their Coules and all the rest of their baggage vpon them, O they are no lesse than halfangels: & yet in the meane time, vnder these

holy vestimentes, they throwde vile and wicked desires, yea and such outrageous enormities, as shew them to be monsters made contrarie to all nature. And so was it at y<sup>e</sup> time. And why? For the world thinketh to pay God with hypocisie. We ought therefore to much y<sup>e</sup> more hee defullie to note y<sup>e</sup> meaning & the truth of the Law; that is to wit, that our Lorde maketh no account of this smaller trash, y<sup>e</sup> men should haue either fringes, or lases on y<sup>e</sup> skirtes of their garmentes; but his wil is that men should exercise themselves in his doctrine, & apply it to the proper vse. Seeing then it is so, let vs aduise our selues well, and not abuse the libertie which is giuen vs in y<sup>e</sup> Gospell; but let vs be ashamed, if being come to y<sup>e</sup> age of men, we haue no wit in comparison of the fathers which liued vnder the Lawe, to frame our selues vnto the wil of God. In deede in respect of our selues wee are but little children; but yet in cōparison of the people of olde time, we should be olde ones, & tull & ripe in yecres. Let vs then be ashamed if y<sup>e</sup> Law of God which should serue vs for a bond cannot holde vs backe; but we are carryed headlong into all wickednesse. Let vs bethinke vs of keeping our selues in such an estate, as we may meue that God hath not without good cause shooled vs out vnto his seruice, that we will not take such lawles libertie, as the ignorant and vnbeleeuing do, who haue no guide nor direction.

Now let vs kneele downe before the face of our good God with acknowledgement of our faultes, praying him y<sup>e</sup> being touched with liuely repētaunce, we may runne vnto him who hath the remedie in his hand to help vs: And pray we him that of his goodnesse and fatherlie courtesie he will beare with vs vntill he hath clothed vs with that fulnes of righteousnesse and holynesse whereunto we tend. And let vs notwithstanding not cease to bewaile our selues before him, vntill he haue fully deliuered vs from all those staines which are in vs. And so let vs say, Almighty God and heauenly Father, &c.

## On Tewsdai the xiiii. of Ianuarie. 1556.

*The Cxxvij. Sermon which is the fourth vpon the two and twentieth Chapter.*

13 If a man take a wife, and when he hath lyen with her, hate her,

14 And laye slaunderous things vnto her, and bring vp an euil reporte of her, and say: I toke this wife, and when I came to her I found her not a maide:

15 Then shall the father and the mother of the maide take the signes of her virginitie and bring them forth before the elders vnto the gate.

16 And the maids father shall say vnto the elders: I gaue my daughter vnto this man to wife, and hee hateth her:

17 And lo he layeth slaunderous things to her charge: saying, I founde not thy daughter a mayde: notwithstanding beholde the tokens of my daughters virginitie. And they shal sprede the vestures before the elders of the Citie.

18 Then the elders of the Citie shall take that man and chastice him.

19 And shall condemne him in an hundred pieces of siluer, and giue them vnto the father of the maide: because he hath brought vp an euil report vpon a maide of Israell, and she shalbe his wife, and he may not put her away as long as he shall liue.

20 But if this thing be true that the young woman be not founde a maide :

21 Then shal they bring forth the maide to the doore of her fathers house, & the men of the Citie shall stone her with stones, and she shall die: because she hath doone leawdly in Israell, by playing the whore in her fathers house, and so thou shalt put away the euill from a mong you.

22 If a man be founde lying with a woman married vnto an husband: they shall die euen both twaine: namely the man which lay with the wife, and the wife her selfe. And so thou shalt take away the euill out of Israell.

23 If a mayde be betrothed vnto a husband, and a man finde her in the Citie and lye with her:

24 Then shal yee bring them both vnto the gate of the Citie, and stone them with stones that they die: the mayde because she cried not out being in the citie, and the man because he hath humbled his neighbours wife, and so shalt thou take away this euill from among you.



Ll this which we haue here recited serueth to declare what speciall care God hath, that chastitie should be maintained among his people. And hereof wee may gather this, that if

whoredomes haue their full skope among vs, it is such an abomination in the sight of God, that it prouoketh his wrath and vengeance. And that people must needs be accursed, among whom there is a lawles libertie to goe a whorehunting, and where this vile filthinesse is not clenfed. Ye see then in effect whereunto we must apply this

whole doctrine. But yet for all that, we must note the things as they are set down here, to the intent we may apply euery point vnto his vse. First of all therefore our Lord sheweth, that by great reason he ought to be chastised, which bringeth vp a slanderous report vpon any body: for euery mans estimation ought to be maintained.

Moreover, that if a man or woman complayne that he is wrongfully accused, when notwithstand- ing he is found faultie, his punishment ought to be doubled. And from this Lawe we may gather a good lesson. We know how it is sayd: y a mans good name is better and more precious than either golde or siluer. And if a man bee once pastt shame, it is a sure token that he is wedded to all wickednesse. It is natural therefore to euery man, to maintayne his credite. In deede we must not be ambitiously giuen, as they which couet naught else but to be esteemed of men.

We woorth vs if we goe that way to worke. But we ought (as Saint Paul sayth) to procure that which is good, not onely in conscience before God, but also in the sight of men; to the intent that we be not a stumbling blocke of offence, and that men take vs not for a buckler, when they will doe amisse, and alledge, and did not such a one doe so? For what a thing were it if men should take occasion on by vs, to offend God? Ye see then to what end we ought to maintayne our credit as much as lyeth in vs.

And for this cause it is sayd here, that if any ather that he hath taken a woman to wife, accuseth her that she behaued herselfe lewdlie before he tooke her, then the father and the mother shall come and maintaine the honestie of their

daughter: and the man which shall bee found to haue wrongfullie charged her whome hee had espoused, shall bee punished both in his bodie and in his purse: and their daughter shall so remaine with him, that he may neuer bee diuorced from her. Wee see now how God would not suffer the husband to accuse the wife wrongfully, and therefore by greater reason it may bee concluded, that it is not lawfull for a stranger to slander one in respect of chastitie which is found innocent. For the husband might alledge that he hath more libertie to doe so, because hee is her head and superiour. But in any wise God will not that a woman bee falsely accused, and hee commaundeth that the husband should bee punished for so doing, yea, and that in his very person. For besides that monie which is here set downe, there was a further appointed correction by the Iudges. And let vs note that this was done, not onely to maintaine the womans good name, but also to moue women the more to liue chaste, when God declarth himselfe the protector of their honestie. When we see that God hath this care that they which liue honestly and wout reproofe haue their good name also maintained, and that the husband that be chastised if he slander his wife: when God (I say) abaseth himselfe to execute this office; should women be so beastly and wicked as to giue themselves ouer to vnchast villanie? No: for surelie this priuiledge cannot be to highly esteemed, & yet they make a skorne of it. Ye see then what the end is which God aimed at, and what wee haue to beare in minde in this Lawe.

Now withall let vs note, that when Iudges and Magistrates are warned of their office, euery one in particular ought to gather an instruction hereby. As how? If a false reporte be raised on one which is innocent; the office of them which beare the sword, is to maintaine the good name of euery one. That is it which God commaundeth them. As for vs on our side, let vs not waite for our punishment: at the handes of Iudges and Magistrates for false accusing of any: But let vs keepe our selues from all slandering, first it is a thing which so highly displeaseth G O D. Let vs therefore take heedde how wee open our mouth to stayne

any mans credit. And why? because that howsoeuer men beare with vs for it, yet it displeaseth God. In deed he hath commaunded that it should be punished. But whether men punnish it or winke at it; yet God will alwayes shewe that he will not suffer the person of any man to be wrongfully greued. Ye see then, how the thing which we haue to beare in minde, is that wee must liue vprightly together and take heede that none be falsly charged or slandered, and that if there be any wickednesse, we must doe our best to take it away. But to deale vpon hatred and ill will or to be so maliciously bent to slandering as to backbite our neighbors, or to be venomous roused, and to diffame one another: is such an outrageous fault as God can in no wise suffer.

But on the other side let vs note, that as Gods will is that such as be innocent should be maintained in their good reputation: so contrariwise if any man complaine that he hath wrong done him and yet be found faultie and is conuicted of the crime of which he sayd he was cleare; hee deserueth to be dubblic punished, as wee haue thereof here an example. If a mans daughter make complaint against her husband, & her father and mother take her part: well, reason is they shal be heard to speake. But if the young woman be found faultie, and haue behaued her selfe amisse; although it were before shee was married, before shee was bounde to her husbande, before shee was betrothed: yet for all this it is Gods will that shee be stoned. And why? for it is a kinde of theft, if one knowing himselfe faultie, will for all that be so shamelesse, as to challenge vnto himselfe the honor which appertaineth not vnto him. If a man haue offended, he must cast his eyes to the ground: If one accuse vs, we must be fory and desire God to burie our faults. Now contrariwise if we be so shamelesse and bolde to wrye our mouth, and to say, rusee we did no such thing: what a presumptuousnesse is that? And yet notwithstanding nothing is more common nowadays than that. For they which are the leawdest of all other, if a man giue them a nippe for their vices, yea though it be as farre off, will make greatest outcryes, and if their credit be not maintained, O how they thinde: Who are they which nowadays doe beare the countenance of honest men? Euen a sort of rascalles which are nothing worth, and in whom is nothing but vtter naughtines. He that is an honest man in deede, is almost ashamed to be called an honest man, because the title of honestie which should haue bin holy, is so defiled. For euery man vnhallotheweth it, because euery man chalengeth it, & the veryest naughtipackes and the leawdest persons (as I sayd afore) doe clayme it most boldly. For not onely euery man with full mouth, vaunteth himselfe to be an honest, found, and true dealing man: but also if ye blame him, although he be neuer so faultie, he will threaten you with an action of slander. And if such be an hundred times conuicted they make none account of it. But our Lorde speaketh otherwise thereof: his will is that who soeuer chalengeth vnto himselfe that credite which is not

his due, should be double punished: so as if hee deserued to be whipped, hee should be put to death, because hee abusethe iustice in such sorte, and maketh a skorne of it; and would that men should iudge him for an honest and good man, when there is apparat wickednes in him. Ye see then here a point which is well woorth the noting, namely that as Iudges & Magistrates are bound to maintaine the good name of them which are faultles: so also on y contrarie side, if they see men shameles which would be maintained vnder colour of iustice, and enioy the priuiledge of good men & of such as haue liued honestly and without reproofe, they should vse the greater rigor and seueritie towards them. And why? Because if they had stolt but hie shillings, they should haue bene punished: but now they haue stolen y which is much more worth, that is to wit, the name of vertue. And from who stealte they it? Euen from al good men. For they would put themselves in the aray of such as haue walked in the feare of God and in al honest conuersation before men: they would be esteemed for good men, whom they defile w.th their filthines and corruptiōs by mingling themselves in amongst them. So then forasmuch as they make such a confusion, they deserue to be y more grieuouly punished. If one play the theefe, and will for al that iustifie himselfe, & bee quitted from the crime which is laid against him: if afterward hee be conuicted thereof, whereas an other which shal haue committed but single theft deserueth to be whipped; the former ought to be led to the gallowes. For it is robbetie committed against God, when he would be so quitted & cleared vnder the colour of iustice, as who would say, I will be accounted guiltles [whosoer sayes nay to it.] Such manner of dealing is a defiling of the throne of iustice, and a spoiling of mens estimation, which haue liued wel (as I haue said afore) and the next way to confound al things, so as no man may know any longer how to discern betweene good and euil. And all this would come to passe if this wickednes should be admitted & suffered to haue his sway. This is the thing which we haue to beare in minde.

But now when we know that Gods wil is that men should proceed according to iustice, there is comprised herein a warning for vs almanely that we should haue an eye vnto our conscience that it be pure, so as if men accuse vs, God may answer for vs, and be as it were our warrant. The thing (say I) which is shewed vs in this place, & which we may gather here vpon, is, that if we be accused, we may say it is wrongfully. And before whom? Before God. For it will not boote vs at al to be iustified before men. Our wickednesse may wel be hidden, wee may borrowe some cloke for it, but yet for all that G O D alloweth not of vs. And what steede then shall all the rest stande vs in? Nay and if we be so shamelesse, (as we see nowadays many are,) that albeit their wickednesse be knowne euen to little children, yet they care not, so they be not conuicted by two or three witnesses: what a thing is that? Therefore if wee haue a care of



our good name, let vs first of all walke in such vprightnesse before God, that if we be charged wrongfully with any thing, we may call God to cleare vs, and haue our recourse vnto him to say, Lord thou knowest that I finde my selfe guiltlesse, vouchsafe therefore to stretch forth thy hande, as thou hast promised, to defende mine innocēcie, as the scripture saith  $\bar{y}$  God wil make  $\bar{y}$  righteousness of his seruants to shine forth as the breake of the day. Nowe therefore when wee bee falsely distamed, let vs waite vntill GOD redresse it, and let vs knowe that in the ende, when wee haue beene humbled for a time, hee will make manifest the iniurie that men haue done vs. But let vs alwayes haue our recourse vnto him: which thing cannot bee, except we be well assured of our owne innocency. And moreouer let vs take heede that we liue so with men, that if wee be accused they may be constrained to say: It is wrongfully: or at the least they may be astonished & say, What meaneth this? This man hath liued so honestly, that he neuer deserved any euil report. So let our life answer for vs, notwithstanding that men report euill of vs. Yee see in what fort we are here to proceede.

And because heere is expresse mention made of women, let them which will haue the good report of chastitie, take heede to walke in such sort as no suspicion may be raised on them, nor any occasion bee giuen of speaking euil of them. But what? We see nowadays many sic dames which play the harlottes closely; who because the world doeth not charge them with it, will needs be counted for honest women. And what tokens shewe they thereof? Yee see then howe the thing which wee haue to gather vpon this which God hath set downe here, is, That if a father or a mother complaine, and the daughter be founde void of all crime, that she shall haue her estimation maintained: and on the other side, that if shee be founde guiltie, shee shall be the more grieuously punished, even by stoning to death, albeit shee haue not played the harlot before time, because she hath complained wrongfully, and hath commenced her action in forme of Lawe, and vniuently claimed vnto her selfe that honourable tide, which shee through her owne fault hath lost. And hereby we may perceiue, that wee must not forbear to punish offences, for feare of false accusation. For nowadays if a man woulde beleue many men, there shoulde be no lawes to punish faultes and offences. And they alleage that it is done to shunne other inconueniences: yea, but shall wee in the meane while giue way to all lawlesse behauiour, and shake off all yoke and all correction from vs? What then woulde come therof in the ende, but beastly confusion in all places? And therefore although sometime there may be feare of false accusations and slanders, yet must wee not leaue the vse of chastisements and corrections, so far forth as reason and indifferencie require, but remedies ought to be prouided against the, as we see howe our Lord doth heere, in that hee willeth that the case be tried, if an husband raise

a false report vpon his wife. Now then there must bee an orderly and lawfull manner of proceeding on both sides; so as the wickednes may not remaine unpunished, and also that such as are innocent bee maintained, and that meane obserued which our Lord sheweth vs. Yee see in effect what we haue to note vpon this place.

Let vs now returne vnto that generall point which we touched afore: namely, that God in all these lawes, declareth what a pleasaunt thing chastitie is in his eyes: and contrariwise howe hee cannot suffer the filthinesse of whoredome to raigne among his people. For by  $\bar{y}$  punishments which are set downe here, we may gather how grieuous and intollerable a wickednesse it is. And why? because wee knowe that God exceedeth not measure, when hee punisheth sinnes, but that he doeth it with discretion. Let vs therefore conclude, that if the punishment bee rigorous, it is because the sinne also is great and excessive. It is verie true that God doth not alwayes punish sinnes as they deserue; In somuch that hee permitteh a kinde of diuorcement among the Israelites, and also when a man played the fornicatour, hee was discharged so hee promised marriage vnto the maide and tooke her vnto wife. But albeit our Lorde in respect of the hardnesse of that peoples heart, ordeyned not alwayes such precise lawes as to punish them according vnto their desertes: yet wee shall not erre at all if wee make this conclusion, namely, that if God haue punished any fault of theirs, it is to declare vnto vs that the thing displeaseth him, and that it is not to be borne withal, and that wee prouoke his anger: and therefore that wee must stoop vnto him, sith wee see that hee hath appointed certaine punishments, & that it shall cost vs deare if we become not the better by them.

And this is the cause why S. Paul declareth that the punishments which God hath executed, are as looking glasses & liuely pictures, because we may gather thereby, that God will be alwayes a iust Iudget to execute the like vengeance vpon them which restraîne not themselves willingly from the like wickednesse, by beholding the warning which hee hath giuen them. As how? He alledgeth that God punished those which were rebellious among his people, so grieuouly that the earth opened and swallowed them vp which did set vp themselves against Moses and Aaron. Againe wee see howe their iustes were punished in that GOD thundered downe from heauen vpon them. Indeede hee sent them the meate which they desired: but it had bene much better for them to haue starued for hunger, than to haue payed so deare for their shotte, as to swallowe vp the vengeance of God together with their meate, which they vnlawfully desired. As for whoredome, there was so grieuous a punishment for it, and the wrath of God was so kindled against his people that they were like to haue beene vtterly rooted out. Seeing then that we haue such warninges (saith S. Paul) let vs learne to feare and take heede, that we tempt not God wittingly. For this is alone

as if wee woulde defie him, if when wee see him set vs such a barre and to threaten vs by other mens harmes, yet wee cease not to followe the same wickednesse. This is al one (say I) as if we woulde defie him, and proclaime open warre against him. So then let vs learne, that when God or dayneth any execution of punishment, it is not only to the intent that he which hath offended shoulde bee chastised; but also that wee shoulde take it for a rule to learne howe to be-  
 10 haue our selues as we ought, and not be so senselesse as to cast our selues headlong into wickednesse, seeing our lesson so written before our eies. And so to bee short, let all the corrections which are contained in the Lawe serue vs for so manie bridles to restraine vs withal; and let them teach vs to walke in the feare of God, or at least let vs take them for preferuatiue medicines, and let vs not tarie till the mischief light on vs, but prouide for our selues before hande and pray God that hee so guide vs as we taste not of his anger. And let vs put that in practise also which S. Paul saith speaking of adulteries and such like things that no man deceiue vs with vaine words. Take heede saith hee yee bee not deceiued: for the worlde dispenseth easlie with it selfe euē so far as to dalle w God, & to set his iustice at nought: but bee not you deceiued in that behalfe (saith hee) for the wrath of God commeth vpon the children of disobedience for those things. Nowe if God by punishing of sinnes sheweth howe hee detesteth them, in that hee setteth downe a law in writing, and appointeth Iudges and Magistrates to execute that which he commaundeth, I pray you is it not a most certaine warning, and such a one as ought to touch vs more neare the quicke? And if for all this we will be stubborne and hardhearted in our wickednesse, is it not a rushing with our hornes against God, as I haue saide already? [Yes surely]. And therefore let vs note that seeing God hath punished adu-  
 20 uerties so grievously, it is to stewe vnto vs, that it is so great a sithinesse as cannot but nourishe his wrath and vengeance. Therefore his will is that aboute all things faithfulnessse should bee kept in marriage.

Now here the speciall case is of adulteries. Without doubt all kinde of whoredome displeaseth God. For we must euer returne backe to this principle or grounde, that sith God blessed man and woman, when he ioyned them in marriage, he curseth all whoredome, accordingly as the Apostle also saith, That marriage is holy & honourable; in somuch that when the bedde is dedicated vnto the name of God; that is to say, when the parties are ioyned together in his name, and do lue honorablie, it is as it were an halowed estate: but adulterers and fornicatours God will iudge. He speaketh not onely of adulterers, that is to say of such as haue broken their owne marriage and the marriage of others, but also hee speaketh generally and without excep-  
 30 tion of all them which giue ouer themselves vnto any manner of whoredome, in respect wherof S. Paul saith also that not onely adulterers are shut out & banished from y kingdom of God,

but fornicatours also. And againe we see that when hee speaketh of such as lue a wicked and loose life, and therefore ought to be excommunicated and cast out of the Church; hee speaketh not onely of adulterers, but of fornicatours also. And the reason why, is most worthie noting. For what are our bodies and soules, but the temples of the holy Ghost? Seeing God vouchsafeth vs this honour to dwell in our soules and bodies,  
 40 is it not great reason that they shoulde bee kept holy and vndefiled? And if a man soyle himselfe by coupling himselfe with an harlot, is it not all one as if he woulde teare in piéces the bodie of our Lord Iesus Christ? Let vs therefore note that generally God detesteth all kinde of whoore-dome.

But hee speaketh in this place of adulteries, because in them there is the greater villanie. And why? because if a maide promise marriage and falsifie the faith she hath plighted, shee defileth not onely her owne bodie, and so consequently violateth the temple of God, but the also dishonoreth her husbande with whome shee was coupled, so that the robberth another of his good, yea of such good as cannot bee recom-  
 50 pensed with golde or siluer. For the setteth him forth vnto open shame, for whom (if neede so required) shee shoulde spend her life. Is it meete then that it should be suffered? Therefore let vs note that whereas our Lordes will is, that the maides which haue promised marriage should be stoned if they commit whoredome: it is because they haue committed villany against their husbandes in not keeping their faith to whome they were betrothed. And therefore he wil that such a fornicatour bee likewise punished. And why? Because hee robberth an other man of his good name, and breaketh an holy and sacred promise. Men punish falsifiers and forgers: As for example: if a man steale a publicke Recorde [as an indenture, deede, bonde, or such like] or falsifie it, hee shalbe grievously punished. & is not marriage a greater thing than a contract of an hundred crownes, or a bargaine of an house or of land? This case concerneth the fellowship of two reasonable creatures, yea and their fellow-  
 60 ship for life and death; the case concerneth an holy bande which God himselfe hath established among vs, yea and that to this intent that al confusion should be taken out of the world, so as we should not be like vnto brute beastes which couple together wout any difference, but that y mā shoulde haue his wife & the wife her husbande. And if this be violated and taken away, al order of nature is corrupted. If we play the blinde busfards and winke at such gear, & so let it slip: let vs not deceiue our selues for all that; for God will require it with horrible reuenge. And we see it is not without cause that God hath so grievously punished the fornications of such as had promised or betrothed themselves vnto husbandes.

And if this bee so with them, what shall bee saide of the wife which is already married? For shee is giuen to an husbande to helpe him to gouerne his house in the name of god; & if she  
 giue

Eph. 5.6.

Heb. 13.4.

1. Cor. 6. 9.

giue her selfe ouer to villainously vnto whoredome, shee not onely robbeth her husbände of his good name, and worketh him a great outrage, but shee spoileth also the name of the whole familie: For shee playeth the whore with another man, and the children which she beareth, through that whoredome, doe beare the name of her husband. And againe the goods and substance of the man are taken from the lawfull children, and be giuen to bastardest which haue no title thereunto. And is not y<sup>e</sup> a more wicked villanie, than if one had broken vp an house, rifled all the coffers, spoyled and taken away all things, and committed the greatest robberies in the world? Yes verily, and it ought lesse to be borne withall: and that knewe the heathen men well ynough. If we had no more but the Lawe of Moses, yet ought we to be more ashamed to see whoredome: nowadayes so easly pardoned, and so small account to be made of it. But when the heathen men teach vs our lesson, and vse better order by a great deale than those which at this daye call themselves Christians, I pray you what a witness will that be against vs at the latter daye? Blind men haue bene of more clearer sight than we. Wee Christians say continually, that Iesus Christ hath brought a true declaration of the Lawe, to the intent we should knowe that that is our perfect holinesse which is there contained. In deede hee added nothing thereunto. But yet neuertheless we ought to be better learned than the fathers which liued before the Gospell. But how profite we? There is no account made, nowadayes of whoredome. Wedlocke is broken, faith is falsified; & yet men make no reckning of it, yet passeeth scottie. In what state then thinke yee are wee? If men will shifte the matter by saying, Oh sir yee must beare with our weaknesse; thinke wee it shall be taken for payment before God? Is not his worde alwayes vnuocable? Is it not all one as if he should say: Haue yee no care of that which I commaunde you? And what are yee? Are you trowe yee wiser than I? Well, I will make you to knowe that I am your Iudge. And let vs note well that the sinne and wickednesse is doubled, when men cannot finde in their hearts to yeelde vnto that which God hath once spoken, but will needes choppe Logike with him. So then let vs knowe that there is a double woe threatened vs when wee see God on the one side speaketh vnto vs and telleth vs that whoredome is such a pestilent infection as hee can in no wise suffer it, and that hee declareth when marriage which hee hath dedicated in his name is corrupted, that it must needes be punished. When wee heare that God proceedeth vnto such seueritie, and also see, that euen onely by nature hee hath inspired the heathen to knowe that there could be no order among men, except whoredome should be seuerely punished, what are wee able to say? Nowe then first of all wher eas it is saide heere, that a maide which hath betrothed her selfe vnto an husbände shall be stoned with the fornicator, if shee suffer herselfe to be defiled: wee must vnderstande that

seeinge shee was so leaude as to falsifie her faith, yea and that in so holy and sacred a thing as is marriage, our Lord esteemed her as one giuen ouer to all vice and sinne. For a woman which plaieeth the harlot, is alreadie worse than a thief, because shee hath done much worse in working her husbände such wrong and villanie, than if shee had robbed him of his monie. Moreover wee must returne to this point, namely to consider of the promise that is made in marriage of howe great importance it is. For we knowe to what ende marriage was ordained, namely, to the intent that men should liue honestlie together, and that there should be no such beastlie loosenesse of coupling themselves together like dogges and bitches, or like bulles and kyne, but that they should shewe that they beare not the likenesse of God in vaine. Seeing then that marriage is ordained vnto this ende; if men will walk cleane contrarie, is it not an open defiance of God? Is it not a plucking of him out of his throne, and such a wypping out of his image as men can no more knowe themselves; but become as bulles and dogges? Therefore when men fall to such extremitie, must not God shew forth his anger?

But let vs alwayes returne vnto that point which wee named before; that as this commandement is giuen vnto Iudges and Magistrates touching euill order, so ought euerie of vs to be admonished of his duetie, that wee walke more carefully, in our vocatiō. If such as beare y<sup>e</sup> scepter of iustice in their hands, do suffer whoredome to raigne and wedlocke to be broken, so as neither faith nor promise be kept any longer: they shall yeeld an account hereof vnto God. But yet for all that, let vs looke vnto our selues, and let euerie man so walke, as y<sup>e</sup> he haue not God for his Iudge. For what shall we winne by scaping y<sup>e</sup> hands of men so as our offence is not perceiued, or else we be by some wicked flitts & practises quit from punishment, and no man sayes a word vnto vs. Yet for al that, we must come to our reckening before God, who will not lose one iot of his right. Although men be negligent or play the blinde men, yet will God in the end shew that he forgate no peece of our doings, but registred the euerie one in his booke. Let vs therefore take heed we walke in such sort, as wee esteeme tyme of marriage. And forasmuch as wee see y<sup>e</sup> God beareth rule ouer it and accuseth al adulterers and fornicators, let that moue vs to be helde in the greater feare and carefulnesse. We see howe the Paynims for al their superstitions and ydolatries, had yet I knowe not what a blind motion, whereby they were perswaded for the better maintaining of marriages that their gods or rather ydolls were the protectours thereof. And why thought they so? It was euen of a meere follie. I graunt it; but yet this folly of theirs proceeded from a good ground. They were corrupted with superstitions and had imbrewed it with their inuentions and errors. But yet neuertheless, this alwayes remained, & was so engrauen in their mindes as it coulde not be wiped out, that God meant there should be such

a marke in marriage and that men should know that hee had a care of it. Seeing it is so, let vs take good heed that wee make not God our enimie and aduersarie partie, which doubtlesse we shall doe, if wee falsifie the faith of marriage. If a man lay waite for an other mans wife, it a woman giue her selfe ouer to a whoremonger, bee shee married or be she betrothed, if they falsifie the promise which they plighted, and breake y<sup>e</sup> faith which they gaue; it is all one as if they wa- 10 ged battle with God, and they shall feele that they deale with too hard a match. Let vs therefore walke in such stayednesse, as our Lord may accept of vs, and that we may finde fauour in his sight: Let euerie of vs resist his wicked lusts, and not giue our selues the bridle to ouer leape our bounds so farre as to venter to corrupt fo holy an order.

Nowe if the punishment be so grieuous when a maide which is but betrothed committeth for- 20 nication: much more reason is it that it should bee so in a married woman, as I saide afore. And why? Because shee wrongeth her husband, shee setteth him out into open shame, shee spoileth also the name of his house, shee robbeth the children which are yet vnborne, shee robbeth those which are alreadie begotten in lawfull wedlocke. When a woman is become such a diuell, what other remedie can there bee, than to roote out the whole mischiefe? And this is the cause why it is expressly saide, *Thou shalt put away 30 she euill from thee.* Heereby our Lorde ment to giue vs to vnderstande, that if men suffer a woman vnpunished wher she is growen to such wickednesse as not to picke her owne children, they suffer a monster to liue. For what may one think that woman to be but a monster, which hath no regarde of her children, and which maketh no account to haue bastards mingled with lawfull children? And that is a thing contrarie to al na- 40 ture. Sothen (as I haue tolde you) the fault must needes be extreme, when the punishment is so grieuous, that God will haue it serue vs for an example, and that they which haue been offensive by their life, should serue for an instruction vnto others by their death, that they may learne to keepe themselves chaste. Thus yee see what we haue to beare in minde.

Nowe touching whooremasters, they are guiltye of the like. Indeede the woman shall 50 not be spared, because she hath falsified her faith towards her husbande, and hath committed an vnardonable crime. If a man risse his neighbours coffer, hee shall be punished, & that not as a single thiefe, but as a robber. But the whorehunter commeth to defile y<sup>e</sup> whole house, hee commeth to infect it with whoredome, hee commeth to robbe his neighbor of his honour, credite, and good name, and in steed of the right seede, hee through cursed and villanous false- 60 nesse, deliuereth a strange and bastarde seede. Therefore if a man commit such a robberie, I pray you is it a sinne to bee punished with eight dayes imprisonment onely; and peraduenture by being put to breade and water, that is to say, to be sealed at the tauerne? For wee see that

the punishmentes which are vsed nowadayes a gainst adulterers and fornicators are but a meere mockerie both of God, and of Iustice, and of Lawes, and of all ciuill order. For when a man is put in prison for committing adulterie, or for playing of y<sup>e</sup> fornicator, it is all one as if he were put there for men to bring him euerie man his glasse of wine and to say, Taste which is the best. If he were in his owne house, he would be contented with ordinarie: but there hee shall bee at greater choyce than if he were in a common tauerne. Euerie man will come to visite him, yea forsooth, the poore prisoner must be pitied. Yee see what is ordinarily done in this behalfe. And as for my selfe, I haue prayed God that whoredome might rather goe vnpunished, than proceede in that order as we see it doth nowadayes. For it is a setting of Iustice forth to open shame, and skorning of God and of all his command- 20 mentes. And therefore wee neede not to meruaile if whoredoms be so rife, seeing they which offende are sent so to the tauerne. But let vs put the case that the Lawe were obserued, and that adulterers and fornicators were locked vp in close ward, there to fast with breade and water. What is al that? O, saies one, they shall fast three dayes or (as some say) nine dayes. Yea but if a thiefe be taken and accused, he shall be indited, hee shall be clapt vp by the heeles in the stocks, hee shall be manacled and tyed with an halter, and in the ende sent to the gallowes: or when hee scape- 30 peth best for some pettie fishing, hee shall bee whipt. And why? Oh he is a thiefe, he hath robbed a man, hee hath cut a purse in the open market place. And what hath the whooremonger done? Questionlesse hee hath done worse in entering into the bedde which God had hallow- 40 ed in his owne name, than if he had committed all the theueries in the worlde. Hee hath matched himselfe in whoredome like a beast: and is not this an intollerable offence, and such a one as ought to bee punished to the full? If wee open not our eyes to beholde it, yet the Lawe of Moses must needes condemne vs. But besides this, the Painims (who haue obserued a better order than wee, and haue had lawes to punish whoremongers and to cause wedlocke to be kept vn- 50 defiled) euen they shall rise vp against vs in the latter day, and shall proue that we offended not of ignorance, or for lacke of warning, but of wilfull malice, because wee would foster such wickednesse.

True it is indeede that this wicked custome is come from great antiquitie, as the Papistes will say that wee are not vnder the Lawe but vnder grace, and therefore we must not punish whoredome. But it is a mocking of God when we take the Law of grace for a Lawlesse libertie to commit all wickednesse. And albeit our Lorde Ie- 60 sus Christ punished not the woman which was taken in adulterie; wee may not say therefore, that he hath giuen vs leaue to commit adultery. For why? Hee refused also to bee Iudge: and being desired to part the inheritance betweene two brethren, he woulde not doe it. Must wee therefore say that such partings are not lawful?

Iohn. 8. 14

No. But this was to shewe that hee came not to be an arbiter and a Iudge. Againe let vs note that he saith, No man accuseth thee, therefore I condemne thee not. But withall let vs knowe, that he came not to take away the law of his father or to breake al order, or to make his church a hogges stye as it is nowadayes, by graunting men libertie to doe all manner of euill: No, No; Be it farre from vs to impute such a crime vnto our Lorde Iesus Christ: for that were a blaspheming of him aboue measure. But let vs know that whereas we haue here this law, it ought to serue vs for an instruction vnto the end of the worlde, that we may walke in such chastitie, that when we haue kept mariages vndefiled among vs, wee may looke for the blessing of God which shall cause vs to prosper.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faulces, praying him to make vs feele them better than we haue done, and that we may be so cleane ridde of all our wicked desires, that renouncing all our vices, wee may dedicate both our soules and bodies vnto our good God, in such sort as he may be glorified in all things, and we keepe such faithfulness and trustines one towardes another, as wee may thereby shewe that we are true brethren, and hee may receiue vs for his children: and that this may encourage vs to call vpon him, & to lift vp our harts vnto him, to approach more neare & neare vnto him & to cleaue vnto his righteousnes in all puresse of heart. That it may please him to grant this grace not only vnto vs but also to all people and Nations &c.

## On Wednesday the xv. of Ianuarie, 1556.

*The Cxxix. Sermon which is the fifth vpon the two and twentieth Chapter.*

25 But if a man find a betrothed mayd in the field and force her, and lye with her: then the man which lay with her shall dye alone.

26 But vnto the mayd thou shalt doe nothing, because there is in the mayde no sin of death: for like as when a man riseth against his neighbour and woundeth him to death, so is it in this case.

27 For hee founde her in the fieldes: and the betrothed mayde cried out and there was no man to reskewe her.

28 If a man finde a mayd which is not betrothed, and take her and lye with her, and they bee found:

29 Then the man that lay with her shal giue vnto the maydes father fiftie peeces of siluer, and the shal be his wife, because he hath humbled her, and hee may not forsake her as long as he liueth.

30 No man shall take his fathers wife, nor vncouer the skyrte of his fathers garment.



According to that which was hadled yesterday, we see how GOD meant that wedlocke should be faithfully obserued. And it is good reason it be so, otherwise the whole order of nature must needes be ouer-

throwne: For there is nothing which among men, ought to be more straitly kept and obserued than this. Other couenants are faithfully to be kept in deede, but because this exceedeth in holines, it ought to haue the greater reuerence. And therefore it is not without cause, that God hath decreed that he which meeteth with a betrothed maide and deflower her, should dye without remission. For why? Hee hath broken the couenaut which ought to be kept holy among all men: in making whereof Gods will is that his name should be called vpon, to the intent that the parties might know that they are ioyned together with an inuiolable bond. Seeing then there is such a rebellio committed against God, it behoueth that the chastitē be like & answerable therunto. And so we are yet better

confirmed in this doctrine, that is to wit, that except we wil nourish the vengeance of God vpon vs, wee must obserue wedlocke holylic. And we must not regarde what the common opinion is herein. For if we will be wiser than God, he knoweth well ynough howe to punish our diuelish pride; and wee shall be alwayes rewarded as we deserue, if we will not vse the remedie which God hath appointed vs in his Lawe. Indeede we are not bound vnto it precisely in all points, (as hath bene alreadye noted, and shalbe yet farther declared hereafter:) but yet for all that, God warneth vs that if we suffer wedlocks to be broken, and graunt such libertie that adulterers remaine vnpunished; we must needes (as I haue told you) fall into horrible confusion & extreme beastlinesse.

Nowe by the way we must note further, that he which rauisheth a maide is heere likened to a thiefe which meeting with his neighbor sleaeth him. He compareth him not w one y beateh his neighbor. This cōpartion therefore doth evidently declare y the act of it self is beyond measure outrageous & intollerable. For like as y life

of man is precious vnto God, so is the chastitie and the faith which is lighted in marriage. For the wife is linked vnto her husband to liue and to die with him. So then when this faith is once falsified, what honestie can there bee any longer amongst men? Therefore God to shewe the grieuousnesse of the fault, saith it is a kinde of open theuerie and murder if a man meete with a maide & deflower her specially by force. This is an vnardonable offence. Moreouer, God dooth vs to vnderstande that maides ought to make as great account of their chastitie, as of their life. For (as hath bene tolde you) if a maid fight not for her honestie, and her virginitic, doubtlesse shee is not worthie to liue in y<sup>e</sup> worlde. For if shee crie not, but suffer her selfe to be defiled, shee must die without any pardon. Therefore our Lorde in this place againe declareth, that maides ought to behaue themselves honestly: so as if they meete with any misaduenture or finde any naughtipack which would entise them to naughtines, they must haue les regard of their life than of their good name, and rather suffer their throates to be cut, than their bodies to bee defiled, and to liue in such shame. Ye see then in few words, what we haue to beare in mind vpon this place: because the matter was handled so largely yesterday, it may suffice to gather things briefly as neede shall require for y<sup>e</sup> words of Moses. And here we see how it is not for vs to stand either vpon custome or vpon mens fancies. For nowadayes if men alledge that adulterers are not punished, they beare themselves in hande y<sup>e</sup> it is a sufficient buckler for their defence, and if they say, who complaineth of it? Ye see how god is shut out. Many men therefore beare themselves in hande y<sup>e</sup> it is a reasonable defence if they may say that all men vse to doe so, it is the common custome, it is the opinion of al men. But contrariwise we see here how God rescrueth alwaies his authority. Albeit that men corrupt themselves through abuse, although they flatter themselves in their vices although they be of opinion that al is lawfull for them, yet notwithstanding this excuseth them not, neither impeacheth it Gods authoritie any whit at all. Nowe then, let not men lean vnto y<sup>e</sup> which is in comon vse, neither yet let them therupon harden themselves, but let them haue an eye vnto y<sup>e</sup> which God hath once comāded. For that must needs alway keep his course. And indeed, we may see what corruptions haue risen in the worlde, when men haue so swarued from the word of God after y<sup>e</sup> fancie of this man or that man. From thence haue all superstitions proceeded, Ye see how the Papisits nowadays being befored in their follies, cannot bee brought back into y<sup>e</sup> right way of saluatiō. For they beare themselves in hande, y<sup>e</sup> they are sufficiently armed with this shift of theirs y<sup>e</sup> of long tyme men haue liued as they doe, & that themselves are nor the inuenters of the religion which they holde. But (as I haue tolde you) this can serue them to no purpose, no more than it can serue for y<sup>e</sup> defence of adultery, to alledge y<sup>e</sup> it is not punished nowadayes nor any account made of it. No: but God who is the heavenly Iudge, will in the end shewe

that these are such enormities as hee can in no wise suffer. Now y<sup>e</sup> which Moses addeth proueth y<sup>e</sup> same thing which we touched yesterday; namely, y<sup>e</sup> God did not alway punish offences in such sort as by good right he might. I meane of punishing according to y<sup>e</sup> law which he gaue for y<sup>e</sup> ordering of the people of Israel. For he bare w<sup>y</sup> many things because of the hardnes of that people, as our Lord Iesus sheweth them when hee speaketh of diuorcements which were done against all reason & indifferencie. For hee saith here that if a man finde a maide, and y<sup>e</sup> she without forcing yeelde herselfe, that hee shall be quit by giuing of money for the marriage of y<sup>e</sup> maide, & by taking of her to wife, and by being debarred of y<sup>e</sup> common liberty, that he may neuer forsake her. Now I grant that this was a chastisement vnto y<sup>e</sup> man which had played the fornicator. But was it so grieuous as the fault required? Nay verily. What shall we say then? Did God permit whoredome, or ment he to lay y<sup>e</sup> bridle on their neck, or gaue he to vnderstand thereby, y<sup>e</sup> the sin should be pardoned? No, none of all this. For we haue shewed afore, that when God deliuered his law which consisteth in ten wordes, hee declared therein his will, and prescribed men a certaine rule wherby they should liue. Now that lawe is it which shall iudge vs at y<sup>e</sup> latter day, & it not onely serueth to condemne offenders vnto temporal punishment, but also doth vs to vnderstand that we must answer the count to before the iudgement seate of God, to perish for euer. Therefore when we shall haue escaped y<sup>e</sup> hands of men, yea and y<sup>e</sup> god that haue winked at our faults, yet must we in y<sup>e</sup> ende come to our account before him. Ye see then y<sup>e</sup> the law of God is to iudge vs. As for this it serueth but for an earthly policie. And God (as I haue saide) respected not such perfection as is required in y<sup>e</sup> faithfull; but rather bare with the hardnes of y<sup>e</sup> people, which was so sturdy & so hard to be ruled. And albeit he punished not those diuorcements which were made against all indifferencie, yet is it not to be said therefore, that he permitted the. For we heare how our Lord Iesus Christ pronoucereth therof, That whosoever forsaketh his wife & taketh another (except it be for adulterie, so that he can proue she hath played y<sup>e</sup> whore) is an adulterer: and that who so taketh her to wife that is forsaken, committeth adultery also, and his marriage is nor lawfull, but detested of God. Euen so stādeth y<sup>e</sup> case in that which we see in this place. For although God punisheth him nor seuerely which committeth fornication w<sup>y</sup> a maide, it is not because that whoredome is any way at all to bee pardoned. If it be not punished by mē, yet god alwaies hath his right referued. But this is done because y<sup>e</sup> commonly in y<sup>e</sup> estate of gouernement, men wil sooner punish those faults wherby their own comodities are hindered, than wherby God is offended. Indeed y<sup>e</sup> Iudges & magistrats ought not to giue the bridle so far, that God should be mocked, y<sup>e</sup> his name should be dishonoured, or that al religion should be trampled vnder foote, as wee haue seene heretofore that blasphemies were more grieuouly punished than murders. But when there is some by offence comitted, when

Mat. 19. 9.

there is no manifest despising of God to be seen; men will not pursue it so fiercely, as when a matter toucheth themselves. So then, as touching  $\bar{y}$  fornication which Moses speaketh of in this place, so far much as it concerneth the losse & discredit which is done vnto a man because his daughter is kept back from preferment in marriage: he that hath inuegled her must assigne her a dowry: & because it may be that she shall not find another match: therefore he must take her to wife if her father wil. And if he should cast her off againe within a while after, she should be new to prouide a gain. Therefore he must keepe her still, and be so debarred of that common right which belonged to others,  $\bar{y}$  he may neuer forsake her. Yee see the howe God prouideth for the commoditie of the partie. But yet for all this God is still offended if a man defile the temple of the holy ghost which is his bodie, and giue ouer the members of our Lord Iesus Christ to such wickednes. For we are all members of his bodie. And farther, when he goeth about to defile a maide which is  $\bar{y}$  temple of God and a member of the bodie of our Lorde Iesus Christ, I say that the doing thereof is an ouer great confusion. And yet for all that thee is not punished; no, not by ciuill order: But yet the law of God remaineth alwayes in his estate,  $\bar{y}$  is to say, it is the rule which he hath giue vs to liue by, which shall not bend at our pleasure. To bee short, God by giuing his Law, ment to frame vs vnto his obedience: and to shew vs our dutie towards him. And therefore  $\bar{y}$  law goeth roundly to work, & sheweth vnto vs wherunto we are bound. Moreouer touching ciuill order, god had an eye vnto  $\bar{y}$  which  $\bar{y}$  weaknes of  $\bar{y}$  world might beare, & conformed himself therunto: & therefore there were many things which were not punished by the law of Moses. Neuertheles we are taught  $\bar{y}$  albeit our faults be not iudged by men, wee must not therefore fall asleepe in our sins. For we shall gaine little, though earthly iudges let vs alone, & we escape without punishment before them, if in  $\bar{y}$  meane time  $\bar{y}$  wrath of God encrease vpon vs: and because he hath patiently waited our amendment, it grow more & more against vs, & we put that in vre which S. Paul saith,  $\bar{y}$  is to wit, that we had vp to our felues a treasure of  $\bar{y}$  greater condemnation. Let vs therefore learne not to haue such respect vnto me, that we think so our faults be not vpbraided vs by them, or so they accuse vs not, or frame no inditement against vs, we be therefore quited. Nay let vs know, that it should be good for vs sometimes to be awaked by me. For wh $\bar{e}$  we be chastised; then doth God  $\bar{y}$  which S. Paul saith in an other place, to wit, hee punisheth vs according to  $\bar{y}$  flesh in this world, that we might not perish euerlastingly. Now therefore let vs lift vp our eyes alwayes vnto  $\bar{y}$  iudgement seate before which we must come & appeare. Although we haue bin borne withall in this world, and  $\bar{y}$  we beare our selues in hand  $\bar{y}$  our sins shall remaine vnpunished, wee must be double punished at  $\bar{y}$  hand of God, because we haue bin stubborn & hardhearted euen vnto the vttermost, and haue so abused his patience. Sith he waited so long for our amendment, & sought by all gentlenes to

win vs vnto himself; if we for all  $\bar{y}$  haue bin rebellious, and haue as it were laughed at his louing kindnes which he vsed towards vs; must hee not call all this to minde to our greater cost?

And let vs note farther  $\bar{y}$  it is too vaine excuse which many make, saying; And whose blame I wronged? Nowadaies if a man charge these blasphemers with this wickednes, they will wry their mouth & come with I know not what shamelesnes, and say: & who complaineth of me? to whom is it  $\bar{y}$  I haue done any injury? If we were all such as we ought to be, doublelesse we would crie an alarme when  $\bar{y}$  name of God is blasphemed, and we would al be proctors in  $\bar{y}$  case, seeing  $\bar{y}$  God vouchsafeth vs this honour, to haue vs to maintaine his maiesty & his own cause. Yet for all this, we make no account thereof. If our selues haue any injury done vnto vs, wee will crie at it. But if God be euill spoken of, so that his name be put to open shame, we let it passe, we take no care of it. They which haue so shamefully offended may say: who is he  $\bar{y}$  accuseth vs? But yet for all that, this is such a shift as shall auaille them but a little (as we haue said.) For shall God forget himselfe? Shall he suffer himselfe to be so despised & make no account thereof? Hath not he sworne by his owne name, that he will maintaine his glory vnto the vtmost? Now seeing it is so, what wil come of it if wee replice against him and say, that none can complain of any iniurie done vnto him, wh $\bar{e}$  wee shall haue so offended the maiesty of God? Alas, is it not more than if wee had bidden bataille vnto all creatures? Yes verily. Now the case is like in fornication. I graunt that a man which plyeth the fornicator may say: no man complaineth of me. For both  $\bar{y}$  parties were agreed together. But what? Yee see that the temple of God (as I told you) is vnhalloved. And is that trecherie so small a thing? If a man had robbed, he should haue beene punished, as he well deserueth. But here is a farre greater fault than theft. For when the temple of God is defiled, it exceedeth all the extortions and pollings which can be done vnto men touching their goods. Yee see howe two temples of God are defiled at once through fornication. Yee see also how our Lord Iesus Christ is therein shamefully abused. For he vouchsafeth vs this honor that we bee members of his body, he hath vnited vs vnto himselfe, and shall we for all this goe and abandon our selues to such a shamefull villany? Is not  $\bar{y}$  a tearing of the bodie of the sonne of God in peeces as much as lyeth in vs? Let men then delight themselves as much as they list, and let others soothe them in their filthines and make but a laughing game thereof: Surely they shall fare neuer the better at Gods hand for all that. So then let vs learne (as I haue told you) to lift vp our eyes vnto  $\bar{y}$  heauenly throne, and to walke in such wise, as wee may alwayes haue a warrant within vs that wee haue proceeded in all vprightnesse with God. And let vs not be so foolish as to rest our selues vpon that which men command, but let vs holde that rule which cannot deceiue vs, that is, the lawe which God hath deliuered vnto vs, and whereunto he wil haue vs to frame our whole life.

1. Cor. 6, 15

Rom. 2, 4.

1. Cor. 5, 5.

But Alas, this is euill practised nowadayes. How many are there who if there were no laws, nor threatening; would euer come to Church to heare one word of  $\bar{y}$  doctrine of God? And yet we see manifestly  $\bar{y}$  such men doe it but for fashions sake. Well: they will come. But when? On such dayes as are cōmanded. But if there should be no expresse commandemēt, they are of opiniō that they are not otherwise bound thereto: and so it were much better that they came not vnto the Church at all. For they do nought else but defile the temple God. And they shew that they neuer tasted one whit of doctrine, they come thither so like dogs & swine. And so we see  $\bar{y}$  many in this worlde haue a care of nothing but of  $\bar{y}$  which is commanded and forbidden them, for feare they shoulde bee pinched by  $\bar{y}$  purfes, or haue some other punishment, according vnto ciuill order. Otherwise they they  $\bar{y}$  they haue no religion, but are very beaats. But as for vs, sith we see that God is so gracious vnto vs, as to declare vnto vs his will that we might followe it, let vs bebinke our selues to draw neerer vnto him, and to make his righteousnesse shine in vs. For this is his true ymage. And therby we declare that we be his childreū, and it is our warrant that hee hath adopted vs, and  $\bar{y}$  he will execute the office of a father towards vs. But there are very few which consider this. Yet notwithstanding, it behooueth vs to be attentue to that which I haue said: namely, that because God hath called vs vnto himselfe, and hath vouchsafed to teach vs howe we ought to liue: we also ought to profite in his schoole, and to come willingly of our owne minde vnto him, and also to accomplish that which is said in the

Psal. 40. 8. & P'salme, to wit, that to be good souldiours of our Lord Iesus Christ, we must come of our owne accord without forcing, and without threatening. We must come with a franke and free heart, as if we would say: Lorde, behold I offer my selfe vnto thee: therefore if we wil suffer the Lord so to gouerne vs, that looke what way so euer he turneth the bridle we wil go & be wealded by him, & not bec stubborne in any wise, nor sling against him like wild & sauage beastes: that is it (say I) which we haue to beare in minde. But as long as we are led with a slauih feare, doutles God will not accept any thing of  $\bar{y}$  which we do. And I say, not onely  $\bar{y}$  our doing of  $\bar{y}$  things which are cōmanded vs, & our abstaining from  $\bar{y}$  things which are forbidden vs, be but for feare of men & of earthly Iudges; but also  $\bar{y}$  if our obseruing of gods law be but because we feare to be damned: he vterly mislyketh such a seruice, & wil make no account thereof. And what is  $\bar{y}$  reason? Forsooth because he wil be honored of vs as a father is honored of his children. For I pray you, if a child grind his teeth against his father, & it grieue him to obey him: but because he hath no way to escape his hands, he wil doe what he commaundeth him: and yet if it were possible he would get him out of  $\bar{y}$  house, and not obey his father: thall this seruice please him? Surely no. And wil God haue lesse graunted vnto him than mortall men require, which are but rottennes? Of a very truth, they which serue God so by constraint could find in their harts to

haue him plucked out of heauen if they coulde possibly doe it. And therefore let vs bebinke our selues to yeeld vnto God such sacrifice as he lyketh of. Let vs sacrifice vnto him our selues, our thoughts, our wils & affectiōs, and all  $\bar{y}$  is in vs: let vs dedicate all vnto him with a syncre affectiōn, & with an vpright free hartednes (as we haue said afore.) True it is that we ought to be fore-afraide of Gods punishment, because we are like an Ass which must euer be spurred, & laid vpon with a staffe. Therefore let vs humble our selues whē we see  $\bar{y}$  threats which are made against vs in the holy scripture. But withall let vs yet passe farther, to know  $\bar{y}$  God is our father; and knowing him to bee such a one, let vs come vnto him like true children; as he requireth vs by his Prophet: If I be your father (saith he) where is mine honour? He saith not onely, If I be your master, wher is  $\bar{y}$  feare which you owe me? But he uttereth both down together. If I be your master, wher is my feare? And if I be your father, wher is  $\bar{y}$  honor which you owe vnto me? God therefore wil be honored of vs; but withal he wil be serued of vs, and that of a frank & free goodwill, and of a syncre affection, as we haue before declared, when we treated of  $\bar{y}$  short abridgement of  $\bar{y}$  law in the sequenth chapter: what doth thy God O Israel require more of thee, but  $\bar{y}$  thou shouldest stick vnto him by louing him? This (say I) is in effect all  $\bar{y}$  seruice which God requireth of vs. And so wee are warned,  $\bar{y}$  we must not be so ouergreued w<sup>th</sup> the threats  $\bar{y}$  are made against vs, and with  $\bar{y}$  punishments which are contained in the law, but  $\bar{y}$  we shold also outgo  $\bar{y}$  same & be redy to offer vp our selues a willing sacrifice vnto God, & to call vpon him as our father, accordingly as hee hath adopted vs for his children.

In the ende Moses declareth,  $\bar{y}$  men must obserue such an honesty of nature in mariage, that the sonne in law must not couple himself with his stepmother. Indeed here hee setteth downe but one kind: But in the twentieth of Leuiticus, there are no degrees spoken of. But this serueth to put them in mind of  $\bar{y}$  which was said before. For Moses in this booke maketh a rehearsal of the law which hee had already written. And I haue told you  $\bar{y}$  this is not more than needeth; because mens memories are so short, and they forget so soone that which God hath taught them. It was therefore expedient  $\bar{y}$  Moses for  $\bar{y}$  better warranting of his doctrine, should repute it again in this booke. And therefore he doth touch this but by  $\bar{y}$  way concerning marriages: that men ought to keep such an order, as to hold incests for accursed. For  $\bar{y}$  Paynims themselves knew,  $\bar{y}$  if mariages were made wout all difference, there shoulde be incests (as they called them) committed, so as mariage shold be defiled before God, & become worse than whoredome. They had this conceite imprinted in them by nature: & albeit they had not bin taught  $\bar{y}$  will of God purely, yet had they some sparke of it. God would not that mankinde shold become so beastly, but  $\bar{y}$  they shold always haue a kind of light, to make them vnexcusable, and to encrease their condemnation the more, as S. Paul also treateth hereof in  $\bar{y}$  second Chap-

Psal. 40. 8. & 110. 3.

Rom. 12. 8.

Mal. 1. 6.



rer of the Epistle to the Romans. Now to treat  
of all those degrees which are spoken of in Leu-  
iticus, vs. were needles at this time. It shall suffice  
briefly to beate in mind  $\text{\textcircled{y}}$  ette & of all, namely  $\text{\textcircled{y}}$   
we ought to haue a difference and honesty ob-  
serued in mariage: that degrees of kindred be nor  
mingled and confounded together: that a father  
take not his daughter to wife, nor a brother his  
sister, nor an vnclie his neece: that a father in law  
take not his daughter in law, and  $\text{\textcircled{y}}$  a mother in  
law take not her son in law. For if we obserue not  
this order, what differ we from  $\text{\textcircled{y}}$  brute beastes?  
But a man wil say, why fir? It is by mariage. Yea,  
but like as mariage is an holy thing, so must it be  
kept with the greater reuerence. So that it is a  
double condemnation, if I will go vnder the col-  
our of mariage, and defile my selfe like a brute  
beast. It is as if a man should rob his neighbor vnder  
the colour of Iustice. He commenceth a false  
action against him, & when hee hath cast him he  
will alledge: Oh I haue gotten  $\text{\textcircled{y}}$  sute, I haue no-  
thing but by way of iustice. Yea, but thy wicked-  
nesse is greater than if thou haddest cut a mans  
purse. That offence of the twaine had bene the  
lesser. For thy theeuery indureth stil: and (which  
woris) thou hast falsly abused  $\text{\textcircled{y}}$  name of God, &  
defiled  $\text{\textcircled{y}}$  seat of Iustice. Seest thou not what a  
treachery thou hast wrought herein? Then like  
as  $\text{\textcircled{y}}$  man is a double thiefe which by pleading a  
wrong cause and through ouerthwart meanes  
hath raked vnto himselfe an other mans goods:  
so doubles those which violate the order of na-  
ture, as a father which marieth his daughter, an  
vnclie which companieth with his neece, a bro-  
ther which taketh his sister, do worse than if they  
committed whoredome. And why? Because first  
the thing it self is beastly, and can neuer be law-  
ful. Secondly  $\text{\textcircled{y}}$  land is as it were defiled and in-  
fected where such wickednes raigeth. Briefly me  
ought to detest & abhorre it. And yet notwithstanding,  
if men will yet venter to confound mar-  
riage together, which is so holy a thing, which is  $\text{\textcircled{y}}$   
lucely image of that spirittuall vnion which wee  
haue with our Lord Iesus Christ; which God (as  
we know) ordained at the beginning & blessed; if  
me will intermingle it with such filthines; if they  
will make but a sport of it, to whom offer they  
this iniury? Offer they it not vnto God who is  $\text{\textcircled{y}}$   
author of mariage, & commandeth  $\text{\textcircled{y}}$  it be main-  
tained in all purenes? Ye see then what we haue  
to beare in mind concerning this place.

But now hath God prouided a lawe for it, and  
not without great cause. For in those countries  
there was more corruption touching incestes,  
thā hath euer bin in al other countries besides. I  
say, that neither in Greece nor in Italy men euer  
used such lawes and villanous liberty in this kind  
of wickednes, as they of Asia and of all the East  
countrie did. For there it was counted nothing  
for the brother to couple with the sister. It was  
therefore needfull  $\text{\textcircled{y}}$  God in this case should reime  
his people with a shorter bridle. And hereby wee  
may see  $\text{\textcircled{y}}$  cuttome shall not serue vs for an ex-  
cuse. If a thing displeaseth God, although it be vsed  
among men, it serueth not to lessen the fault. For  
God wil alwayes remaine iudge. And why? Gods

will is that we should do him this honor to hold  
our selues vnto his simple wil, although me draw  
cleane backward. Let vs therefore learn to yeeld  
our selues vnto the Lawe of God touching this  
point. And if a man reply, that we are not to be  
held thral to  $\text{\textcircled{y}}$  order of Moses, I grant it, But yet  
ought we at leastwise to admit  $\text{\textcircled{y}}$  warnings which  
God giueth vs, and to vse his counfel. Although  
we be freed from this bondage of the cuill Law  
of Moses, yet will he haue vs to be are alwayes in  
mind this ground, to wit, that we berthinke vs for  
what cause God hath forbidden this thing. For  
it is because the thing is intollerable. We must  
therefore frame our selues vnto that thing which  
we know to be acceptable vnto God, and with-  
hold vs from that which he forbiddeth.

But yet there is a double condemnation to fall  
vpon them which wil go cleane contrary against  
it, as S. Paul saith speaking of him which had takē  
his mother in Law to wife in Corinth. How now?  
(saith he) Are ye not ashamed  $\text{\textcircled{y}}$  such fornicatio  
should be among you, and that so villanous an  
act should be committed, as  $\text{\textcircled{y}}$  Paynims could not  
abide to heare the like spoken of? Indeede some-  
times such like things were to be seen among the  
but yet neuertheless they did abhor such wic-  
kednes. Seeing then  $\text{\textcircled{y}}$  the vnbeleeuing wretches  
haue bin raught, by such a motion as themselues  
knewe not, wout either scripture or preaching,  
albeit God draue the thuronto, to keepe this ho-  
nestie in the degrees of mariage: what ought we  
to doe? Verily we see  $\text{\textcircled{y}}$  the very Paynims are yet  
more to our cōdemnation. For there was a cer-  
taine Emperour of Rome, who because he wold  
cōmit the same incest himselfe, made a law  $\text{\textcircled{y}}$  the  
vnclie might marry with his neece. And this liber-  
tie which was so graunted by  $\text{\textcircled{y}}$  Law was neuer so-  
lowed of any but of his own baud. Although he  
had all countries at cōdemnment, yet could he  
neuer make  $\text{\textcircled{y}}$  law of sufficient authoritie  $\text{\textcircled{y}}$  any  
man besides himselfe & one baud of his wold  
be perswaded  $\text{\textcircled{y}}$  the vnclie might marry with the  
niece. Now what shall we say of this, but  $\text{\textcircled{y}}$  our  
Lorde had a secret bridle for men, as if he should  
say: I will  $\text{\textcircled{y}}$  there remaine some honestie in na-  
ture in despite of all those which beare rule in  $\text{\textcircled{y}}$   
world, & would make such a confusion that men  
should be as brute beasts, ye i eue as dogs & swine?  
Do what they can yet wil I be aboute the, & cause  
my law to be so printed in  $\text{\textcircled{y}}$  heartes of men,  $\text{\textcircled{y}}$   
for all their wickednes & blindness they shall yet re-  
taine some honestie in  $\text{\textcircled{y}}$  which I haue principal-  
ly cōmanded the. Beholde (I say) how God hath  
borne sway in such sort  $\text{\textcircled{y}}$  men (how vnbeleeu-  
ing fouer they were) haue yet had some remorse,  $\text{\textcircled{y}}$   
they would not altogether go against that which  
was forbidden them in this lawe. In deede men  
might haue alledged: This thing is lawfull for vs.  
The Law is made, the sentence is proclaimed, li-  
bertie is granted vnto al me to do so: & yet we see  
how God ouerruleth al & sheweth  $\text{\textcircled{y}}$  he himselfe  
wil so waken me & simon the to appeare before  
him,  $\text{\textcircled{y}}$  they shall not fall into such confusion. And  
therefore let vs humble ourselues vnder him and  
be so far frō wayting vntil he cal vs vnto our ac-  
count & draw vs vnto this honestie by force, that

we alwayes preuent his iudgement, to walke in such feare and carefulnes, that wee make it our pleasure to serue and honor him: so as there may be such an honest conuersation among vs as not onely the order of nature may bee obserued, but also that we may shewe how it is not for nought that hee hath should vs out from among the vnbeleeuing wretches, and would that we should be an holy people vnto him and dedicated vnto his seruice.

But now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them more & more, and to draw vs away from them, & so to rid vs of them, as we may encrease from day to day, & be reformed vnto his righteoufnes: & that he wil in the meane time beare with vs in our infirmities, & not intreat vs severely, but pardon vs our faultes, vntill he hath clenfed vs altogether from them. And so let vs all say: Almightye &c.

## On Thursday the xvj. of Ianuarie, 1556

*The Cxxx. Sermon which is the first vpon the three and twentieth Chapter.*

**N**One that is hurte by bursting, or that is gelded shall enter into the congregation of the Lorde.

2 A Bastard shall not enter into the congregation of the Lorde, neither shall the tenth generation of him enter in.

3 The Ammonites & Moabites shal not enter into y congregation of the Lord, neither shal their tenth generation for euer enter into the cōgregation of the Lord.



**L**T might seme a strāg case y God in this place shutteth out of his con-  
gregation such as are maymed in their bodies. For men can hardly bee  
perswaded y this hindereth any to come neare vnto God. Nay rather when there is any weaknes in them, it maketh them more worthy of pitie and compassion. And we are assured on the other side, y God requireth a spiritual purenes, & maketh no great account of this outward appearance; as it is expressly written in the fifteenth Chapter of y first booke of Samuel, that he respecteth not those things which appeare to the eye ward, as men do. But wee are to note, that when God in the old time vnder the law required any outward purenes, it was to bring the Iewes more forward to consider, that they could not present themselves vnto the temple, except they were thoroughly purified, specially touching their soules. The like is meant in that which we see here. For whereas God in this place condemneth y maimed which is in the body; it is to betoken, that they which will serue him & desire to approach neare vnto him, ought to be soūd both in their bodies and in their soules. For whatsoever was figured in y law, was referred vnto that spiritual and heavenly patron which Moses saw in the mount; as it is written in the 25. Chapter of Leuiticus. And this is wel obserued both by S. Steuen, and by the Apostle to the Hebrewes. So then let vs note y when God barreth those from entering into the sanctuary, which had any mayme in their bodie; he ment to betoken therby that he woulde haue his seruants sound & pure. Yea and that men

should not in y behalfe rest on that which is seen with the eye of man, but rather seeke after the true soundnesse, which God respecteth, which is in our heartes and in our mindes.

The like is to bee saide of that which Moses addeth touching bastards. God meant hereby to shewe, first what a priuiledge he had granted vnto the stocke of Abraham. And this was done to the intent that his fauour shoulde be the better knowne. Beholde howe God chose out of all the world one certaine people. And why? Wee haue before shewed that there was no worthines at all in them, but this proceeded of his own freebestowed loue. Nowe because men doe willingly darken the fauour of God or cleane forget it, or happily not knowe it in such sort as they should; God would that the children of Abraham, before they entred into the sanctuary, shoulde learne to reason thus with themselves: What is y cause y we haue access & entrāce vnto our god? What is the cause why hee sheweth himselfe so familiar vnto vs, and receiueth vs when wee come vnto him? It is because he hath chosen the seed of Abraham, howbeit such as are y true seed of Abraham. We see the how god ment to make the which were descended from y stock of Abraham, to perceiue y without any desert of theirs, he had chosen them to be the inheritaunce of y euerlasting God. I say he shewed this vnto the, & exercised the in the remembrance of y benefite, to y intent it might be y better acknowledged among the. That (say I) is y thing which we haue to note first of all. Secondly God by this meanes held the Iewes shorter y they might keepe themselves pure & chaste, and y there might be no fornication among them; nor any such confusion as men might not know which were right begotten and which were bastard children, when no difference might bee had in that behalfe. Therefore G O D by ordaining this Lawe, gaue the Iewes an occasion to lue more chaitly, to the ende their stocke might bee holie and not prophane, and that he which

intended to commit adultery should be mowed thus to thinke and to reason with himself: How now? God chose me before I was borne because I am of the children of Abraham: and yet not contented herewith, he hath declared that hee will be my sauiour, euen to a thousand generations: he accepteth my offspring, hee hath dedicated it vnto himselfe; although we be al cursed by nature, yet this grace of adoption exceedeth in my stocke. And shall I goe now and raise vp a defiled seede, which shall not bee of the people of God, which shall not be of the body of his congregation, which shall haue no entrance into the sanctuary? Were not y a renouncing of the benefit of my god? Is it not to shut him far off from me, & to giue him no entertainment, or to shew him no countenance, when hee calleth mee so gently? This (say I) ought to holde backe the Lewes, or els they were more than blockish. And that had bene too leawd an vnthankfulnes and a forgetting of the benefit which God had graced vnto them.

Therefore that we may nowe apply these two places to our instruction, let vs note y although God regard not nowadayes whether there be any blemish in a mans body or no, ne respecteth our parentage: yet notwithstanding his will is y this law should serue for vs, and y we should apply the truth thereto to our vse: that is to wit, y when we come vnto him, we must bring with vs an vp-right foundnes. And wherein? Surely not in our bodily members, for we know y his seruice is spiritual. Therefore let vs purifie our soules. I grant y our bodies ought to be purified also (as S. Paul warneth vs); but that is not in such wise as there be no maime or fault of sickness in them, but it is meant, that we must not defile them w vile and wicked things, as he speaketh of Idolatry & fornication, & also as the scripture speaketh of bribes, & extortions. He which falleth downe before ydols, as much as in him lieth defileth his body, which ought to be dedicated vnto the seruice of God. The like is to be said of fornicators, which giue themselves ouer vnto such wickednes as God detesteth. They which spoile & rob another man of his goods, haue bloody hands as the Prophet Esay vpbraideth them. Thus ye se how we ought to induce our selues to purifie our bodies. But y chiefe point is, y we haue this foundnes in our soules, that they be not feared w any such maime, as may hinder vs from being quicke and ready to obey our God. We must not (say I) be womanish; but we must haue an inuincible courage to make battaile against Satan & against all temptations, shewing our selues to be me indeed. Likewise we must not be weake in faith, but wee must proceede alway forward, and enforce our selues to come vnto y mas estate wherof S. Paul speaketh to y Ephesians, that we wauer not with euery word but hold vs fast to y which is good, & abide constant, & stable in y truth which we haue known. Wee must not be tottering & wauering too & fro; but we must resist all temptations so as nothing may hinder vs to keepe on that course whereunto God hath called vs. Let vs therefore strengthen again y weake knees, & let vs fortifie y trembling hands by the power of y holy Ghost.

Thus ye see wherof we are expressly warned in this place to occasion vs to cling vnto our God, when we be to withstand any temptations which hinder vs from seruing him.

And moreover let vs note, y seeing God hath sanctified vs, (yea & that together without whole offspring) we ought to continue in true chastitie when we heare his voice at y mouth of our God: I wil be y sauiour both of you & of your children also after you. Whē God is so gracious as to giue vs children, we ought to prouide diligently y the stocke be pure & vndefiled. And let the faithful take good heed that they intermingle not them selues with fornications or such other like defilements. And why? Because it is a renouncing of y excellent priuiledge which God giueth them, when he chuseth them in such sort vnto himself and therewithal chooseth their children also although they be not yet begotten. But the chiefe point is, that we must learne to be the true children of Abraham. Seeing we be grafted into his stocke through faith let vs take heede that we be not cut off from this body by our vnbeliefe. For the Prophets who were y true expounders of the law, do wel declare what the thing is which God ameth at in this place, when they say: Come you of the stocke of Abraham? No ye are the childre of an harlot euery chone of you. Get ye hence ye harlots brats, appeare here in your liknes, come soorth and let men knowe you: yee children of a strumpet (saith y Prophet Esay). And y Prophets Jeremy & Ezechiel speak in like sort: What haue you like vnto Abraham whose name ye beare? Was not your father an Amorite, & your mother a whore? To whōs speake they thus? Speake they to children of harlots & vnto bastards concerning y flesh? No. But vnto lawful borne children. And why then calleth hee them strumpets children, as if they were begotten in some brothel-house? Because they were corrupted & followed not y faith of Abraham. For y true parentage is spiritual (as S. Paul saith). They which descended from y stock of Abraham concerning y flesh, are not therefore accounted y lineage of Abraham. And what is y reason? Forsooth because they are grown out of kind. So then let vs note that whē Moses forbade y bastards should enter into y temple, it was not onely for this shameful note which is in respect of the world, when childre are not begotten in lawful wedlocke: it was rather to shew y the Lewes were not worthy to haue any accessse vnto God, to call vpon his name, or to company with his congregation, except they held fast this spiritual kined of Abraham, that is to say, except they followed his faith, & except they continued in y pure couenant of god. Now this could not be done except they always bare in mind, that god had chosen them to bee an holy people, to bee a royal priesthood. Let vs now for our part note y albeit wee were altogether strangers vnto God, although we had no accessse into his temple, & although (as S. Paul saith) we had no couenēt with him because y promises were not made vnto vs; yet notwithstanding we are made household seruants with the holy fathers, citizens of the kingdom of heauen, through faith, forasmuch as God hath communicated vnto vs this freedome

Ioh. 4. 27.  
Cor. 6. 6.

Eph. 4. 13.

Gen. 1. 7.

Rom. 11. 17.  
Gal. 3. 7.Esa. 57. 3.  
Ezech. 16. 36.Rom. 9. 7.  
Gal. 3. 7.

Eph. 3. 12. 19.

which was giuen only vnto y<sup>e</sup> stock of Abraham.

Seeing it is so y<sup>e</sup> we which were wild & barren trees, haue bin besides nature graffed into y<sup>e</sup> good Olive, let vs take heed y<sup>e</sup> we vse well so excellent a benefite: and let vs stick w<sup>th</sup> a stedfast faith vnto Abraham our father; and as oft as we come vnto the church, let vs take warning to examine our selues and to say: Behold God hath appointed this order, that we should come together to the intent he may be among vs, & we haue familiar access vnto him: and that is on condition y<sup>e</sup> we become true children of Abraham. And in what sort? Let vs consider of that which is said in the first Chapt. of S. Iohn: for this kinred is there expounded, such as God requirith nowadayes and alloweth of. It commeth (saith he) neither of the will of man, nor of the wil of the flesh, nor of bloude: but the cause thereof is that we haue believed in the onely sonne of God. Seeing then it is so: that when we beleue in our Lorde Iesus Christ, & be graffed into his body, we are admitted for the sonnes of God, although wee on our part are not worthy of that honour. Let vs take heed, that we hold our selues there, and that we grow not out of kinde through vnthankfulness, & fo cut our selues off from that body wherunto we were ioyned through the grace of God and his infinite mercy by y<sup>e</sup> meane of faith. Yee see then what we haue to beare in mind vpon this place, when it is saide expressly, that bastards shall not enter into the congregatō of God, euen vnto the tenth generation.

But let vs come now to y<sup>e</sup> which is spoken of y<sup>e</sup> Moabites & the Ammonites. These people were descended from Lot, and so ought to bee y<sup>e</sup> kinsmen of y<sup>e</sup> Iewes. Yet neuertheles God banisheth them out of his Church, and will not y<sup>e</sup> they haue any entrance therinto, vnto the tenth generation, albeit they yielded themselves vnder y<sup>e</sup> obedience of y<sup>e</sup> law. He addeth: *They met you not by the way when you came out of Egypt with bread & water*, that is to say, they entertained you not as kinsmen and friends should haue done. Now albeit y<sup>e</sup> Ammonites and y<sup>e</sup> Moabites were seuered from the stock of Abraham, as Lot was already gone vnto Sodome, and so had not the promise: yet neuertheles they ought to haue called to minde their kindred, and y<sup>e</sup> Abraham had brought Lot into y<sup>e</sup> land of promise, & had taken him for his son. The remembrance hereof ought so to haue endured, that y<sup>e</sup> Moabites & Ammonites (if they had had any good nature) should haue granted passage vnto them which were of their owne blood. And againe we see how God spared them. For we haue seene heretofore, how the Israelites were expressly commanded to abstaine from al iniury and violence, whē they passed through their land. Take heed yee vse not any force of armes, take nothing but what you pay for: keep y<sup>e</sup> high and beaten common way as ye passe: buy y<sup>e</sup> water which thou drinkest, and vse no extortion. And why? For they be thy brethren. And indeed although god chose not Lot as he did Abraham, yet ceased he not to pity him, & to haue from care of sparing his succellours & those which issued from him, albeit those people were begotē by his incestuous coupling w<sup>th</sup> his two daughters. The two fa-

thers which were y<sup>e</sup> first rootes of this issue were Ammon & Moab, y<sup>e</sup> is to say, such as were begotten by incest & by shameful and vnatural fornication. Yet neuertheles God beareth w<sup>th</sup> them. But they are so wicked & vnthankfull, y<sup>e</sup> they desire both God and man. God hath compassion of them, and therewithall chargeth y<sup>e</sup> Iewes to haue a care of them. Ye see what curtesie y<sup>e</sup> Iewes used. They praised them to let the passe through their country as friends, protecting y<sup>e</sup> they woulde not molest nor annoy them in any manner of thing. They desired them to graunt them passage for their money, that they might come vnto y<sup>e</sup> land wherunto God called the. But these cursed creatures wold needs hinder y<sup>e</sup> calling of god, & bring to passe, that y<sup>e</sup> people shoulde not enter into the land of promise to take possession thereof. And hereupon they hyred Balaam the son of Beor y<sup>e</sup> false Prophet. And why? Because they distrusted their owne power, and thought by the meanes of a false Prophet to coniure God, & that by vsing such a kind of bewitching, they might curse that people of his. Now because they were so froward, and vouchsafed not to vse y<sup>e</sup> benefite which God offered vnto them, it was good reason that they should be punished therefore. For albeit the vengeance of God was not by and by executed, yet God registred it in his booke & we see here how their punishment for this wickednes was refered.

Now hereupon we haue to note, that if we intend to be accepted of God in the number and companie of the faithfull, wee must procure the welfare of the whole Church as much as lieth in vs. For those which make any trouble in y<sup>e</sup> church of God, or be any way offensiuē, are heere banished the Church vnder the person of y<sup>e</sup> Moabites and Ammonites, as if God declared that they are not worthy to come neare vnto him, or to company with any of them which are dedicated vnto him. And nowadayes how many are to be seene of this sort? So y<sup>e</sup> we ought not to meruaile if y<sup>e</sup> curse of god lie vpon so many men. And why? Because y<sup>e</sup> for one which is found to aduance the weale of y<sup>e</sup> church, & to edifie y<sup>e</sup> people of God, a man may find a dosen which indeuour nothing els, but to bring vnter confusion & destruction vpon it. How many turmoiles see we nowadayes in y<sup>e</sup> world to hinder y<sup>e</sup> course of the gospel, & to bring to passe y<sup>e</sup> the Church might fall vnto y<sup>e</sup> ground, or be confused & disordered? Now from whence proceedeth this, but from y<sup>e</sup> wickednes of men? The like as God sparred y<sup>e</sup> doore against y<sup>e</sup> Ammonites and Moabites at y<sup>e</sup> time, because they refused to giue way vnto his people whē they should enter into the lande of promise: so let vs note y<sup>e</sup> all such as by stumbling blocks nowadayes to turne those aside, and to drue them into wickednesse which were in a good way, & al such as breede troubles in y<sup>e</sup> Church of God, are euerychone reiectēd of God. And verily we see that there are nowadayes many Ammonites and Moabites in the world. For who are they which seeke to peruert all things, and which giue so many offences & make such great confusions throughout Gods church? They are such as name themselves y<sup>e</sup> faithfull, such as are of our company & haue one common baptisme w<sup>th</sup> vs: so that they ought to aide vs: they ought

Rom. 11. 24.

Eph. 2. 18.

Ioh. 1. 12. &amp; 23.

Num. 31. 24

Num. 22. 9

Deut. 2. 18. 19.

Gen. 19. 36.

ought to bring vs forth bread & water; y<sup>e</sup> is to say, they ought to lend vs their hand, that we might follow our calling to come vnto that place to the which God calleth vs: those (I say) which ought to receiue vs and open the way vnto vs; euen those are they which barre vs of entrance, & those are they which pull the bridle backward, & which make these hurlyburlyes among vs.

Hereby we are warned, that seeing the people of God was vexed by their owne kindred, we ought nowadayes to beare it patiently, if the lyke befall vs. And withall let vs be warned (as I haue told you) to behaue our selues in such sort as none of vs may be condemned of hauing shut vp the way against them which endeoured to come vnto God. But let vs ayde them as farre as we shall be able, euen vnto the vtmost of our power: If we doe otherwise, the vengeance of God is at hand, and shall light vpon vs. For God who once condemned the Moabites, will not faile to be our Iudge at this day. Although the ceremonie be not obserued, yet (as I tolde you) all they which induor not to set forward the course of the Gospell, must needs be banished his kingdom. And in very deepe wee heare the threates which are made by the Prophets against all those which are enemies of the Church, and which trouble it: and that was not for the time of the lawe onely: but they fore-

told vs of the kingdom of our Lord Iesus Christ. Who soeuer they be that seeke not to ayde and succour Ierusalem (sayth the Prophet Esay) the Lord will arme himselfe against them, and they shall feele his strong hand and be destroyed. All they which deiuise any nisechie against thee, or relieue thy enemies to strengthe them, shall feele the hand of God contrarie & enemie vnto the. As much to y<sup>e</sup> same purpose is said in Zacharie. And these prophetices and threatnings (as I haue touched already) serued not for the time of the lawe, but for the state of Christianitie. Let vs therefore comfort our selues when wee vnderstand that God hath such a care of our saluatiō, that he protesteth he will be an aduersarie vnto all them which seeke to hinder vs frō coming vnto his kingdom, and into that inheritance which hee hath promised vs, and telleth them that his hand shall be against them, and that his curse shall fall vpon their heades. Hereby wee see how deare our saluation is vnto him, and what care he hath of it. Moreover let vs be afraid (as I tolde you) to giue occasions of trouble and offence. Let vs not be of the number of those naughtipackes, which when they see y<sup>e</sup> Church flourish, seeke nothing more busilie thā to disorder all things therein. The diuel hath drencht them with such a poyson, that they cannot abide the weale of the Church, therefore they seeke al the means they possible can, to breede confusion and disorder therein: let vs take heede (I say) y<sup>e</sup> we intangle not our selues among them, knowing that if we doe, we shall neuer escape the curse which is here threatned vnto the Moabites and the Ammonites.

But we haue yet one point more to note. And y<sup>e</sup> is, y<sup>e</sup> although God at y<sup>e</sup> first punish not the which molest his people: yet hee faileth not to keepe

alwayes some punishment for them in store, notwithstanding that he delayeth it. And therefore let vs not bee so hardie as to beare our selues in hand, that if God beare with vs and wink at our fautes for a time, we shall still remaine vnpunished. For wee see how it fell out in this case with this people. No doubt but they bare themselves in hand, that it was a matter of nothing when they molested the people of God. And why? Because God listeth not to execute his vengeance vpon them out of hand; Now in deepe they were ouerthrowen. But what for that? They did but wagge their head thereat, because they bare themselves in hand that the Iewes would not put them to any farther trouble. But God for all y<sup>e</sup> remained their Iudge. And so although y<sup>e</sup> Ammonites & Moabites were spared for a time, & God would not that they should be rooted out as those people which he had already before condemned; yet notwithstanding they made neuer the better match for all that; for ye see how like a sort of vnhalloved people, they are put besides all entrance into y<sup>e</sup> temple of God, they are reiected with this note of shame; y<sup>e</sup> they are declared enemies vnto y<sup>e</sup> people of God. Let vs therefore stand in feare sith we see this. And although we be not punished out of hand, yet let vs knowe y<sup>e</sup> we shall not escape the vengeance of God; when wee haue sought to molest his Church, and haue set a barre against our neighbours that they may not enter in as they ought to doe. And why? Because although God listeth, yet will he not forget y<sup>e</sup> wickednes of them which shall haue sought to molest his Church, or to bring any manner of trouble vpon it. Ye see whereof wee ought to be aduertised. And if this were printed well in our heartes, we would haue another manner of care than we haue to edifie the Church of God, and we would withall more abhorre and detest all offences. But what? We see how headlong men runne into this wickednesse, euen with a madde & brainesicke disposition. And why? Because God is not ready at hand to take vengeance, they bare themselves in hand y<sup>e</sup> the matter commeth al to one end, whether they worke y<sup>e</sup> Churches weale or woe, & thereupon they wester in their wickednes. But for all y<sup>e</sup> let vs looke vnto our selues.

And moreover although God vter not his vengeance at the first against them which seeke to trouble and to ouerthrowe the building of our faith: yet let vs assure our selues, that God (notwithstanding that he winketh at things for a time) yet sleepeeth not in heauen for all that. And therefore let vs patiently wayte vntill hee put to his hand. He suffereth the wicked sometime to wander at will, and to triumph among vs, & we are of opinion that the earth will sinke vnder them; we are astonished & euen beside our selues: we think there is no remedie, we suppose there is no way to succor vs, we are of opinion y<sup>e</sup> god is laid down to sleepe. But in y<sup>e</sup> end he putteth to his hād. And although he chaistise some of them lightly, yet others settle in their lees. As for exāple, a mā shall see y<sup>e</sup> when God punisheth some wicked persons which haue been the occasions and authors of many troubles and offences, yet others shall remaine

Esa. 12. 11.

Zach. 2. 2.

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remain unpunished, by reason whereof they thinke their owne wickednesse to be nothing, & so they followe it on farther, because God beareth with them. But it is sayd that the Ammonites and Moabites shal beare this curse throughout ten generations. Therefore sith we see that God will punishe them which molest vs, and which haue bin occasions of falling among vs; howsoever the case goe, let vs waite gods leaseure, hauing an eye to y<sup>e</sup> which is set downe here, & beholding y<sup>e</sup> which hath happened vnder y<sup>e</sup> Law, vntill he wreke his vengeance on the wicked.

For wee may vnder this figure which is here giuen vnto vs beholde the loue and fatherlike care which God hath for his Church in that it is his pleasure that things should be well ordred therein, and that none should hinder his childre whom he hath adopted, from coming vnto that inheritance which he hath promised them. And therefore let vs alwayes constantly goe on, and ouerleape those stumbling blockes which are layd in our way. When we see that the wicked aduance themselves against vs, and inuent & deuise all that they are able, to destroy vs; let vs be armed with strong and inuincible constancie to fight against such temptations; let vs not slack our courage, but let vs assure our selues that God will looke to these things in such sorte, that by his reaching forth of his hand we shal ouercome all y<sup>e</sup> difficulties and incomberaunces which men on their part set against vs. This being done we shall knowe that God hath reserued an horrible iudgement for our enemies, although they perswade themselves y<sup>e</sup> all is forgotten, & that there is no remembrance of their misdeedes. And when they be in full possession of their wickednesse, God wil cuen then prouide a remedie suddenly & beside y<sup>e</sup> expectaion of all men & of the whole world. Yee see then in effect what we haue to beare in minde vpon this place.

Now by y<sup>e</sup> way, a man might demaund what the cause is why God ordayned that the Iewes should in no wise seeke the peace nor the prosperitie of the Ammonites and Moabites. For it seemeth that he giueth here the Iewes an occasion to reuenge themselves, the which notwithstanding was neuer lawful. Let vs note in a word that God appointed them to execute his iudgement. And so his willis that they should punish the Ammonites and Moabites, howbeit with a pure and vpright zeale. When God ordayneth Justice, and putteth the sword into the hand of them whom he hath called vnto that estate, he commaundeth them to pursue to death as deserue it, and willet them to punish offences. And that vndoubtedly is a kinde of reuenge: but yet that reuenging is lawful; yea it is requisite & necessarie. And if he which is armed with the sword of Iustice punish not offences, hee shall render an account thereof vnto God. Now it is very true y<sup>e</sup> magistrates ought to take pitie and compassion of the whom they cause to be executed. When they put an euill doer to death, they must haue pitie on him because hee is a man & a reasonable creature. But howsoever the case stand they must execute y<sup>e</sup> vengeance of God, howbeit

without spitefulnessse, and without bitternessse. So was it with the Iewes touching y<sup>e</sup> Moabites and the Ammonites. God ordayned the to execute his iudgement. And for this cause hee saith vnto them, Ye shal not seeke neither their prosperitie nor their peace: that is to say, let them be as they are. For God will not haue you either to companion with them, or to relieue them. Now shal it be lawfull to helpe an euill doer, & to fauour him? That were to ouerthrowe Iustice, and the order which God hath appointed, & to be a confederate with him in y<sup>e</sup> same offence. If a man fauour y<sup>e</sup> wicked, if he helpe & ayde the; he becommeth guiltie of the same crime, & intangleth himselfe in their wickednesse. And therefore God forbid y<sup>e</sup> Iewes to beare any such affection towards y<sup>e</sup> Moabites or Ammonites to help the. And now wee see how reuenging was not onely granted vnto y<sup>e</sup> Iewes, but also commaunded them: & this reuenging was not such as should procede fro a venomous minde or which should be wrought after the lust of y<sup>e</sup> flesh, (for wh<sup>o</sup> we hate any mā to the death, our affectiōs are alwayes troubled & we are neuer well ordered) but gods meaning was, y<sup>e</sup> the Iewes should worke this reuenge, of a good zeale, as being taught thus to say: Beholde wee are appointed by God to execute his vengeance vpon y<sup>e</sup> Moabites. Sith it is y<sup>e</sup> vengeance of God which we ought to execute, we must not make it ours, y<sup>e</sup> is, we must not be ruled after our own lustes, we must bridle our own wils. Now the let vs after y<sup>e</sup> example of y<sup>e</sup> Iewes (which were executors of y<sup>e</sup> vengeance of God vpon y<sup>e</sup> Ammonites & Moabites) learn to submit our selues wholie vnto y<sup>e</sup> obedience of God. For surely it is an acceptable sacrifice to him, wh<sup>o</sup> as we suffer our selues to be guided by his word, and will not attempt any thing beyond y<sup>e</sup> which he biddeth or forbiddeth.

Now hereby we be warned, first of all not to giue y<sup>e</sup> bridle to our owne reuengements: and y<sup>e</sup> when we be wronged or iniured, we must not be pricked forward through our carnal affectiōs, to enterprife more than God permitteth vs. For it is written: Vengeance is mine & I will pay it home, as we shal see in the two & thirtieth chapter of this booke. Now the, haue we bridled our selues in that behalf: haue we not desired reuenge against the which haue prouoked vs, & wrought vs any despyte? Let vs therewithall tary our Lordes leaseure for the redresse of it, yea and let vs haue pitie on our enemies and seeke by all means possible to bring them backe into y<sup>e</sup> way of saluation. And if we see that God also taketh reuenge vpon the wicked, let vs acknowledge his louing kindenesse towards vs, and let it be a warrant vnto vs that he hath a great care of vs, & that he watcheth while we sleepe. Let vs therefore learne to fare the better by all the chastisements which God layeth vpon the enemies of his Church, knowing y<sup>e</sup> thereby he declareth that hee loueth vs with a fatherly affection, and is mindefull of vs and of our saluation; albeit wee thinke not so. This is a thing which ought to make the godly to reioyce, and to confirme the to trust so much the more stedfastly in God, and

Rom. 12. 19

to runne vnto him, when the wicked vexed them, and when men seeke to turne them aside out of the way of their saluation. But as for those which are appointed to execute y<sup>e</sup> vengeance of God, let them doe it constantly, & yet without spitefulness, & without bitterness. For if wee intermeddle our affections with that which God commaundeth, the vengeance is no longer his: but it proceedeth from our flesh, that is to say, from our vntuly passions. Let them therefore which haue the charge of Iustice, take diligent heede that they proceede therein withall vprightnesse and indifferencie: without being caryed away in any manner whatsoever with any wicked desire.

And moreover let vs be seuered generally fro the wicked: and not ioyne our selues with them; specially when they separate themselves fro the Church of God; for if we haue any familiaritie with them, is it not a conspiring against God & his people as much as lyeth in vs? Shall we not by that means be confederates with them? Yes, & therefore we must in this behalfe forget all kindred. we may not say, he is my friend, he is my gosip, I haue vsed his companie this long time. We must lay all these things aside and say; this man hath shewed himselfe to bee Gods open enemy because he is a let that the faithful agree not as they ought, and because hee hath layd a stumbling block to stop the increase of the Church. When we behold such things, let vs not be led with our dolefull affections: for although y<sup>e</sup> Iewes were the Moabites kinsmen, yet must they reiect them. And why? Because the Moabites were estranged from the people of God, yea & were become their enemies. Ye see then what we are to beare in minde. But wee put it ill in practise. For who is he which now adayes preferreth not kindred and I know not what else before God and his Church? We neede nothing to procure our selues fauour. If a man bee in office and haue a neighbour, he will be his friend. If he haue a gosip or a kinsman, he wil be his friend, much more. But though we be in no authoritie, yet we wil fauour one or other. And why? for euery smal wandring friendship is enough to win our heart. But in the mean while God is forgotten. We can see his Church destroyed before our faces, wee can see men in deuour nothing but to worke destruction and confusion in all things, & yet we will be touched therewith neuer a whit. Are we worthy that God should accept vs for his children? We heare the curse which is pronounced in the

Psal. 137. 6.

Psalme against all those which make not Ierusalem the cheefe of their ioye: that is to say, which esteeme not more of the common welfare of the Church, than of all the prosperities of this world. Lyke as the faithful ought to endeavour that the Church of God may prosper, that it may be aduanced, that it may encrease: so when the same commeth to passe, they ought to bee farre gladder thereof than of all other benefites, commodities, and whatsoever else they enioy in this world.

And contrariwise when they see any affliction in the Church, they ought to be more so-

rie for it, than if they suffred al manner of afflictions in their owne persons. If they doe not thus, they are accursed. But now we can see y<sup>e</sup> Church of God troubled by the wicked, and we can go and ioyne our selues with them. We are not contented to let them alone, such as they are; but we will needes fauour them, wee will needes support and ayde them. And is not this a confederating of our selues with Satan, as I haue sayd afore? Is it not as strinch as to make open war both against God & against his people? Yes verily. And therefore let vs learn to haue such a regard vnto the welfare of the Church of God, as to holde all those for our enemies which lift themselves vp against it: and let vs wage battaile against them to the vttermost of our power, to resist their wicked practises: except wee will be guiltie of confederacie with them to ouerthrow all that which God hath builded.

Moreover, whereas it is said, That they came not out to meete the people; let vs note diligently that G O D thinks it not enough for vs not to bee offensiu vnto his Church, but his will is that wee should also employ our selues faithfully, alwaies to further the saluation of the faithful, according wherunto it is said: That all they which succor not the Church shall be cursed. After that G O D hath threatened them which made warre against the citie of Ierusalem, hee turneth his threatenings against them also which hope it not when it was in necessitie. For there must bee no ventersluppe in this behalfe. We must be either friends or enemies. Therefore if we minde to escape the vengeance of God, whensoever wee see the Church stand in neede of our helpe, let euery of vs employ himselfe faithfully, and let vs endeavour to aduance that which is belonging vnto G O D, and to ayde them which seeke him, and labor to come vnto vnto him. Let vs endeavour (I say) to assist them and to quicken them vnto goe on alwayes more forward. If wee doe not so, doubtlesse wee shall be guiltie of hauing bin too retchlesse and negligent in the Churches behalfe. But (as I sayd afore) if we help and fauour men when they lay their heades together to destroy all, surely wee not onely bewray our selues to bee open enemies of God and of his Church, but also wee shewe our selues to bee double enemies, and so it must needes bee that double vengeance shall fall vpon our heades, as it is in this place declared vnto vs.

Now let vs kneele downe in the presence of our good God w<sup>th</sup> acknowledgement of our faults, praying him to vouchsafe to make vs feele them better than we haue done, so as wee may bee alwaies quickened vp more & more to resorte vnto him, & he so strengthen vs to resist the temptations which are bent against vs in this world, as we may withstand al the enemies which cease not to molest vs: and all the vnderlings of Satan which raise troubles and offences among vs; This good G O D of ours graunt vs grace not to bee discouraged with such things, but that wee may continually

proceede in the way wherunto God hath called vs, vntill he haue put vs in possession of that saluatiō which he hath promised vs in the king-

dome of heauen. That it may please him to graunt this grace not onely vnto vs, but also to all people and nations of the earth, &c.

## On Fryday the xvij. of Ianuarie, 1556.

*The Cxxxj. Sermon, which is the second vpon the three and twentieth Chapter.*

3 The Ammonites &c.

4 Because they met you not with bread and water in the way when ye came out of Egypt: and because they hyred against you Balaam the sonne of Beor of Pethor in Mesopotamia, to curse you.

5 Howbeit that y<sup>e</sup> Lord thy God would not hearkē vnto Balaā, but the Lord thy God turned his curse into a blessing vnto thee: because y<sup>e</sup> Lord thy god loued thee.

6 Thou shalt not seeke their friendship nor their welfare at any time for euer.



E saw yester day howe that although God did not punish y<sup>e</sup> spitefulnesse and crueltie of the Ammonites and Moabites at 20 hee did beare it still in minde.

Lykewise when as he winketh at faultes, it is not because he hath forgotten them, but that euer-ry thing shall be reckoned for in his due time.

Whereupon I tolde you, that they which haue offended must not flatter themselves, if GOD beare with them and lay not his hand vpon them at the first: but that they must consider y<sup>e</sup> he allureth them vnto repentance when he is so 30 patient, yea, and that he stayeth to see if men will perceiue their owne wickednesse and be sorry for it. We declared with all, why God commaunded the Israclites to execute his vengeance, and in what sorte they should doe it. It remaineth now that we see the reason which is contained here which is that the Ammonites & Moabites (though they issued out of the stock of y<sup>e</sup> Iewes) did notwithstanding shewe themselves their mortal eniemies by stopping of them from coming into the land of Canaan. It is true that this 40 poynt hath bin considered of as concerning those which raise offences to turne Gods children frō coming vnto the inheritance which is promised them, who are by good reason condemned in the person of the Moabites and Ammonites.

But now we must consider that which Moses toucheth concerning the curse. He sayth, That the Moabites hyred Balaam the son of Beor to curse the people. Marke here the meane which the Moabites vsed to roote out thē whome God had chosed, and to sparre the doore against them, that they might not take possession of the land of Canaan which was promised them. The Moabites saw full well that they could not be the better men if they came to handy strokes, and therefore they hired a false Prophet to curse them. And in what sorte? forsooth in the name of God. Now in the first place we see, that they which had no true & pure religion, had yet some 50 seede thereof: yea and that they had this printed in their hart, that God gouerneth the world, y<sup>e</sup> all things are ordered according to his will, y<sup>e</sup> they whom he fauoreth do alwaies prosper, that they to whom he is contrary are vnhappy & vterly confounded. That is y<sup>e</sup> cause why the Moa-

bites hired Balaam in this sort to curse the Israclites in the name of God. For although all this which they did be disallowed, & that they falsly pretended y<sup>e</sup> name of God like trecherous caities as they were, so as this dedde of theirs was in thē a cursed defilement, yet notwithstanding al this proceeded frō a good gronde, namely: y<sup>e</sup> they yeilded vnto God all power of ruling y<sup>e</sup> world, howbeit y<sup>e</sup> they abused it afterward. Now when we see this, if we think to cōpasse y<sup>e</sup> thing, which we take in hand, wout calling on y<sup>e</sup> name of God, so as one putteth his trust in his owne paines taking, an other in his wisdom, a thirde in his strength: we are worse than these blinde wretches which neuer knew one word of the law: and there needes no other witness to condemne vs before God. This therefore is a point well worth the noting. Seeing God would y<sup>e</sup> such light shold remaine among y<sup>e</sup> vnbeleeuers, as y<sup>e</sup> they shoulde knowe y<sup>e</sup> he gouerneth the life of men heere belowe, and y<sup>e</sup> all things are in his hande: [much more] ought wee to yeelde y<sup>e</sup> honour vnto him, vnlesse wee will be worse than those which were without all true religion.

But let vs also take heede that when we haue some good seede, we corrupt it not. For y<sup>e</sup> matter consisteth nor altogether in imagining this or y<sup>e</sup> of God: but we must haue a sound & pure knowledge of him. For there is nothing more easie thā to snarle ourselues, because wee are so enclined vnto vanitie, & the deuil also forgeth vs many deceits to intangle our mindes wā, so as y<sup>e</sup> truth is by and by turned into a lie, except we it ande heede fully vpon our gard. And therefore let vs learne to call vpon God, to the intent y<sup>e</sup> if he vs call him selfe vnto vs, we may not swarue neither to the right hand nor to y<sup>e</sup> left: and y<sup>e</sup> the knowledge which we haue receiued, be not peruerted nor abused. For heere we see what happened vnto thē which hired Balaam. They tooke him as a Prophet: & in very deed Balac the king of Moab sayth vnto him: I know y<sup>e</sup> they whom thou cursest 60 shall be cursed, & those whom thou blesest shall be blessed. What is y<sup>e</sup> cause why Balac speareth thus? He saw y<sup>e</sup> Balaā had receiued from God y<sup>e</sup> gift of prophceeing, and of foretelling many things to come. He was therefore of opinion y<sup>e</sup> seeing God had made him such an excellent mā, he shold be heard. So his intent and purpose was, to bring to passe that God might bee fauorable vnto him.

Rom. 2.4.

Numb. 22.

Numb. 22.6



& this was good (as I tolde you) that he thought thus: Beholde, if God be on our side all shall goe well with vs, we shall remaine safe & sound: but if his hand be aganſt vs, we mult needes periſh. Ye ſee one good thing in Balac and in all the Moabites which were his ſubiects, for they acknowledged that if God were their aduerſarie partie, they could nor withſtand him, & thereupon they humbled themſelues before him, and deſired to obtayne fauor at his hand. Who wil not highlie eſteeme of this? yea, but in the meane while they went not the right way to worke. As I tolde you afore, it is not enough for men to haue ſome good meaning in generality, but they muſt come vnto God in ſuch ſorte as he commaundeth, and they muſt not ſeek any bypathes. For this is not the way to come vnto him, nay rather it keepeth vs aloofe from him, & maketh vs but to recoyle. Therefore albeir the Moabites knew that y true happineſſe of men is to be in the fauour of God, and that they fought to come thereunto: yet notwithstanding they ceaſe not to offend him grieuouſly. And why ſo? For they take a cleane contrarie way, when they beare themſelues in hand that they ſhall buy the fauour of God for mony. And in what maner delt they? Although y people of Iſraell was choſen of God, and the land of Chanaan was promiſed vnto them; yet the Moabites perſwaded themſelues that they might cōiure God in ſuch wiſe as he woulde not accompliſh his promiſe, but ſhape and vnſhape himſelfe according vnto their luſtes and pleaſure. Let vs therefore note firſt of all, that to finde the fauour of God, we muſt not hardē our ſelues in our vices, but bee ſory for them: and ſecondly hope for nothing againſt his promiſes. Here bee two ſpeciall pointes. And it is all one aſif it were ſayd, that to pleaſe God, we muſt be truly repētant. For vntil we know our faultes, and be aſhamed of them, doubtleſſe God will alwayes remaine our enemy. And therewithal let vs grōūd our ſelues vpon his promiſes. For it were a follicie to thinke to obtaine any thing in ſuch ſort as God in the meane while ſhould bee ſaine to eate his worde, and be chaunged according vnto our fancie. Now the Moabites were of this minde. For they cōtinued ſpitefull ſtil. And how thought they to winne Gods fauour? They went about to buy it of Balaam for mony. Lykewiſe nowadayes among the Papiſts it is to be ſcene how they inrange themſelues in their ſinnes, and had leuer to rotte in their owne filth, than receiue the medicine which God offereth them. But in y meane time they thinke to ransome themſelues by their Maſſes, and by other ſuch meanes as they haue. But they ſhall gaine aſmuch as the Moabites did. And what meane they by theſe ransomes which they bring, but that they woulde ſaine make God partaker of their wickedneſſe? When a man ſhall haue pilld & robbed others, he will bring part of that bootie for an offering. A fornicarour thinke to cleare himſelfe by giuing of almes. Now this is all one as if they woulde let God in their owne aray, and make him alſo guiltie of the faultes as well as themſelues: & therefore they doe but prouoke his vengeance

farther vpon them, as the Moabites did. So thē (as I haue tolde you afore) if wee will haue acceſſe vnto God, let vs learne to feele his anger: and in feeling of it, condemne our ſelues for our ſinnes, and ſo come and offer our ſelues purely vnto his ſeruiſe, praying him to change vs into new creatures, y we may be acceptable vnto him.

And herewithall let vs come and ſeeker after that ranſome by the which we are recōciled vnto God, & redeemed frō all curſing: which is becauſe our Lord Ieſus Chriſt hath ſhed his precious bloud for our ſaluation. And thus ye ſee how we ioyne the promiſes of God with repentance. For it is not enough for ſinners to feele and acknowledge their faultes, & to be aſhamed of thē: But faith muſt be ioyned therewithall. For what doe the Moabites in this place? They tel Balaam that thoſe whome he bleſſeth ſhall bee bleſſed. What proofes haue they of this? Was God pinned on Balaams ſteue? Was he bound to him? Ye ſee then how fondly Balac delt. But the deſpiſers of God deſerue well to be ſo blinded. For they perſwade themſelues that God will come downe from heauen, and transforme himſelfe for their pleaſure, yea after what maner ſoeuer they ſeeker him. For (as I haue told you) there is a rule and manner of ſeeking God which wil neuer deceiue vs. And aſſoone as men turne there, from that, they doe but wander from him. How ſoeuer the caſe ſtandeth then, if wee deſire in deede to finde fauour at the hand of God, let vs haue our eye fixed on his promiſes. Let vs know how and by what meanes it commeth to paſſe, that he fauoreth vs; and hying our ſelues thither, let vs wholly ſtay our ſelues on that which he telleth vs. To be ſhort, let faith be our guide, & ſhewe vs y way. After that maner God wil accept of vs, whē we come vnto him; by that mean the gate ſhall be opened vnto vs. And ſo in the example of Balac and y Moabites, we haue as it were a looking glaſſe, wherein to behold al y byſcapes & all the vagaries which y world maketh, when they pretend to ſeeker God and yet keepe aloofe from him. For whatſoeuer they pretend, there is no alteration of minde in them, neither haue they any beleſe in the promiſes of God. On the cōtrary ſide, we haue alſo to gather how God will become fauorable vnto vs. And that is if we imagine not to bind him vnto vs, as though he ought to allow of our vices, and would intermeddle him with our filthineſſe: but ſeeker to be clenſed from it, and to yeelde our ſelues vnto him, and to cleaue vnto his righteouſneſſe. Secondly when we conceiue nothing in our braine after our owne lyking, to ſay that wee muſt ſerue God, but how after this manner: we muſt winne his fauour in this ſorte, after the manner of the lawleſſe libertie which reigneth nowadayes among y Papiſts. But if we woulde aſke any thing at the mouth of God: alas, we are not worthis to come neare him. And againe when wee thinke on his maieltie, wee muſt needes bee confounded for feare, becauſe there is nothing in vs but all manner of corruption, and wee muſt needes bee his enemies, cūen of good right. Yea but wee haue thoſe proniſes which

cannot deceiue vs, if so bee wee doubt nothing at all. Surely God so warranteth that which he hath spoken, y<sup>e</sup> if we set our mindes thoroughly vpon his promises and vnderprop our selues with them, we may goe on with a courage and not doubt but that he will receiue vs.

Now moreouer whereas it is sayd that the Moabites hired Balaam, and meant that hee should serue their turne to curse the people; we haue hereby to note, that if we beare our selues in hand, that God wil helpe vs with his fauour against those whom he loueth; the if he will be such as we see the Moabites had thereof. And yet this is in common vse, that the wicked think y<sup>e</sup> God ought to be on their side, notwithstanding y<sup>e</sup> they persecute & destroy folk with neuer so euil conscience. Albeit y<sup>e</sup> they vse neuer so much spitefulnesse and crueltie, yet are they of opinion that God will helpe them. As for example nowadayes, when princes make warre vpon couetousnesse and ambition: they proclayme many solemne processions, But what for that? Surely all that euer they do, is detestable before God. For what stirreth the thereto, but that they are blinded with pride, couetousnesse and such lyke things; so that they spare no mans bloud, ne make any account of confounding heauen and earth together: & yet notwithstanding they call vpon the name of God. I alledge onely this one example, howbeit that euery particular person is at the same point. Euery of vs in y<sup>e</sup> trade which he vseth, would faine haue God on his side. But yet for all that we continue stil our deceit & malicious willnesse, our cruelties & extortions, our periuries and trecherous dealinges, & wee giue our selues vnto all wickednesse: and is it possible that God should be matched with our filthy infections? Should he renouce himself & turne his glory into shame? yet are we so blockish that they dally thus with God, yea & y<sup>e</sup> with such presumptuous bouldnes, as it is an horrible thing to behold. Such we see that this sicknesse is ouer rise; let vs learne (as I haue told you) that when we wil call vpon God to defend vs & to be aduersary vnto our enemies, we must take hede that we haue a good cause, & that we be warranted in conscience y<sup>e</sup> we attempt nothing but according to his will, that they which persecute vs do it wrongfully, that we be desirous as farre as lieth in vs to be appeace with our enemies, & that wee haue not prouoked them with any iniurie, nor giuen them any cause to molest vs. Whē we can protest this in conscience before God; then we may wel call vpon him; & feare we not but he will be our defender. But if our cause be euil & that they which persecute vs may truly alledge y<sup>e</sup> we haue prouoked them so to do, & haue giuen the cause thereof; let vs not then looke for any fauour at Gods hand, For when we abuse his name so fallly, our payment shal not be long after. And how shal we be rewarded? Verily not onely our labor shal be lost, but God wil also laugh vs to skorne for taking part against his children. Therefore if wee wage battaile with good men, and vse extortions, & wrongings, & other wicked practises, and increase the same with this further, of committing

such outrage against God as to intermeddle his name with our wickednes; questionlesse hee will wreke his wrath vpon vs for it. Wee see what is said in this place. For God pronouncing here y<sup>e</sup> sentence of condemnation vpon the Moabites, saith y<sup>e</sup> they abused his name in hiring Balaam to curse his people. Let vs therefore learne (as I haue tolde you) not to trouble the which serue God, nor to maintaine any quarell against them, vnlesse we will haue God for our aduersarie. And in so dooing let vs not think to gaine any thing by calling vpon him, but rather perswade our selues that in so doing we shall kinde his vengeance for much the more against vs.

Let vs come now vnto that which Moses addeth: *God would not heare Balaam, but turned his curse into a blessing: because the Lord shy God loued thee.* This historie is handled more largely from the 22. Chap. of Num. vnto the 24. But without making here the whole rehearal thereof, it shal suffice to haue the effect of that which is touched here as by the way. It is said that God would not heare Balaam, but there was yet more than so, as Moses in that place rehearseth. For God hindered him, and declared vnto him his will. Whē Balaam desired leaue to goe at y<sup>e</sup> request of Balac and of the Moabites: he made the messengers tarie a night, because he would repaire aside vnto God. Thereupon it was told him: Thou shalt not goe. But yet for all that, he bargained, yea & the desire of gaine prouoked him to intreat God so long vntill he saith: Goe thy way; Howbeit w<sup>th</sup> displeasure, in so much that God shewed him his rebellion & his own asse taught him, as who saw more clearer than he. He could not perceiue y<sup>e</sup> Angel of the Lord, and yet the brute beast perceiued him. Ye see then Balaam condemned; in so much that God giueth more reason & discretion to y<sup>e</sup> Assē whereon he fate, than vnto him who was a Prophet: yea contrary to all nature y<sup>e</sup> Assē speaketh. When we see all this, is it not as much as if God had expressly set himselfe on the contrary side, to shew y<sup>e</sup> he garded y<sup>e</sup> people of Israel vnder his protection? And after this when Balaam is come, what saith he? He telleth Balac y<sup>e</sup> king thus. I can doe nothing. Truly I haue enforced my self to doe somewhat, but I see y<sup>e</sup> God withstandeth me: and I cannot open my mouth to speake, but he turneth my words clean contrary from my purpose. Hereupō they make many cōiurations to hinder God, & make him beholden to the: they reare vp seuerall altars on one side, & feue on another. And wherunto redeth al this, but to y<sup>e</sup> which I told you, y<sup>e</sup> the wicked woulde faine bring God to their part: But they goe not y<sup>e</sup> right way to seeke him. They fetch their vagaries and go by y<sup>e</sup> wayes. And they doe nothing but turne rayle to him. And if happilie they cast an eye towards him, it is but to prouoke his anger and to kinde it so much y<sup>e</sup> more. Ye see then in what sort Balaam and Balac go forward. Now in the end whē God had opened Balaams mouth, hee prophecied of the good which should come vnto the people of Israell vnto the reigne of Dauid: Saying, That a starre should come out of Iacob, the brightnesse whereof shoulde reche

vnto Israel, and Moab should bee subiect vnto them, and humble himselfe vnder their feete. And vndoutedly in the reigne of Dauid there was a figure of the kingdome of our Lorde Iesus Christ. Yee see then how Balaam was constrained to speake in this sort mauger his beard, and againe, when Balac reproued him saying, What meanest thou? Thou art come hither at my charges, and commest thou to deceiue mee? for thou doest cleane contrary to that which thou didst promise mee. And what can I do saith Balaam? Is God like vnto men, that hee should change his purpose? If he haue once deceiued a thing, it must needs be done, it abideth for cuer. For hee altereth not, ne changeth according to the lust of men. Beholde how the false prophet speaketh in as excellent a style and manner of speech as can be, of Gods vchangeable truth.

Now because the Israelites should not think that Gods doing hereof, was either because they had deserued something, or because they were better than the Moabites: Moses sayeth afterwards: *That this was because God loued the Iewes.* To the intent therefore that he might be magnified for his freebestowed goodnes, and that y Iewes might humble them selues knowing that they had obtained fauour at his hand and by reason hee had cholen & elected them of his owne good will; he saith: *Thy God hath now declared how he loued thee.* Here we haue to note first of all that Balaam was such a false prophet, as notwithstanding had some particular gift of prophesying from God: and these be no contrary things that a man should haue the gift of prophesying, and yet for all that abuse the gift of the holy ghost, and turne it to a wicked purpose. Wee see that also which S. Paul sayth in his Epistle to the Corinthians; namely, that they which had the gift of tongues, of interpreting, and such like things which were excellent in the Church; had notwithstanding no regarde of edifying of the Church: and that many of them were not renewed in such sort by the spirit of God, y they sought to serue him. It may wel be therefore that men that haue receiued excellent gifts to be esteemed, & that they shall beare the markes of the spirit of God, & yet not haue the chiefe and principal thing of all, y is to wit, the spirit of regeneration, nor be so confirmed, that they shall giue themselves ouer wholly vnto the seruice of God, & endeouour to make that auailable vnto them which they haue receiued, by applying it vnto a good & lawfull vse, wayting for the saluation which God setteth before them. This may wel be. And if this fall out in the Church, that is to say, to them which are of the householde of faith: what shal we think of Balaam & the like? & so we see there is no inconuenience, y Balaam had the gift of prophesie, & yet for all that had many corruptions therewithal, inso much that he was an idolater, & vsed forceries. But what is the cause that God gaue him the knowledge of foretelling things to come? for it might seeme y by this meanes he setteth forth his name vnto open reproche. It is true in deede that Balaam & such like, when they thus abuse the gifts of God,

do vnhallo w y which is holy, & that which they haue receiued of God. Yet notwithstanding there was this respect, y God ment to leaue some witness of himselfe euen among the Infidels, to the intent they might haue so much y lesse excuse, & be so much the more conuicted, if they would make ignorance their buckler. As for example, the Moabites forasmuch as they had not y law, therefore they had neuer knowen any thing of God, except their fathers had left the some small remnant therof. For Lot was not ignorant of it, but being brought vp in his vncler Abrahams house, he knew what religion meant. As for the Moabites, they were altogether estranged from it. Howbeit there remained some small print therof, y they might be conuicted at the latter day: y if they had sought after God, they might haue attained vnto him, but because they were snarled in the multitude of superstitions which they themselues had deuised, & were grown cleane out of kinde, they can seeke after no starting holes: for they shal alway be condemned for hauing a malicious wickednes in them, and for turning aside from God, so as they deserued to be blinded in y fashion by y deceits of Satan. And thus yee se what is to be noted in the first place touching Balaam.

Now in y Balaac beleued, y if Balaam once cursed y people, al should passe on his side; wee see therby how men can neuer hold the mean, but euen do swaue aside to some extremitie or other. It is true in deede y when wee are blessed of y prophets of God, the same is a warrant vnto vs of his blessing. But yet we must alway haue an eye vnto God. For if we teare him in peeces, what shal we win therby? But when men think to coniuere God, it is al one as if they would dismember him. For they intend to seuer his iustice & vprightnes from his truth, & his gracious goodnes, from his mightie power. God saith y when we be blessed of his prophets, we ought to assure our selues that he ratifieth y same in heauen. When Abraham blessed Isaac, when Isaac blessed Iacob, when Iacob blessed his children, it was no vaine blessing, because it had his certaine force & effect. And why? Because God had giuen vnto them this office. And what is y reason y we are blessed at his hand, when me blesse vs with their mouth? His wil is that men should beare this reuerence vnto his word, by y which he declareth him selfe here below vnto vs, he cometh not downe alwayes from heauen in visible maner, he sendeth not his angels at our pleasure: but those whome he hath ordeined his messengers, are to declare his wil vnto vs. He will be serued by them as by instruments, to the intent he may make his blessings which he sendeth vnto men to profit them. And therefore if we say that being blessed by the Prophets or by the priests, we are assured y God ratifieth the same in heauen: we shal speake truly. Yea verily, if so be wee haue an eye vnto God, & be conformable vnto his wil. But if we dally with God, & wil haue him transforme himselfe at our becke: let vs note y he wil curse vs, yea, y he will curse vs double when we vse him in that order. For when God ordeined

Gen. 17.

1. Cor. 14.

Phil. 1. 18.

ned that the priestes should blesse the people, it was to good effect & purpose. For it is expressly said in the sixth Chapter of Numbers: Ye shall blesse my people in my name, & they shall be blessed. There is a promise made. The priestes then when they opened their mouth in the name of God, had this trueth warranted from heauē, that they might promise the fauor of God, and the people were certaine that they should prosper whē they once had this warrant which was offered vnto them. But yet for all that it behoued vs to haue an eye vnto God. For if any wicked should come to seeke for a blessing at the priestes hāds, & the priestes on the one side should desie God & make their gaine of him; & they on the other side which come vnto them, haue hyred them to blesse: what might be thought of it? It were a diuelish superstition, & a peruerfion of the order of God. And yet notwithstanding they do it daily in the popedom. For ye see what our Lord Iesus Christ laide vnto his disciples. If you forgiue sinnes vpon earth, they shall be forgiuen in heauen. and whatsoeuer ye vbinde vpon earth, shall be vnbund in heauen. Ye see then how our Lord Iesus Christs will is, that his blessing should be vttered vnto vs in his name. But what do the papists? Their prelacie forsooth on the one side vsurp the office of God, & by their charmes & forceries they would so blear the eyes of the whole world, that men should not seeke after God. It is ynough (say they) to haue a crosse on the back, or a sprinkling of holy water, & I know not what. And the world on the other side is soone entreated to receiue these dotages. For men fall asleep in their vices, & beare themselves in hande it is ynough for them to haue discharged all their sinnes once a yere into a priestes bolome, & then to haue a Masse or two sung, & other like solemnities vsed. After this maner haue men purchaced blessings not at Gods, but at Balaams hand. What is then to be done? Because we see men swaue thus aside vnto these sinful extremities; let vs know, what when Gods wil is that his blessing be declared vnto vs by the mouth of men, it is to the intent we should look vpon him, & receiue the blessing at his hand, yea, & in such sort as we seuer it not from his trueth or righteousnes. On what condition is it that he blesseth vs: It is to the intent first that we should know, that there is in vs nothing but cursednes, & secondly that we should haue recourse vnto his maiestie, & hold our selues in the right way which hee hath shewed vnto vs, and therefore let vs not disioyne that which is ioyned together by God least we become guiltie of this crueltie of tearing God as it were in peeces, as the Papists do nowadays, & the Moabites did in tunc past. Now then we see wherin Balac offended, & how we are warned by his fault, which is, that he thought Balaam had this priuilege to blesse at his pleasure, & that God had layed the bridle on his neck, & that he had resigned ouer vnto him his own office. Let vs take heede of so vaine & foolish thoughts. And let vs vnderstand what when God sendeth vs men to declare vnto vs his word, it is not because himselfe would bee at rest & sleepe in heauen, & in the mean time for-

sake his church here below, & suffer men to bestow at their pleasure the treasure which he hath committed vnto them; but it is to the intent that we should be guyded vnto him according vnto our weaknes. If we haue men to speake vnto vs in his name, it is not to the end that we should stick vnto them, but to the intent they might be our ayders & helpers. And yet notwithstanding if we wil come vnto God, we must be blessed in his name, yea, & receiue with faith & true repentance the good which he offereth vs. And when we be so blessed, let vs knowe that which men shall haue done, is not vaine or fruitles thing: because God warranteth & ratifieth it in heauen; but yet for all that, he himself must gouerne vs, he must alwayes haue the chiefe preheminence, & we must not leane to creatures, but resort vnto him and say: Lord it is of thee that I desire to be blessed. And how? not by forging such imaginations as shall seeme good vnto vs: but thou Lord hast appointed that we should come vnto thee, & sithe we haue thy word, it is ynough to assure vs that our labor shall not be lost: but that the thing which thou hast pronounced & decreed by thy worde & by the doctrine of the Gospel, shall be fulfilled: & that although it be done on earth, yet notwithstanding yet effect thereof shall be shewed in heauen. Wherefor whensoever we heare the warrant of our saluation preached vnto vs; it is all one as if we had seene an angel from heauen, or as if god himself had taught vs in his own person: and we must do God this honor to receiue his word reuerently without making any reply against it, at leastwise if we wil be holden & accounted for his people. Now hee withal we are also warned by God by withholding the mouth of Balaam, declared therby the power of his promise which hee had made vnto Abraham. Truly he might haue vsed other meanes; but his intent was to certifie the Jewes more fully of their adoption. Sometimes God giveth the bridle to the wicked to blaspheme with open & full mouth, & to peruert all truth, whereupon they take so vntruly & lawlesse leaue, as none can be greater, & do nothing else but pluck forward the vengeance of God vpon their heads. To be short, all the world groweth out of kind by their abuses. God somtimes permitteeth this, and why so? because men are worthe somtimes of such scourges. Secondly, God meaneth to humble vs. And thirdly, he will trye the stedfastnes of our faith. But in Balaam he vsed another manner of order, that is to wit, he bridled his tongue so as he could not do what he would, & what he purposed for good withstood him. And why did hee so? Because the people were ouer tender & nyceharted: they had neede of helpe, and therefore God meant to giue them this advantage. So then let vs note, that he suffereth deceiuers somtimes to darken the trueth, yea, & to cast forth their lyes at full, & in the meane while notwithstanding disappointeth them of their purpose: or if his wil be that they preuaile, it is because of mens vnthriftines: for (as S. Paul saith) they haue wel deserued that God should forsake them. But somtimes he wil bridle the tounges of wicked, so as the enemies of the worde of God

Matt. 16. 19.  
John. 20. 21.

cannot speake that which full faine they would  
& we see nowadays many experiences hereof.  
In deede a man may see on the one side these  
hyeling villaines, these hypocrites & flatterers  
[I meane] which write nowadays as their know-  
ledge serueth them, & as men greafe them in y  
hand like common strumpets of the stewes. It is  
nothing with them to speake euil of God, and to  
aduance themselves against his word. We may  
see many such Balaams nowadays, which are  
at the Popes pay, & are of his stinking clergie, &  
be of the number of these horned beasts. But yet  
we see also how God bridleth them, & locketh  
them vp in such close ward, y they speake some-  
times cleane contrarie to that they purposed,  
so as they profit vs more by that meanes, than if  
they had set themselves purposely to serue god:  
insomuch y the throte of Popedom is cut by his  
own vnderlings, & by all these Balaams which  
endeuour to bring al to vtter destruction, & the  
things which are done by them, doe serue vs to  
as good purpose, as if the seruants of God had  
spoken & writen. Therefore when we see this,  
let vs acknowledge the goodnes of God, and be  
confirmed more & more therein. And moreouer  
if he sometimes giue such great libertie vnto y  
wicked, y they disguise al things, & falsifie the  
truth by turning of it into a lie: Let vs pray him  
to strengthen vs against such temptations, and  
not suffer the weaklings to quayle altogether by  
that meanes. Now it is to be noted also y God  
heard not Balaam, but held him backe, notwith-  
standing that he declared his wil vnto him, & in  
the end did suffer him to goe. Hereby wee are  
taught not to come with hypocrisie as Balaam  
did when we desire leaue for any thing at Gods  
hand. For wee see what leaue he had. The like  
was said vnto king Achab. Yea thou shalt haue y  
victorie. But God mocked him, because he wold  
needes haue leaue of him, whether he would or  
no. Wel, God gaue him leaue, but it was to doe  
him to vnderstand, y he was prouoked there-  
by to farther displeasure: so hapned it vnto Balaam.  
But how euer it be, let vs thus conclude: that for  
asmuch as Balaam was so stubbornly bent; there-  
fore his couetynesse so blinded him, as he sought  
onely after gaine. For as a swyne when he hath  
once winded his meat, runnes on to wash him-  
self in it, though he see men readie to stick him,  
because his lust carrieth him on headlong though  
it be to his death: so doe the wicked which de-  
spise God. And why? For their desires blind the,  
& cary them away headlong, & yet will they

needes haue Gods leaue with them.

But wee see what befell of it: namely y God  
commadeth him to blesse his people, & to curse  
the Moabites. Forasmuch as wee see this, let vs  
know y sith God did put the warrant of his truth  
in the mouth of a falsie prophet, [we must assure  
our selues that] when he sheweth vs so great fa-  
uour as to speake vnto vs by those whom he hath  
appointed shepherds in his church, & by who  
he wil be serued; it is an infallible warrant of his  
gracious goodnes towards vs. And seeing that a  
falsie prophet was constrained to say y God is  
not like vnto mortal men, what ought we to do?  
Seeing y a falsie prophet speaketh thus, we ought  
to be ashamed to call the truth of God in ques-  
tion, specially when he declareth it vnto vs: by  
such as represent his person. And therefore let e-  
uery man answer Amen in his heart. Sith wee  
heare euery day y God allureth vs vnto himself,  
that he reneweth the remembrance of y a adop-  
tion which he hath made vs, y he layeth before  
vs the benefite of the death & passion of our  
Lord Iesus Christ, declaring vnto vs that we are  
cleansed by that meanes, & y we are reconciled  
vnto him: let these things cause vs to answer  
Amen; & let vs rightly scale vp the same, to shew  
y when God speaketh we are content with that  
which he saith, nothing doubting but that he will  
fulfil the same in his time.

Now let vs kneele downe in the presence of  
our good God with acknowledgement of our  
faults, praying him to make vs feeble them more  
& more, yea, & y knowing how there is nothing  
in vs but al maner of milerie & wretchednes, &  
y vntil he accept of vs through his mercie, wee  
must needes be his enemies; it may please him  
to grant vs the grace to seeke him, not with faint-  
nednes & hypocrisie, but in plain truth, ridding  
vs of all our wicked affections, & of whatsoeuer  
we haue besides which may hinder vs from com-  
ming vnto him purely & in such simplicitie as  
he requireth. Let vs therefore go vnto him with  
repentance & faith, submitting our selues wholly  
vnto his word, & embracing his promises which  
he maketh vs to feeble with their power & effect.  
And that albeit we heare them not but of mortal  
men which speake vnto vs, yet wee may not  
sayle to sticke wholly vnto y doctrine which is  
of God, & to y order which he hath appointed,  
knowing y our Lord Iesus Christ wil shew howe  
it was not for nought y he ordeined y his church  
should be so ordered. That it may please him to  
grant this grace not only vnto vs, but also, &c.

## On Wednesday the xxij. of Ianuarie, 1556.

*The Cxxxij. Sermon which is the third vpon the three and twentieth Chapter.*

- 7 Thou shalt not abhorre an Edomite, because he is thy brother. Thou shalt not abhorre an Egyptian, because thou wast a stranger in his land.
- 8 The children which are borne to them in the third generation, shall enter into the congregation of the Lord.
- 9 VVhen thou goest out with an host against thine enemies, then keepe thy selfe from euery wicked thing.

10 If any among you be vncleane by that which cometh vnto him by night, he shall go out of the host & not come into the host againe,

11 But at euening he shall wash himselfe with water, and when the Sunne is downe, he shal come into the host againe.

**W**E haue already declared whereunto this which Moses treateth of here doth tend. Namely to this, that for asmuch as God had seuered the people of Israel from all other nations of the world, that privilege might be obserued: and that was to the intent y<sup>e</sup> those whom he of his free fauour had fo chosen, might the better vnderstand, how deeply they were bound vnto his freebestowed goodnes. For as we haue before seene, he preferred them not in this manner before all the world, either for any worthines or nobilitie which was in their persons. Ye see then how the children of Abraham were then adopted, when God gathered them vnto himselfe, to be taken for his children. And therefore they are exhorted not to mingle themselves with the defilements of y<sup>e</sup> Infidels, but to continue in al holines, because God hath so dedicated them vnto himselfe: knowing y<sup>e</sup> they ought not to match themselves with such as were removed from God, for that had bin an infecting of themselves to peruert the grace of God. Likewise nowadays being assured y<sup>e</sup> God hath giuen vs his word, it is to the end we should walke, not as blinde men in darkenes but as folke y<sup>e</sup> are enlightened & haue the sunne of righteousnes, our Lord Iesus Christ. Ye see then in effect what Moses treateth of in this place, to wit, that y<sup>e</sup> people of Israel being elected of God, should keepe possession of that grace which was granted vnto them.

Now if a man had seene y<sup>e</sup> estate of y<sup>e</sup> children of Israel at y<sup>e</sup> time, he would haue scorned y<sup>e</sup> forbidding which is set down here. For alas poore men they had wandered alreadie in the wilderness fortie yeres; they had not one foote of land of their own; they were hunted out of al places, & yet for all y<sup>e</sup>, as if they had bin of some great nobilitie, & in some high dignitie, God saith vnto them: make much of the benefite which I haue bestowed vpon you, receiue not the Moabites, for they are your open enemies; but receiue the Egyptians & Edomites, in y<sup>e</sup> third generatiō. Yea, but what should y<sup>e</sup> Edomites haue gained by coming to such a wandring & vagabond people? & againe, as for y<sup>e</sup> Edomites, they were in peaceable possession of their inheritance, no man troubled them, & therefore this might seeme superfluous. But let vs note y<sup>e</sup> God valueth more the fauour which hee bestoweth on men when hee calleth them into his church, than if they had all y<sup>e</sup> riches & honors, & all y<sup>e</sup> delicate pleasures in the world. Ye see then y<sup>e</sup> reason why God forbid leth y<sup>e</sup> Iewes to receiue them whom he had cursed & reiected. For y<sup>e</sup> question is not whether y<sup>e</sup> Moabite, & Egyptians should aduantage themselves the more as touching earthly commodities, by ioyning with y<sup>e</sup> people of God: that cometh not into account; but whether it would not benefite them to come vnto y<sup>e</sup> inheritance of saluation if

they were members of the church of God, if they were partakers of y<sup>e</sup> adoption which God made in the person of Abraham. That was the thing which was to be considered. Therefore albeit we be now despised of the world, yea, & scorned also as we see how this heathnish kind of men are full of pride, & make such triumphes to y<sup>e</sup> worldward y<sup>e</sup> they wil scarce vouchsafe to make vs their footstoles to tread vpon: although (say I) that wee see our selues brought into such contempt: yet notwithstanding let vs know, y<sup>e</sup> such God hath bestowed so inestimable a benefite vpon vs, as to looke mercifully vpon vs; & to draw vs to him, & y<sup>e</sup> at this day we are of his household: Surely it surmounteth al that euer men do customably esteeme of in y<sup>e</sup> world. For y<sup>e</sup> which is said by Esay y<sup>e</sup> Prophet shal alwayes hold: namely, that we are more esteemed before him, than are all y<sup>e</sup> great kingdoms of y<sup>e</sup> world. So then let vs leaue to content our selues with the fauour which God hath bestowed vpon vs, in y<sup>e</sup> it hath pleased him to gather vs into his house as his own children, and let vs beare patiently y<sup>e</sup> want of all other things, & nor be ouerpensiuē or grieued, though y<sup>e</sup> world make no account of vs. For it ought wel to content vs y<sup>e</sup> our Lord sheweth himselfe our father, & y<sup>e</sup> he hauing adopted vs, calleth vs to our heavenly inheritance, although in this world we be most miserable, & (as it should seeme) none in worse estate & condition than we. Let vs come now vnto y<sup>e</sup> which is said of the Edomites, Gods wils, *That in the third generation they should be receiued, yea, euen to be accounted of the Church, if they offer themselves therunto.* And he addeth, *That they are brethren, that is to say kinsmen, of the children of Israel.* For we know y<sup>e</sup> Esau from whom the Edomites came, was the eldest sonne of Isaac: so y<sup>e</sup> by nature he should haue bin preferred before Iacob, if God of his freebestowed goodnesse had not made a change therin. Now y<sup>e</sup> Moabites also were kinsmen of the children of Israel by reason of Lot. But we haue seene why God did cut them off, to wit, because they enforced themselves to y<sup>e</sup> utmost of their power, to hinder the children of Israel from coming to their inheritance. Those then which should haue bin neere by blood, estranged themselves wholly from the people of God. For they troubled the gracious fauour which God had bestowed on his people, or at leastwise it was not long of them, that it was not troubled. For they hyred Balaam, & endeouored to annihilate the blessing of God, & to abolish his promise. Ye see then in them an v pardonable offence. But as touching the Edomites, there was no such reason. And so, God remembered still, that hauing made the promise to his seruauant Abraham, hee extended his fauour to his whole stocke. Yea, albeit that Esau was for a tyme deprived of it; yet notwithstanding he would not haue him

Esa. 43. 36

so farre removed from it, as other nations were. In deede if wee consider both these people, as they are, either in his estate, wee shal see that to be true which is saide by the Prophet Malachie: *Mal. 1. 3.* for God vpbraideth the children of Israel with their vnthankfulness in this behalf & they considered not what a priuledge he had giuen them. What (saith he) haue you forgotten? & loue which I haue shewed you? And wherin? There he bringeth in the children of Israel as wicked folke & such as had cast vnder foote & which they had receiued. I pray you (saith he) was not Esau Jacobs brother? and yet I loued Jacob your father and hated Esau. My will was he should bee shut vp as it were in the desertes & hilles, & I haue giuen you all this country in possession. Yee see the how God magnifieth his goodnes towards & stock of Jacob, in comparison of Esau. But heere Moses saith & if the Edomites wold yeeld themselves into the church of God, they might be receiued in the third generation, yea & be incorporated thereinto altogether. For he which offered himselfe to be circumcised, was alwayes receiued; but he was not yet accounted of & bodie of the people, vntill the third generation. Let vs therefore diligently note, that here the children of Esau be not made equall vnto the stock of Jacob. But it is said that if any of them would renounce his own kinred, he should be accounted in the number of this blessed stocke which God had shouled out to serue him, and be receiued in among them.

Now we are here to call to minde, that when God made his promise, it was vnto the whole stock of Abraham, not that al were partakers of the promise of saluation, but that God had a certain regard & bare a special fauour vnto al that house, & vnto them which were to issue from it, accordingly also as we see how he saith: As concerning Ismael, I haue heard thee. And in very deede, it was not for nought & God commaunded & Ismael should be circumcised. We know what circumcision importeth: it is a signe of the fauor of God. Now seeing it was giuen vnto Ismael, it is great reason & he should approach more neere vnto God than the Paynims which were altogether defiled, & which had no signe that God loued them, I say no particular signe. For in as much as he maketh his sunne to shine vpon the good & vpon the wicked, & in that he nourisheth the whole world; thereby he proueth himselfe a father towards all. But here the case is of hauing some warrant of adoption. Now Ismael had it. But in the end it is saide that he shall not be the inheritor of the house. Behold he is cut off. And S. Paul also alleageth the same similitude, to shew that there are many which are called in the church of God, which in the ende are driuen out againe & banished, as not worthy to enjoy so great a benefit. And so it is with Esau: for he was the sonne Isaac, yea he and his brother Jacob were twinnes; by reason whereof it might seeme there should haue been two nations of like condition & estate altogether. Esau was the elder, & for that cause should haue been preferred before his brother, but he was bereued

of his right: God chaunged the order of nature, to the intent we might haue a looking glasse (as the holy scripture sheweth it to bee) that it is of mere fauour, when we are elected of God: & we must not seeke & cause thereof in our felues, as if we had prevented him, or as if we had deserued any thing, & & he had found vs more worthy than others. There is none of al this. But if wee be small & contemptible, yea & as it were things borne out of time; God will magnifie his goodnes so much the more, by choosing vs. Yee see how Esau is driuen out of his fathers house. And in what manner? Is it that he should be put beside all & commodities of this world? No. For he was rich & wealthie. Yea, it seemed & he was an hundredfold more happie than his brother Jacob. For whiles Jacob remained a stranger stul in the land, Esau was well harbored, & his offspring was settled in peace. Yea, he had then the lordship & government in & countrey of Edom, which countrey carried his name. And al this whyles poore Jacob is a fugitiue in a farre countrey. And when hee returneth hee falleth on his knees before him, & desireth mercie, so as his life seemed to hang by a slender thread, & that Esau should deuour him, like as when a Wolfe holdeth a fillie sheepe in his chawes. Euen so stood & cam with him. And in the end when Jacob was come home againe, wee see he did nothing but wander here & there, so as hee had scarce any corner to lue in, yea, & & was at the curse of another: he had no water to drinke; but it cost him dearly: he was hardly entreated & many quarrels were picked vnto him for al the things & he had; lastly hee was driuen from his owne home into Egypt by reason of famine, & there to dye. But as for the Edomites, they pynd not away after that manner. And so we see (as I told you) & God meant in this behalf to shew the fauour which he bestoweth on men when he vouchsafeth to chooſe them vnto himselfe. And herewithall we see how his goodnes was extended to al the stock of Abraham, although they which were children only after & flesh, were not accounted nor aduowed to be of the church: yet, neuertheless there alwayes remained some remnant of grace among them. Likewise at this day we be farre neerer neighbors vnto the Papis, than vnto & Turkes or other Paynims. And the reason is, because & albeit they are estranged from the grace of god, & haue corrupted al religion, & are so intangled in their abuses & corruptions as it is horrible to behold; yet notwithstanding there remaineth among them some footstep of & calling of God. For they haue baptism which is a visible signe wherby we see & God held the of his house & of his fold. Yee see then how & papis are as it were the Edomites. For they were first called, and should haue bene partakers of the saluation which was preached vnto vs by the gospel; they beare yet the mark thereof as touching baptism. But because they haue peruerted the seruice of God, yea & as it were taken faith clean away, by the which they should haue bin called vnto the mercie which hath bin brought vnto vs by our Lord Iesus Christ; it is great reason & they should

be held for Edomites. But on the other side, we ought notwithstanding to call to mynd the brotherhood which they had with vs. And therefore let vs endeavor as much as is possible for vs, to bring them back againe, that we may be knit together againe. And how knit together againe? I meane not, that we should turne aside from the pure truth of God, to be at agreement with the Papists, but that they should enter, that is to say, that they should approach neare vnto God, & so we be reconciled al of vs, yeelding obediēce vnto our heavenly father, so as we may haue al one head Iesus Christ who will defende vs vnder his wings. When the Papistes come & order themselves thus, we are to receiue them with all gentlenes, by reaso of the brotherhood which God hath set betwene them & vs. And we must not only do so; but also must seeke them as much as is possible for vs to do.

As touching the Egyptians, it is saide y they also shalbe receiued into the Church. And why? For thou wast a stranger (saith he) in the land of Egypt. Now in deede, true it is that the children of Israel were oppressed with cruel bondage by reason of the cruel tyrannie which the Egyptians exercised ouer them. But yet Gods will is that their benefits should be acknowledged. Albeit they so vniustly oppressed the childre of Israel, yet because y children of God had their refuge thither in the time of famine, & were there relieved: God wil not haue that benefit forgotten. And y is the cause also why God by the Prophet Esay, comparing the captiuitie of Egypt with y captiuitie of Assyria, saith: In deede my people went to sojorne in Egypt, & necessitie constrained them therto: & whereas the Egyptians oppressed them, in so doing they did them wrong: but yet they had some colour thereof, in y they might say, These men yeelded themselves vnto vs. But as for the Assyrians, they came & vexed vs. But as for the Egyptians, they came & vexed vs. But as for the Assyrians, they came & vexed vs. But as for the Egyptians, they came & vexed vs. Now then we see y although the children of Israel might iustly complaine of their euil intreatance in Egypt, & of y manifold iniuries which they had in dured there; yet neuertheles God comāndeth them to think y they were bound vnto the Egyptians for somedhing. For ye were harboured in their countrie (saith he). Hereby we are warned to be mindeful of y good which we shal haue receiued at any bodies hand: in so much that if we be afterward harmed or ouermuch oppressed by him in any thing; yet we must beare it patiently & alwayes beare in minde to say: wel, yet for all this, we be stil bound vnto such a man. In deede I graunt we shall haue occasion to be grieved against such: but yet seeing y God hath ayded & releued vs by their meane, y must alwayes preuaile with vs & we must remaine their friends as farre as lieth in vs. And that is a good lesson for vs to beare in mind vpon this place.

But yet further let vs thinke also of y which I told you, namely, that when God gaue an entrance vnto y Egyptians, to be receiued into the congregation in the third generation: it was not to the intent y the people of Israel should defile themselves with the abominations of Egypt, or

meddle any whit at al with them: but rather that the Egyptians should not remaine in so desperate a case as they were in, but be brought to worshipping y liuing God & to dedicate themselves wholly vnto him. For if our Lord had not opened the gate both vnto the people of Egypt & of Edom, they would haue bin so much the farther off frō comming vnto true religion. But if when y gate is opened vnto them, they accept not the benefit as God offereth, they are to be the more grievously condemned. And so we see the intent & meaning of this law. It was not Gods meaning, y his people should gratifie the Egyptians by making a mingled & corrupted religion, that euery man might put to his patch & his peece: but y if the Egyptians would forsake all their owne corruptiōs, they might be graffed as an imp is on a tree, they might (I say) be vnited vnto y church of God. And we see how in y 45. Psalm mention is made of the wife of Salomon, & albeit she was a kinges daughter, it is saide vnto her: Harken O daughter, thou must forget thy fathers house & al thy people, & cleaue wholly vnto thy husband, & then he wil loue thee. Now we knowe y the holy ghost in that place hath giuen vs as it were a generall rule, that all they which before time haue bin strangers to the word of God, & haue not knowen what the doctrine of saluation meaneth, must vpon their calling first of al forget their kinred & their birth, & al their former trade of liuing, & then submit themselves wholly vnto him, which is made their head, & in whose name & person God marryeth vs. For we knowe that our Lorde Iesus Christ maketh a spirituall marriage with vs, to the intent we should be members of his bodie. Let vs therefore note, y Gods opening of the gate into his Church, both to y Edomites & the Egyptians, was not to haue them bring in their infections to peruert his seruice, or to make any medly, but rather y y Edomites & Egyptians should come & agree in al points vnto his law, & yeeld their consent vnto y purenes of doctrine which is therein contained. And therefore nowadayes, seeing y God hath shewed himself so gracious vnto vs, as to make vs his church, let vs learne so to keepe vs vnder his wings, as we may not be drawn aside one way nor other: let vs take heed (I say) y we stray not at mens pleasures: but let vs hold our selues vnto y pure doctrine which we haue receiued. Let vs be readie to receiue them which wil be reclaimed therunto, yea let vs haue our armes stretched out, not only to them which are the children of God, but also to such as are our kinsfolke afarre off, endeavoring for al y to winne & to gain them, howbeit alwayes with this condition, that they remoue not vs from God, but that they rather be knit againe vnto him with vs.

Now this fauour which God had granted both to y Edomites & the Egyptians, & this benefit which he had bestowed on them, was afterward againe raken from them by reason of their own wilful malice. And that is y cause why it is said in the Psalm, Lord remember the children of Edom. For they said in the day of Ierusalem, Sacke it, sacke it, rase it downe to the grounde.



Ye see how the holy Ghost pronounceth a newe curse vpon the Edomites. And yet notwithstanding they were brethren together with the children of Iacob: yea they came of the stocke of Abraham, who (as we know) was the father of the Church. Yea and we haue seene likewise, y God had such a regarde of the Moabites, y he would not haue the Israelites to make warre against the, but rather to call to minde the auncient brotherhood or kintred which was betwene the. Neuerthelater when the Moabites had altogether rejected the grace of God, & were so fore poysoned as to hire a false prophet, & to indeuor with all their might to annihilate the promise of God, and y they conspired against y people of God w such deuillish rebellion; then was it behouefull y they shold be dully punished for their churlishnes. As much is to be sayd of the Edomites. For we see how God had a regard vnto this promise

Gen. 17. 7.

which he had made vnto Abraham (I wilbe thy God euen to a thousande generations) & which was continued towards Isaac. But when y Edomites abused this goodnes of his, and not onely made no account of it, but would also faime haue the people of God rooted out: see ye not how it was a kinde of bidding battaile vnto God, & a defying of him oply? For they ought to haue called to minde y Esau was put backe, y he had lost his birthright, and y this came not to passe but by the decree & appointment of God, as was declared vnto Rebecca when she was great with child. The Edomites shold haue considered these things. But seeing they were so enuicomed against God, whereas he notwithstanding with long patience forbore them; it was needefull y he should curse them againe (as we haue before alleaded.)

Gen. 25.

As much is to be sayde of the Egyptians. For there are great threatninges vttered against the, in the holy Scripture: they are holden for y cursedst people of all nations in the world. And why? because they endeoured with might and maine vtterly to abolish the seruice of God, they turned y people fro it asmuch as lay in the to do. Therefore they not onely lost y priuilege which was giuen vnto the: but also prouoked the vengeance of God vpo them: so y they payed ful deerely for the fauour which he had offered vnto them: And hereby we are warned, y if God take pitie vpon vs, & draw neere any way vnto vs, we on our side must not behaue our selues like deafc folkes, but receiue the fauour which he bestoweth on vs, & learne in dewe time to fare the better by it. For if we be founde wilde and vntamed, so as we will not vouchsafe to come neere him, but rather fling with our heeles against him when he would keepe vs vnder his yoke: his fauour must needs be turned into a curse against vs. And therefore let vs learne so to profit by the fauor of God, that as lone as it is offered vnto vs, it may bring forth fruite in vs, y he may be glorified thereby, and y we perceiuing how far we are bound vnto him, may studie to apply our selues wholly vnto his seruice. Thus ye see in effect what we haue to beare in minde touching that which is layde of the Egyptians in this place.

Nowe Moyses addeth, *That when the people goe*

*out vnto battaile, they must keepe themselves from euery euill thing.* And he addeth certaine examples, to shewe what is meant thereby. And heere wee must marke first of al, y Moyses speaketh purposefully of warres: because y men beare themselves in hand that then all things are lawfull. When we are in peace and euery man keepeth his house, it may well seeme that then it is a more easie thing to keepe good order, & to maintaine ciuill gouernment: for then lawes are of force. But when warre is once begonne, there is much vnulines which men can not remedy, and there is no longer any meanes to bridle folke: insonuch that although neuer so much extortio & violence be vsed, a man may well lie downe & cry, but he can not let it. To be at a word, there is no longer any order among men. For this cause Moyses sheweth, y although men goe out to battaile, yet for all that they must take heede of al euill things, and not graunt themselves a lawles leaue to be carried headlong into any wickednesse. Albeit men haue many allutements and many occasions offered, yet must they holde themselves in such subiection, that God may be serued & honored. And in very deed if men were in their right wits, they would walke in greater feare & carefulnesse in the time of warre, than of peace. For when we are at deathes doore, when we are threatened with perils on all sides, ought we not to haue an eye so much the more vnto God: Ought not this to humble vs, & to make vs to stoope? Ought we not to haue our whole recourse vnto him, and to pray him to be our guide? Yes verily, if we be not ouer blockish. And therefore when we are in warres, we should holde vs to so much the straiter rule, and remaine most peaceable vnder the obedience of our God, because of the necessitie which presseth vs, & of the dangers also which threaten vs on all partes. But what? As I tolde you afore, we see the cleane contrarie by experience: namely, that men graunt themselves pardon for all things, the drumme no sooner soundeth, but lawes must keepe silence, so as there may be no longer any rule of order, no longer any meane or measure, no longer any lesioning or warnings to be hearkened vnto. Nowe because men be so ill disposed, heere God putteth them in minde of their dutie, and sa: th: although this wicked custome raigne through out the worlde, that they which are souldiours are of opinion that all things are lawfull for them to doe: yet notwithstanding doe not you so: but rather abstaine from all wicked things. When you come into the fielde, & stande there against your enemies, thinke not that ye shall be pardoned any more, than if ye were at home in your own houses. For the case standeth so, y ye must fight vnder my banner, yea, and ye must take mee for your captaine. And therefore I must not bee so dishonored, as to be accused of hauing leaude ruffians & dissolute persons in my bande. For if it be so, how can my name be called vpon ouer them, and they named after my name? Nowe we see in effect what is contained heere.

And hereupon we haue to gather, first that common abuses can not serue to iustifie vs, but that

when our account is to bee giuen vp to God it shalbe a vaine excuse to say: euery man doth so: the thing is as cōmon as may be among men. If we say so, God wil reply readily ynough vpon vs. For is there any thing more custumably vsed, than this lawles leaue which souldiours take and vse? It is growen in maner euen to a law, y<sup>e</sup> without controlment all may do so. But our Lord for all y<sup>e</sup>, wil not be barred of his right. Therefore he saith, *Let men sake haede of euerie euill thing.* Nowe the albeir we see a bottomles sea as it were & an vniuersall flud of all vices in the world; so as euery man is wilfully bent to do euill, & men haue taken such possessiō of sinning, y<sup>e</sup> a man dares not so much as nutter when he beholdeth such outrageous things as none can be more out of order: let vs not beare our selues in hand for all y<sup>e</sup>, that we shalbe excused before God, but let vs alwaies haue an eie vnto his word. Mé do thus and thus: yea but God saileth not to be of a cōtrary iudgement. And this is the thing which we haue to beare in mind in the first place.

Morouer if wee be forbidden to do euill although we be prouoked thereto by many occasions, notwithstanding to y<sup>e</sup> worldwarde it seemeth y<sup>e</sup> we may be suffered to do it: what shalbe thought if we offend when we haue no such temptations nor so great? Doubtes we are in double fault. For if it be said y<sup>e</sup> in time of war when the doore seemeth to be set open to all wickednes, yet notwithstanding euen then we must stande on our guard: what is to be thought if when we may folow the good rule of cōuersation, & things be not so far out of order, nor the deuill hath such meanes to drawe vs into wickednes; yet notwithstanding euery of vs russeth forth into all vnruines, wour remēbering our God any whit at all? I pray you doth not y<sup>e</sup> fault deserue greater punishment? So then let vs note, y<sup>e</sup> in all estates we must alwaies take occasion to serue God. Notwithstanding y<sup>e</sup> the world do alwaies seeke to turne aside, & to withdraw it selfe frō his seruice, in somuch that if men be in peace, they become fo drunken with their pleasure & delites, y<sup>e</sup> they can not be helde frō wandring & from giuing theselues ouer vnto many corruptions; & if they be in war, they be haue themselves much wors. But we on our part, what ought we to do? when we are in griefe and trouble, let vs know y<sup>e</sup> God by y<sup>e</sup> means calleth vs vnto himselfe, & wil haue vs to be so much y<sup>e</sup> more carefull to serue him, forasmuch as wee want his succor and y<sup>e</sup> he must hide vs vnder his winges. If we haue time of peace, let vs know y<sup>e</sup> he giueth vs leasure to bethink vs what we haue to doe, & to call vpon him in quietnes & to consider y<sup>e</sup> better of our ductie a great while aforehande, while we haue faire & calme wether. For if the wether become troubled w<sup>th</sup> stormes & clouds, we see not a stones cast (as they say) from vs; but when y<sup>e</sup> sun shineth faire & cleare, then we can ken a far off. Euen so our Lord, when he granteth vs peace & quietnes, would haue vs vse it in such sort as euery man shold dispose & order his life vnto his obedience, y<sup>e</sup> he may enioy vs, & we be farre from confusion & disorder, & not drawe back when he sheweth vs vnto him by gentlenes, nor shake off

his yoke as though we wold not suffer him to gouerne vs any longer. Thus ye see in effect what we haue to gather vpon this place.

As touching y<sup>e</sup> exāple which is set down here, whereas Moses would *That he which is defiled in his body, should be severed frō the company of others:* Let vs briefly for a conclusion note two things therein. The one is y<sup>e</sup> God by such ceremonies would haue his people to keepe themselves altogether pure both of body & soul. True it is y<sup>e</sup> before god the man which hath offended, shall not be absolved for his washing of himselfe in water. That aualeth nothing. For none of these corruptible elements pertaine any thing to y<sup>e</sup> saluation of our soules. Neuertheles because God ordaineth the, therefore they stand vs in steede. As y<sup>e</sup> water of baprisim is not like other cōmon water, & the reason is, because God hath hallowed it vnto a special vse, to y<sup>e</sup> intent it shold be a warrānt vnto vs, y<sup>e</sup> we are washed by y<sup>e</sup> bloud of our Lord Iesus Christ. Now when we haue this we must also make our profit of the aide which God hath giuen vnto vs because of our weaknes. The people of olden time had many mo, because they were holden like little children as S. Paul sayth, & in comparision of them we are come vnto mens estate. Therefore when God ordained y<sup>e</sup> men shold wash themselves with water for any bodily deflement; it was to the intent y<sup>e</sup> euery man shold know (as he himselfe declareth) y<sup>e</sup> to be dedicated vnto God we must walke in all purenes, & when there is any corruption amōg vs, it must be purged. Ye see the hereunto this law serueth vs, & in what sort we must apply it vnto our instructiō. I grant we haue not now y<sup>e</sup> old ceremonies of y<sup>e</sup> law, we are not precisely bound to wash ourselues when we are defiled or haue any spotte in our bodies; but yet we must hold still y<sup>e</sup> truth & substance thereof: which is, y<sup>e</sup> seeing God hath sanctified vs, we must continue in his seruice, purging vs from all corruptions both of body & of minde, as S. Paul also exhorteth vs in the second of y<sup>e</sup> Corinthians, where he sheweth y<sup>e</sup> euill must not be nourished among vs. For when it is suffered to encrease & to infect the whole flocke, what wil come of it in the end, but y<sup>e</sup> it will growe remedies when the infection hath taken hold throughout. And y<sup>e</sup> is the cause why excommunication was ordaine in y<sup>e</sup> church: if there were any which behaued themselves amisse, by leading an vnriely & leaud kinde of life, our Lord Iesus cōmanded to separate them for a time frō the church, to the intent to make them ashamed, y<sup>e</sup> they might humble themselves, & thereupon returne vnto y<sup>e</sup> flocke, & liue better than they had done afore, & that others also might thereby be warned, so as wickednes shoulde not haue lawles libertie as though all things were lawfull & permitted. We see then that although nowadaies this figure be no longer in vse, yet notwithstanding we may gather a good & profitable instruction from y<sup>e</sup> which was cōmanded to the ancient people. First of al, we must be fully resolved to offer ourselues vnto God in such sort as our bodies & minds be kept vndefiled, knowing y<sup>e</sup> we haue y<sup>e</sup> like promises y<sup>e</sup> the ancient fathers had, yea & far larger: & therefore we ought to endeavour

Gal. 3. 24.

2. Cor. 6. 17.

Matt. 17. 8.

so much the more, to attaine vnto that purenes which I told you of. And therewithall if we see any which corrupt the flock with their infections, let them be remoued according vnto y order which our Lord Iesus hath commanded vs, & let them be so remoued, y knowing their wickednes & repenting theselues of it, in the end it may serue them for a medicine to purge them, so as y infection growe no further, but y the Church of God be alwaies maintained in such order as me may know y God hath not for nought drawen vs out & re-moued vs from the rest of the world which is defiled, but to the end y he might gouerne vs by his holy spirit, and we be so wholly his, that we may be true sacrifices vnto him both in life & in death. Now let vs kneele downe in the presence of

our good God with acknowledgement of our faults, praying him to touch vs with right repentance, y being angry with ourselues for offending him & for being turned away from him, we may endeour nothing more, than y he may frame vs wholly vnto his will; and y being rid of all corruptions and infirmities of our flesh, we may be clothed with his righteousnesse so as his glory may shine in our whole life. And because it can not otherwise be, but y in this world there shalbe alwaies some thing wherefore hee may finde fault with vs, let vs pray him to vouchsafe to beare with vs in our imperfections, vntill hee haue brought vs vnto himselfe into his heavenly kingdom. And so let vs say almightie God heavenly father, &c.

## On Monday the xxvij of Ianuary, 1556.

*The Cxxxij. Sermon which is the fourth vpon the three and twentieth Chapter.*

12 Thou shalt haue a place without the camp, wherunto thou shalt goe forth.

13 And thou shalt haue a paddle among the rest of thy tooles: and when thou listest to sitte downe without, thou shalt digge therewith: and when thou hast eased thee, thou shalt couer that which is come from thee.

14 For the lord thy God walketh in the middest of thy camp to deliuer thee, & to giue thee thine enemies before thee. Therefore let thine host be holy that hee see no filthy thing in thee and turne away from thee.

15 Thou shalt not deliuer the seruant vnto his master: which is escaped to thee from his master.

16 He shall dwell with thee euen among you, in what place soeuer he shall chuse in one of thy cities where it liketh him best: thou shalt not vex him.

17 There shalbe no whoore among the daughters of Israell, nor anie whoore-monger among the sonnes of Israell.



W E haue already scene heerebefore, how God meant to traine vp the people of old time vnder the lawe, in all purenes, euen in the smallest things: intending thereby to accustom them to keepe theselues holy without any manner of stain or defilement. And this is y principall end wherunto we ought to referre the first sentence of y which we haue now read. A man might think it strange at first sight, y God should speake of such a thing as is mentioned here: namely that when men will ease themselves, they must couer their ordure. A man would thinke y this ought not to be put in y law of God. For these are such things as are not honestly named. But as we haue already touched, it behoued the people to be alwaies led by the things which concerne the body, vnto the keeping of theselues in all holines in the seruice of God: as for example, wheras in the lawe mention is made of washings; it was not for y the cleansing of the soule consisted in taking a litle water to wash ones hands or to wet his body withal but the people was warned thereby, y they must purifie theselues before God, or otherwise they were defiled. If a mā happened but to touch the

body of one y was dead, he was become vnclane. And why? Thereby God gaue vs to vnderstand, that wee can scarcely in all our life moue either hande or foote, but we drawe vpon vs some staine or other. For this worlde is full of occasions vnto euill: and we for our part do no sooner take any thing in hand but we offend therein: so as we ought alwaies to consider & acknowledge; that if God take vs for such as we are, hee must needs abhorre vs. And why? Because wee are filthy and vnclane. What remaineth then for vs to doe? Let vs seeke the remedy of our vnclanesse. Can the water enter as farre as the soule to purge vs? No. It is but a signe, to betoken that men haue neede to be washed, and to be made cleane: and they ought to be guided thereby vnto that which is represented vnto them by the water. The like is to be sayde of all other things. Let vs therefore note well, that whereas Moses sayth here, that if men auoyde their excrementes, and any stinke insue therof, or if there be any disorder among them: God is offended at it: nor y he stayeth on those things: for we know that all is one vnto him, so our hartes be pure and cleane, & our bodies answerable therunto, so as we be not stirred vp to defile ourselues with

with our wicked lustes and affectiones.

But yet for all that because men pardon them selues so lightly for many faultes, and by giuing themselves the bridle are led from one euill vnto another: this law (say I) was giuen to this intent, that men should accustom themselves, even in the smallest things, to take heede of all vncleanes. If a mā be of vn honest behauiour in his life, doubtles he will become so hardhearted, y he will make no account of filthy things, as we see how beaustly some are become in that behalfe: when they haue once forgottē God & al honesty, they cast off al shame, so as a man may say they haue no longer any discretion to knowe what is good & what is euill: and this cometh of euill accustomed of themselves. And therefore our Lord (not without good cause) ment to bridle his people in all these things which pertainē vnto y body. For it was not lawfull for thē to make water, (I know not how much lesse to ease themselves) but in secret. And why? For if they had bin a filthy & vnclean people, this filthines of theirs might haue bin to their further discredit. As much may be said of vs. If we be not ashamed hereof, we giue ourselves by & by the bridle in things also concerning God. It is needefull therefore y we be restrained & governed with such honestie, as men may say we walke in the presence of our God. And in deed, whē we are to receiue any honorable gifts our houses shal be swept & we will take good heed y no flouts corner be left, nor any thing else which may offend thē. What reuerence then ought we to beare vnto our God, who alwaies beholdeth vs, & we can not stir a finger but he eiegh what o'uer we do in our whole life? Ought we not so to walke before him, as to be well ware euery one of vs least we should displeasē him? True it is in deed (as I haue already touchēd) y God is not offended w these corruptible things for he is not subiect to our passioēs, nor to be moued with thē. But because of our rawnes, & for y we are grosse and earthly minded, there is great need y by the things which concerne y body, we shold be warned to come vnto y which is spiritual. So then we haue now y meaning of this law, wherin God forbade his people to lay their filth abroad to be seene.

And he addeth also the reason thereof: *For I am in the midst of you* (sayth he) *and I will swrne a way from you if you do otherwise.* Heereby he declarēth y neither the health of the people nor any such like thing was the matter y he respected in making this law, neither was it any ciuill policie, as for exāple it may be well commanded & it is a very good order, y men shal make cleā y streets and such other things, for it is for the health of men: & when such things are not obserued, it is a filthy thing, & if a man see heapes of filth & mire in a cite, he wil say, there is no good order seene vnto: God had no respect hereunto whē he forbade such filthines: but hee aimed at an higher thing, to wit, y the children of Israel shold be put in minde to say: wel, God is so gracious vnto vs, as to dwell among vs, let vs therefore learne to walke in such purenes of soule & body, y principally our soules be purified frō al wicked thoughts and affectiones: and secondly y our bodies also be

kept in such honestie; y we be not hardned to commit any filthy things before men, & grow past al shame: for y were y next way to make vs forget the duecty which we owe vnto God. We also on our side must take heede of these things, not in y manner as the Iewes did, which straitely obserued this law & other such like touching the ceremony: but we must keepe ourselves vnto y truth and substance therof, which they so much despised, according to the cōmon custom of y world, which is euer wont to busie it selfe about the formalitie or shew of things, & to make no account of the substance. Let vs therefore learne to know, y whereas the Iewes obserued this ceremony w out any minding at all of y which God required of them, they did but dally & play with God, and their whole obseruation therof was but hypocrisie, so as they did nothing else but prouoke y anger of God. For when men wrest & peruert his word in such sort, it is such a trecherie as he can not suffer. But it is no wonder to see this abuse among men. For they would faine content God with such outward things, it is ynough for thē so they set a good face on y matter. And being themselves carnall, they measure God by their owne ell. But contrariwise let vs note y when God comādeh vs frōal things, it is to lead vs to a farther matter; & therefore let vs alwaies aime at this mark, & not stay our selues on things which are of no gret importāce, according to y rule which our Lord Iesus hath declared vnto vs in this behalfe. Ye ought in deede (sayth hee) to doe these small things whē they are comāded by y law: but yet ye must alwaies come vnto y chiefe & principall point. And we know what God sayth: namely, y he requireth mercy & not sacrifice: his will is y there shoul be faithfulness, & iudgement and vprightnes among men. And as for sacrifices & washings & such like things, his meaning was y by thē men shold be trained to put the assurance of their saluatiō in y fauor which he hath promised vnto thē, y they be fory for their sins when they see them before their eyes, & y they should serue thē for witnessē to endite themselves, to y intent y when they offer themselves to God being in such displeasure with their finnes, they might attaine pardon and mercie of him. Thus ye see what we haue to beare in minde.

And now seeing the figure is passed & done away, we haue no neede to busie ourselves in the outward obseruatiō of this law. What remaineth then? Is this law needeles nowadaies in respect of vs? Ought not we to reade it? Yes: for ye see that God ment it should be an instruction for his church euen vnto y end of y world. It remaineth then, y letting the figure passe, we gather y which is taught both to the Israelites & to vs: namely y in all things we must take heede of stayning and defiling our selues. Nowe we are not ignoraunt what the things are which defile a man. It is not y which enterech into a man (as our Lorde Iesus Christ speaking of meats sayth) but it is y which cometh out of a mā. Look how many wicked affectioēs we haue, so many staynings of vs haue we before god. For frō whence cometh fornication? Proceedeth it not out of the heart of man? From whence

Mat. 23. 23

Mat. 15. 18.

whence cometh ambition? From whence come other wicked desires, as couetousnesse, enuie, pride, and all the rest? Now when y<sup>e</sup> soule of man is so full of such soule staines, y<sup>e</sup> it is infected before God: it draweth the body by & by vnto the, and if we put wicked thoughtes in practise, beholde, howe our bodies also are wrapped in the same filthines with our soule, & we become altogether defiled. Let vs therefore learne so to dedicate ourselues vnto God, as our infectious filth is not a cause to driue him away from vs. And therewithall let vs beare in minde that which S. Paule sayth: namely that seeing God will dwell within vs we must purifie both our minds & bodies. And this is the reason which Moses alleadgeth, when he sayth *That God alwayes dwelt in the middes of the campe of Israel, to deliuer the, & to giue vp their enemies into their handes.*

And afterwarde he addeth, *Take heede that the Lorde thy God departs not from thee, when he shall find any vncleanesse in thee.* At this day this fauour is bestowed in more ample maner vpon vs, than it was then vpon the auncient people. For we know howe God is ioyned vnto vs in the person of his only sonne. Now seeing y<sup>e</sup> fulnes of the godhead doth dwell in our Lord Iesus Christ, & that not vnder a shadowe as in the arke of the covenant where y<sup>e</sup> lawe was enclosed, but is assuredly our God being manifested in the flesh: & seeing

it is so y<sup>e</sup> we are members of Iesus Christ, & that he hath vouchsafed vs to get a benefite, as by coming downe from heauen to ioyne himselfe vnto vs: let vs note y<sup>e</sup> at this day God is more neere vnto vs than he was vnto y<sup>e</sup> people, yea & he will make vs to haue more feeling of his vertue and power. For we are alwaies in such sort vnder his protection, y<sup>e</sup> we neede not to feare but that his power is still stretched out to maintaine & preserue vs. When our Lord Iesus sayd vnto his disciples; I am with you euen vnto the ende of the

worlde, surely he ment to strengthen them in all the conflictes which they were to suffer in preaching of the Gospel, and it serued likewise to declare vnto vs also y<sup>e</sup> he will neuer forsake vs as in respect of his power. Seeing it is so then that we are vnder the government of the sonne of God, and y<sup>e</sup> although he be ascended vp into heauē, he filleth not to fill all, & y<sup>e</sup> he is also our shepheard to the intent y<sup>e</sup> none of them who his heavenly father hath giuen vnto him should be lost: that we are one of his bone & flesh of his flesh (as S. Paul sayth) and y<sup>e</sup> there is no greater coniunctio betwene y<sup>e</sup> husband & the wife than is betwene the son of God & vs. Seeing it is so I say. let such gracious fauour as this, prouoke vs to withdraw ourselues frō all filthines; & let vs keepe this holy vnite which we ought to haue with our God.

And moreover let vs also diligently note, how precious a thing it is y<sup>e</sup> God dwelleth with vs, to giue vp our enemies into our hands, & to deliuer vs frō all euill. For hereby we are warned y<sup>e</sup> were it not for his fauour, we are set open to ten thousand deaths. And in vey decde let euery of vs consider his own infirmities throughly, & we shall finde y<sup>e</sup> if our Lord had not a care of vs & fought not mightily for our detence, we should perish

euery minute of an hour. How is it then y<sup>e</sup> we are assured of our saluation: Surely because our Lord who watcheth ouer vs, is strong ynough, & therefore albeit y<sup>e</sup> all the armies of hell were banded against vs, yet shall they not preuaile any thing at all, if God be on our side: inso much y<sup>e</sup> we shall not only be preserued from the hand of our enemies, but also haue y<sup>e</sup> victorie ouer them & bring them vnder our feete, because God dwelleth among vs. Ye see then on the one side, howe men ought to feele what need they haue y<sup>e</sup> God should help them, seeing they are theselues our weake and haue no helpe to defende theselues: & also how for all y<sup>e</sup>, they may boldly bott. And why because God hath receiued them vnto himselfe, & will preserue them & be their safegarde. Behold (I say) what y<sup>e</sup> glory of the faithful is, which notwithstanding proceedeth of humblesnes. For we can neuer be safegarded by our God vntil we haue learned to distrust our selues, and feele ourselues forlorne considering y<sup>e</sup> weaknes which is in vs.

But let vs also note the threat. *Take heede (saith he) lest thy God, whē he shall see any filthy thing in thee, departs from thee.* Now the filthy things among vs which may offend God, consist not in our bodily stutishnesse. For where doeth God oftener dwell than in poore cottages, which through great neede and penury sometimes there is vermine & sometimes stinche: There are poore Lazars who haue not wherewith to serue their neede, & much lesse wherewith to serue their pleasures. a lamētable case to beholde. Surely none of all these things, which may seeme stutish vnto most men do offend God: but y<sup>e</sup> stutish which maketh him to depart from vs, is the desiring which cometh from the heart, & afterwards (as I tolde you) defileth our bodies. And therefore let vs not think y<sup>e</sup> God is like vnto mortall men, or y<sup>e</sup> he is led with such passions, but let vs know y<sup>e</sup> being a spirit; his will is y<sup>e</sup> we also should haue a spirituall purenes in vs: that i, y<sup>e</sup> we should put away farre from vs the things which may infect vs (as I haue sayd afore) namely fornication, enuy, hatred, treason, excessive desire of hauing riches, ambition, and pride. Al these things are filthy & displease God, and when our bodies are defiled with them, the wickednes is double. Let vs therefore learne to purge ourselues frō all such infections, if we will haue God to be resident among vs. For as hee is come neere vnto vs, so wil he also withdraw him selfe frō vs, if we be not pure temples. For vpon none other condition than y<sup>e</sup>, will he dwell among vs. Therefore this threat may set our hayres on end on our head where it is sayd: *Take heede that thy Lord departs not from thee.* For seeing y<sup>e</sup> our lord hath vouchsafed vs this honor to come neere vnto vs, and y<sup>e</sup> he declareth y<sup>e</sup> he will haue the chief roome in our company: it is good reason y<sup>e</sup> euery of vs should take heede y<sup>e</sup> we giue him no repulse, & y<sup>e</sup> there be such publike order takē as our infections cause vs not to want y<sup>e</sup> presence of our God: wherefore let euery of vs particularly looke vnto himselfe & afterward let vs al vnicially do our indeuor y<sup>e</sup> al honesty may be mainteined, so as we may be a people hallowed vnto god. For if euery of vs giue ouer himselfe to filthy demeanours,

1. Cor. 6. 20.  
2. Cor. 6. 16.

Col. 2. 9.

1. Tim. 3. 16.

Matt. 28. 20.

Eph. 4. 10.  
Eph. 5. 30.

as one taketh leaue to be an adulterer, an other dispendeth with himselfe to play the theefe, and to vse deceites and extortion, respecting onlie howe hee may enriche himselfe by vnlawfull meanes, and a thirde giueth himselfe to wicked practises, to vndermine and to ouerthrowe his neighbour: and a fourth is full of arrogancie and ambition, & so blasphemousnes reigneth at wilk is it not all one as if euery of vs for his part had conspired to banish God out of our companie, and to driue him away? Seeing then that vices doe so reigne, and there is so horrible confusions among vs: Lette vs looke well to ourselues and let this warning serue vs for a bridle to restraine the mischiefes, or otherwise we shall bee guiltie of driuing GOD away that he might no more dwell among vs to blesse vs. Thus yee see what we haue to beare in minde concerning this place.

Now Moses addeth: *That if a seruant,* (that is to say a slaue as we haue expounded it heretofore) *which is of the heathen, doe vnnie away and desire refuge among the people of Israell, they must suffer him to dwell there, and not deliuer him into the hande of his maister.* This lawe may seme euill at the first sight, if we consider not well what God meant thereby. For seruantes were at that time in the same plight and state that a mannes oxe or horse is now. Men employed them to marclous painefull and burthen some things, and their maisters had power ouer them both of life and death: so as among the Paynims a maister went not to make his complaint vnto the Iustice when he would put his seruant in prison or set him on the racke, yea or put him to death. Euerie man might hange and drawe in his owne house, and that was a verie harde case. And moreover (as I haue tolde you heretofore) a mans seruantes were counted among his moueable goods in like sorte as an horie or an oxe. So then if it had not bene lawfull to withhold from a man any part of his goods, but it had bin verie ill dealing to haue done so: why was it lawfull to keepe backe his seruant? It might seme that a man doeth him wrong and iniurie to defraude him in this wise of that which is his right, and men might persuade themselues y<sup>e</sup> God displeaseth here with his people to play the theeues after some indirect maner. But the meaning of the Lawe is that it was Gods will y<sup>e</sup> there should be some priuiledge for such seruantes as were willing to yeelde themselues vnto his seruice: and that because, as long as they liued vnder the Paynims, they were not their own men nor had such libertie: and therefore when they turned into the better way, God granted them this exemption by way of priuiledge. Moreover let vs note, that because of the excessiue cruelty of the maisters, the Lawes themselues were to graunt some releafe vnto seruants. For y<sup>e</sup> maisters most cruelly abused the authority which was granted vnto the ouer their seruants, in somuch y<sup>e</sup> for euery smal tribbe (as y<sup>e</sup> breaking of a glasse [or such other like]) a maister would hamper his seruant to beate him without pitie or mercy. These examples caused men to let the haue some refuge.

And the heathen themselues permitted y<sup>e</sup> if the seruants could escape vnto any temple, they were in safetie from their maisters, not y<sup>e</sup> they were altogether freed, but that they were solde vnto some other who peraduenture would handle them more gently. Also if they could get holde of the image of an Emperour, they hadde as it were a suretie for their safegarde. Our Lorde likewise had the same regarde in the lawe which is set downe heere, that is to say, because the Paynims hauing no feare of God, did torment their seruantes with more than tyrannicall crueltie: he would that those poore wretches should haue some place of refuge, that being pressed with anguish and affliction, they might haue a meane to be brought vnto true religion. For we knowe that when men are daunted after that manner, then they seeke vnto God. It is a good preparatiue to bring vs vnto the obedience of God, when we are afflicted and can no longer tell what to doe. For we see that when we are at heartes ease and haue our delightes, we are so drunken with them, that God is no bodie with vs. That is the very thing whereat this lawe aimeth.

Now let vs note, that when God giueth forth speciall lawes, he gaine sayeth not him selfe: but we must alwayes referre them vnto the generall doctrine. As howe? If a seruant should runne away vpon such cause, or vpon malice, or vpon any other such cause, it were a sinne in him; and that theuerie were not good nor allowed of GOD. Therefore when this speciall law and priuiledge was giuen forth, that a seruant should be suffered in the Lande of Iuda, it repealeth not that which our Lorde had deliuered concerning seruants afore. And againe whereas he sayth: Thou shalt not couet thy neighbours seruant, nor his maide; y<sup>e</sup> commaundement standeth still in full force; so that it was not lawfull for the Iewes to holde backe an other mans seruant, for their own profits sake; neither was it lawfull for seruants to deceiue their maisters. But when a seruant escaped vnto them, & desired to dwell among y<sup>e</sup> people of God; this leaue was graunted vnto him: howbeit vpon this condition, y<sup>e</sup> he was oppressed, and y<sup>e</sup> he had iust & reasonable cause of running from his maister, for being too leaudly & cruelly handled. That was to be presupposed afore. For (as I haue tolde you) the law which is contained in the tenne commaundements is an infallible rule. When we haue that abridgement, we haue therein the will of God fully warranted vnto vs. And we ought to measure euery particular lawe by those ten commaundements, That is y<sup>e</sup> true touchstone whereby we must examine how euery speciall lawe is to be taken and expounded. For we shall neuer vnderstande things to any purpose, except we referre them all luther. And why? for perfect righteoufnesse is contained in those ten commaundements which God hath deliuered in the two tables. Seeing it is so, we can neuer be deceiued if we examin things after this maner. Go to: here is the law. Pertaineth the thing vnto the seruice of God, or to the second table; that is to that table wherin God hath prescribed how

we ought to liue with men? It is of the second table. Well then, let vs see nowe whether it pertaineth vnto the first commaundement of honouring father and mother: or to the second, Thou shalt doe no murder: or to the third, Thou shalt not commit adulterie: or to the fourth, Thou shalt not steale: or to *y* fifth, Thou shalt not beare false witness: or lastly to *y* sixth, Thou shalt not couet. When we shall haue thus considered of the thing, so as we may say, this belongeth vnto such a commaundement: then shall wee haue a key which will open vs the dore vnto the right vnderstanding of the thing. If a lawe concerne the seruice of God, be it of the first commaundement, or of the second, or of the third, or of the fourth, we may haue the better assurance how this Law ought to be vnderstood. And why? For we shall consider of the end whereunto it tendeth. If the law be between both (as we say) let it be referred vnto the first and the second table, let it be mingled of both, and then we may also iudge easily of it. But to returne to *y* present matter: when *y* Lord graunted a place of refuge in the lande of Iury vnto poore slauess, there is no doubt but he meant neuertheles to leaue his law still in his full force. Let vs therefore conclude, that he meant in this place to remedie the excessive and outragious cruelty which maisters vsed, & would that poore afflicted wretches (who as touching the world could finde no ease of their griefes) being destitute of all succour, might haue libertie to come into the Countrey of Iurie and there to dwell for euer.

Now we are warned hereby to help to *y* vttermost of our power such as are vniuently & wrongfully afflicted. In deede we must not mayntaine wicked quarells; wee must not cloake that which is ill. For they which shall vse such mercie, shall not be able to iustifie their case whereby before God. There are many which could be content that all leawd faulkes might be buried, and they will oftentimes willingly foster wickednesse through a fond pittie or deuotion as they call it. But let vs note *y* Gods will is not to lead vs vnto that kind of dealing: but *y* when wee see any poore soules tormented, he would haue vs moued with pittie to releue them as much as in vs lyeth. We heare what is sayd vnto Moab. Moab thou wast the harbour of my people, and thou madest hew & cry after those which came to shelter themselves vnder thy shadow. Although the people of Israel were iustly punished for their euill deedes, yet as in respect of the world, they had not prouoked the infidels to be so cruell vnto them. For the infidels came and made warre against them like tyrantes as they were, they came like wolues to spoile and deuour all. And well, the poore Iewes fell into the lande of Moab, and our Lord sayeth that he had appointed that Countrey, as a place of harbour for them. And why? Was there any Prophet which tolde them so? No. For humanitie perswadeth this of it selfe, that if wee see any poore people which are druen out of their owne Countreies by warres or by any other violent oppressions, it is all one as if God sent vs

a message both to receiue them and to enterayne them as curteouslie as wee are able to doe. And so let vs beare in minde, that where there are any poore wretches with vs whome men haue persecuted, and tormented, we are too too vnkind if we deliuer them into their enemies pawes, which seeke nothing else but to vse all violence and all maner of cruelty against them. That is it which wee haue to beare in mind vpon this place.

Now seeing it is so that we ought to shew such gentleness, and to vse such compassion towards all that are vniuently oppressed, and whome men torment beyond measure without any cause; how ought we to behaue our selues toward those poore soules which are afflicted for the worde of God? By much more reason is it that wee should giue them refuge, and succour them in their afflictions: and if we doe not relieue them, let vs also feare that which is said by the Prophet vnto the Moabites. For he addeth that God will hunt them out of their secretest lurking corners. And why? Because they discovered the people which fled vnto them, and set them forth for a pray. Therefore if we cause the children of God to be persecuted by tyrantes, and ioyne with tyrantes in such wickednes, by driuing Gods children out from among vs, doubtlesse the Lorde will not faile to punish such cruelty. But when our turne cometh to be visited after the same manner, (as it must needs come) men shall hunt vs also out of our corners, and we shall finde no harbouring place for our selues in the whole world, because wee haue laboured to cast them away whom God deliuered into our handes. Yee see then in fewe wordes what wee haue to beare in minde.

And moreouer as touching the matter which I haue treated of already, wee must vnderstand that our Lorde commandeth vs to straine our selues to the vttermost, to bring them vnto the knowledge of the truth, which haue strayed heere tofore in superstition. The seruants which offered themselves out of strange Countreies were in the ende framed vnto the seruice of God. For albeit they were at the first rude and rawe, yet was it behoouefull that they should accoutme themselves vnto the Lawe, and that in the ende they should frame themselves wholly vnto it. Seeing then it is so, let vs gather vpon this place, that God ment to stirre vs vp to seeke after the poore wandering sheepe, to bring them into the way of saluatiō, and to gather them into his flock. And so ye see what we haue to beare in minde as touching this custome.

Moses in the third place sayth: *Let there be no whore in Israel, nor any filthy & infamous fornicator, And whereas he speaketh heere, of fornicators; it is not meant of common fornication, but of that outrageous filthynesse which is contrary to all nature. And verily it is a dreadfull thing to consider that the people which was dedicated vnto G O D, should bee forbidden such wickednesse; and especially that they should at that time so exceede in villanous behauiour, that they had not onely stewes for strumpets,*

where women abandoned themselves vnto filthy lustes, but also that men with men were giuen to such filthynesse. Is not this a thing which ought to make euery hayre of our head to stande on ende? But heereby wee are warned what men of themselves are, except GOD holde them backe and gouerne them by his holy spirite. Wee must not thinke that these corruptions neuer came into the worlde before this day. They haue beene in it from all time. For since the time that Adam estraunged himselfe from GOD, it was of necessitie, that hee shoulde beare the punishment of his sinne, and that all his posteritie should be abandoned vnto wickednesse. For the roote of all vices, yea of all outrageous crimes doeth then budde fourth when man is forsaken of GOD, and hath the brydle layd loose on his necke as it is to be seene here. For we see that naturall fornications suffice not, but more than beastly enormities are committed. Common filching theueries suffice not, but there are robberies and piracies: there are inuentions and practises more wicked than all the theueries in the world. Men are grown so farre out of kinde, that they are dayly inuenting of strange fashions, they thinke it not ynough to haue put their enemies to death, except they extend their crueltie yet farther. To bee shorre, if wee consider well of all that is in man vntill GOD gouerne him; we shal find within him euen a sinke and gulfe of hell. And as euery man nourisheth in himselfe much wickednesse, so must it needes be that the mischief thereof shall increase, except GOD prouide a remedie for it. And whereas among the Paynimms themselves there was alwayes kept some honestie; it came so to passe through the wonderful prouidence of GOD, who meant still to referue some honestie among mankinde. In dedde the Paynimms had neuer this intent of seruing GOD, as was reason they should, but yet although none of their workes were accounted pure before GOD, he notwithstanding so ruled them, as things might not be vtterly confounded. Sith wee see this, let vs learne that when God sheweth vs any signes of his prouidence by retayning men in some order and honestie; it is to make vs perceyue thereby, that he warlieth ouer mankinde. And on the other-side let vs knowe also, that if hee helde not our his hande to keepe men vnder some order; wee should see such villainous and detestable things, that euen the brute beastes should behaue themselves more honestly than men. See (I say) what wee are to consider of; to the ende we may pray God to receiue vs, and not to suffer vs to fall into any such enormities as euen our felices should bee constrained to abhorre them. And for as much as wee see y examples of these things haue beene giuen so long time since; and perceiue by experience that the worlde ceaseth not to growe worse and worse: what would come of it if God shoulde not redresse it? What would bee the ende of it? Questionlesse were it not for Gods wonderfull prouidence in this behalfe, it

must needes come to passe that all honestie among men should be cleane wiped out. Thus yee see what wee haue to consider vpon the forewarning which GOD maketh in this place. And moreover let vs note that this lawe of GOD himselfe coulde not vtterly disappoint the raigning of such abomination euen in the people which named themselves holy and elected aboue all the rest of the world. Inso much that sometimes the holy Scripture speaking of Kinges which were not our diligent in dooing their dueties, saith that there were Stewes, yea euen against nature, not onely of harlots which were there at hire, but also of other shamefull filthynesse not to be named: and that this wickednesse raygned. And where? In Iuda. Therefore when wee heare this rehearsed vnto vs, wee ought to tremble and walke in feare and warinesse, praying GOD to hide vs vnder his winges, and not to suffer such corruptions to happen vnto vs. And let vs note that from the one wee steppe to the other. For when loose behauiours is once permitted, men beare themselves in hande that euery thing is lawfull. When such infamous things are suffered, and lawlesse libertie of vsing them is graunted in any countrey; men not onely giue themselves to lechery lyke dogges, but also in the ende doe fall into greater and more outrageous filthynesse. Therefore seeing it is so, let vs learne ingeneral to haue such a care among vs, as all infections of whoredome may be removed, and wee cleane purged from them. For that is the very thing which GOD aimeth at. Now indeede it is true that this is a ciuill lawe; but yet for all that, it belongeth vnto the third commaundment of the second table: where it is sayde: Thou shalt not commit adulterie. Why are the people of GOD forbidden to haue a stewes among them? Because fornication is a detestable thing in his sight: for his will is that wee shoulde bee wholly dedicated vnto him both in our soules, and in our bodies. So then whereas God detesteth whoredome, what shall we thinke when open stewes are suffered, and no punishment or chastisement appointed for adulterers? What shall wee thinke thereof, but that men in the ende will defie God and perswade themselves that whoredome is nothing? Wee see then whereunto God meant to lead vs, namely, that we should knowe howe profitable a thing it is for vs to thinke on the wretchednesse of some men, that is to wit, that they fall into so outrageous things, that they forget all honestie of nature; and that there would bee nothing but beastlinesse in them, except they were withheld by y hand of God. Let this put vs in feare, and quicken vs vp to pray God to withdrawe vs from these corruptions whereunto we are ouermuch enclined, or rather wholly giuen ouer. And let vs yeeld our felices fully vnto him, & not behaue our felices as horses which are broken loose. Let vs take heede of seeking occasions of wickednesse, or of granting vnto our felices leaue of lawlesse libertie to



doe wickedly, either in adulteric or otherwise; and let vs keepe our selues in such purenesse, as euery of vs may be ready to frame himselfe vnto the righteoufnesse of God, and to keepe and maintaine our selues in all innocencie before him.

Now let vs kneele downe in the presence of our good God with acknowledgement of our fautes, praying him to make vs to feele them more and more. And bicause it hath pleased him to call vs vnto himselfe, yea and to declare oftentimes that he is our God, and to make vs also to perceiue the power of his helpe, not onely touching our bodyes, but also touching our soules: let vs beseech him that we may be pro-

ucked hereby to yeelde our selues wholly vnto him, & that all of vs examining our selues more narrowly, and perceiuing our owne defilementes, may resort vnto the holines and purenes of our Lord Iesus Christ, praying him so to purge vs by his holy spirit, that our onely seeking may be to offet our selues vp vnto our God both soule and body, and that therewithall wee may learne to liue one with another in all vprightnes and honestie, so as it may alwayes serue vs to mortifie our wicked affections, and not hinder vs frō enioying those benefites which he daily bestoweth vpon his Church. And that it may please him to impart these things not onely to vs, but also to all people and nations of the earth, &c.

## On Tewfday the xxviij. of Ianuarie. 1556.

*The Cxxxiiij. Sermon which is the fifth vpon the three and twentieth Chapter.*

18 Thou shalt neither bring the hire of a whore nor the price of a dogge into the house of the Lord thy God for any vow; for both these things are alike abhominable before the Lorde thy God.

19 Thou shalt not giue vpon vsury to thy brother, whether it bee vsury of monie or vsury of vittayles, or vsury of any thing which men giue to vsurie.

20 Thou mayst giue vpon vsurie to a stranger, but thou shalt not giue vpon vsurie to thy brother: that the Lorde thy God may blesse thee in al that thou testest thy hand vnto, in the Land whither thou goest to possesse it.



Ye knowe it was not lawfull by the Lawe to make any offering or sacrifice of vnclene things. In somuch that the beastes which GOD had declared to bee vnclene, might not bee mingled with the holy offerings. The reason was that GOD meant thereby to holde his people in all purenesse. The effect then of all this is, that when wee come before GOD, whatsoeuer wee offer must be cleane and pure, and without any spotte. And now Moses addeth that if a man brought the price of a dogge, GOD abhorred that likewise, for a dogge of himselfe and in his owne nature was an vnclene beast (as they say). Nowe then if one should say he woulde not offer a dogge, bicause it was not lawfull so to doe, but that hee might offer the price which hee had receiued for selling of him: Moses declareth that this in like manner was reiected of God as an abhominable thing. Whoredome of it selfe is a wicked thing, and detested of God. Now if one thought likewise to bring the price of whoredome, to agree with God and to be cleared of his fault, it was an abuse. For God will not haue his name which is holy, to be mingled with any such filthines and vnclenes. So this place containeth in effect a declaration of the lawe which I tolde you of, y we may not offer any thing vnto God which is not pure and holy. Now to the intent men might knowe that God admitteth not any

Sophistric or subtleties, as men doe when they fetch their byleapes, and beate themselves in hand that they can so countenance their wickednesse, as it shall not bee condemned before God: Moses telleth them that it is nothing woorthie, and that they must come to that vprightnesse and soundnesse whereby if a thing bee cull of it selfe, then all that euer cometh thereof is likewise abhominable before God.

Now then wee see what doctrine wee haue to gather in this place. The first poynts, that al the offerings which wee make vnto GOD, must bee pure and cleane. If this was required in the time of the Lawe: wee ought well to practise the same at this day, according vnto that which the prophet Malachie sayth. For after that GOD had reproofed the sacrifices which the Iewes made vnto him, because there was much vncleneesse in them: hee sayth, The time shall come when my name shall bee called vpon throughout the whole worlde, yea, when I shall bee called the great GOD, when I shall bee worshipped of all men, and when men shall offer vnto me a pure and cleane sacrifice. Now because the prophet in that place treateth of the estate of the Christian Church, and sheweth that GOD should bee exalted throughout the whole world at the coming of that Redeemer which was promised; therefore thus appertaineth vnto vs. Not that we must now offer sacrifices of Oxen and Sheepe or of other brute

beastes: for wee knowe that such shadowes are done away: but wee must offer that reasonable sacrifice (as saint Paule termeth it in the twelfth to the Romanes:) which God liketh of, that is, that euery man dedicate himselfe vnto GOD by becomming newe both in heart and minde. Therefore whereas wee see that God nowadayes requireth spirituall sacrifices, bidding vs to offer vnto him our soules and our bodies; it is necessaric before all thinges that wee should be purified. For it is too great an abuse, if we thinke in this sacrifice to bring our owne defilements. As much is to be said of all y<sup>e</sup> offerings which God requireth which are ioyned vnto this solemne sacrifice of our owne persons. For when wee pray, it is a kinde of sacrifice which GOD nowadayes liketh, as it is sayde in the fiftith Psalme. Our almes likewise are sacrifices, as it is sayde in the Epistle to the Hebrewes. Forget not to helpe the poore straungers, and them which are in neede and necessitie: for they are the true sacrifices which God requireth. But nowe what remaineth for vs to doe? Verily wee must be pure if we will haue God to receiue such sacrifices at our handes. For otherwise hee disalloweth of all: as it is said in the Prophet Agge: That y<sup>e</sup> which we touch shall be defiled with our vncleannes. For there y<sup>e</sup> Iewes were condemned w<sup>th</sup> all their pompes & ceremonies. And why? For one was giuē to robbery, another to whoredome, another to some other wicked dealing, and another was full of crueltie, enuie & rancor, and yet for all that they came to make a faire shew in the temple, pretending to be wondrous deuout men. But what? God saith vnto them, when a man is vncleane in his owne person, is not all that which euer he toucheth defyled also? Yes verily. Nowe then your sacrifices are full of vncleannesse, for your handes are defyled, and yet yee come to handle those thinges which are holy. Therefore you doe nought elle but prouoke mee vnto farther anger. So then let vs learne (as I haue already declared) that if we will offer our selues vnto GOD, we must first of all bee pure and cleane, that is to say, wee must bee ridde of all our wicked thoughtes and affections. For if wee bee intangled in them, GOD liketh not of vs, and howe fairely so euer wee protest that wee doe all thinges to please him and to apply vs vnto his seruice, doubtlesse hee will disallowe all. And againe if wee desire that our prayers, supplications, and almes shoulde bee acceptable vnto God; let vs take heede that all proceede from a sincere and willing affection. And so yee see what wee haue to beare in minde in the first place.

Now if one demaunde howe it is possible for a man to be so clenfed, that there should remaine no blemish in him: we aunswere hercunto, That it is most certaine wee cannot come vnto such perfection, but yet we must tend thereunto: for we are not excused, so as we should alwaies abide and settle in our filthines. Therefore euery one of vs knowing that he is full of vncleannesse, must enforce himselfe by the power of Gods spirite to clenfe himselfe, and labour to come vnto a per-

fect purenesse. When wee are so affected, and haue this desire in vs, then God ceaseth not to accept our sacrifices although they bee not worthy to be accepted. And why? for our Lord Iesus Christ supplieth that which is wanting in vs, as it is sayde in another place to the Hebrewes: That it is through him that wee offer prayers and thankes giuing and sacrifices of praise vnto God. Yee see then in what sorte the purenesse of our sacrifices shal be esteemed, to wit, if they bee watered with the blood of our Lorde Iesus Christ, to clenfe them from all their staynes. But in any wise he which endeouoreth to serue GOD, must examine himselfe, and knowing his owne filthynesse and vncleannesse, hee must enforce himselfe to bee drawn from it. For if wee double with GOD, hee will dislike of all thinges that wee take in hande. And although men are of opinion, that wee doe more than our duetic; yet questionlesse in the sight of God, all shalbee holden for abhominable. And herewithall also let vs note, that God reprooueth all subtle dealing, when wee thinke to paine soorth our case in such sort, as to bleare the eyes of God, and that by so dooing wee doe but double our fault, as is declared vnto vs by this text. Therefore, if wee bring vnto God any sacrifice, and yet our protesting that wee will not offer vnto him any vncleane sacrifices, is but a setting of some faire colour on the matter; our Lorde sayeth still, *The price of the dogge, and the dogge is all one. The hyre of an whoore, and the whooredome is alike vnto mee*, as if hee sayde, that wee must take away all the appurtenances of euil. For if we retaine anything of it, we shalbe alwayes condemned. What must wee do then: wee must walke vprightly. There is nothing which God hateth so much as a double heart, as the scripture sayth. Sith it is so, let euery man enter into himselfe, & let vs make good tryall of our selues, to the intent wee flatter not, ne harden not our selues in our vayne pretences and imaginations. But when wee finde, that there is any stayne of wickednes in vs which displeaseth God, let euery of vs bee in displeasure with himselfe for it, and let vs offer vnto God the sacrifice of mortifying our selues, and say: Alas Lorde, I see full well that there are many wicked defilements in mee, so that when I approach vnto thy maiestie, I am vterly confounded. But Lorde I come and offer vnto thee my heart in sacrifice, which thou knowest to bee heauie because I see my self bespotted with such a vice. When God thal once perceiue y<sup>e</sup> with vnfained repentance we desire to bee ridde of our vices; hee will receiue vs, for this repentance is the sacrifice which wee owe vnto him, and this anguish of heart which wee haue for beeing inlynded vnto any wickednesse, and for offending of God, is the true sworde wherwith the sacrifices bee offered vnto God, I meane the reasonable sacrifices.

Nowe if it be not lawfull to bring vnto God any fayned thing: what will come of it if we intermeddle him with our iniquities? As there are many which giue almes. But wherof? Of their spoyles

Rom. 12. 1.

Psal. 50. 13.  
Hebr. 13. 96

Agge. 2. 13.

Psal. 12. 3.

Rom. 12. 1.

spoiles: when they haue pilld and robbed, they persuade themselues that God will be appeas'd, if they bestow some part of the boory vpon him. But there is no such beastly mocking of God as is this. When one hath playd the whoremonger, he will make his account to redeeme himself before God with some price, and y with a price full of filthynes. And therefore let vs diligently note y which Moses saith in this place; namely, That al these things are abhominable in y sight of god. It is too much that we haue so offended already, though wee added not a seconde fault. If one through extortion & wrong dealing scratch vnto himselfe another mans goods: he is already in too too great a fault. But if he thinke to dally in such sorte with God, as to thinke to raunsome himselfe by paying I knowe not what part thereof, or by way of almes, or (as men doe in Popery,) by offering to a block, or by causing of masses to be sung, or by appointing som yearly drige, or by building of some chappell: if I say men thinke to content God so with mony or monies worth: they double their fault, and do but prouoke God vnto farther anger. For that is such a trechery, as we know not how to do God a greater iniury, than so to entermeddle him with our filthines, as if he were a confederate with vs in the same wickednesse. Ye see then in effect how we ought to abstaine from al manner of deslements, if we will present our selues before God with any offering 30 at all on our behalfe.

And nowe Moses hauing thus spoken, addeth, *That the Iewes shall not hye their breibren by vsurie, neither of siluer, nor of corns, nor of Wine, nor of any other thing,* and yet notwithstanding whereas among themselues he will haue them to abstaine from vsurie, he permitteth them to vse it towards the Paynims. Nowe we haue to note in this place, that albeit this bee a ciuill lawe, yet it hath a respect in part vnto conscience, as wee haue about touched that we must examine all y 40 lawes which are contained in Moses by the lawe of the ten commandments. For that is the perfection of all, and that is y rule of our life. Therefore when we meete with any lawe, we must consider vnto what commandement it ought to be referred: and thereupon conclude, that if it be a ciuill lawe, we: touching the order of policie, it was properly belonging vnto the Iewes, but y substance and ground thereof, remaineth vnto vs, that is to say, y equitie and the vprightnes of it. Now this equitie of it (say I) laitheth for euer, & not for a time onely. And wherehence proceedeth all vprightnes, but from the righteousnes of God as from his fountaine? But that righteousnes is euclasting & changeth not, therefore it followeth that all equitie and vprightnes is inuio- 50 labile. And although men abuse it, yet in very deepe they are sufficiently conuicted, y whatsoever God hath shewed vnto them is rightfull, & must remaine in force for euer. But let vs nowe come & wey the text. Moses forbiddeth y Iewes to exercise vsurie amongest the Iewes. And why? Because they were the people of God. He gueth them leaue to exercise vsurie vpon the Paynims, with whom they had not acquaintance. But yet

neuerthelesse they were me, & therefore they had no leaue granted vnto the, to spoile them of their goods. Some to aunswere this question, alleage this excuse, that God had giuen them the goods of al the people of the land of Chanaan, as of the Amorthites, y Pherefites, the Hethites and such like, that God (I say) had giuen their goods vnto the Iewes for pillage: so that they had leaue to spoile them of all, yea and were commaunded to 10 put al of them to death: and for that they did not so, they committed a great fault, for which God reprinted them, and they were likewise punished for it. But in this place there is no mention made neither of Hethites, nor of Amorrhites, nor of Iebusites, nor of Chananites, nor of any other people of that lande, but in generall of all nations in the world. Egypt is heere comprised, and Syria, & all the Iles of the sea, and all they who had entercourse of merchandise with the Iewes. Therefore this aunswere is not so proper to this place. But let vs note that God permitted the Iewes many thinges for policie sake, which were not therefore good, as we haue already seene: and howe did he permit them? Forsooth he appointed no punishment for them. And so in this place when it is sayd, Thou maist gnaw such as are strangers with vsury: God maketh not the thing lawiull, but he leaueeth it vnpunished. And yet for al that, that law abideth alwaies in his full force: Thou shalt not steale. Vnder this word we are forbidden to exercise any wicked practise, where by our neighbours may be grieved, we are forbidden to make our gaine by the losse of another. To speake in few wordes: I graunt that before men this shall not bee condemned for theif, but yet we must be accountable for it before God. For as for ciuill Lawes they haue respect vnto earthly Iudges which punish not all offences, nor cannot if they woulde. In deepe they ought to enforce themselues thereto: but when they haue done all, yet must they let passe much wickednes which shall be judged in that great day. And therefore let vs note, y when God suffered the Iewes to exercise vsurie, and to handle the Paynims in such sort as it is saide in this place; he ment not therefore to pre iudice y commandement wherein he had forbidden men to steale. I grant y this theuerie which was committed in vsurie was not punished by men, but yet for all y we must alwaies return vnto this point, y the righteounes which is contained in y ten commadements is euclasting, and y men cannot change it. Seeing it is so, we must therefore conclude, that whatsoeuer bringeth with it any harme, was forbidden y Iewes as well as vs. And yet nowadaies when they beare the Iewes in hand, y they haue free leaue for the practising of this wickednesse, so y among the Iewes there be no extortion nor other such euil done; they shall perceiue y they are so farre from being excused hereby, that rather they are in double wise condemned. For they should be ioyned with vs, because God hath opened vnto vs the doore into his Church. But they haue lost their roome, they are shut out, and banished from the kingdome of God, and we in the meane while are accounted for the children 60

Gal. 3. 7. of Abraham, although touching the flesh we come not from that stocke. Therefore albeit in oldetime the Iewes had that priuiledge, that they might lend vpon vsurie vnto the Paynims: yet is it not therefore to be said that they should nowadayes grieue and molest the children of God, especially when themselues are cutte off from his Church, and are taken for bastards, bicause of their rebellion and disobedience.

But the chiefe and principall point is, that we apply this place vnto our profite. It was sayde vnto the Iewes, *Ye shall not practise vsurie vpon your brethren.* And I pray you who are our brethren nowadayes? Wee knowe that our Lorde Iesus came to be our peace, and to the intent to reconcile vnto God both such as were nigh, and such as were asfarre off. There hath bene a common brotherhood among all, since the time that our Lorde Iesus declared that wee are all adopted, and there is no longer nowe either Iewe or Gentile, as the scripture speaketh. Therefore whereas it is said that we are brethren, and that without any difference; let vs conclude, that that equitie which the Iewes were commanded to keepe betweene themselues, wee ought nowadayes to keepe betweene vs. So then it is not lawfull for vs to bite any creature liuing with vsurie. Let that be marked for one point.

Nowe let vs note, that this worde *vsurie* cometh of the verbe which is here placed, and signifieth, *To bite.* It is said, *Thou shalt not gnawe with gnawing:* (if we would translate it word for word) or rather, *Thou shalt not bite with biting.* And so the worde of Gnawing or of Byting, by a borrowed speech is taken for vsurie. And why? Bicause it byteth and wasteth a poore man which is charged with it. Neuertheless this is the whole effect, that we must not harme our neighbours by taking any profite of them, such profite I meane, as is gotten by their losse. And to the intent that no man rest precisely vpon these wordes, let vs note that when Ezechiel in the 16. Chapter condemneth vsuries, he placeth not there onely this worde, *Nefech,* which is here put, and signifieth byting: but he vseth another worde which signifieth encrease: as if he sayde, all that which is beside the principall. Nowe for all this God forbiddeh not all manner of gaine, so as a man may not make any profite at al. For were it so, we must lay aside all Marchandise, and wee might not lawfully buy and sell one with another. But hee forbiddeh the profite or encrease which a man getteth by deliuering out his owne goods without his owne losse, and yet notwithstanding will sucke another mans substance: and careth not whether he harme his neighbour or no, so that he may enriche himselfe. This is the encrease which is condemned by the Prophet Ezechiel.

Againe wee must diligently note the other wordes which Moses vseth in this place. For he sayth not, *Profite of money by vsurie,* but he saith of corne, of wine, and of all things. Then is it but a nicere mockage: if I shall say: as for mee, I haue not taken any profite for my money by vsurie, but I haue taken for my corne, or for my

wine, and that was giuen vnto mee for a recompence. Wee woulde gladly deale so subtilly, that when we offend, God should not see our wickednesse. But wee knowe that when Adam couered himselfe with figge leaues, it profited him little. And thinke wee that any of these rousing titles which wee take to colour our wicked practises with all will stand vs in better stead than Adams figge leaues did him? Shall wee be able to blear the eyes of God, when men themselues, yea euen such as are starke staring blinde can grope our wickednesse? And therefore men are our fondly besotted, if they say that vsurie is not but in money: for wee see how God hath extended it to all kindes of profite: so that if wee take encrease for corne or for wine, wee are alwayes vsurers. Moreouer wee must not rest precisely on the terme, but consider what is signified thereby. Nowe that which is heere called Byting, is verie manifest. And why? For wee see what Gods meaning is, and the worde also it selfe ought to serue vs for an exposition. Seeing God treateth here of that which biteth poore men and gnaweth them, he meant to giue vs a prouiso, that we should not gnawe any man by any vnlawfull meanes, nor rake vnto our selues other mennes goods. This is the thing which wee haue to beare in minde. But if a man will precisely presse a worde, and not regard what is signified thereby, he plaieeth but the futtle Sophister with God. If a man thinke to excuse himselfe by saying, he calleth not a bargaine vsurie: it is but a mere mockerie. I speake this bicause there are some which stand onely vpon the terme of vsurie, and would hereby escape and cleare their case: but God for all that quieteth them not, although they be so surde and so willic: may rather he pronounceth that they are as rauening Wolues, to deuour other mens goods. But yet in the meane while all is one to them, so they may haue any colour to disguise their matters withall. And that is the very cause why men haue found out such diuers contractes in the world, to the intent they might set some colour vpon their wicked practises. I haue tolde you howe that some, so they take no money, make account to scape scotfree. And why? One maketh this foolish reason, That money doeth not beget money. And therefore that it is not lawfull to receiue any thing for it.

Now as for mee I will take no money, but a man shall giue me so much Corne vpon a summe of money which I shall lend him. And is not corne that whereby a poore man is sustained? And shall I goe rob him of that wherewith he should be nourished and sustained? He hath not any thing to cate by reason that I haue vsed such crueltie towards him: and for all that, shall I say that I am no vsurer? It had bin better that I had taken the money out of his purse, than so to bereaue him of that which should sustaine him. And therefore let vs not deceiue our selues by the word, as men will say in Francke; this is no vsurie, or as they call it here in Geneua; this is no renewing. And why? They bring a skinne of Parchment and say: seee how wee couenaunted together. But if the sunne giue so much light vnto

Aristotle in his Ethicke.

to it y men may see it, shal not the eyes of God see as farre? And thinke we to dimme Gods eies with the shadowe of a leafe of Paper, or of a sheepes skinne, so as hee shall not see one why? Men may well vse such manner of dealing, as they shall haue (as I tolde you) some faire colour to say: O I haue made such and such a contract, and hee shall not bee taken for a vsurer. And why? Because things are disguised. But God will condemne vs with all our formalities. For (as I haue tolde you) wee must come to the vetic point of the matter. Let vs hearken vnto the lawe of God, for that is the rule which cannot deceiue vs: Whatsoeuer wee doe let vs examine it thereby: let vs consider to what commaundment it is to be referred: manely to this, Thou shalt not steale. But nowe what is theft in this commaundment? Forsooth all those meanes whereby wee vse to rake vnto vs other mens goods, whether it be by deceyte or by violence. Therefore if we will make our profit by y losse of another, if some will scratch as much as they can get, if they will abuse their credite, if they will set their foote on the throates of poore men; if they will play the tyrantes ouer them: if others will faune and flatter, and yet in the meane while haue their nettes laide, and sometimes runne to an fro, sometimes he lurking, & so vse all the meanes they may to pil their neighbours; if we (I say) doe behaue our selues thus, we are theetes before God. Let vs therefore conclude, that vsurie is an vnlawfull gaine which we take either for the loane of corne or of monie, or of any thing besides. As for example, if a man lend corne and not monie; yet sayleth he not to be an vsurer: for we see that the reason which so me nowe and then alleadge is childish; Monie begetteth not monie. For if I make a loane of corne, and when the corne is worth fortie shillings I say vnto a man: Well I will haue three pounce: why doe I so? Because I deliuered vnto him my corne which woulde haue yeelded mee so much monie: yea but I haue twentie shillings more than it is worth, am I not an vsurer before God? And yet men beare themselves in hande that this may bee lawefull. But such gainetaking is the euerie. And as I told you, all the subtleties which men vse shall not so blear the eyes of God, but hee will alywes condemne all them which vse this dealing for theetes and vsurers. So then let vs take good heed vnto our selues, and whereas it is saide, That we ought not to gnawe our neighbour by vsurie: Let vs knowe that our Lorde meant in effect to commaunde vs by these wordes, to vse equitie and vprightnesse in all our doinges, and then especially, when wee are to lende vnto our neighbours: for loanes which are willingly made are for the necessitie of him which borroweth, he hath neede of monie. Well then, if a man which is thus in neede come vnto mee and I seeke his disease, and knowing howe hee standeth in neede of readie monie, will pinche him and seeke some wicked gaine by him, it is vsurie, howe euer my colouring of it make it to bee otherwise taken before men. And what

though men haue sought diligently, and coulde find no cause of blame in me? What if they haue sifted the matter neerelie, & not found me faultie? Yet notwithstanding God wil not sayle to condemne mee. And why? For in disguising my counsaunt, I haue sought to make my profite by the losse of an other, and that vnder this colour that the man which distressed succour at my hande is in neede. Ye see then howe there needeth no long scanning to find, what the vsurie is which God condemneith.

And herein we may see the hypocricie of me: for oftentimes they will come to aske counsell of this and that, when their owne conscience might satisfie them well enough. It were needfull oftentimes that the Preachers should bee marchauntes and skilfull in all the trades of the worlde, that they might bee able to aunswere them which aske counsell in this thing in particular. They then which knowe themselves so well what is to be doone in such affayres, why come they to aske counsell of him who is not trayned vp in those dealings? For wee can say well in generall what the thing is. But there are many which haue great store of subtleties & shifting policie, which none besides them that are of the same trade doe knowe: and these wil goe and beguile men, and then beare themselves on hande that they are cleared before God, if it may be saide vnto them: I finde no euill in so doing. No, but hee which saith so is not acquainted with the wickednesse which is hidden, because that as then hee handled the doctrine but in generall. Let vs therefore mark that in effect the point wherunto wee must returne, is, that when we lende we must not abuse the necessitie of our neighbor and say: well, here haue I a fitte occasion, I may nowe profite my selfe.

But nowe some man will demaunde, whether all manner of profite bee forbidden by lending. And it were a thing worth the discussing. For pur the case that a man dealeth plainly, & deliuereth his ware at a price and for a time. If the other breake day with him and delaye him of his monie, doubtles he deserueth to pay the forfeiture or the profite which hee withholdeth from him who made the loane. And when the interest or gaine thereof is set by Iustice, surely he needeth not to make anie conscience to take it. There is a man which hath taken my commoditie whereby I must liue: for when I haue solde to day I buy againe to morrow: and therefore hee that hindereth mee, by withholding from mee the gaine of my commoditie, from maintaining the trade of my shoppe, hee doeth no better than cut my throate. For behold, I grounded my selfe vppon him, hee promised to pay mee at such a day, that tyme is passed, and I can get nothing of him, hee cares not though I and my familie starue for hunger. Therefore in such case, iustice ought to provide for a man: although that nowadays it dischargeth his dutie but slenderly herein. For it seemeth that iustice nowadayes saureth the case of coisners, and that when they haue snatched what they

can, and hee that is bitten commeth to recouer that which is reason by way of iustice; it seemeth that he commeth into the court to haue a newe fine set vpon his heade. Verilie it is too too wicked a mockerie, when a man shall be so deceiued, and yet can haue no remedie for it. So then if a man bee in this wise deceiued, it is a cleare case hee may take interest and gayne, and not be accused therefore either before God or before men. Wee may not therefore stand (as I tolde you) on the terme or the word.

And morcouer let vs beare in minde that which hath bin alreadie declared, namely that to be excused by lawe, is not all that wee ought to seeke: for there is a lawe of fuc in  $\frac{1}{2}$  hundred. And this is a generall lawe because Magistrates cannot set a certaine rate for curie case: but they appoint that a man may take fuc in the hundred. And why? For trafficke sake, and because this stint might not be passed. Nowe, may I say therefore that it is lawfull to take alwaies fuc in the hundred? No. For if a man which is in neede come vnto mee: and I take gayne of him, what excuse soeuer I bring, I shall bee accounted a theefe and an vsurer before God. For he is in neede: my partis to helpe him, and I do not. Ye see then what wee haue likewise to beare in minde.

Nowe withall also let vs note on the contrarye side, that when we thinke to auoide the worde of vsurie or interest, we must beware that we fall not into a greater and more outrageous fault in the sight of God. For it may so be, that I will lend my monie without such interest as the law permiteth me, I will take nothing for it: but I will put vnto it a cayle which shall marre all. A man cometh & desireth me to lend him an hundred crownes, well hee shall payne vnto mee a peece of lande which is worth two hundred. It falleth out that the bonde is forfeited. I will take no more than lawe awardeth mee for the profite of my monie, or I will take nothing at all. But I will force a sale thereof, and hee shall withall surrender me his tide. And a man will make himselfe beleue, that hee may washe his handes as an innocent, when hee hath done all this. What (saich he) I lent my monie, and when it was not paid me againe, I bought such a peece of lande. And if you will inquire futher of the matter, Why: it was surrendered vnto me. Yea, but was it done of the parties owne free accorde? When I helde the poore man by the throat, and kept him in my pawes, till I made him say that worde, That he would sell it vnto mee: and shall not God in the meane while be Iudge betweene vs? So then (as I haue tolde you) it is not for vs to stande altogether on the wordes, but wee must rather haue an eye vnto the thing, that is to wit, that before God, wee be not guiltye of anie extortion, that we haue not more than was lawfull for vs, nor raked vnto our selues other mens goods. For oftentimes men will take euen the most honest titles that be in the world, so as yee would thinke there were nothing but holinesse in them, and yet will those pinch a man much more than the gayne would

which a man might lawfully take. And we see howe manie inuentions are framed in this behalfe: and which wee cannot at this time handle to the full. And I woulde to God that the practise of them were not so wel knowne as it is. But what? All they which knowe howe to make their gayne, are great clarks herein: Yea to dally with God, and to find out for themselves shrouding sheetes, whereas they will neuer haue an eye vnto the cheefe and principall poynt. Yee see then what wee haue to beare in mind, namely that when it is demanded whether all vsuries bee lawfull, wee must not stickie simplic vnto this word vsurie, but wee must consider what the intent and meaning of God is.

But to knowe this the better, we must resort vnto that equitie which is shewed vnto vs in his lawe. Yea and wee heare what our Lorde Iesus Christ telleth vs, namely, that wee must not doe vnto others, but what wee would haue them to doe vnto vs. This saith hee is the whole lawe and the Prophetes. No doubt then, but that this forbidding of vsurie is comprised also in these wordes, That we doe not vnto others but what wee would haue them to doe vnto vs. Nowe then insteede of asking counsell howe to excuse our selues before God, let curie man examine the matter thus: Goe to, if I were in this mans case, woulde I haue a man pinche mee thus with vsurie? Nay verilie woulde I not: I woulde say a man did me wrong. And if I durst not say it, yet I woulde thinke so in my heart. Nowe if a man thus condemne himselfe in his owne proper fact, is it not enough? What neede we then aske either this or that? And noeouer if we obserue this equitie and vprightnesse of not dooing vnto an other, which wee would not haue a man to doe vnto vs, wee shall bee absolved before God: yea and so absolved, that this lawe shall not trouble our wittes about the scanning of the forme of the wordes therof; but wee will stande steadfastly vpon this gronde, that God meaneth that euerie man shoulde haue his due, and that wee should not robbe, spoyle, and deuour other mens goods.

And let vs note further that it is not enough for vs, not to haue raked our neighbours goods vnto vs by guyle: but wee must knowe that wee are bounde to helpe and succour him. Therefore so little leaue haue wee to spoyle our neighbour of his goods, that if wee helpe him not in his neede, we are guiltye of theft before God. If I say, Oh I haue deceiued no man, it shall be replied against mee before GOD, that I haue. For if I haue wherewith to helpe a man and I will not disturbe one pennie, but leaue my Neighbour in extreme neede when I haue the meane to succour him; doubtles I am taken for a theefe before God.

And againe let vs note, that vsuries sometime are more to be condemned in a final profite, than in a great. This I say to the intent that men shoulde not seeke foolish cloakings of their faultes. For that which I say might seeme strange at the first blush. What? And shall a

man thinke better of a strong theefe, than of a finall pelting theefe? I woulde haue no contention about the worde; but I say there is greater wickednes shewed sometimes in the reaping of finall profit, thā in a great gaine. And why? For there may be a rich man which is no necessitie, but yet notwithstanding he standeth in need of readie monie, as there are manie which haue wheron to liue, but they would always encrease their stocke. Such a man woulde buy a certaine peece of Lande, which woulde stande him in good steade: not that necessitie constrayneth him, but for a desire hee hath to growe still richer and richer. Nowe one lendeth him a Thousande crownes, the profite of this summe will bee much greater, than the profite of foure Florens, which a man lendeth vnto an other. Yea but to whome is this latter monie lent? To a poore man which hath finall children, & hath not a morsel of bread to put into their mouthes. Nowe if for the loane of these foure Florens, a man will haue one, and the poore man must make readie y<sup>e</sup> monie at the end of one moneth or twayne, this vsurie or Returne is worse thā y<sup>e</sup> other. For he returneth his mony ouer soone. I graunt it is a leauing of the olde skinne still behinde: but where shall a man finde a newe in the meane time? Yee see then howe this finall gaine is more dammageable than some great gaine. For why? It pincheth the poore man much more than if hee shoulde take a verie great gaine of an other which is able to beare it, and is not pinched in deede so to the quicke by it.

Nowe for conclusion, let vs knowe that God forbiddeth vs in this place to rake vnto our selues other mens goods by anie vnlawfull meanes, by vniust dealing or by crueltie. And we must not here bring our suttleties to excuse our vsuries and our snatching. For our Lord resteth alwayes on the substance in that hee commandeth that none shoulde bee pinched, and that the profites which wee take shoulde not be taxes and imposts to sucke the bloude of poore men, and to gnawe their substance euen to the bones of them. And it is expressely sayde; To the intent that the Lorde thy God may blesse thee, and that thou maist prosper in the Lande whither thou goest to possesse it. Hereby our Lorde meant to withdrawe vs from all vnlawfull meanes of heaping vp of riches. As if hee should say y<sup>e</sup> his blessing shall auaille vs more than all the promise which wee can make; and that al the payne which wee take to enrich ourselues, shall not serue vs to so great purpose, as if wee were blessed of him. For hee will make vs to prosper, and hee is riche enough to giue vnto vs wherewithall to mayntaine vs. Let vs there-

fore learne, that our Lorde meant here to re-prooue the vnbeleefe of men, in that they so distrust him, and thinke that the earth shall fayle them. And thereupon euerie man concludeth thus: I must vse such a meane, I must practise such a feate, I must looke vnto such a businesse; or otherwise I shall bee behinde hand in all things, I shall but pine away, I shall not get halfe my liuing, if I proceede not in this manner. Therefore when wee haue such a distrust, that is the verie cause why wee vse such wicked trades. Wee must therefore vtterly forsake al such things. If wee will haue G O D to blesse vs, let vs attempt nothing, but what is agreeable vnto his will, and what hee permitteth vs. If wee doe so; let vs assure our selues that God will make vs to prosper, and that his blessing shall stande vs in better steade than all that euer wee are able to get by vnlawfull meanes. As wee feel likewise howe his curse is vpon all those which giue themselues ouer vnto spoyling, and vsurie, and other such wicked trades. Wee see into what an horrible confusion they are brought, when they graunt vnto them selues such lawlesse libertie, as shalbe farther declared hereafter.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to grant vs the grace to be so dedicated vnto him by his holy spirite, that when wee come to present our selues vnto his seruice, we may offer vnto him pure sacrifices & such as he may accept of. And although there be alwayes many spotted & staines in them, that he notwithstanding wil not impute them vnto vs; and that in the meane time hee will so correct them, as wee may tend vnto that perfection to the which he calleth vs, and whether we open our mouth to call vpon him, or bestowe of our goods in way of almes, that we may do it without any sinister affection, & endeour so to dispose that which he hath put into our handes, y<sup>e</sup> we maybe found faithful stewards when we shal come at the later day to giue vp our account vnto him, & generally that we may so liue one with another, as that there may bee an vpright brotherly dealing among vs, that euery one endeour so to liue, & so seeke after his own profit, as he grieue not his neighbors, but rather y<sup>e</sup> euery man may be holpen & succoured by vs as much as is possible: & that thereby we may learne to shewe that we are the children of God, & that he is our father when wee shall seeke in this sort to maintaine the brotherhood wherein he hath ioyned vs together. That it may please him to grant this grace, not onely vnto vs, but also vnto all people and nations of the earth, &c.

On

## On Wednesday the xxix. of Ianuarie, 1556.

*The Cxxxv. Sermon, which is the sixth vpon the three & twentieth Chapter.*

20 Thou maicst, &c.

21 When thou vovest a vowe vnto the Lorde thy God, thou shalt not slacke to performe it: for the Lorde thy God will require it of thee, and so there shall be sinne in thee.

22 But if thou absteynest from vowing, it shall not bee anie sinne vnto thee.

23 Thou shalt keepe and performe that which is gone out of thy lippes, as thou hast vowed it willinglie vnto the Lorde thy God, and as thou hast spoken it with thy mouth.



**I**T was declared briefly yesterday, that if the promise which is here contayned were printed well in our heartes, men would be contented to get their living otherwise than by such meanes as God condemneth. For it is nothing else but our vnbeleefe which prouoketh vs to vse deceite and other harme doing. And that is the cause also why God meaning to bridle vs, maketh mention of this promise: Feare not that I will cast thee off, or that I will forsake thee. And this is it wherunto the Apostle likewise leadeth vs in the Epistle to the Hebrewes, where hee intendeth to correct all manner of couetousnesse. And therefore let vs beare well in minde, that if wee will liue with our neighbours in all vprightnesse and equitie, wee must alwayes set before our eyes this blessing of God, to wit, that because hee claimeth vnto him selfe the Charge of susteyning vs in this worlde, euerie of vs ought to haue an eye vnto him, and to depende vpon his prouidence. And therefore when wee trauell for our liuing, let vs vse such meanes as God hath graunted vnto vs. And if we thinke to enrich our selues any way wee care not how, whether it bee by hooke or by crooke; let vs consider on the contrary side, that if God bereaue vs of his blessing, we may well do what we can; but what will bee the issue thereof? Verily all must needes slippe away like water, and we must goe backward. And albeit God suffer a man for a time to increase his wealth beyonde measure; yet shall that bee turned in the end into a woe, both for him and for his childre. And therefore let vs not be inticed by such bayts. When wee see that manie through pilling and polling of others, doe profit themselves greatly and heape together much wealth; let not that moue vs to enueie them. And why? Because the blessing of God is much more worth than all the riches in the worlde. And that is promised to none but vnto them which holde themselves

within their bounds, and absteyne from all wicked dealings. And in verie deepe if we would but open our eyes, wee should bee sufficiently warned of that which is here tolde vs. But what? Euerie man is caried away so headlong, that wee consider not of those things which might teach vs plainly euerie day. Beholde there is one which thinketh hee hath swallowed vp a great part of the worlde, and it woulde abash any man to see how suddenly hee is consumed & brought to nothing. God in so doing doth shew vs as it were with his finger, howe hee curseth mens couetousnesse, extortion, and such like thinges, and yet wee haue no regarde of them. Manie complaine and say: Oh beholde we had thought to haue advanced our selues, and in so meane time wee bee false behinde hande, yea, and that is because they considered not whether they depended still on the goodnesse of God, or whether they proceeded not any further than hee gaue them leaue.

Therefore let vs learne to fare the better by all those teachings which God bestoweth vpon vs. When wee see that hee curseth such as snatch so to themselves on all sides, which play the rauening wolues, which haue nothing in them but craft and wilnesse to circumuent, and to snare the simpler sorte: when wee see how God vndermineth them and consumeth them again when wee behold on the other side that hee blesteth those which walke soundly and vprightlie, and that although they haue no great abundance, yet hee sayleth not to nourish them and to haue a care of their familie: when wee see this, let vs desire much rather to bee blessed in this sort of our God, than to haue all the meanes in the worlde which are so accursed of him. And in deepe, the grace and fauour of God shineth forth much clearer when a man hath not much to liue vpon, than when hee hath great renewes and a rich trade of Marchandise, and monie in his purse and prouision of his owne, both in his garners and in his sellars. Why lo?

1o. c. 1. 5.  
Hebr. 13. 3.



For if a man be so well furnished of all things, hee maketh this reckening, that God hath no longer neede to helpe him. But when a man must liue from hande to mouth, or when hee hath not much to maintaine himselfe withall, & that at least he might consume all that he hath in the compasse of one yeare: and that yet for all that hee goeth on without diminishing, and yet knoweth not whēce his wealth proceedeth, but that hee is certaine. hee perceiued that God hath pitie of him: when hee thus driueth away the time, and at the ende of the yeare acknowledgeth that it was God onely which susteyned him and his; therein (say I) there is a much more manifest declaration of the goodnesse of God, and G O D by effect sheweth vnto vs howe hee blefseth his, and howe much his blessing auaileth.

Nowe withall let vs beare in minde howe it is sayde here, That God will blefse them which vse no wicked trades, as vsuries, extortions, bribberies: yea, that he will blefse them in all things which they put their handes vnto. God in this place sheweth, that hee wil not blefse idleness, but that hee will haue men to doe their induour by such meanes as shall bee admitted vnto them. Let vs therefore employ our selues to doe whatsoeuer our Lorde hath enabled vs; and then may wee looke for his blessing. But if wee will bee vnprofitable blockes, wee may not thinke it straunge if hee forsake vs. Why so? For wee see the condition which hee addeth when hee promiseth that hee will make vs to prosper: that is, y euerie of vs should offer him selfe vnto him, and that hee requireth vs to doe nothing but what wee can. Nowe I graunt that the meanes are not alwayes in mans hande; but yet wee on our part according to our power must seeke to employ our selues to doe well, and not priuledge our selues from all careful-  
ness.

As touching the conclusio of this whole matter, it hath bene declared that when God forbade the Iewes all manner of vsurie among themselves, it was to the end that men at these daies should abstaine from it, because hee hath knit together the whole worlde in one felicitasie bonde. And sith wee haue bene reconciled by our Lorde Iesus Christ, wee must lay aside all vsuries and such other wicked trades, and not doe otherwise vnto anie in the world than we would that other men should doe vnto vs. For why? Wee are all neighbours, whether wee be of the same countrie or farther off: and of what condition soeuer wee be, wee sayle not to bee of that neighbourhood which God hath established betwene vs. And therefore let vs come to that which is saide in the fiftenth Psalm, that to be citizens of the Church of G O D, our trading must not be by vsurie, or such vnlawful dealings whereby wee spoile others of their goods, and gnawe them whom we ought rather to releeue. Briefly, let that teach vs, not to doe any thing vnto others, which we would not haue doone vnto our selues. For that is in verie deede the effect of all, to the intent that men should not

vse anie subtletie with G O D by cloking any wicked contractes which might be to the damage and losse of other men. And let vs further note diligently that wherof our Lord Iesus warneth vs; y e if we haue the true perfectnes which is required in all the children of God, wee must lend & that without hoping for any thing, that is to say, wee must not onely abstaine from all gaine and increase, but if there be a poore man which can neuer be able to quite the good turne we do him with the like, there must our liberalitie bee shewed. For why? If wee looke for recompence, y e heathen men do as much. But if we will haue our seruice accepted of god, wee must hope after no re-  
cōpēce in this world. Thus ye see howe me ought to liue together. First they must abstaine from all manner of harme doing, whether it be by deceite or by extortion: and then they must endeour to helpe such as are in neede. And fo euerie man must consider of his owne abilitie, & as hee hath the meanes wherby hee may do it, so hee must relieue them which be in neede: and require his helpe. Truly such is the wickednes of men that it requireth this matter to bee treated of euerie day, and that men should vse exhortations to y e same end, yea & that men should repress y e crueltie which is in many: but if we were as ready to learn y e which our Lord teacheth vs as we should, wee neede not many sermons & huge volumes to instruct vs in this doctrine. For (as I haue tolde you) nature it selfe sheweth what euerie mans ductie is, but because we be deafe of hearing, and are morecōdled with such vnbeleefe, that we are of opinion we shall neuer haue enough, and that the earth wil ful fayle vs: it standeth vs in hande to be exhorted and quickened vp continually. But wee must not waite vntill men speake vnto vs, euerie man must stirre vp himselfe in his owne behalfe, hauing al-  
wayes recourse to that thort kilion which I haue tolde you.

Now Moses addeth, That when a man hath vowed any thing vnto God, hee must performe it, or else it shall be imputed vnto him for sinne. But therew. shall hee saie, how that if a man abstaine from vowing and vow not at all, hee committeth no euill; so as God will not binde men thereto, but it is enough if they accomplishe their voves: and that if they wil vowe nothing, hee will not charge them for it. Nowe let vs note that whereas mention is made heere of voves, it is not meant indifferently of any thing which a man shall list to promise at random and without discretion. For it is saide, When thou vovest a vowe vnto the Lorde thy G O D. We must therefore haue an eye vnto the partie with whom wee haue to deale in making a vow, that is, vnto God. So then let vs note that all voves are to be made with such reuerence, that men must iudge wisely what is good and what is ill. As in very deed if I promise any thing vnto a man, I wil haue this consideratiō with my self, to thinke whether hee wil accept of it or no. Will I promise vnto a man by way of mockerie that which shall not please him, and without knowing howe hee wil take it? No, I will beare him so  
much

much reverence as to knowe his will whether hee liketh of such a thing or no. Therefore if we shoulde enterprise to vowe vnto God whatsoever wee thinke good, without making a further enquire what hee liketh of: were it not a diminishing of his authoritie? Yes verily. For wee make lighter account of him than of a mortall creature. So then, that wee may fare the better by this doctrine of Moses, wee must lay this mayne grounde, namely that when hee speaketh of voves, he meaneth not whatsoever me shall fancie, but that which is good and lawefull to vowe, and that which God liketh of. And in verie deede voves are a part of y<sup>e</sup> seruice of God. For when wee vowe anie thing vnto him, it is to honour him and to do him homage. We must haue an eye vnto the meaning of a vowe. Nowe the meaning thereof is nothing else, but to put vs in minde that wee owe all things vnto God. And although all of vs should inforce our selues to giue him more than is possible for vs to doe, yet we cannot yeeld vnto him the hundredth part of that which we owe: neuertheless when wee giue him any thing, we witness thereby that wee are bound and beholding vnto him: and thereupon voves are made whereby a man declareth this, that hee doeth offer vnto God all that which hee hath giuen him, as if hee shoulde say: *Lorde I yeelde vpe all vnto thee.* And this is a reknowledging of his benefites which I make vnto him, as when a man is to pay a yearly Rent, he acknowledgeth thereby that the Lande which hee holdeth is his Lords. Euen so when a man offereth a vowe vnto God, hee doeth it to acknowledge that all that euer hee hath hee holdeth of God, which thing hee also protesteth by a visible signe. But nowe let vs consider whether God will bee serued after the lust of men, or according vnto his owne wil? Doubtlesse hee will bee serued in such wise as hee himselfe commaundeth. For hee sayth that it is as the sinne of witchcraft, when men of themselves attempt to doe anie thing, and will needes shroude themselves vnder the fayre title of Deuotion. It is no deuotion (saith hee) but it is all one as if you were witches and cojurers, and did put your trust in your coniu-rings and in your charmes, and therefore I like of nothing which you doe, but I condemne it. Therefore seeing wee heare that God will not bee serued of vs, but in such manner as hee by his worde teacheth vs. And sith hee sayth in expresse tearmes, That obedience is better than sacrifice: Let vs keep vs within our bounds, that wee vowe not vnto him whatsoever cometh into our brayne. For why? That is disallowed of him. Therefore this worde is well to be weigh'd, When thou vowest vnto the Lord thy God.

And secondly wee must consider of the end which wee haue named. For it is not enough that a thing bee good, but it must also bee doone to a good purpose and of an vpright and sincere meaning: and so wee must consider what the voves are which God alloweth. The voves which were made in the lawe, were as. *solemne*

thanksgiuings. When a man was sicke, he vowed that if God would giue him his health, hee would come into the Temple and offer sacrifice. And why would hee doe so? Euen to confesse that he held his health of God, and that hee acknowledged him for his father, because he had deliuered him from his sickenesse. When a man went out to warre hee made one vowe or other, and when he was to make anie daungerous voyage hee did the like. We see the example of Iacob, howe hee saith that hee vowed vnto G O D, that if he brought him backe into the countrie where he was borne, into the Lande which hee had promised him for an inheritance, hee would giue him the tenth part of all his goods, hee would make him an offering thereof. What meant Iacob heereby, but to confirme vnto himselfe, that although he went as a poore fugitiue person which was chased out of his fathers house to go into a strange & vnknown countrie and had death alwayes before his eyes, hee was notwithstanding inheritor of the Lande of Chanaan, and that God would bring him thither againe? His meaning was therefore to confirme himselfe in that thing, because he had alreadie the promise thereof warranted vnto him by the blessing of his father Isaac. But to bee the more assured of it in his heart, he added this thanksgiuing, as if he had alreadie seene the thing accomplished and euen present before his eyes: *my God I hope y<sup>e</sup> thou wilt bring me home safe and sound.* It seemeth in deede that I am nowe put off from all things, and that I shall liue no longer in this countrie: Yet my God seeing thou hast made me a promise, I will hope that thou wilt so conduct me, that I shall returne againe into this Lande; and therefore I nowe acknowledge this benefite, and promise to offer vnto thee the tenth of all that euer thou shalt giue vnto me. Yee see how this example doeth sufficientlie declare vnto vs the intent and meaning of those voves which were made in the time of the Lawe: that is to wit, that they serued for prayes and thanksgiuings vnto God, and so by this meanes they were (as I tolde you) an acknowledgng of his benefites, or a kinde of homage which was done vnto him.

Nowe hereby wee may gather, that those voves which men make without iudgement, & without aduisement taken what pleaseth God, and what hee accepteth; are not onely vaine, but also corrupinges of his seruice eueriechone of them. For men doe fallily abuse the name of God, when they vowe they knowe not howe or wherefore. And that it is so, experience teacheth vs by many examples. But wee must holde vs vnto that reason which hath bene alreadie alleaged, namely that because voves pertaine vnto the seruice of God, if wee make them at randon and without such sobrietie as to say we will obey G O D in them, we make a foule and filthy medlie of that which we ought to keepe pure and cleane. There is then a defiling of Gods seruice, and a kinde of robbing of him of his honour committed in so doing. And herein wee seee howe blunt witted

1. Sa. 15. 23.

1. Sa. 15. 22.

the Papistes are. For to prooue their vowes, they take a text all to broken, as if a man would take a clause onely of an Indenture or such like writing, and cancell all the rest, and were not that a manifest fallhoode? The Papistes doe no better. When they read this word Vowe, O it followeth then that wee must performe vnto G O D all the vowes which wee haue made. Is that true? Nay wee must first knowe whether they be lawful or no? They which should haue murdered Saint Paul and had conspired together by a solemne agreement, did not they make a vowe? But who will say nowe that they are bounde by their vowe, and that God liketh of it? They make a solemne vowe not to eate nor drinke, vntill they haue put Saint Paul to death. Truly this is all one as if they would make God a companion of their murder. See what a diuelishe agreement is made, and they confirme it by and by with a solemne vow. Yea but if our wittes be settled, we will condemne all such vowes. Nowe then wee see when vowes are to be performed. But Moses said not without cause, When thou doest vowe a vowe to the Lorde thy God, appointing God in this place for the partie which accepteth that which shall be presented and offered vnto him: for without that, all shall be of no value and of no effect.

But nowe what do the Papists in their vowes? First they take vnto themselves some trifling toy or other, and thereupon binde themselves vnto God: and they beare themselves in hande, that hee is much beholding vnto them, and that they deserued some recompence of ouerplus at his handes. One voweth a pilgrimage to such a Saint, another maketh a ninedayes vowe, an other voweth to eate no fleshe on such a day, or to fast such a feastes euen. Nowe let vs consider whether God liketh of anie of all these things. Doubtlesse hee doeth not. For as for going on pilgrimage, it is not onely a kinde of Iewishnesse, but it is also a wicked corruption. And although vnder the lawe, it was Gods will to haue one Temple to the which men shoulde resort to worshipping him: yet it is nowe abolished. No weif the place which GOD had chosen, which was ordeyned by his owne mouth is no longer in force, but wee must call vpon God eueriuere throughout the whole world, without going either vnto Mount Sion, or to any other place which men shall choofe: I pray you howe may men of their owne brayne make such holy places? That is to say; howe may they according to their owne fancie halowe Rome, or Saint James of Compostella, or I knowe not what? And secondly for eating of fleshe on such or such a day, we know it is nere superstition.

Seeing our Lorde hath ordeyned that men shoulde feede on all meates soberlie without any questioning concerning this meate or that meate; as though one meate were vnleane in comparison of an other, and that whosoever doeth otherwise, serueth the diuell: a man may well alledge his deuotion, but out of all doubt

the diuell setteth him a worke, and hee must pay him his wages. As much may be saide of all the other pelting baggage, which the Papistes vse when they fast. And so wee see that these things are not vowed vnto God, and that although his name be therein pretended, yet hee will neuertheless disallowe of all. For why? None of it is ruled by his worde. Againe the Papistes vowe that which is not in them to performe, as the Monkes and the Priestes vowe perpetual chastitie, as they say. Nowe I graunt indeede that all men owe chastitie vnto G O D: but this chastitie is not an absteinyng from marriage: but the leading of an honest life by keeping himselfe vnder the state wherein he is: but among the Papistes there is no other chastitie, but the abstayning from marriage. They vowe this vnto God, but it is in them to performe it? Nay it is a diuelishe arrogancie. But if a man haue the gift of continencie, hee must vse it with all humilitie, committing himselfe alwayes into the hande of G O D, knowing that whatsoever God hath giuen vnto him to day, hee must saye to continue it vnto him to morrow, or else al will slip away like water in a minute of an hour. And further we know not how God will dispose of vs in this behalfe. Againe, it is not all one to abtaine from marriage, and to abstayne from a thing which God hath not permitted vnto vs. A man may haue excellent vertues, as if hee were an Angell of heauen, and yet marrie for all that. God calleth him thereunto, hee hath libertie to vse marriage for a remedie, therefore let him vse it. But howe soeuer the worlde goe, let vs beare in minde that which our Lorde Iesus Christ sayth: namely, that the gift of continencie is not giuen vnto all. And S. Paul as a faithful interpreter of that which his maister had saide, warneth euerie man to walke accordingly as hee is called. Therefore it is a diuelishe arrogancie in a man, to presume that hee hath in him selfe and as it were in his owne sleue the power of absteinyng from marriage. And if hee make a vowe thereof, it is all one as if hee did openlie desie G O D, and say, hee passeth not for him. Wee ought to offer vnto G O D. But of what? Of the benefites which hee hath bestowed vpon vs (as I tolde you.) Nowe wee knowe not whether hee will graunt vnto vs the benefite of abstayning from marriage for all our life time, or no. And howe then can wee promise that vnto him, which wee haue not receyued? For wee must alwayes make account to say: Lorde I offer vnto thee that which thou hast giuen mee. Euerie man therefore must haue an eye vnto himselfe, and to his owne abilitytie. Moreover when a Fryer voweth pouertie, is it not a notable mockerie? Some of them vowe pouertie: but after what manner? Forsooth they will sticke to their bagge and wallet, they will haue a common gathering, they will be as bloud hounds to smell out the best collections, they will conuey other mens goods vnto themselves from all sides. Therefore they mock God euen to his face, when they vowe pouer-

ie, and that is to doe nothing but to waxe grea-  
 sic and fat at all other mens costes. Others goe  
 and lurke in a stie, as these monkes doe, who  
 are well landed and tented, and whereas they be  
 readie to burst with eating & drinking, yet for  
 all that they vowe pouertie. And doth not this  
 pouertie please God well thinke yee? Nay, what  
 is to dalie plainly with God if this bee not?  
 Lastly they vowe obedience. And to whom? To  
 an Abbot or to a Prior. But in the meane while  
 they will be priuiledged from all obedience of  
 God and men, I meane from that which apper-  
 taineth to anie rule of government. Yet see how  
 God hath put children in subiection vnder fa-  
 thers and mothers: but they may shake off this  
 yoke vnder shadowe of being in monkerie. God  
 hath put men in subiection vnder Magistrates,  
 and vnder such as haue the sword of iustice: and  
 a Monke will exempt himselfe from all this. It  
 must bee lawfull for him to breake all the bonds  
 and lites which God hath set, vnder colour of  
 forging in his owne shoppe a newe obedience  
 whereof God in no respect liketh. Wee see then  
 howe the papistes generally and particularie  
 mocke God with all voves which they make, &  
 not only mocke him, but desie him; and by go-  
 inge so cleane crosse against him, do pul his ven-  
 geance vpon their heads. Therefore it is too  
 grosse a beastlinesse when a man will come and  
 wrest these places of scripture, to prouue that  
 all voves must be performed without discreti-  
 on. For first wee must knowe what wee are able  
 to vowe vnto God, whether hee will accept our  
 voves, and whether they shall bee pleasing vn-  
 to him or no? And therewithall (as I told you)  
 the intent and meaning must bee looked vnto.  
 For if wee vowe a thing vnto G O D which  
 in it selfe is good: yet if the intent bee wicked,  
 the vowe is corrupt and naught. For exam-  
 ple: Wee haue already alleadged howe Iacob  
 vowed an offering vnto G O D of the tenth  
 part of his goods: a man may doe the like and  
 yet doe it not as Iacob did: for hee is not  
 ledde with the same spirite. Hee doeth it to  
 merite or for I knowe not what other imagina-  
 tion which hee hath conceyued, and not of  
 purpose to render thanks vnto God after the  
 example of Iacob. The intent therefore and  
 meaning must heere bee considered, and wee  
 must aduise our selues well, for what purpose  
 and howe wee vowe vnto G O D: to wit, that  
 wee haue not anie of these foolish imaginati-  
 ons of meriting and of binding God vnto vs  
 by doeing this or that: but it must bee doone  
 to moue vs, to render homage vnto G O D,  
 and to protest that wee are bounde vnto him  
 for all the benefites which hee hath bestowed  
 vpon vs: And that although wee cannot  
 thoroughlie discharge our selues for them, yet  
 at the least wee make such open protestation  
 of them. Except these pointes bee purlie  
 and simple obserued, doubtellesse all our voves  
 shall bee reiected of God, although in outward  
 appearance they haue no euill at all in them.  
 Thus yee see then howe wee must vnderstand  
 this place.

Nowe it is saide, *When thou vwest vnto  
 G O D, acquise thy selfe and performe that which  
 thou shalt haue pronounced with thyne owne  
 mouth and of thyne owne good will. If thou  
 doest not vowe as all, or forbear to doe it, thou  
 shalt not sinne.* Here wee see first of all howe  
 God would not binde men; but left them at  
 libertie, to the intent they shoulde serue him  
 of a more franke and free good will. Saint Paul  
 saith that G O D loueth him which giueth  
 with a cheerefull affection, that is to say, with  
 a minde voide of constraint, and of a pure deu-  
 otion as men call it. For if wee offer any thing  
 vnto God of necessitie: as if wee doe an almes  
 beeing constraigned thereto, or full sore against  
 our willes: it is reiected of him, as a man shall  
 see these miserabile pinchpennies do, who when  
 they giue an almes doe gnashe their teeth at it,  
 and woulde if it were possible withholde them-  
 selues from bestowing of any, and when they  
 open one hande, woulde hold fast in the other  
 whatsoever estapeth them. May such offer-  
 ringes bee acceptable vnto G O D? Doubtes  
 no. Yee see then the reason why wee say nowe  
 that G O D woulde not tie men in any strait  
 bonde, but rather leaue them free vnto them-  
 selues, to the intent hee might bee serued with  
 a syncre and freehearted affection. And that is  
 the cause why Moses saith here expressly. *If  
 thou vowe not, it shall not be impused vnto thee for  
 sinne.*

Nowe if it was so in the time of the law, by  
 greater reason ought we nowadays to be freed  
 therefrom. For voves were then common  
 among the people, and it behooued the people  
 also to bee exercised in such ceremonies accord-  
 ing to the weaknesse of that time, when our  
 Lorde Iesus was not yet come into the worlde.  
 And it was requisite that the faithfull shoulde  
 folowe those figures and shadowes which were  
 in that time. And albeit God helde them in, as  
 litle children by appointing such ceremonies:  
 Yet notwithstanding in this behalfe hee layde  
 the bridle on their neckes as men say, & meant  
 not to perswade them to vowe, or to occasion  
 them to binde themselues; but left the matter  
 to their owne choyce and liberie. Nowadays  
 then seeing that wee are vnder the Gospell,  
 where there is no longer anie such bondage as  
 was in the time of the lawe; thinke wee that  
 our Lorde taketh any great pleasure of it when  
 men vowe, so as they thinke they be not deuour  
 enough, except they vowe one thing or other  
 and passe others therein? But our Lorde con-  
 trariwise had much rather that men shoulde  
 keep themselues vnto that which he hath ordi-  
 ned and followe the common rule in which is al  
 our perfection. Moreouer let vs note, that if anie  
 man thinke to adde any thing to the lawe of  
 God by vowing, hee is to bee condemned for ir,  
 although it haue no other euill nor vice in it. For  
 wee are forbidden to adde anie thing vnto that  
 which God hath declared vnto vs. Therefore  
 when we make any vowe, it must not bee as if  
 wee woulde giue God something besides that  
 which he hath required; but it must be to keepe

vs alwayes vnto his seruice. When wee tend vnto this ende, we may say: wee belong vnto God, and all that hee hath giuen vnto vs is his still, and it is good reason that we should make an acknowledging of it: In deede wee haue not any speciall rule to say: I will offer this thing or I will offer that: God leaueth it in our owne choyce. But howe soeuer the worlde goeth we must attempt nothing beyonde that which hee hath permitted vnto vs; and what wee knowe that he requireth of vs by his worde. If men (I say) bee not helde with such a bridle, questionles whatsoeuer wee vowe is vncleane and diuillike, and God disaduoweth al and condemneth it. So then it is a point worthe to bee obserued, when our Lorde sheweth that hee will not lay any great bonde or bondage vpon his, but leaue them their choyce whether they will vowe or no. But yet for all that, his will is that voves should be performed if they be lawfull: For hee sheweth what is required in them. Will wee knowe whether Gods life of the vowe which wee make? Wee must in the first place consider whether it bee agreeable vnto his will or no; and secondly whether that which wee vowe bee in our power; and thirdly whether that our intent and meaning bee vpright and ordered by a good rule. If all these things meete together, Gods will is that we should discharge our selves vnto him.

Nowe if wee consider well of thinges, wee shall finde that wee haue a generall vowe for our whole life, seeing we are called of God to come and offer our selues vnto him in sacrifice. Therefore if a man knowe what the end of his calling is, hee woulde certainly bee persuaded that hee ought to vowe himselfe vnto God. For hee receiweth vs, hee intertaineth vs, he adopteth vs for his children, on this condition that we should serue him in innocencie of liuing. Seeing hee taketh vs on such condition, euery one of vs must be prepared to offer vp himselfe vnto him. Nowe I graunt indeede that wee cannot doe it except wee be sanctified by his holy spirit, and the faithfull when they present themselves vnto God, doe it not in any confidence of their owne power, they doe it not to attempt any thing of themselves or vpon imagination to attayne thereby vnto anie perfectnesse, but they doe it, grounding them selves first of all vpon this, that God accepteth of their good will al though it bee weake and vperfect. And why? Because they haue the forgouernesse of their finnes promised vnto them, and this is therein comprised, that God will not impute vnto them those thinges which are faultie in their workes. Moreover they haue a promise that god will gouerne them by his holy spirit. So then here vpon euery faithfull man must vowe himselfe vnto God. And nowe hauing so vowed our selues: Let vs take heede we performe that which wee vowe. For there is a threat added which we must obserue and feare. It shall bee imputed vnto thee for sinne (saith God.) Truly if wee were all Paynians, that wee had neuer heard so much as

one worde of the lawe, or of the Gospell, yet should wee not bee iustified therefore, if wee serued not our God. For hee hath placed vs in this worlde to the intent hee might bee glorified in vs. But as for them which are called of him, and which knowe that they ought to dedicate themselves wholly vnto his obedience, and which haue promised to do so: they ought to vnderstande that they are double bound: and if they breake that bonde, they are in so much greater fault; and a great way lesse to bee excused. Therefore if wee will applye this to our instruction, wee must knowe that the generall vowe which wee haue all made vnto G O D, is grounded vpon our baptisme. Seeing that hee hath adopted vs for his children, let vs honour him as our father, and seeing hee hath choose vs vnto him selfe, let vs bee giuen indeede vnto his seruice; let all our life bee subiect vnto his obedience, let vs (I say) thinke vpon this.

But nowe touching particular voves; if a man demaunde whether it bee lawfull to make them among Christians, the answer is, that we cannot be too well aduised in that behalfe. And therefore the lesse wee vowe; the better it is alwayes for vs. Truly wee may not condemne al voves: For seeing G O D hath left them at libertie, wee must alwayes remember this; that therefore it is lawfull. But howe soeuer the world goe; let vs bee contented to walke euery one in his calling, and let vs not vse voves, I meane, so as to binde our selues ouer much: for wee see our owne weaknesse, that when wee should walke as God hath commaunded vs, albeit the way be shewed vs, yet we swarte aside so often, that it is pitifull to beholde, and wee are constrained to crie out with Dauid: Who knoweth his faults? For why? Wee neuer haue such wisdom as were requisite, but it befalleth vs to wander and to turne aside one way or other, so as wee sinne many a time without thinking on it. Therefore if it bee an hard thing for vs to keepe our selues in our accustomed way by reason of the weaknesse that is in vs; what should we meane to charge our selues yet further with an harder thing, as if wee were well able to surmount them all? Ye see therefore howe we ought to abstaine from al voves, and to content vs with this plaine simplicitie, to say: I see what my God hath commaunded mee, I must holde my selfe thereto without stepping any further. But yet notwithstanding, if wee haue purposed to acknowledge any benefite towards God, let vs take heede that we performe it. For if the promises which wee make vnto men must be kept; what shall bee saide of that when we call vpon the name of God, & direct our selues vnto him, and that hee be made a partie? In few words therefore, let vs beare in minde vpon this place, that wee must be faithfull and trustie towards our God, for hee is such a one on his part, and will neuer breake his promise: let vs not mistrust that wee shall be deceyued in waiting for any thing from him. And therefore sith hee hath called vs vnto him, and woulde that

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we shoulde bee bounde vnto him, let euerie one of vs take heed that wee keepe our selues steadfast vnto his seruice, and let vs not behaue our selues, as wilde horses which are broken loose. And whereas it is declared vnto vs, that we are redeemed by the blood of our Lord Iesus Christ: Let vs knowe that wee are no longer our owne, but his who hath redeemed vs with so deere a price. Therefore let vs liue and die vnto him, inducing nothing else, but to yelde vnto our G O D the obedience which wee owe vnto him, euen by nature it selfe, and that also which we haue promised vnto him, so that wee may

purely call vpon his holy name and declare by this meanes that we are his people indeed.

Nowe let vs kneele downe in the presence of our good G O D with acknowledgement of our faultes, praying him to make vs to feele them more and more, and that feeling them we may be touched with such repentaunce, as to come and seeke the remedie of them in him alone, that is, that hee will pardon our faultes which are past, vntill hee hath wholly reformed vs & clothed vs with his owne righteousnesse. And so let vs say, Almightye G O D and heauenly father, &c.

## On Thursday the xxx. of Ianuarie, 1556.

*The Cxxxvj. Sermon which is the seuenth vpon the three and twentieth Chapter, and the first vpon the xxxiii.*

24 When thou comest into thy neighbours vineyarde, thou maist eate grapes at thy pleasure vntill thou bee satisfied, but thou shalt put none into thy vessel.

25 VWhen thou comest into thy neighbours corne, thou maist plucke the eares with thy hande, but thou shalt not put a sickle into thy Neighbours corne.

*The foure and twentieth Chapter.*

**W**Hen a man taketh a wife and marieth her, if it come to passe that afterwarde shee finde no fauour in his eyes, because he hath found some ill fauoured blemishe in her: hee shall write a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house, and being gone her wayes doeth marie with an other man:

3 If this other also hate her and write her a letter of diuorcement, and put it into her hand, or if this latter man which toke her to wife die:

4 Then her first husbande which sent her away, may not take her againe to be his wife after that she is defiled; for that is an abomination in the sight of the Lorde: and thou shalt not cause the lande to sinne which the Lorde thy God giueth thee to inherite.



Lthough Gods will was that euerie man should possesse his owne, & ordeined that none should doe wrong vnto anie, yet hee alwaies so mo

derate d this extremity of due right, as the poore should bee releued by the riche. And this gentleness ought alwaies to beare rule among vs, that they which haue aboundsance, albeit they may vse it as their owne, yet must they not deuour all themselves, but bestowe part of it on such as are in neede: and euerie man according to his measure and abilitie, must put to his helping hande to releue their penurie. And that which wee haue nowe read tendeth to this purpose. For it is ordeyned that euerie man should reape his owne Lande, and gather in his owne grapes, and receiue the fruite thereof.

Gods

Gods will is not that thinges shoulde bee fet forth to open pray, as if they were made common: but that euerie man shoulde possesse that which hee hath, and enioye it without controlment. And yet hee woulde not that there should be such crueltie as that the poore should nor bee any whir at all succoured by the rich. And that is the cause why hee suffereth them which are hyred to gather in the vintage, to eat of the grapes; and them which are hyred in harvest worke, to glean and to gather with their hand the eares of corne, as it were an hand full: and not to carie away their basket full of grapes, or to carie away the corne by whole sheaves. For that were a kinde of theft. When a workeman which is hyred for the profite of his maister, will pilfer away thinges in such manner vnto himselfe; what vpright dealing doeth hee shewe therein? Let vs note then that where as it is said, he that commeth into the vineyard, may eate of the grapes; he that commeth into a feelde of corne, may gather of the eares with his hand; it is not meant ingeneral of all commers in, and passers by. For what a thing would it bee, if libertie were graunted to al passers by, to eate as many grapes as they woulde? The vintage woulde bee soone gathered in: there shoulde bee no neede of fixe weakes labour, euerie man woulde make such a speedie dispatch, that there woulde bee nothing left to gather in. But it is here expressly meant of such as are hyred. And in deede it was not lawfull to enter into an other mans field or vineyard to say: I will goe and eate grapes, I will goe and fill my bellie at an other mans cost, and when I am wel filled, I will not pay my shotte. For if this had beene lawfull, it woulde haue bredde a barbarous confusion. But our Lorde (as I tolde you) speaketh here of the vintage and harvest. For herein no man sustained any losse. For after that such a lawe was made, hee which had a vineyard hyred men on condition, that they might eate grapes. And if any likewise hired harvest-folke, hee knewe they might glean, so that they tooke not euerie man his reaphooke to curchum a sheafe. For this had beene to take tith of the owner of the felde, and he should haue sowed for an other. And therefore there was no reason in such dealing. But when our Lorde permittech a reaper to take an handfull of corne, herein there is no extortion; there is no vnrule dealing vsed.

We see then howe in this lawe the poore & the rich are taught their lesson. For as for the poore, although they see that one hath great abundance of corne, that an other hath great plentie of wine: yet ought they not withstanding to beare their penurie patiently, and not to runne and scratch for other mens goods, as if they were left at fixe and seuen. Yea and that when men giue them such access, they must not repyne at him which is wealthy, to pilfer anie thing secretlie from him. As if a man being hired to sowe a ground, haue a sacke of corne diluered vnto him, and hee steale a bagfull of it: verily he committeth a double theft,

It had beene better he had cut a purse or silche away some other thing, than so to haue deceyed one which put him in trust. Again, if the threshers likewise, when a man openeth his barne vnto them, conuey away an other part: If a seruaunt which is of some house, steale a thing which hee founde cast aside in a corner: these filchings are as bad almost as open robberies. For thefts which are committed by such as are householde seruauntes, deserue much greater punishment, than those which are committed by straungers. And why? For when a man trusteth one so farre as to bring him into his house, into his felde, or into anie other place where his goods are; hee ought to shew himselfe twice or thrise as trustie and faythfull as hee woulde doe otherwise. And if a man do the contrarie, hee offendeth greuously both in the sight of GOD and of men. So then let vs note, that the poore ought so to beholde other mens wealth so, that they bee not prouoked with anie couetous desire to pilfer away, or to steale anie thing. For why? Seeing God hath bestowed on them no abundance of welth, they ought to content themselues with that litle which they haue, and to knowe that it is God which hath poynted out to euerie one his portion in this world, and that he hath nor without cause ordeyned that euerie man shoulde possesse that which hee hath gotten, or that which is come vnto him by inheritance, or that which hath beene giuen him: in respect wherof his will is that there bee a certaine order, so as none bee deceyed of their right. Yee see then how the poore are taught, That they must not be entised to doe that which is euil, although they stande in neede of the goods of this world. For it shall not serue them for an excuse before God, if they alleadge: Why? I sawe that that man was nothing vnder foote, and as for my selfe I was in extreme neede. No: Our Lorde will not haue men to giue themselues the bridle so farre, but that euerie man should keepe himselfe within his bonds.

Nowe by the way the richer sorte are warned to exercise gentleness, and not to be such holdefastes and so miserable, as to bee greued if the poore bee releued by their goods. As for themselues they liue still in abundance, they want nothing, yea they haue more than will serue their turne: And therefore they ought at leastwise to vse some small gentleness to the poore; according wherunto it is saide in another place, That when a rich man gathered in his harvest, hee shoulde not glean afterwards; but leaue it for the poore people to leaue and to gather the scattered eares; like as if chickens shoulde picke vp crummes, after that a man hath eaten his fill. Yee see then howe the rich are taught by this lawe, so to vse their abundance, that they defraude not such as are in neede: but seeke rather to communicate part of their goods with them: not that they shoulde set out the mayne heape for him to take which hath neede: but that euerie man should consider his owne abilitie, and although

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there bee no certaine lawe, to say: Thou shalt giue so much in almes, yet notwithstanding, all men must knowe, that they are bounde by the worde of God, to releue their neighbours, and to extende their liberaltie towards them, as farre as they are able. Thus yee see in effect what wee haue to beare in minde vpon this place.

Nowe if this doctrine were well obserued, things woulde go better than they doe. But we see nowadayes poore folke giuen to such craft and malicious wiliness, as woulde loach a man to see it: they are become little better than theeues. A man cannot haue fieldes and vineyards in the countrie abroad, but they are alwayes deceiued of some parte of them, and that in such wise, as if they were in the Lande of their enemies. And why? Because the poore dispench with themselves, and beleue that they haue some vantage about the rich to pilfer away and to take by stealth, whatsoever they can come by. And what say they? O it is of the goods of GOD which wee take. Well then seeing it is Gods, it ought to be accounted holy. Therefore thou robbest GOD when thou pilferest away an other mans goods: thou goest to catch that out of Gods hande, which hee had kept in store for an other. Agayne wee see what crueltie there is in riche men, howe they woulde faine swallowe vp the whole world, howe nothing can suffice them. And therefore their wealth oftentimes is not blessed of GOD, because it is not in his safegarde, nor kept vnder his protection. Wee see howe GOD tellecth vs, that wee must vse such gentleness towards our neighbours, as that euery man must employ himselfe to releue those which are in neede and necessitie. If men woulde doe so, doublelesse GOD woulde holde their goods vnder his protection, and himselfe would keepe them: but because rich men vse rather crueltie than bountifullnesse towards their neighbours, it occasioned poore men to pilfer away all that they can get: because the rich abuser their goods in such sorte, as men see. Neuertheless this is not here written in vayne. All ought to followe the lesson and the warning which is here vsed, to wit, that the poore bee somewhat releued, and that they wrong not the riche, that they robbe them not of their goods, and that when they are hyred, they so employ themselves and bestowe their labour in such wise, that it may be to the profite of the maister which payeth them their hyre.

Let vs nowe come vnto that which Moses addeth touching diuorcementes. Hee saith, *That if a man hath married a wife which afterwarde displeaseth him for some blemishe which shee hath, hee may cast her off, so that he giue her a bill of diuorcement. And hauing so cast her off hee may neuer take her againe, if shee marrie her selfe againe vnto an other.*

Nowe let vs note that this bill which the man gaue in this case, was to the credite of the

wife, and to the discredit of the husbnde. For it declared thus much: I haue married a wife and shee displeaseth mee. And why? For some blemishe which shee hath in her bodie, or for some qualitie which is in her. The husbnde then declared hereby that hee was a faithlesse and forsworne man. For why? Hee tooke a wife on condition to haue her companie all the time of his life, and nowe hee casteth her off. See howe through his fault, such an holy bond as marriage is broken. Yea but there was some thing amisse in her. Oh, but thy selfe wouldest gladlie bee borne withall. And thy wife was committed vnto thee on that condition, that shee shoulde bee a part of thine owne person: and thou cuttest thy selfe as it were in the midst. If thine arme bee weake, wilt thou cause it to be cut off at the first choppe? If there bee any contagious disease which might empyon the whole bodie, surlic thou were better leese one member, than thy whole life. But when a finger is ill fashioned, and a man seeth something, which I knowe not howe, is not so feare as he coulde wishe, must hee therefore mangle his bodie? Verilie it were against nature. Euen so an husbnde was not to bee excused, when he deliuered in this sorte such a bill vnto his wife. The thing tended nothing to her discredit, but it serued rather to shewe that shee was innocent, and that men shoulde knowe that shee was not put away either for adulterie, or for any other lewde deede: but only for y waywardnesse of the husbnde becing a crooked surlic fellowe, and such a one as is desired to haue his lust satisfied. Nowe it is saide in the ende, *That when the husbnde hath thus diuorced his wife, and shee bee married vnto an other, her first husband may not take her againe.* For this were an abomination before the Lords. In this lawe wee haue first of all to note, that when GOD thus permitted diuorcementes, it was not to dispench with the thing, to make it lawful: but because hee meant not (as touching ciuill order of government) to exercise any rigour against the lewes. For yet for all this, the lawe of marriage remained in his full force, and (as it hath bene aboute handled) ciuill order of government is not to preiudice the tenne commaundementes or to change anie thing in them. For in the two Tables GOD hath comprised a perfect rule of life, and a certaine and infallible rule wherunto wee must order our felues. Nowe may the rule of ciuill government change anie thing in these tenne commaundementes? No. For yee see howe wee ought to liue. But the rule of ciuill government is an ayde hereto, not to shewe vs any perfection, but to leade vs thereto, to the intent that men might be bridled from ouerflowing their banks too farre, and that the wicked which by their good will woulde not obey, might bee forced by constraint.

Yee see then whereto the rule of ciuill government serueth. But yet for all that, the lawe abideth in his full force. Agayne, in ciuill



ciuil order there may wel be some expressing of these ten commandmentes, but that is all, it sheweth no perfection. And this is a point which we ought alwaies diligently to note. For we see that as the world is thimselfe, so many thinke to bee iustified if they can alleage: What? Men charge me with nothing. O they are pertie Angels as they thinke. And yet howe soeuer the worlde goe, they sayle not to bee diuels. Nay some wicked varlet will say: What? I am in office, it may well beare mee out. Yea as though they which had neede to correct their owne vices, were iustified by punishing of others: and as if this might serue them for a shrowding sheete to cloake their wickednesse with all, so as they might say they had offended in nothing. And they which speake thus, vnder colour that men dissemble their wickednes, or not punishe them, nor lead them to the galowes, nor shut them vp in dungeons: they take themselves to bee innocent men. And what a vile shamelesnesse is that? But what for that? The thing is as common as the high way. Againe if they which come like swine to the supper of our Lord Iesus Christ alleaged to couer their vices: What? I am receued to the supper of the Lord, yea but there are many which come thither which yet are vnworthy. It is vnpossible to purge the Church of God so, but there shall still remaine much chaffe among the good corne. Now if a man be receued to y<sup>e</sup> supper of y<sup>e</sup> Lord, because he could not be condemned before men, or happily because men vse too great pacēce towards him: may this serue to lessen his wickednes? Nay contrarywise he encreateth his sinne before God, because he abuseth his name so falsly, and defileth the table which was hallowed for the children of God. And ought they which are no better than dogges and swine, to come nigh it? So then let vs learne that the order and rule of gouernment both concerning earthly Iustice, and also of the church, is not to sit vpon what y<sup>e</sup> perfectnes is which is required. But we must alwaies returne to that try all which is to be made by the lawe of God.

And this is it which our Lord Iesus Christ hath also declared vnto vs vpon this place, as wel in y<sup>e</sup> fift chapter of S. Matthew, as also in y<sup>e</sup> nineteenth. For there he saith expressly: although a man was suffered to diuorce his wife, that it was no lawfull thing notwithstanding so to doe. But is God contrary to himselfe? No. And heere in there is no diuerfite as I haue told you. For in y<sup>e</sup> two tables of the law, God hath comprised what soeuer is required to perfect holines and righteouines. Ye see then how men ought to gouerne themselves, and they cannot be deceiued. Moreover there is a rule of ciuil gouernment which serueth somewhat to brydle men, but not to leade them vnto perfection: but to prouide that all things be not brought to vtter confusion among them. For the rule of ciuil order hath no such regarde of perfection, as the lawe requireth. Yea and God in his lawe not onely forbiddeth vs y<sup>e</sup> outward act of wickednes, but euen the inward lust and desire therof, which cannot be punished by magistrats

nor earthly Iudges. For it is not knowen, God in his lawe forbiddeth not onely y<sup>e</sup> very act of fornication or to lust after another mans wife, and to entise hir: but hee forbiddeth vs also to haue any bylusting, although there be no consent, or the will framed thereunto. So that if a man haue but a wantō eye, he is already condemned for a fornicator. If there bee in a man any hatred, any rancor, any euill will, it is condemned for murder before God. Ye see then how the Lawe of God is spirituall, & that it requireth such a true & perfect obedience, that all the senses, all the affections, all the thoughtes of a man must bee agreeable vnto the wil of God: and we must be so reformed, y<sup>e</sup> being rid of al the corruption of our own nature, we may yeeld our selues altogether subiect vnto y<sup>e</sup> which God commandeth vs and which he liketh of. Ye see what y<sup>e</sup> righteouines of the lawe is. But there is no notice of this inward wickednes vnto men; it cannot be iudged by the men shall not accuse them, men shall not indite them for it, there are no witnesses in this behalfe but y<sup>e</sup> guiltie conscience of him which sinneth, which shall prick him and reprove him sufficiently. And this is as much as all the rest: nay this is all in all, when a man is thus conuicted in himselfe. We see then how ciuil order and rule of gouernment is diuerse indeede from the lawe of God, but yet for al that, there is no contrariety. And therefore this is no excuse for a mā to bring, nay rather it is an absurd thing for a man to say: What? God punished not diuorcements, it followeth then that he gaue his consent they should so be doone. No: the thing fareth otherwise. For marriage must hold alwaies in his full force, both as touching the lawe of nature, and as touching the will of God, who ordained it, and declared that it ought to remaine inuioable. But yet for all that, diuorcement is permitted: I meane as touching common order, which is but to brydle men heere belowe, and not to reforme them as the children of God ought to be, which are gouerned by his holy spirit. Ye see then as touching y<sup>e</sup> first point, that albeit God punished not those diuorcements which were made without any reasonable and lawfull cause, yet notwithstanding he alwaies condemned this vntaichfulnesse, and meant that mariage should remaine alwaies inuioable.

And fo we are warned by this example, not to sleepe in our sinnes. Although men reprech vs not, although we come not in place of Iustice to yeeld account of our doings: yet let vs not thinke that we haue escaped the hand of God. For we shall haue another reckoning, & a more straitter to make before him. When wee shall be summoned to his seate, we shall not be tried guilty by the verdit of men; but the booke of register shall be opened, as it is said in Daniel, and y<sup>e</sup> secretes of our hearts (as S. Paul saith) shall the be bewrayed, all shall be layde foorth before vs. So then let vs learne to haue alwaies an eye vnto this iudgement of God: let vs learne to sit out selues according vnto his lawe, when we wold know whether our life be well ordered or no: and let vs not be abused with y<sup>e</sup> which men thinke or iudge of vs.

In deede we must obey common order, but this is not all: it is but one part. If a man bee a transgressour of ciuill Lawes, and so become punishabable before earthly Iudges, hee deserueth double punishment at the hand of God. For first there is an euill thought, secondly there is a wicked act, and for the third there is an offence and euill example giuen. Behold three wicked things in him which is punishable by the ciuill Lawes. For first hee hath offended God in his heart, because there is the roote of euill, and againe hee hath doone and committed the act it selfe for the second, and for the third there is giuen a publike offence. Those therefore which offend against the lawes, are greuous transgressours agaynst God. But although we walke in such sorte, as men can finde nothing wherefore to blame vs, yet we are not quited as guiltlesse for all that, except euery one of vs entering into himselfe haue there the witness of his own conscience, that he hath walked soundly and vprightly, and finde that as hee hath committed no euill, so he hath had no will thereto, yea and that hee was in no forte prouoked vnto it. And albeit a man haue withstoode his wicked concupiscences and lustes: Yet neuertheless hee must alwayes condemne himselfe before GOD, and confesse with humilitie that hee should bee culpable, except God vsed mercie towards him. For it is not alonely sayde: Thou shalt not commit adulterie, nor theft, nor murder, but: Thou shalt haue no wicked desire. Nowe this surmounteth all the abilities which are in vs. It followeth then, that wee haue no other remedie, but to humble our selues before GOD, and although hee graunt vs grace to fight agaynst our wicked affections, yet to confesse that they proceede from the weakenesse of our owne nature, and that it is through his goodnesse that wee are absolved, and not through our owne merites. Thus yee see what is to bee borne in minde touching this point.

But nowe let vs treat of the matter of diuorcement. As touching ciuill order, a man was permitted to put away his wife, but so, as hee gaue her a bill for a winnesse of her honestie, to the intent that the wife through the crueltie or waywardnesse of her husband, might not bee dishonoured: but that men should be giuen to vnderstand, that shee for her parte ordered her selfe honestly, and that shee was not put away for any fault of hers. Yee see what is to bee noted in respect of ciuill order. Nowe if a man demaunde whether such maner of diuorcementes bee noweadayes permitted? Let vs consider of that which our Lorde Iesus Christ sayeth concerning this matter. Was it not forbidden you (sayeth hee,) because of the heardnesse of your heartes? Nowe then although such a permission were graunted vnto the Iewes, yet notwithstanding, the lyke is not giuen vs noweadayes. For the hauing of moe wuaes than one was permitted them likewise, as wee haue seene heeretofore, because it was not punished: and should wee therefore looke noweadayes to haue the like libertie in that

behalf? No. For wee see that because God hath reueiled his will more fully vnto vs, than vnto the Iewes, it is good reason that wee haue a strayer bridle than they had: yea and the libertie which is giuen vnto vs, ought to binde vs so much the more in this behalfe, than were the Iewes. For as concerning ceremonies, and other such like things, the Iewes were vnder as strait bondage as none might bee greater. They were loaden with such a burden, as made them to benide and to sigh vnder it. And for this cause it is sayde, that the lawe bringeth nought else but feare. Nowe wee are freed from this so heauie yoke, I meane in respect of the ceremonies; but as for the rest, wee are a great deale more bounde to walke according vnto the will of our GOD. So that all the diuorcementes and this hauing of moe wuaes than one, ought noweadayes to be abhorred among Christians, although among the Iewes there was libertie graunted for these things, and they remained vnpunished. Let this be noted touching the rule of ciuill order.

But the principall point is for vs to vnderstand what is lawfull for vs, and from thence euery one may gather what his office and duetie is towards his wife. And the wiues also are to bee exhorted to discharge themselues the more faithfully towards their husbands, when they shall knowe vpon what condition they are ioyned together. Nowe as touching the husbandes, our Lorde Iesus Christ sayeth, that if any man forsake his wife, except it bee for fornication, hee is an adulterer, and hee maketh his wife an adulteresse also: he excepteth fornication. Nowe when hee sayeth that the man is an adulterer, it is because hee hath broken wedlocke. For if hee separate himselfe from his wife although hee play not the adulterer otherwise, yet seeing hee hath falsified the sayth which he once plighted, he is counted of adultery. The reason is, because it is the law of marriage that when a man ioyneth himselfe vnto a wife, hee taketh her for his companion to liue & to dy withall. If the nature of wedlocke be such that the man and the wife be contracte together to the end to liue & to die together, & that y man should be the head, & the woman y body: the man hath now but the halfe part of his own person, and can no more separate himselfe from his wife, than cut himselfe into two peeces. And y were (as I told you) against nature. Nowe he maketh his wife also an adulteresse: for although the wife haue liberty to take vnto hir a newe partie according vnto ciuill order, yet as touching God, she ought to take no other, but to remaine a widow. For if she go and marry hir selfe againe, she is an adulteresse: and that is y cause why S. Paule also saith expresse: that if a woman be separated from hir husband, not for adultery (for he meaneth not so;) but because the husband cannot brooke his wife, shee shall remaine a widow, or reconcile her selfe (sayth hee) vnto her husbande. Yee see what the remedie is which Saint Paule giueth. And it is no new remedie which appertayneth to Christians as touching conscience,

Matt. 19. 8.

1. Cor. 7. 15.

conscience: it hath euer beene. For S. Paul ad-  
deth nothing vnto the law of God, nor to that  
rule which is common vnto all the children of  
God. But although the Iewes had that custome,  
because of fy hardnes of their hearts; yet neuer-  
theless if a woman bee put away from hir hus-  
band, she ought rather to remaine a wydowe; or  
to reconcile hirselfe vnto hir husband, than to  
marrie againe. For otherwise shee sayeth not  
to bee desyred, as wee see by this place. And  
that were an abomination before GOD. And  
if she had patiently wayted to enter into fauour,  
and to bee coupled agayne to hir first husband,  
shee had not bene an adulteresse. Nowe as tou-  
ching the man, he committeth double adu-  
lerie by auorsing his wyfe in this order. For, for  
his owne part, seeing hee hath broken wed-  
locke he is an adulterer: and againe he casteth  
off his wyfe as if hee woulde put her into the  
streetes, hee maketh hir an harlot by giuing of  
hir leaue to take a newe make: for that is a-  
gainst GODS institution, it is against the order  
of marriage which ought to be kept without any  
gaynsaying.

Nowe heereby wee are taught, that men  
ought to beare with their Wyues; and although  
they haue some vices and some staines in them,  
notwithstanding when they seeke to correct  
them, they ought to vse all gentleness. For  
why? It is not ynough for a man to keepe his  
wyfe in his house and say: Well, I cannot driue  
thee out, tarry here therefore, and as the meane  
time hee groyne at hir, hee spurne hir, hee bea-  
teeth hir, hee vexeth hir, and hee vouchsafeth  
not to doe the office and duectie of an husband  
towards hir. If a man keepe his wyfe by him  
in such order, it were much better he were di-  
uorced from hir, and that shee liued in peace  
in some little corner or other, where she should  
not so languish and pine away in sorrowe all  
the dayes of hir life. And wee see in what sort  
our Lorde speaketh hereof by his Prophet Ma-  
lachie, when he treateth of the matter of ha-  
uing moe wyues than one. If thy wyfe please  
thee not, put her away rather, than ioyned thy  
selfe with many. Not that hee gaue a man leaue  
to put away his wyfe, but hee sayeth it were  
better for a man to put away his wyfe, than to  
keepe hir so, with griefe and sorrowe. And he  
maketh a comparison betwixt two euilles, of  
which a man ought to shunne the worst. Yee,  
shall haue some man keepe his poore wyfe, but  
it shall bee for no other ende but to brawle with  
hir, and to molest and vex hir with all the dis-  
quietinges in the world. Nowe there is no rea-  
son to the contrarye, but that a poore creature  
shoulde at the least haue peace and quietnesse.  
So then (as I haue told you) let this place of the  
Prophet serue to shewe vs wherunto wee are  
bound, that is, that a man put not away his wyfe  
by duorcing of hir. But when wee are com-  
maunded euerie man to keepe his wyfe (ex-  
cept it bee for adulterie) it is all one as if it  
were sayde, that a man must bee gentle to-  
wards his wyfe; and loue hir as his owne flesh,  
as S. Paul warneth vs in another place in

the fifth to the Ephesians; and if there bee vi-  
ces in hir, hee must beare with them in such  
sort, as there may be peace and concord main-  
tained in the householde. If men vnderstoode  
that they are such debtors vnto their wyues,  
that is to say, that marriage requireth a peace-  
able kinde of life betweene man and wyfe, so  
as if there bee anything amisse, yet they ought  
not to bee ouer frowarde, therefore, but quiet  
and patient: wee shoulde see an other manner  
of blessing in all houses and families than we doe  
now see. But nowadayes, the most part of hus-  
bandes and wyues are like Dogges and Cattes.  
For they haue no such regard of their duectie,  
that if a man bee vexed of his wyfe, hee will call  
vpon God and desire his holy spirit to repress  
his affectiones, but hee falleth rather into worse  
and worse. If a man espie any spot of wicked-  
nesse, hee deseth his wyfe by and by thereupon,  
and casteth hir off. The Duell is a sickler be-  
tweene both, and lyke a whyte Pye in this be-  
halfe, hee knoweth well ynough howe to finde  
occasions and meanes to seuer that alinder,  
which God hath coupled together: but neuer-  
theless wee see what a lesson is giuen vs by our  
Lord Iesus Christ, to wit, that because the hus-  
band is not at libertie to put away his wyfe for  
any cause, but for fornication; he must moderate  
himselfe. And that albeit his wyfe be not alto-  
gether perfect, but haue her infirmities, yet he must  
seeke to amend them by gentleness. And howe-  
euer hee fare, he must take heed that hee shew  
himselfe gentle, and nourish peace and concord  
with his wyfe.

And heereupon let women on their parte  
bethinke themselves to acknowledge the fa-  
uour which GOD sheweth them, and to  
magnifie him for it. Seeing GOD hath  
vouchsafed them such honour, as to ioyned  
them to their husbandes who are their heads,  
let them not perke vp aboute them: but let them  
enforce themselves so much the more to take  
paynes in the thinges which are appointed  
them to serue their husbandes in; and let them  
haue this consideration to say: behold the hus-  
band is as it were the head of mankind, and  
women are as it were the body. Nowe sith God  
hath ioyned mee vnto an husbande to be  
his ayde and companion, I must endeour to  
please my husbande in such wyse, that hee  
have no cause to be grieved by me. He is to beare  
with me as God hath commaunded him: and seeing  
God hath such a care of me, ought I nor to haue  
the more heedfull eye to gouerne my selfe so,  
as I be not a torment and vexation vnto my hus-  
band? And if there be in me any euill qualitie,  
let mee be the first my selfe to correct it, and to  
fight so against it, that I be not forced and con-  
strayned otherwise to reforme my selfe: but let  
me of my owne goodwil seeke to please my hus-  
band, that there may be peace and quietnesse a-  
mong vs, and not brawling & fighting as it were  
betweene duels. Ye see in what sort euery man  
ought to haue an eye vnto his duectie when our  
GOD speaketh of the pure coniunction which  
ought to be in marriage, & sheweth that as tou-  
ching

ching men, it is by no means to be broken.

Matt. 19. 8.

But nowe let vs passe farther in this matter, pursuing that which our Lorde Iesus Christ saith when hee was asked: And why then did Moses permit that bill of diuorcement? Hee did it saith hee because of the hardnesse of your hartes: but it was not so in the beginning. This is rehearsed in the nineteenth Chapter of saint Matthew. Nowe note for one point that our Lorde vpbraideth the Iewes with the hardnesse of their hartes: and that is to the intent wee should learne to condemne our selues; if euill order bee not so perfect among vs as it ought to bee. When wee see that the Church of God may be founde faultie in many things; when wee are not reformed according to the order and practise of the Apostles, when we keepe not that purenesse which was in the primative Church, when wee see howe wee offend in these pointes, let euery one of vs sigh for sorrowe, and examining our selues say: Alas we ought to haue this thing, we ought to haue that, but we are farre from hauing of them. Wee see what order hath bene heretofore. First as touching the almes of the Church, there were Deacons in that behalfe. Wee see how liberal every man thewed himselfe, so as there was no necessitie: there was but one minde and one affection, so as the faithfull were but one. Wee see also touching the supper of our Lorde Iesus Christ, that it was administered in such wise, that if there were any man of a loose and dissolute life he was put from it. And excommunication was of an other force than it is, & men used it after an other fashon than they do nowadaies. And likewise as touching Baptisme, it was ministered with such reuerence, that euery man was attentue vnto it, the congregation was assembled together, as if one were to receiue an holy freedomship, as in very deepe it is. But among vs none of these things are so, as they should be. After the state of ciuill gouernment, faults are not halfe punished therein. And if there be any punishments, they are but playes and pastimes as a man may say. What ought wee to call to minde heereupon, when we see that both generally and particularly, things are not so well ordered as they ought to bee? Surely euery man ought to consider and to say: alas it is because of the hardnesse of our hartes, that we can haue no such order as ought to be among the children of God, that things are so wasted, and that no remedie can be had in this behalfe. What is the cause heereof? To whom must the fault heereof be imputed? To all of vs. For wee haue an hard heart. Whereas if we were so pliable to be taught, as that we could suffer our selues to be gouerned according to that which God commaundeth vs, Lawes should bee better obserued, Magistrates should not bee so hindered, nor finde it such an hardnesse to do their dutie: we should see especially the Church of God (wherein nowe many shamefull things are,) better ordered. And therefore in stead of this, that hypocrits cloake themselves with this shrouding theete to say: What? Men finde no fault with me, and doe any thinke

that I am culpable before God? In place of this (say I) let vs learne to confesse, that our selues are the cause why things are not so well ordered as they should bee, it proceedeth from the hardnesse of our heart, which can bee made pliable by no means.

Nowe wee must farther note how our Lorde Iesus Christ leadeth vs to the first institution of GOD, to shew what is the true nature and condition of marriage. It was not so (sayeth hee) in the beginning. Heereby hee declareth that as GOD created man and woman and was himselfe the authour of marriage, so hee deliuered a Lawe wherein nothing must be changed: and as soone as men swarue from it, what excuse soeuer they take, what colour soeuer they haue as touching men, yet sayle they not to forge a thing contrary vnto the institution of GOD, which ought to suffice vs. And therefore if husbannes and wiuues will discharge themselves of their dewtie, they must looke farther than that which is before their eyes. For things are too confusedly disordered in this worlde. Therefore if men hang altogether vpon examples, euery man will drawe his neighbour: vnto vtter destruction. But let them haue an eye vnto that which GOD hath ordayned. Hee sayde: It is not good for man to bee alone, let vs make him an helpe like vnto himselfe. Seeing it is so, let vs note that all those which are called vnto marriage, that is to say, such as are not priuileaged to bee without it, and which seele that God hath not giuen them the gift of continencie to abstayne from marriage; let all those knowe, that of a truth GOD calleth them and as it were, leadeth them by the hande vnto this estate. And if they bee well perswaded of this, doubtlesse they will goe with a franke and free goodwill; euery husband will endeuour to discharge himselfe of his dewtie with all diligence, when hee shall knowe howe hee is bound, not onely vnto his wife, but alio vnto GOD. The wife also on hir parte will consider, that seeing shee ought to bee an ayde vnto her husbande, shee must not bee as a diuell to hinder and to trouble him. For that were a peruerting of the order of nature. But shee will thus bethinke her selfe: Beholde, GOD with his owne holy mouth pronounced, when hee spake of creating the woman: Let vs make an helpe for man. Hee sayde not, Let vs make a woman for him; but an helpe. Nowe seeing that the woman ought to bee an helpe and ayde vnto her husbande, it is greate reason that shee employ her selfe to doe her dewtie therein: yea and that of a franke and free goodwill; knowing that it is not vnto her husbande that shee is bounde but vnto God who ordayned such a coniunction in the beginning. Thus yce see what we haue to obserue.

And agayne note wee that when it is sayde, That a man shall forsake father and mother and cleaue vnto his wife; it is to magnifie so much the more that holy bond which was ordayned

Gen. 2. 18.

Gen. 2. 24.

dayned by GOD. For can a man renounce his father and mother? Doubtlesse no. Nowe much lesse may hee renounce his wife. If it bee not lawfull for a childe to renounce his father and mother, an husband shall bee lesse to bee excused for separating himselfe from his wyfe. For why? God hath so pronounced that albeit a childe bee specially bound to his father and mother: yet there is a straiter bonde of the husband towards the wife. Therefore if an husband be thinke himselfe of this, he shall not be so easily tempted to forsake his wife, as a childe to exempt himselfe from y<sup>e</sup> subiection of his father. And the wife likewise on her part shall know to say: behold my husband is my head, he hath authority ouer me, & God hath bound me to him, and shall I then separate my selfe from, either through an headie will, or affection, or through some other frowardnesse? Ye see how a wife shall be kept in the obedience of her husband when she shall thinke thus: seeing God hath allotted vnto me such a condition that I must be subiect vnto my husband, I must not hoyft vp my head like a wilde hinde and shake off the yoke. For I shall not disobey a mortal man, I shall not offend him onely; in as much as I breake the faith wherein I promised to be subiect and obedient vnto him, and do altogether the cleane contrary: but I shall offend him which hath put me in subiection vnder him, to wit God, who gaue me into y<sup>e</sup> hands of my husband, and wil that I be more subiect vnto him than vnto father and mother. Ye see how this beginning ought to be as a brydle to holde vs backe, that wee presume not to change any thing in the institution and order of God. And secondly let vs extend this vnto al other things: knowing that the Lawe of God is not as mans lawe is. If there bee an olde lawe, it may be for-

gotten and buried, men will not thinke on it, and a man shall not bee condemned for hauing transgressed such a lawe. If a man say it was three hundred yeeres since it was published, there is no remembrance of it now: if a man offend against it, it skils not, the lawe is no longer in force. But the matter is otherwise in the lawe of God. For wee can make no prescription of time against him, wee cannot lie and sape our selues in our vices, and say: I haue not bene warned, I remember the lawe of God no longer, the worlde transgresseth beyond all measure against it: men make but a game of it: wee may not (I say) couer our faultes with any of these excuses: for they are vayne and of no value. But wee cannot handle this whole matter at this time: wee will keepe it in store therefore for to morrowe, with that exception of fornication.

Nowe let vs kneele downe in the presence of our good God, with acknowledgement of our faultes, praying him to make vs feele them better, yea in such sort, that being cast downe in our selues, wee may lament and bee sorie that wee haue so greatly offended him. And seeing it hath pleased him to remedie our faultes, and to declare vnto vs that they are forgiuen in the name, and by the meane of our Lorde Iesus Christ, pray wee him, that he will likewise hereafter giue vs the grace by the power of his holy spirit, to ouercome all the temptations against which wee are dayly to fight, vntill he hath giuen vs victorie in all our conflictes, when hee shall haue withdrawen vs to himselfe, to make vs partakers of his glorie in the kingdome of heauen. That it will please him to graunt this grace not onely vnto vs but also vnto all peoples and nations of the earth, &c.

## On Fryday the last of Ianuarie, 1556.

*The Cxxxvij. Sermon, which is the second vpon the foure and twentieth Chapter.*

1. 2. 3. 4. When a man taketh a wife, &c.

5 When a man taketh a newe wife, he shall not goe to warre, neither shall hee be charged with any busines, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 No man shall take the neather nor the vpper milstone for a pledge: for this gage is his liuing.



Haue declared already at large, how men ought to liue in agreement with their wiues, and how the bonde of mariage is such as cannot bee broken. It remaineth now, that we come to the

exception which our Lord Iesus Christ maketh; to wit, that for the cause of adulterie, it shall bee lawfull for a man to put away his wife. The reason is, for that the man on his parte breaketh not the faith which he plightred, but the wife hauing played the harlot doth asmuch as in her is,

Matt. 19. 9.

vndoe

vndoe the marriage altogether, and so defileth  
 it, as there remaineth no longer any holynesse  
 in it. For on what other condition is the husband  
 ioyned vnto the wife, but that they should liue  
 chastly one with another? But the partie which  
 committeth adulterie, breaketh this condition,  
 and therefore the bond of marriage is then vn-  
 tyed. So then if a man knowing his wife to be  
 a whore, and hauing likewise proued her such a  
 one, for sake her: he violateth not the institution  
 of God, neither transgresseth he this law, They  
 shall be two in one flesh: but he is quitte, and let  
 free, because the wife hath swarued aside from  
 the order of God and of nature. Let vs there-  
 fore note well, that when our Lord Iesus Christ  
 alloweth the diuorcement which is made for the  
 cause of adulterie, it is not to graunt a man leaue  
 to change any thing in the institution of God.  
 For it must euer holde true, That man may in  
 no wise sunder those whom God hath ioyned to-  
 gether. But because the woman hath broken the  
 condition of marriage, the husband is freed from  
 it. The thing then which wee haue to beare in  
 mind is that the exception which we heere haue  
 rehearsed, serueth not in any way to lessen the  
 force of the law of God, That coniunction which  
 God hath ordayned must alwaies remaine firme  
 and steadfast. But she that playeth the harlot,  
 is no longer a wife, she is no longer to be taken &  
 deemed for such a one. Now if a man demaund  
 on the other side, whether y woman for her part  
 hath like libertie, we heare what Saint Paul saith,  
 y like as y husband is not maister of his owne  
 body, no more also is the wife of his. Ye see what an  
 equalitie of like right y holy ghost serueth downe:  
 y like as y woman when she is married, is not my-  
 stris of her owne body, so on the contrary side a  
 man after y he hath plighted his faith to his wife  
 is bound in such wise, y if he abandon himself  
 other wise vnto lust, his fault is alike with y adul-  
 terie which y wife committeth. So then if wee will  
 hold our selues vnto y which God hath comman-  
 ded, wee see y the rule is most euident and cleare,  
 namely, y the man must not only content him-  
 selfe w the wife which he hath taken, y is to say,  
 he must not only keepe her for a companion, but  
 also beare with hir: because y marriage impor-  
 teth a true and perfect vnion of two persons, and  
 that as hartie as any may be. Which vnion is not  
 possible to be maintained, except y husband doe  
 beare with his wife & with those frailties which  
 are in hir: & the wife also for hir part endeour  
 to please hir husband, & to bee obedient vnto him.  
 This we see (I say) on the one side: & againe wee  
 see that if the wife be so loose in life, as to giue  
 ouer her selfe to fornication, shee breaketh wed-  
 lock, whereby she doth as it were warre with God,  
 perverting all honesty, which ought to be holy &  
 inuiolable. Now if when the woman offendeth  
 so on hir part, the husband likewise step a side in  
 his dewty, and ouerthrote himselfe so farre as to  
 breake the faith which he hath plighted vnto his  
 wife; he is condemned of God. For why? The  
 bond (as I told you) which passeth betwixt them,  
 is mutuall and of like force touching them  
 both.

And in this case there is no doubt, but that a  
 man may marry a gaine, if he in this sorte put a-  
 way his wife because of adulterie: and men shew  
 an ouer grosse abuse when they weigh not the  
 words of our Lord Iesus Christ: That if a man  
 forsake his wife, except it be for adulterie, & ma-  
 ry another, he is an adulterer, & that he caufeth  
 her whom he hath forsaken to commit adulterie  
 also. Now when Christ excepteth y cause of adul-  
 terie, it is to set the man in y case at free choice &  
 libertie to mary agayne. For what a thing were it  
 to bar a man from a newe match; if he haue ob-  
 served his promise faithfully, & liued in the feare  
 of God, and not beene vnfaithfull towards his  
 wife? If he be constrained to put her away, must  
 he be punished for the offence of another? What  
 reason were in that? Should he not haue open  
 wrong doone him? Especially considering that  
 our Lord Iesus Christ in that text addeth, That  
 all haue not the gift of continencie, and that  
 such as haue not receiued it, haue the remedie  
 of marriage, and that they ought to vse it. When  
 our Lord Iesus Christ pronounceth this, thinke  
 we that his meaning was that the poore wret-  
 ched man, who hath liued blamelesse with an  
 harlot, should bee left in dispayre? Nay; if hee  
 see filthynesse in his house, he must, whether he  
 will yea or no, cast forth such vnclannesse, ex-  
 cept he will infect himselfe therewith and be ac-  
 counted a partie in such wickednesse. Now if a  
 man discharge his dewtie in this behalfe, thinke  
 we that God barreth him of all right, and that  
 he leaueh him in such trouble and anguish, as  
 he may not know where to become, but must re-  
 maine vnprouided of all remedie? It was there-  
 fore an ouer grosse folly in men not to knowe  
 that our Lord Iesus Christ leaueh a man in free  
 libertie to marrie agayne, when his make hath  
 violated the faith of marriage. As much is to  
 be sayde in the behalfe of the woman, seeing the  
 right in this case is equall and mutuall, as I haue  
 shewed afore. And so yee see what we haue at  
 this day to obserue: namely, that euery man  
 ought to consider, that the vocation which hee  
 hath of God, is such a yoke as he may not seeke  
 to shake off. For it is the cheefe and principall  
 seruice which wee can render vnto God all our  
 whole lifetime, to haue an eye vnto that which  
 he requireth of vs: and when hee hath set vs in  
 some estate and calling; to doe that which be-  
 longeth vnto our dewtie: and that euery one  
 yeelde himselfe obedient in all humblenesse, to  
 say: hath God called me vnto this ende? I must  
 frame my selfe therunto without any reply or  
 gainsaying. Therefore when we be of a milde  
 and gentle disposition, submitting our selues vn-  
 to y will of our God; therein (say I) consisteth the  
 principall seruice which he liketh and desireth.  
 And without this all our vertues are nought else  
 in his sight but dounge and filthynesse. Nowe  
 seeing it is so, let vs consider, as touching ma-  
 riage, what the calling of God is, and what ma-  
 ner of Law, or what yoke he layeth on the neck  
 of man: to wit, that he liue quietly with his wife,  
 bearing with those infirmities which are in her, &  
 be a companion to liue and to die with hir: and

Matt. 19. 9.  
 1. Cor. 7. 16.

Matt. 19. 9.

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1. Cor. 7. 16.

that

that the wife lykewise submit herselfe with all humblenes vnto her husband, so as they nourish and maintaine peace one with the other. Thus yee see how God may be honoured and how his grace also and his blessing may dwell and abide in a familie. And if a woman bee so wicked as to prostitute hir selfe, the husband according vnto the will of God, may not onely put hir away, but is in perfect and full libertie to leaue hir, and to marrie himselfe vnto another. As for the woman, there is in deede another respect touching hir than for the man. For the wife shall not bee so dishonored by the adulterie of hir husband, nor bee put to so great shame, as the husband shall bee by the wyues. But yet if the husbände bee an whooremonger, and wasteth his goods and substance vpon harlottes, so as his wife is shutte out of doores, or bee kept in with all manner of crueltie like a wretched slaue; if this mischiefe holde on still: then to leaue a wretched woman in such bondage, were against all reason and right: especially considering that which was yesterday alleged out of the Prophet Malachie, That it were better that a man shoulde put away his wife, than to haue more than one. And what shall bee sayde then in this case, when a man shall keepe an ordinarie itewes, and that no man is able to correct this vice of his: is not the wife then set at greater libertie? This is the thing which wee haue to beare in minde vpon this place.

Nowe sith our Lordes will is that marriage shoulde bee so indissoluble and inuiolable, yea, and that through the vertue of this sentence which our Lorde hath pronounced with his owne mouth, That there shall bee two in one flesh: let vs note that it is much greater reason that the spirituall vnion which wee haue with our Lorde I. s. Christ, ought to bee diligently kept and inayntained: For his will is to contract marriage with vs, and dayly he doeth so, or at leastwise rauyeth it by the preaching of the Gospell. And on what condition is it? It is (as S. Paul saith) to the ende wee shoulde bee as chaste women, not turning our mindes aside vnto false doctrines. For he comparcth all errors and all corruptions of the pure simplicitie of fayth, to fornications. As if a wife hearken vnto a bawde, beholde shee is alreadye wonne, and begynneth forthwith to breake the fayth of Marriage. Euen so is it with vs, if wee abide not in the obedience of our Lorde Iesus Christ, holding our selues wholly vnto his doctrine, wee are like vnto aduor-  
trous women. And therefore sith that GOD hath ioyned vs vnto his only sonne, and that our whole felicitie and glory consisteth therein, let vs learne not to decline from it in any manner of wife.

Nowe it is sayde, *That the man which shall haue so put away his Wife, shall not, (if she marrie otherwise) euer take hir agayne, because shee is alreadye defiled.* Heereby GOD meant for to shewe that albeit hee did not punish such diuorcements as were made without any good ground;

yet he leaueh not to condemne them: for there was heerein a remedie, that a man being grieued with his wife, myght in continuance of time beyng better aduised take hir agayne: and if the wife were married agayne, because hee had set her forth vnto fornication, and because that (asmuch as in him lay) hee had broken all order of nature, he might not take her agayne. Now in that God ordayneh such punishment, although hee permitted diuorcements, I meane as in respect of humaine policie: it shewed sufficiently that hee allowed not of them. And so the Iewes excused themselves but in vaine, as if they had put away their wiues by the authoritie of the Lawe. For this texte sufficiently declareth, that this manner of putting of them away was wicked, and that it coulde bring nothing else but all manner of euill and mischiefe; yea and farther, that it was not possible for the man to amend the fault which hee had committed, after that the wife had taken a new husband. When the Lawe declareth thus much, is it not a condemning of the Iewes? How can this serue them for a shrowding sheete to say: The law permitted vs this thing, our Lorde woulde not punish the such a sinne by any earthly iudgement? Yea but for all this, hath hee declared that he alloweth of it? Hath hee sayd that such a fact is lawfull? Nay but all the contrarie. For the thinges which of themselves are good haue alway a good end and issue, but when there followeth any wretched mishap in any thing, especially such a one as can be by no meanes reco-  
ured, it is a signe that the thing displeaseth God. So then let vs diligently note that God meant in this place to discover the reason of his counsaile, why hee punished not diuorcements. In effect hee meant to giue the Iewes to vnderstand that it was for the hardnesse of their heart (as our Lorde Iesus Christ thereof speaketh) and that they must needs be conuicted to acknowledge that the cause why God established no perfectnesse of ciuill government among the was, for that they were not capable of it. But they considered litle of this. Nay they bare themselves in hand rather that all thinges were lawfull for them, seeing they were not punished by earthly iudgement, and they thought that by this meane they were also precluded from the iudgement of God.

Hereby wee bee warned of that which was more fully handled yesterday, to wit, not to runne at rours, but to make a perfect tryall of those thinges which wee take in hand, by hauing our eye alwayes on the Lawe wherein our Lorde hath comprised the effect and abridgement of his wil, & that is also the true touchstone where-  
by we ought to try all our words, yea and all our thoughts. Seeing it is so, let vs returne thither, & although wee be not punished by men, yet let vs not cease to mislike of our selues for our vices, knowing that they must elsewhere be accounted for, albeit GOD hath spared vs in this lyfe.

And yet there are now and then some by punish-  
B b b b

Mal. 1. 16.

Gen. 2. 24.

Matt. 19. 8.

mentes layde on vs in that respect, insomuch that although God call vs nor solemnly vnto the barre, ne frame an inditement precisely against vs: yet neuerthelesse he vseth some kinde of chastisement, to admonish vs of our faultes, as wee see that this hauing of many wiues was not punished, & yet our Lord ceased not to shewe that it was a detestable thing in his sight, as whereby the order of marriage was broken and violated. Let vs therefore consider of all the corrections which G O D sendeth, to the intent we may preuent his anger, and not abuse his patience although he for a long time beareth with vs.

Briefly, let vs take heede that we attempt not any thing against y<sup>e</sup> rule which is giuen vnto vs: let vs alwayes returne back vnto this point; It was not so in the beginning: For if we aledge custome, it shall not serue to exempt vs from condemnation: if we say: it hath bin in vse this long time, we haue an infinite number of examples for it: all this shall litle auail vs. For why? This one only word shall cut off all such excuses, where it is sayde, that, what G O D hath once established; it must be alwayes obserued, although men be changeable, although they be rebellious, and so through their venterousnesse, and their rashnes, make a confusion of all thinges, and enterprise whatsoeuer their lust fancieth, and thereupon carrie themselues headlong into all wickednesse, yea and one folow another; all this shall be nothing before God, but a more grieuous condemnation to aggravate, and to increase the haynoulnesse of their wickednesse. And why so? For it ought to suffice vs y<sup>e</sup> god hath declared vnto vs his will which cannot varie, and from the which also it is not lawfull for vs to swaue. Now moreouer let vs note well y<sup>e</sup> which God addeth: *Least they shoulde make the Lande to sinne which hee had giuen the Iewes to inherite.* Moses hath heretofore vsed the selic same manner of speaking: but seeing it is in this place rehearsed, we ought to call to minde y<sup>e</sup> which hath bin already aboue declared: that is to wit, that if a vice raigne, and men still let it slip: they make the whole land to sinne, y<sup>e</sup> it is to prouoke y<sup>e</sup> anger of God & to nourish it, & that all are made guiltie thereof. God sayth not, that he which shall so take his wife againe shall sinne before God and not abide vnpunished; & that the woman lykewise committeth abomination: but he sayth, *The land shall sin.* And how y<sup>e</sup> land? It may chauce that there shall not be past a three or foure diuorcementes, and yet y<sup>e</sup> there may be a million of people in y<sup>e</sup> land: and why shall y<sup>e</sup> fault be so farre & so largely extended? It seemeth y<sup>e</sup> none besides him which maketh the diuorce, ought to be accused. But God knoweth well how hee ought to iudge. And it is not for vs to teach him his lesson. Let vs therefore holde vs vnto this decree of his which hee hath here pronounced: & let vs know y<sup>e</sup> the whole land is defiled, when sinnes raigne therein, without any bridle, and the cause is manifest. For there Iustice cannot be without blame, where is no bridle of restraint. Where men haue not this consideration to say: Behold God is offended, this is a

detestable thing, but are altogether carelesse of it; there iustice is idle. And so forasmuch as y<sup>e</sup> magistrates execute not their office faithfully, ye see how the sinne becommeth publike, and for the whole people is as it were consenting vnto it. And moreouer, when wickednesse is so permitted, euery man is of opinion y<sup>e</sup> all thinges are lawfull: for of custome men alwayes make a lawe. And a mans eye may bee witness, how on the one side men put away all shame, & on y<sup>e</sup> other side stand in no feare. And doubtlesse y<sup>e</sup> feare we haue of punishment, & the shame which we haue of doing cuill, are two bridles to restraine vs. When these two thinges are layd aside, so y<sup>e</sup> men set brazen faces on y<sup>e</sup> matter, & take leaue to do what they list; there is no remedie but that all mischief must proceede thereof when sinnes haue so full scope. And that is the cause why S. Paul vpbraideth the whole Church of Corinth, with the incest which was committed, although one man alone had taken to wife his mother in lawe. Yee boast your selues (saith he,) but what a shame is it y<sup>e</sup> you nourish such villanie & filchinesse among you? So the let vs wisely consider, y<sup>e</sup> as often as the scripture speaketh in this wise, it is to admonish vs both publikely & particularlie of our dutie: first of all such as haue publike charge, dissemble not y<sup>e</sup> wickednesse which is committed, but seeke to correct it; y<sup>e</sup> the Pastours which haue y<sup>e</sup> charge of teaching, doe open their mouthes wide w<sup>th</sup> all libertie, and that when they see y<sup>e</sup> mischief encrease and is augmented, they cry out at it, condemne it, & reprove, & repress it as much as lyeth in them; that so much y<sup>e</sup> more seuer punishment be vsed in y<sup>e</sup> Church: y<sup>e</sup> the magistrates who haue y<sup>e</sup> sword in their hand take heed, y<sup>e</sup> they employ theselues to doe for their part what God hath commaunded them; & besides, y<sup>e</sup> every man priuately & particularlie enforce himselfe by exhortations & admonitions to purge his house from all filchines, & to eschue & auoyde all wicked companie: y<sup>e</sup> we may at the leastwise shew y<sup>e</sup> the wickednesse displeaseth vs, & that we will not at any hand be partakers thereof, following y<sup>e</sup> which S. Paul saith, That by not consenting vnto y<sup>e</sup> workes of darkenesse, we must reprove the. Behold (I say) what y<sup>e</sup> thing is whereof we are admonished, when God declareth y<sup>e</sup> the land is guiltie of sinne, if an offence remain unpunished. And if we be not able to remedie the mischief thereof, let vs bewaile our selues, knowing that if God wold deale rigorously w<sup>th</sup> vs, we were worthy to be plunged forthwith into y<sup>e</sup> deepeit dungeon of hel. As for example, if blasphemies & fornications, & other vnruly behauiours, lewd & wicked practises, wrongful dealings, deceites & cruelties raigne in any place, & there be no end of them; let vs know y<sup>e</sup> when God giueth Sat<sup>s</sup> such libertie, as to continue such an outrageous disorder in all thinges, it is a signe y<sup>e</sup> he is angrie w<sup>th</sup> vs, & that we want his kingdom. Knowing this let vs be forrie, & walk in y<sup>e</sup> greater heedfulnesse, praying him to vse mercie towards vs, and with fatherly gentlenesse to correct that wickednesse of ours whereby we deserued to be rased and rooted out of the land of the liuing, euen out of hand, if God woulde

Matt. 19. 8.

1. Cor. 5. 2.

Ephes. 5. 11.

deale



deale with vs according vnto our offences. Yee see in effect what wee haue to beate in minde concerning this place.

And now Moles addeth two Lawes, whereof the one tendeth to the fauoring of such as are new married: and the other serueth to barre them which lend monie, from being ouer cruel, and from being so greedy in taking of pawnes and gages, as to destroy their neighbors, and to take from them  $\bar{y}$  means wherby they might liue. Yee see in effect what the two poyntes be, which are contained here. Now as touching the first, there is no doubt, but Moses had an eye therein vnto the common profit of all. For at the first sight a man might finde it strange what the cause should be why he dispensed thus with new married folkes, that they should keepe themselves at home, that they should not be compelled to goe vnto warre, that they should haue none of those charges layde vpon them which might turne them from their familie. For to what end and purpose was this, but that God in commanding such an order by his seruant Moses, had an eye vnto that which might folow by the contrarie? For when a man taketh a wife it is good and requisite that he forme & fashion her, that is to say, that he teach and accustom her so to liue as they may agree both together all the time of their life. Now if a man take a woman to wife, and at the end of three dayes leaue her while the wife knoweth not yet the maners and conditions of her husband, and while the husband likewise is vnacquainted with the disposition of his wife it may be a cause that they shall not agree together all their lyfe long. And again we know what yong householders are, vntill they be by longer time inured to know by vse and experieñce, how to set their household in order. Now if a man be led away the first day, and forsake his wife; the yong woman not knowing what belongeth to the ordering of an house, and remaining alone may fall into many inconueniences. And though there were none other than this which we haue alleged; yet were it enough and too much, namely that the husband returning after some time shall bee as one vtterly vnacquainted with his wife, and the wife in lyke sorte shall bee as strange to him, which thing might be an occasion that they should neuer agree one with another. God then had respect vnto this: And therefore let vs not imagine that this Lawe was made for pleasures sake, to say that a man should sporte himselfe with his wife which hee hath taken. I graunt that Moses vseth this word: but that is because he would therein comprise all the profite which cometh by this meanes of the husbandes joyning and vniing of himselfe vnto his wife, wherby there groweth a conformitie of manners betwene them, so as the one is well known to the other, and they are brought to this point that they can beare each with other; but yet neuertheless God hath in this place an eye vnto the common profit and welfare of all.

Now it is very true that this law respecteth in such sort the policie and rule of government among the Israelites, that we are not bound ther-

vnto: but yet for all that (as I haue declared afore) wee must gather some doctrine from that which God had ordayned for the people of olde time. We must euer haue an eye vnto the end which God ameth at, and from thence gather  $\bar{y}$  substance of the law which appertaineth vnto vs, and is belonging as common vnto vs together with the Iewes. Now in effect it is heere declared vnto vs, that men ought to auoyde all occasions which serue to estranging of the  $\bar{y}$  frō their wiues, & to the disordering of their house. We are already of our selues ouer frail & weake, & though no farther occasion be offered, wee see how many swaue aside from their duties, & are so ticklish  $\bar{y}$  they cannot holde themselves quiet & still in their vocation. But now if there be some other temptation &  $\bar{y}$  men wander wilfullie & trust to their own costancie, & presume vpon maruelous things in themselves, & in the meane time keepe not themselves vnder  $\bar{y}$  bridle of God: what other thing may fall out in  $\bar{y}$  end, but extreme confusioñ? Let vs therefore learne not to tempt God through ouer great boldnesse and presumption: but let euery one take heed he hold himselfe within his boundes, to  $\bar{y}$  end he may be the more inabled to discharge himself of his dutie. For euen whē we would vse all the meanes wee can possible to doe that well which God hath ordayned, yet our fleshe hath alwayes such whor boylings, that we are oftentimes as headstrong horses which are broken loose. We haue neede therefore to be held backe by diuers & sundry meanes. And therefore let vs looke vnto our selues as our Lord warneth vs. And againe on the other side we haue also to beare in minde that which Saint Paul declareth in the seuenth of the first to  $\bar{y}$  Corinthians, to wit,  $\bar{y}$  they which are married are intangled in many cares, the which according vnto rigour might be imputed for sinne, except God did vse such gentlenesse towards vs, yea, and that such fatherlie gentlenesse, as to wink at our faulrs: & this ought to be wel considered. For whē a man entreteth into marriage, if he think vpon  $\bar{y}$  multitude of troubles & incommodities which it hath, it will breede such a feare in him,  $\bar{y}$  hee will wish to withdrawe himselfe from it. And besides  $\bar{y}$ , the diuill hath indouored as much as is possible, to diffame marriage, to the intent men shoulde so become as brute beastes, in desiling themselves with fornication; yea & that vnder colour of auoyding  $\bar{y}$  bondage which in respect of marriage seemeth to be ouerhard & grieuous: as  $\bar{y}$  disciples also sayd: If it be so, it were good for a man not to touch a woman. Yea saith our Lord Iesus Christ, if so be hee were at his owne choyce. But now, least when we consider of  $\bar{y}$  incommodities & troubles which are in marriage, we should be wholly discouraged: let vs returne vnto  $\bar{y}$  which is declared vnto vs in this place. For it was a good thing  $\bar{y}$  the people of God, being set vpon, & assaulted, should go forth to warre to employ themselves in  $\bar{y}$  defence of the whole cuntry & bodie of their people, and also furnish our such other charges an offices as serued to maintaine  $\bar{y}$  Church of God. Now when God giueth vnto the which were new married, such a dispensatiō, as to beare with them in these

Mat. 19. 10

things, hee sheweth in generall, that although they which are married cannot escape free, but that they must needs bee giuen ouer to many cares and carkings, and be inarled in many & sundrie incommodities, yet notwithstanding he beareth with them, and that of especial fauour, and that this he doth in the fauour of marriage. Therefore let the faithful comfort themselues, seeing that G O D hath pytie on them, and that although marriage bringeth with it such a nūber of troubles, wherby men seeme as it were to be held bound in this world, yet notwithstanding God for all this, doth not cast them off. And why? Because he hath ordayned marriage, and knowing y troubles it hath, he voutsafeth vs a remedie by forbearing and pardoning many faules which are in it.

But herewithall let vs also note, that this may not serue to rock vs asleepe, let not married folkes, vnder colour that God dealeth so gently and pitifully with them, behaue themselues so loosely as if all things were permitted them: but let them haue the wit to say: Go to: Had we neuer so small a care which might withhold vs from comming vnto God; yet should wee be to blame. But we see many ouer froward, we see in others much impatiencie, and many other things: againe we see much vanitie committed; insomuch that some man louing his wife too well, will exceede measure therein, & lykewise in his children, so vnruilie alwayes are our passions. If there be in vs but one smal vice, wee are already culpable before God: and if there be an infinite number, behold wee are then plunged as it were into a bottomlesse pit. And shall we then vnder y couert & cloke of marriage, selle our selues in our dreggs, & flatter our selues in our wicked doings? What reasō were in y? Nay rather let men quicken vp themselues, and know y the goodnesse of God serueth not to lead & allure them vnto wickednes: but contrariwise to make them to feele their faulces, & hauing felt them to returne vnto God, and to pray him y he wil more & more cut off y superfluities which are in our affections. Ye see the what we haue to beare in minde concerning this place, namely y the faithful haue wherewith to comfort theselues, seeing y God beareth with the as long as they liue in this world, and y albeit they cannot bee as angels to walke in all heavenly perfectnesse: they are not for all y reiected of God. For in the fauour of marriage which he hath ordayned, he vseth patience and gentleness in bearing w them. But on y contrary side also, seeing the infections wherw they are on all sides enclosed, they must not onely condōmne theselues, but sigh continually, & endeour to correct theselues, & to approach more nearer & nearer vnto God, & to vntold themselues out of y temptations, which are a let & hinderance vnto them. Ye see then what y doctrine is which we haue to gather from this lawe. Now it is certaine y God meant in this place to shew as in a looking glasse, y marriage, although it be in it selfe honorable, bringeth many incommodities with it, insomuch y a man is made more vnapt to apply himselfe freely vnto y which he ought, than he

would be if he were not married. Not y this proceedeth fro y nature of marriage: for if our father Adam had remained in y integritie & perfectnes wherby he was first created, doubletife marriage, lyke as God gaue it for an ayde, had bin a perfect & angelical life. But because we are corrupted, & because we haue so many vices in vs as is pitie to behold, we turne y which was good, into euill: & that which God had ordayned for our glorie, wee turne oftentimes to our reproch and shame. That is y roote then, from whence all y incommodities which are in marriage proceede. And therefore to y intent wee accuse not God, who is the author thereof, and lay all y fault vpon him; let vs know that whatsoeuer a man may complayne of in marriage, is as it were accidentally, y is to say, proceedeth from elsewhere, than from marriage it selfe, to wit, from y corruption of sinne. Neuertheless we may see (as I haue already told you) and we may in this place behold as if y thing were paynted forth before our eyes, y if a man enter into marriage he entangleth him selfe in many things, which shall stay him from doing of his duetie. And y is the cause why Saint Paul also sayd, That if a man and woman could liue without it (considering how short a time we haue, at such time as our Lorde oppresseth his Church with so many afflictions, that we see nothing but miseries in the world) it were good to runne with all y hast we might here below, & not bee stayed or hindered by any meanes whatsoever from finishing our course. So then when we enter into marriage, let vs know y we are straight way so inarled, y wee cannot make such quicke speede as we should, to discharge our duetie: and let this caule vs to cal on God lo much the more, and to desire him to be mercifull vnto vs, and not to impute vnto vs any of all those offences which we dayly commit.

Moreover let vs enter also into this generall confession, that seeing we are so sinful as to murre every thing that is good, we ought to detest the sinne which dwelleth in vs, or rather which rayneth in vs, vntill our Lord haue transformed vs. For if we bee left in our first nature, what shall we be? Not onely we shall be cleane cōrary vnto y wil of God and his righteousness; but also whatsoever is in it selfe good, holy, and honorable, and which God had ordayned for our welfare, wee can not but turne and conuert it vnto our harme and hinderance. Whereof wee haue a notable example in this place.

But we are yet farther admonished, y although through the corruptio of sinne, we aler y which God had ordayned for our welfare, and turne it to euill, yet we may not for all y forsake and take our leaue of the good ordinances and decrees of God. And not to seeke any farther, let vs take marriage for an example in this case. We see (as I haue already told you) how many troubles and incommodities it hath, and that not alonely in respect of the body, so that when a man is married hee hath many hinderances which turne him now to one thing, and then to another, so as he is faine to carke and care how to nourishe his children, and to watch for his profite when

he should sleepe: but also marriage bringeth with it more than this. For a man shall not be so free and at such libertie to employ himselfe in the seruice of God: and yet all this must not stay him from this calling. For they truly which stand in neede of marriage, must submit themselves vnto this order of God, and vse no excuse as many doe, and as we see lykewise what is happened among the Papistes, how the duell hath sharpened the venomous tongues of those hypocrites the Friars, and Monkes, and such lyke, who haue forbidden marriage vnder colour that there are these and these faulces in it. But all those things which are confusd and disorderd, let not but that marriage remaineth alwayes good and profitable for them which vse it well, although it drawe after it diuerse inconueniences, howbeit not of it selfe, but by reason of the sins of men, because we cannot nowe vse vnto our welfare this order which God hath ordaind, in such sort as is requisite, except wee reuerence marriage. And we see that the cause of these horrible confusions which are happened in the world is this, that men haue despised marriage, and that the duell hath wrought so farre as to make me trample that holy institution vnder foote, in so much that when euen the strictest varlets of all haue presumed on their abilitie of abstayning from it, and of liuing here as chaste a lyfe as the Angels of heauen: wee see suche vnriuelness in conuersation as ought to make euery hayre of our head stand on end. For if we would beholde nowadayes what the popish chasticite of the Priestes and Monkes, and of all the rest of this pestilent vermine is, wee shall finde it a bottomlesse pit and an infernall gulfe of all beastlynesse. But let vs on our side consider how to walke in the feare of God, and to keepe our selues vnder his bridle. For the doing whereof (as I haue tolde you) let vs haue our recourse vnto our calling and say: Whither vnto doth God call me? Thither must I follow him without making of any reply. There followeth in the second place the other lawe which forbiddeth a man to take the vpper or the neather millstone for a gage. When mention is made here of two millstones and then of the vppermost, it is allone as if our Lord sayd, that a man shall not rake both the millstones which serue to grinde, no nor one of them. For why? A man were as good take all, as one part. For there must be two millstones to grinde: I will leaue the lower, but he can doe nothing without a fellow. So then if I becaue a man of the profit of his rooles, what greater harme may I worke him? For he can no longer gaine his liuing. Now in deede expressly God speaketh in this place of millstones: but vnder one kinde he hath comprised the whole. As it is a common thing in the Lawe so to doe, and we haue already declared that this rule must be kept for a keye to open vnto vs the sense and meaning of many places. And in vertue deede the reason which Moses addeth, giueth a good and easie declaration of this place. For he saith, *Thou shalt not pledge: that is to say, thou cuttest a poore mans throte,*

when thou takest fro him those necessarie tooles with which he getteth his liuing. Let vs therefore note in this place, that although it be here spoken of Millstones, yet we are generally warned yf if whē we lend monie we take a pawne for it, we must not becaue a man of those meanes by the which he getteth his liuing. As we see how the Farrouer or locksmith hath an anuel, a hammer, a pare of pinners, and other tooles: Now if a man take any of these things from him because he hath lent him mony; yee see how the poore man shall dy for hunger, and it had bin better that he had lent him nothing (for yf he had had some meanes to get his liuing by, & albeit he had pined away, yet he had gotten some small morsell of bread to eate though it could haue slaked but half his hunger) than so to becaue him of yf meanes which he hath to liue by. Now although a man take not away all his instruments from him; but leaue him his Anuel, & in the meane while keepeth fro him, his hammer and his pinners, and such lyke things, it is all one. And if he excuse himselfe and say: I haue but a part of them. No, but the other part will stand him in small stead, except he had the rest. If a man doe the lyke vnto any handicraftes man and man of occupation, wee know that all their renewens consist in getting their liuing by yf labor of their handes, they haue neither landes, nor quarter rents coming in. Now seeing that God hath put their liuing in their hand, that is to say, in their labor, if a man becaue the of these necessarie meanes by yf which they get their liuing, it is all one as if he had cut their throate; I say that their liuing, consisteth in their labor, not yf man by his trauaile can win any thing but through yf blessing of God: For wee must returne backe alwayes vnto this poynt: That God giueth rest & quietnesse vnto them whom he loueth. Whiles others rake great payne, goe late to bed, and rise early, eate browne bread, and drinke the water of tribulation, & yet profit nothing, but in stead of thriving, goe backe ward; yf childe of God prosper in all their dealings. It is then the only freebestowed blessing of God which nourisheth me, as we haue seene heretofore how Moses saith: Thou shalt not thinke in thine heart, that it is the trauel or labor of thine owne handes, which hath nourished and sustayned thee: but know thou that it is thy god which worketh with thee, & that except he looked vnto thee, thou shouldest be vnprouided of all things. Wee must (I say) resolute our selues thoroughly as touching this point. But withal, wee see how God hath an eye vnto the trauaile of men, in that when hee speaketh of their liuing, hee hath a respect vnto the order which he hath established: to wit, that when a man employeth himselfe vnto the trauell of his handes, he hath no detheis promise: I will blesse yf labour of thy handes, if thou do yf which belongeth vnto thy dutie. Therefore albeit yf we receive our food and nourishment fro the hand of God, yet hath he ordayned yf we should trauaile for it. Now is a mans trauaile take fro him? No, for then his life falleth to yf ground: & therefore it is an ouerwicked crueltie to constrainne poore men to

Psal. 127.2.

Deut. 6.17.

deliuer in pawne their tooles wherewith they should serue their turne in their craft and occupation. So in effect our Lordes will is, that no man should exercise any crueltie vnder color of lending: whereby to set his feete vpon poore folkes throates, but y<sup>e</sup> we should rather aide and succour them, knowing y<sup>e</sup> their borrowing is for neede & necessitie. Now if one becaue a man of his lyfe vnder color of lending him a peece of mony, it were better that he should leaue him in that necessitie in which he found him, than so to take from him those meanes by the which he maintaineth his life. We see the that God would not that Iones should be lyned to snare poore men withall which are in necessitie; to which purpose men haue at all times vsed them, and nowadayes doe more than euer heretofore. For men haue no other deuises thā how to deceiue, to circumuent, to beguile, and to suck the bloud of poore men. They draw them dry not onely of their substance but of their bloud too, when they espy them to be in need and penurie. This (say I) is the fashion of men nowadayes. But for all that, let vs consider what the will of God is in this behalfe, to wit, that we must not onely vse no crueltie towards our neighbors vnder color of any lending vnto them: but also seeke to re-

lieue the present neede of all those which are in necessitie, to the intent that they may alwayes goe forward and maintaine themselves in their estate.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them better, yea in such wise as we may return vnto him, seeking nothing els but to abide alwayes vnder his obedience, and to cleaue vnto his word without swaruing from it in any wise: and that wee may so walke euery man in his vocation, as wee may testify thereby that wee haue God for our maister and father, and that we are of his familie, liuing according to the order which he hath commaunded vs: and that wee may liue in such wise one with another, as may be to the maintayning of loue and honestie among vs, and that such vprightnesse may raigne in vs, as wee haue not an eye vnto that which men permit vs, but looke euer at this marke, how we may serue one anothers turne in vpright brotherhoode, to the end we may bee confirmed alwayes more and more that God is our father, and that we may call vpon him, as such a one. That it may please him to graunt this grace not onely vnto vs, but also to all people and nations of the earth, &c.

## On Saturday the j. of Februarie, 1556.

*The Cxxxviii. Sermon, which is the third vpon the foure & twentieth Chapter.*

7 If a man be found which hath stolen any of his brethren of the children of Israel, and he hath misused him or sold him: this thiefe shall die: and thou shalt put euill away from among you.

8 Take heede of the plague of leprosie, that thou marke it diligently, and doe according vnto all that which the Priestes the Leuites shall teach you, take heed yee doe as I haue commaunded them.

9 Remember what the Lord thy God did vnto Marie by the way, after that ye were come out of Egypt.



He first thing that God declareth in this place is, that if any stole away a man of Israel and solde him, the offence which he committed in this behalfe, was to be punished by death.

And heereby hee giueth vs to vnderstand how dearely hee loued that people which hee had chosen vnto himselfe. For we know how God appointeth punishmentes accordinglie as he esteemeth of the greatnes of the sinne which is committed. So then whereas hee punisheth that man by death which had stolen away his brother, thereby we see that the life of the children of Israel was precious vnto him. And no maner of thing. For if a father haue lost one of his children, especially if he be stolen from him, and he knoweth not what is become of him, wee know he would haue bin better contented to haue lost his goods, than his childe. Now seeing that

God had adopted the stock of Abraham, he accounted those which descended from it, to be of his owne household, and named himselfe their father, and in very deed circumcision was a mark to separate y<sup>e</sup> people frō other nations. Therefore whosoever sold any one of the stocke of Abraham, he did wrong and iniurie not onely to the person it selfe, but also vnto God. Againe a man being solde vnto another people, was in daunger of being constrained by force to commit idolatrie. In deed he were better suffer death; than doe so: but lyke as many are fraile & weake in this case, so might they also bee seduced, and turned aside frō y<sup>e</sup> law, & from y<sup>e</sup> seruice of God: & therefore by this means ensued not onely y<sup>e</sup> destructiō of a mans body, but also of his soule. We see the now that this law was grounded on great reason. And morcouer we know likewise y<sup>e</sup> God had so redeemed this people, that they were called a royal priesthood. And therefore it this ho-

our shoulde be abolished, it were all one as if a man should rent in pieces the priuiledge which a prince had giuen: and like as Gods greater than mortall men, so such an outrage committed against his maiestie, were more heinous and intolerable. But we must nowe returne vnto our selues. For albe it there bee not nowadayes any certain people which God hath chosen, & shouled out from the rest of the worlde; yet are we come by succession into the roome and place of the Iewes. For God hath receiued vs into his Church, and we are at this day in the same degree of honour which the children of Abraham were in. Seeing it is so, he which stealeth away a man nowadayes, to cut him off from the Church of God, is in as great fault as he who in old time sold any one of the Israels. And although earthly iustice hath established no lawe against it, yet doth it not cease to be a grieuous sinne stil in the sight of God. Let vs therefore acknowledge the honor which God vouchsafeth vs, when he maketh vs of the number of his houhold, & taketh & alloweth vs for his childre. Now forasmuch as this is an inestimable benefit, we must endeavour to the utmost of our power to preferre and keep it: and y<sup>e</sup> not euery one for himselfe only; but for his neighbors also. Therefore when we see y<sup>e</sup> God hath assembled & gathered together any company of people to himselfe, let vs seeke to keepe them so together, as none of the<sup>m</sup> may go astray. And if we be a cause and occasion that y<sup>e</sup> congregation of God bee diminished, and y<sup>e</sup> hee which was sometime of it, be estranged from it by our meanes; we see what punishment y<sup>e</sup> lawe hath ordained. As touching y<sup>e</sup> outward policie and ciuill order, it remaineth not, yet neuertheles God hath declared y<sup>e</sup> such lawes shall not abide unpunished. For he wil acy<sup>e</sup> least haue as great regard vnto his house, as euery of vs woulde haue vnto our own houses. And therefore let vs learne by all meanes possible to keepe the<sup>m</sup> stil which are of Gods flock, and to stay men as much as we ca<sup>n</sup> from departing from y<sup>e</sup> same. Yea and we knowe how we be commanded not only to nourish the<sup>m</sup> which are already begotten the children of god, but also to do our indeuor to win the<sup>m</sup> which are strangers: what wickednes then were it to turne the<sup>m</sup> out, which are already receiued vnto y<sup>e</sup> church of God? I meane those which in very deede doe shew & declare the<sup>m</sup> selues to be y<sup>e</sup> children of god. For we know y<sup>e</sup> there is a regard to be had, y<sup>e</sup> al rag & rag be not receiued into y<sup>e</sup> church. For there are many which seeke after Christ to haue their bodily ease, & there are many deceivers: and if there be no discretion in receiuing the<sup>m</sup> in, it were altogether a mocking of god, as we haue too many examples in this case. Therefore we haue need of wisdom in this beha<sup>u</sup>r. Neuertheles if we thoro<sup>w</sup>e a cruelty, or wickednes, doe diminish the church of god, we must render an account thereof, and y<sup>e</sup> not as for some small fault, but for so weighty a crime as we see God accounteth it, and as the paine which he ordained vnder the law of Moses, declareth it to be.

Yet notwithstanding wee finde many who for their owne profites sake doe in this sort discuer

their neighbors & cut the<sup>m</sup> off from y<sup>e</sup> Church of God. We see what marchandise of soules is made by them which seeke (as it seemeth) nothing els but to rent y<sup>e</sup> world: and many are not contented to steale their neighbours away, but they steale themselves too. For al they who for their tēporal & transitory profite, do turne aside and withdraw themselves from y<sup>e</sup> seruice of God, commit they not I beseech you this theft wherof I now speake?

10 There is one which belongeth vnto y<sup>e</sup> body of y<sup>e</sup> church, God hath vouchsafed him y<sup>e</sup> grace to call him vnto y<sup>e</sup> knowledge of his truth; & what doth he? Because y<sup>e</sup> nowadayes he which is known to be a faithful mā is persecuted in y<sup>e</sup> world, it were better to shrowd himself in a corner, thā to make a shew & countenance of any thing; he reasoneth thus y<sup>e</sup> himself: what? Shall I take in hand to hard a thing? And is there any other likelihood but y<sup>e</sup> in y<sup>e</sup> end I shalbe put beside my luings & my life?

20 O this were too heauy a burde for me to beare. Now he beareth himself in hand y<sup>e</sup> he is so excused. And thus me<sup>n</sup> steale the<sup>m</sup> selues away, both fro<sup>m</sup> god & from his church. They make marchandise & sale of their own soules, as it were for a melle of potage, as it is laid of Esau that is to say, for earthly foode they sel themselves & become the bondslaves of satan. And to we see y<sup>e</sup> this lawe is nowadayes very ill kept; and therefore we ought so much y<sup>e</sup> more to note the intent & meaning of God, to the end y<sup>e</sup> euery man after that god hath vouchsafed him y<sup>e</sup> grace to gather him into the number of his people, may keep himself among them: and y<sup>e</sup> better to maintaine y<sup>e</sup> libertie which wee haue, let vs consider (as S. Paul saith) howe dearely it hath cost the son of God: let vs not enter againe into the bondage of satan and of sin, seeing we are freed thence by the bloude of the only sonne of God; but let vs walke according vnto that priuiledge which god hath giuen vnto vs, and hold fast the possession thereof as long as we lue. And when erie of vs shall haue had such a regarde of himselfe, let vs doe the like towards all our brethren, thāt they whom God hath ioyned vnto vs depart not out of his house: but let vs so employ our paines as euery of vs may keepe his estate, that none bee diminished, that none wander nor go astray. And farther let vs be afraid to make marchandise of those soules which haue beene redeemed by our Lord Iesus Christ with so deare a price, and let vs not seeke after our owne commoditie in that beha<sup>u</sup>r, as we see howe retchlesly many giue themselves ouer in this point, and so they may finde the farther fare, they care not one whit whether they remaine in the Church of God or no. Euen in this citie without seeking any farther, we haue examples hereof, namely y<sup>e</sup> men haue bin sold for redy mony: in so much y<sup>e</sup> for y<sup>e</sup> pleasure of a drunkard or I know not of who, one hath bin sold as an open marchandise, to y<sup>e</sup> same wickednes: such leaudnes hath bin seen heere at Geneva. But let vs not take this example for a two or three: but let vs know y<sup>e</sup> God meit in this place to giue a general rule and instruction, that wee ought asmuch as lieth in vs to seeke and procure y<sup>e</sup> they which are of the body of the Church may remaine therein

Gen. 25. 38.

Rom. 6. 17.  
1. Cor. 7. 33.

euen vnto y<sup>e</sup> end. Ye see in effect what we haue to beare in mind. And if the liberty of y<sup>e</sup> bodies was held so deare of God in y<sup>e</sup> time of y<sup>e</sup> lawe, let vs at this day make far greater account of y<sup>e</sup> freedome which our soules haue obtained, by the blood of our Lord Iesus Christ.

Let vs come now vnto y<sup>e</sup> second law which is mentioned in this place. It is said: *That men shall diligently iudge of the leprosie, and take heede thereof, observing all the things which were commanded in the lawe: & that the priests of the stock of Leui shall be iudges, & that the people shall stand so the iudgements which they shall giue:* which they shall giue I say, nor as they list themselues, but as God had made a declaration thereof, as we may see in Leuiticus from y<sup>e</sup> thirteenth chapter to y<sup>e</sup> fifteenth, where it is fully treated of. Moses in this place speaketh of it as by y<sup>e</sup> way, and saith that they shall keepe al y<sup>e</sup> order. And for more ample confirmation he addeth: *Remember what G O D did vnto Marie by the way when ye came out of Egypt.* For because Marie & Aaron murmured against their brother Moses for his wifes sake who was an Acthiopian; they bare themselues in hand that they ought to be aduanced in as high a degree as hee: in somuch that Mary became so arrogant & presumptuous: that shee would needs be a Propheticke in equall degree with Moses. But God punisheth her for such presumption: Aarons born withal although he had in like sort deserved to be chastised. Mary therefore was stricken with the leprosie, and was shut vp by y<sup>e</sup> space of sevendayes. And there she had bin like a rotten carrion all her life long but that Moses prayed for her, & her sin was pardoned. Neuertheless he addeth there: If her father had spit in her face, she ought to haue hidde her self for hauing offended him: & therefore she must depart (saith he) from among y<sup>e</sup> people, that men may know the offence which she hath committed, and at y<sup>e</sup> end of seuen dayes let her returne into y<sup>e</sup> campe. Now God declareth by this example, that such as were stricken with this disease, were shut vp.

Now let vs first of al note, y<sup>e</sup> the leprosie whereof Moses speaketh in this place, and which y<sup>e</sup> law treateth of, is not y<sup>e</sup> which we call y<sup>e</sup> leproly nowa days: but a far diuerser thing from it. For this leprosie was not only in y<sup>e</sup> bodies of men & womē, but also in houses. And although we find y<sup>e</sup> other countries & nations were touched sometimes w<sup>th</sup> this disease, as we see how Naaman y<sup>e</sup> Syrian was, yet was it neuertheless as a particular disease belonging only to y<sup>e</sup> Iewes: and y<sup>e</sup> was a notable vengeance of God vpon them, to declare his anger & wrath by sending forth this leprosie as a visible signe & tokē therof. Ye see then what we haue to beare in mind in y<sup>e</sup> first place. And y<sup>e</sup> verily which among y<sup>e</sup> Papists men call y<sup>e</sup> disease of S. Mayn or y<sup>e</sup> scurfe, was a kind of this leprosie. There were indeed many sort of this disease, as a man may see by y<sup>e</sup> place which I haue alledged. And I speak no more of them in this place, than is expedient for the vnderstanding of the text, and not to make therof any great lesson. But yet neuertheless it is needefull for vs to obserue y<sup>e</sup> which I haue touched as it shall be anon more fully declared. Now then we see what the leprosie was: to wit, a

certaine skurfe or sometimes a spot in the body which had no outward appearance of skurfe vpon it: but was a certaine hid and inward disease, as it were a certaine scab within the flesh, wherein appeared some whitenes. Seeing that y<sup>e</sup> leprosie was after y<sup>e</sup> sort, we see nowe that God had a regard of the instructing of his people, when hee would haue them which were touched with this disease, set apart from the rest. And why: Euen to y<sup>e</sup> end y<sup>e</sup> men should be in greater feare of y<sup>e</sup> punishment, which was knownen to proceede from the hand of God. If this chastisement had slippt away without any account made therof, it could not haue profited so much. God therefore to y<sup>e</sup> intent hee might make this chastisement more notorious, straitly commaunded y<sup>e</sup> hee which was stricken with the leprosie, should be shut vp, and y<sup>e</sup> he should serue for a looking glasse for others to look in, y<sup>e</sup> they might bee afraide at y<sup>e</sup> sight of it & say,

Alas, see ye this poore wretch which is stricken w<sup>th</sup> the leprosie: And what signe is it? It is god y<sup>e</sup> hath wrought it, his had hath done it; Alas, euery one of vs hath deserved asmuch, and therefore let vs not tempe y<sup>e</sup> patience of our God: hee spare vs, let vs for our part cease to prouoke him to anger. Ye see then y<sup>e</sup> admonition & warning which was giuen vnto all mē whē they saw a man thus shut vp. And this order was obserued euen as farre as vnto y<sup>e</sup> king himself, as we haue an example thereof in Ozias, who being not content with y<sup>e</sup> kingdom, would be a priest & vsurpe y<sup>e</sup> spirituall regiment of the Church, and therefore God strake him with y<sup>e</sup> leprosie, & deposed him from his royal dignity, and he was according vnto y<sup>e</sup> law shut vp al y<sup>e</sup> time of his life. There was yet a seconde reason of this shutting vp. For this disease might be contagious. And therefore Gods wil was that y<sup>e</sup> infection therof should be removed from y<sup>e</sup> people, to y<sup>e</sup> intent y<sup>e</sup> al should not be infected with it.

But y<sup>e</sup> principall cause was, to the end y<sup>e</sup> people might be put in mind, y<sup>e</sup> they ought to be removed from vncleanesse, and from all manner of defilements. And y<sup>e</sup> is the cause also why y<sup>e</sup> iudging of the leprosie was giuen vnto y<sup>e</sup> priests, who were of y<sup>e</sup> stocke of Leuy. God appointed not the phisitions nor surgeons iudges, but he wold haue the priests take a notice of y<sup>e</sup> leprosie. And if any were spotted therew<sup>th</sup>, they had authority to reiect them: & if any were healed therof, he was likewise received by thē. For albeit y<sup>e</sup> this disease was hardly & seldom cured, yer was it not incurable. Therefore if so be y<sup>e</sup> any were healed, the priests were iudges of it, & when they which were healed presented themselues, & had done certain solemnities which were required in y<sup>e</sup> behalfe, they came and offered their present in the temple, acknowledging what a singular benefite God had bestowed on them. For when a man was healed of that disease, it was very behououfull y<sup>e</sup>

he should make a solemne acknowledgment of so great a benefite, and say: Lorde thou hast raised mee as it were from the deade: for I was a wretched and miserable carrion; thou hast thrust mee out of all companie, and nowe behold Lorde thou hast made me whole and sound, thou hast restored mee vnto my former estate: therefore I aknowledge Lorde, that I

haue receiued a kinde of resurrection, considering what weakenes & fraillie was in me. It was (I say) behoouful that such a solemne acknowledgement should be made. But (as I haue tolde you) the priestes were Iudges of this disease. And why? Because it appertained vnto the ceremonies of the lawe.

Now here we haue to gather a good instruction, that is, that first although this order of excluding those from our companie which are stricken with any euil disease be not obserued nowadays, yet notwithstanding wee must not cease to haue an eye vnto the hand of God, that we may fare y better by al y chastisements which he layeth vpon men; neither must any of vs waite till he feele the blowes himself, but he must make his profite by y correctiōs which our Lord sheweth vs afar off. And therefore when we see any of our neighbors afflicted, let vs take a view of our selues, and of our own faults, and let vs iudge our selues before y God iudge vs. And therupon being forie for our sins, let vs hasten to draw our selues out of them, and not stay vntill God visite vs in the like maner. This is the thing which wee haue to note as touching y first point. And for asmuch as we see that God ment to waken y Lewes to y intent they should the better know how to benefite themselves by this chastisement of y leprosie, let vs nowadays in all diseases, not onely in this or that sicknes, but in all afflictions which God fendeth vs, know y it is all one as if he gaue vs a warning not to sleepe in our sins, and not to abuse his patience. Lo what we haue to beare in mind.

Now as touching y ceremony it hath bin very fondly & foolishly abused in y Popedome, & the abuse therof rageth in y synagoge yet stil to this day. First, for that hearing y name of leprosie, they supposed it was y scurie, and so haue taken the one for the other. And therupon what haue they done? Forsooth their officers must iudge of this disease, whether any be touched w it or no. And by what knowledge? They sende to the barbers and to the phisicians, and when they haue iudged therof, then they themselves afterward giue their verdit. And by what right? Because god ordained y priests to be Iudges of y leprosie. That is true. But y priests, whom God orned were of y stocke of Lewie. Now since y coming of our Lord Iesus Christ, this Priestthoode hath bene transferred vnto him as the Apostle saith in the Epistle to the Hebrewes. I know the Papists are so shameles y they stick not to mock God openly, in saying that it came from Lewie vnto the Pope. But the Apostle expressly declarcth, y it belongeth vnto him, who by a solemne oth was appointed according vnto the order of Melchisedech. And because our lord Iesus Christ being now risen from the deade dieth no more; the priestthood likewise must remaine vnto him in his own person, & he hath no successour. The Papists therefore roo Christ of his dignity, when they snatch in such wise vnto themselves, that which is belonging vnto him. And moreover let vs note (as I haue already touched) y they play the beasts ouergroily in this point: for god spake

of the leprosie which was a disease which he sent vpon the people of Israel, and they transfer it to the scurie, a thing far different from it. But for al this, they haue not left to reare vp an other tyranny: for they say y this is a ceremonial lawe: I grant it. Therefore it importeth a figure. Al this is true. We must come then now vnto the tueth & substance which is correspondent therunto. They say that sinne is the leprosie. Well let all this be granted vnto them. It must be purged therefore (say they) & the priests must be Iudges of it. Yea but let them enter into the place of Iesus Christ, and then shall they be taken for Iudges; but vntill that Iesus Christ be depofed from his priestly dignity, which God his father gaue him, it appertaineth not vnto any liuing creature in the whole worlde. Wee must therefore conclude, that the Papists are treacherous traitours in that they beare vs in hande that they are succeeded in the roome of Iesus Christ, to iudge the spirituall leprosie. And hereupon they haue ordained the law of Christ. That is the very ground of their confession or shrift. For there is not one worde for it in the holy scripture: but they vse this litle caulling: Sinne is the leprosie. & the priests must be Iudges of it, but we are priests, therefore the iudging is ours. But wee haue already shewed that by vsurping the priestthood, they are theeues and treacherous traitours, and that they list themselves vp against the sonne of God. Take that for one note. But let vs proceede farther. A man cannot iudge (say they) without hee knowe the cause; and the cause cannot be known, without there bee a confession of the sinne; and therefore it followeth that euery one is bound to confesse his sinnes once a yeare. For al are stamed with this spirituall leprosie, because al are sinners. As touching that which they say, that no mā can iudge except he know the cause, it is true; but he must not iudge by coniectures & vpon vncertainty, as they doe. For I pray you, iudge they vpon knowledge, when they cannot skill to discern whether they which confesse themselves in their cares dissemble, with them or speak the truth? Be hold, a man cometh to confession, and who knoweth what his minde or will is: Who knoweth any of these things, whether he mocke the priest or no; whether he speakeen any thing by constraint, whether he keepe any thing close for shame that he hath of it? What knowe they of all these things? And therefore these Popish Priestes cannot iudge vpon knowledge of the cause. Again it is well known how great clerks they be: insomuch that when a thing is told them; they can hardly discern either the thing it selfe or the end or qualitie thereof. And though they coule, yet were not that ynough: Men know what maner of Iudges & how competent they be. And in very deede they say well, that in confession there must be some degree of knowledge: but a little after they say, that it skilleth not greatly whether there be any or no; for authority abideth still, albeit that knowledge bee wanting: they gain say themselves manifestly, for first they say that there must be a degree of knowledge, and afterwarde they say that it is

not so necessarie, but that they may forebear it. And a mans eye may bee witness, how they discharge themselves herein. It followeth then that they cannot have knowledge of the cause, at leastwise such lawfull knowledge, as may suffice them to giue their verdict and iudgement thereupon. But to speake in a word, these abuses of theirs are ouer vaine and childish, when they seek after such foolish reasons as to say: We are Iudges: for wee are the successeours of the priests of the law. But this succession (as I haue tolde you) appertaineth to none but vnto our Lord Iesus Christ. And in verie deed the priesthood of Leuie was ordayned to continue vntill his appearance in this world. And for that cause

Gen. 14. 30.

Abraham also who was the father of the church, payed tythes to him in the person of Melchisedech. For when he offered the tenthes to Melchisedech, hee offered them as it were vnto his superiour, But Leuy was yet in the loynes of Abraham (as the Apostle saith): whereby we see that the priesthood of Leuie was inferior vnto the priesthood of Iesus Christ, or rather, was nothing in comparison of it, & that the priesthood of Melchisedech must returne againe in truth.

But now hauing declared this so grosse abuse which reigneth in the Popedome, let vs returne vnto the right and pure instruction which God ment to giue vnto vs in this lawe. Wee haue already briefly declared how hee meant to warne the faithfull, that they ought to purge away all manner of defilements from among them. Wee haue not at this day the outward ceremony: but the substance and trueth thereof remaineth in his full force. Let vs therefore looke diligently vnto our selues, and remoue from vs all vnclannesse, to the intent we be not stained with it: For thereunto had God respect in this Lawe. And to this ende serueth excommunication nowadays: for God wil haue some discipline in his Church. And this is not ordained by mē: but y<sup>e</sup> holy Ghost hath deliuered a rule for it. If wee haue this order, it is grounded on God, we haue the truth of the ceremoniall Lawe. And wee haue no neede to seek farther after the pelting trash of the Papistes, whereby they make themselves a laughingstocke to the worlde: but farther besides this order of excommunication, wee are warned in general not to intermedle our selues with any filthie defilements: for we shall soone be stained by them. We see what frailtie is in vs, so that although euery of vs keepe good watch & ward, yet can we not liue in the worlde among so many defilementes and corruptions; but wee shall draw some spotting from them: and the iniquities which raigne, are as deadly poysons to infect vs, except we withdraw our selues far from such filthines, that wee be not stayned by them. And that is the cause why it is purposely repeated in this place, Take heede, looke narrowly vnto it, obserue it diligently. It seemeth that many words are bestowed vpon a thing of no great importance. But God tendeth vnto this ende which wee haue saide, that men should not thorow their little heede taking, be as it were limed with the defilements of this worlde. And by this

outward order, he ment to inure the to a more diligent watching euery one ouer himselfe. Let vs therefore giue diligent heede heereunto, and when we perceiue that we are in daunger of being deprauid and corrupted by any mans company, let vs flie farre from it: for albeit I goe not and welter in wickednesse with him; yet shall I haue ynough and too much too in my selfe. And what a thing were it for me to tempt God? I see well that I cannot be but the worfe by this or by that mans company, and yet for all that, I will not shun them; but I will goe welter and wallow in the mire with them: and what a notable wickednesse were this? Am not I worthe to be infected with their filthines and vnclannesse? Yes verily. And therefore let vs in general knowe, that all wicked examples, and all offences, are to be removed and raked out of y<sup>e</sup> Church of God, & that y<sup>e</sup> discipline which God hath ordained, & which we see that the Apostles vsed, must be practised, that is, excommunication must raigne & beare rule. And moreover let euery of vs in his owne behalfe, take heede, wee haunt no wicked company, but (as S. Paul warneth vs) obserue and note them which are stained with any euil blot, and withdraw our selues from them: that it may not onely put them to greater shame, but also, y<sup>e</sup> the infection breake not out vpon al, & that the mischief being of it selfe contagious, goe not so far, as to infect them who before were pure and cleare, & so fall on the whole flocke of God. And this is it which we haue to beare in mind in this place.

And now Moses for a more ample confirmation (as wee haue already touched) alleageth in this place y<sup>e</sup> example of his sister. And hereby we are done to vnderstand, that he spareth not his own stocke & kindred. For it was to his owne infamy & reproch, that his sister had bin thus chastised of God. But what? Both in this & in al other things, we see, that he wold not couer y<sup>e</sup> shame & filthines of his own lynage. For why? Hee was a true and faithful seruant of god. And therefore hee always condemmeth wickednes with great liberty, although some shame redoued thereby, both to himselfe, & also to his parentage. Therefore in this place he setteth forth his owne sister for an example. And hereby wee are warned, not to bee won to beare with wickednes in fauour either of bloud, or of kindred; as wee are accustomed wont to do. For we had rather haue the wickednes encrease, than to grieue any of our kinsmen or friends. And therof it commeth y<sup>e</sup> all right is peruerted, and y<sup>e</sup> the truth is turned into a lie, because y<sup>e</sup> wickednes is borne withall. But wee haue in this place an example to y<sup>e</sup> contrary: that is, y<sup>e</sup> Moses to serue God y<sup>e</sup> more faithfully, hath no respect of persons, he hath no eye to any worldly considerations: in so much that euen when his own sister might serue for y<sup>e</sup> instruction of y<sup>e</sup> people, he spareth her not. Let this be noted for one point.

Now by y<sup>e</sup> way we may behold in y<sup>e</sup> example of Aaron & of Marie, how God ment thereby y<sup>e</sup> better to confirme y<sup>e</sup> calling of Moses. For Aaron enuieeth him for it. That which before fell out in y<sup>e</sup> case of Core, Dathan, and Abiram, and y<sup>e</sup> rest of

1. Cor. 5. 9.

2. Thes. 1. 14.

Numb. 16.

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the tribes, when euery man sought to obtaine  $\bar{y}$  priesthood, was no such straunge or notorious a thing as is this, when his owne borne brother riseth against him on the one side, and his sister on the other, and murmure against him: whereby we may see that there was no compact made for the aduancing of the dignity of his owne house: and therefore it serued the better to authorise the calling of Moses. And in very deed God shewed that it was he who conducted and defended him. That is to be noted for one point.

Againe, what a mercifull dealing was it, that  $\bar{y}$  children of Aaron were suffered to succede still in the priesthood? For although Moses was much more great and excellent than Aaron was (as it is declared in the 12. Chapt. of  $\bar{y}$  booke of numbers): yet his children were of the common order of  $\bar{y}$  Leuites which serued  $\bar{y}$  high priest, and were kept far from that dignity. And what was  $\bar{y}$  reason hereof? If Moses had promoted his owne children, it would haue bin saide by and by, that he had brought this to passe through his craftie wilnes, & that he had pretended  $\bar{y}$  name of God onely for to aduance  $\bar{y}$  dignitie and honor of his owne house: but in  $\bar{y}$  his own children are in this wise displaced, and  $\bar{y}$  children of Aaron are preferred: wee see it is Gods worke, and that it proceedeth from his gouernment, so as the mouth of wicked mē must needs be stopped, and that all must confesse  $\bar{y}$  the law and whatsoever it containeth, is not forged nor counterfaiored by men, or suttely deuised: but that God is the author thereof. Astouching Moses it is said in that place of Numbers: If I speake vnto my seruants the Prophets, I will speake vnto them by dreames or by visions: because that Aaron & Mary said: What dwelleth not  $\bar{y}$  spirit of god in vs as well as in Moses? And must he alonely beare rule? And are we no bodie? Well (saith God) if you were  $\bar{y}$  greatest Prophets that euer were, yet keep I one measure towards my Prophets. I speake vnto them by dreames & by visions. But I speake vnto Moses as vnto my familiar friend; I speake vnto him as a man would speake vnto his fellow & companion. And so Moses was aduanced to an higher degree, and God meane to magnifie his grace & fauour in  $\bar{y}$  man. Therefore wee see how he disgraced both Mary and Aarō, because they murmured in that sort: but yet for all that, yee see that  $\bar{y}$  children of Aaron succeeded in the priesthood, although their father was vnworthy of  $\bar{y}$  honor, and deserued rather to be degraded, than to enjoy it. What befell to Core, Dathan & Abiram? The earth swallowed them vp al iue. And why? Because of their murmuring. And had not Aarō committed  $\bar{y}$  like fault? And yet notwithstanding God pardoneth him  $\bar{y}$  sinne. And when we heare that the children of Elie were deposed from the priesthood, and  $\bar{y}$  the dignitie thereof was bestowed vpon Samuel, because they behaued theselues so euilly in their office:  $\bar{y}$  is also a like example. And why then doth not God  $\bar{y}$  like vnto  $\bar{y}$  stocke of Aaron? Let vs (as I tolde you) acknowledge in this case a meruallous mercy of God. Yea, and againe when it seemeth good vnto him, he punisheth faults rigorously. If he will pardon them:

it is at his choice. Therefore we must not binde God to any Law, to haue him to punish sins according vnto our lusting: he will doe it when hee shall find it good. And moreouer if it please him to vse mercy, such sins as are committed shall be wiped out; at leastwise they shall not be so hardly nor so grieuouly punished. That is to be noted for one point. But let vs now returne to apply  $\bar{y}$  example of  $\bar{y}$  present matter which is treated, to  $\bar{y}$  end we may know  $\bar{y}$  intent & meaning of god. Remember (saith he) what was done vnto Mary by  $\bar{y}$  way when ye came out of Epypt, as if he had said, my minde is that who so is stricken with the leprosie, shall be separated and removed from the people, to the intent hee may serue for a looking glasse for others, that they which see him may be put in mind to say: see here a plague which God hath sent, behold a testimony  $\bar{y}$  God is Iudge. Seeing this is his appointment, let vs fare  $\bar{y}$  better by such examples. So we see  $\bar{y}$  which I declared more plainly afore, to wit, that God meane  $\bar{y}$  this withdrawing and ieiuing of such as were leprous, shold serue for a common instruction & lesson vnto  $\bar{y}$  rest of  $\bar{y}$  people, to occasion them to walke in their duties in all feare & heedfulness. And here first of al Marie was taught to humble her selfe before God. For if he would not knowe her fault & be ashamed of it, & confes it, he deserued to be cleane cut off without any remission. And God had begun to work so violent a correction, that she seemed but a carrion & rottennes, and was changed in a moment in such sort, that a man would thinke he could not but fall in pieces through such an infectious filth & rottennes. And therefore it stood her in hand to knowe her own case. And hereby we are warned,  $\bar{y}$  when any of vs are visited by  $\bar{y}$  hand of God, it is high time to humble our selues, and to know  $\bar{y}$  it is all one, as if God did spit in our face. When a father spitteth in his childes face, it is a signe (as it is saide there)  $\bar{y}$  he detesteth him. Now if so be we be afflicted by  $\bar{y}$  hand of God, we haue great occasion to looke vnto our selues, & to be beaten down & to feele our own filthines, & not to feele it onely in hart: but also frankly to confes it before men, to  $\bar{y}$  end  $\bar{y}$  God may be glorified. That is one thing which we haue to do according to  $\bar{y}$  exhortation which we haue in this place. And secondly let vs be willing to serue other for an example. If when we haue offended God, he chaistise vs; let vs be an instruction vnto others, and let vs beare it patiently, and not be grieved with it, if so be that all may turne vnto the glorie of God and the welfare of our neighbors. Let vs be contented with it, as good reason is we shold be. For we may not be more priuiledged than the sister of Moses, & if we be rubbed on the gall (as we say) we may not grue at it, seeing that Moses spared not his own sister. For when God taketh on him the office of a Iudge, and giueth men commission to denounce his wrath or other like things by his worde, it is good reason that they shoulde discharge their duties in that behalfe. As for them which thinke thus; We our selues shall be hindered thereby, let them know  $\bar{y}$  it shall profite them nothing to seeke to auoid it in that wise: for if they

Numb. 12. 6.

Num. 16. 31.

1. Sam. 2. 30.

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breake the ordinance of God, they shall be confounded. Therefore sith we see so notable an example in the person of Marie, let vs knowe that God ment to warne vs, that we ought not to take it in euill part to be chastised at his hand; but rather to know our fautes and to be forie for them, and thereupon to endeour that the punishment which we haue suffered, may serue all others for an example.

Now let vs kneele downe before the maiesty of our good God with acknowledgement of our fautes, praying him to make vs to feele them better than we haue done, & that we may endeour w<sup>th</sup> all our might, not only to keepe our selues in that holy vnion which he hath made with vs,

but also to win them which are yet estranged, and to confirme those which are already called with vs into his Church; and that therewithal we may not suffer the name of our God to be vnhalowed, but endeour to remoue our selues from all filches and defilementes, that seeing it hath pleased him to sanctifie vs for himselfe, we may remaine temples of his holy spirite, and sacred vessels to be applied vnto any vse wherunto he hath appointed vs, that is, that his righteousnes may shine in vs, so as wee may neuer desire any other thing than to frame our selues in all points vnto the obeying of his holy lawe. That it will please him to graunt this grace not onely vnto vs but also vnto all people and Nations of &c.

## On Wednesday the v. of Februarie, 1556.

*The Cxxxix. Sermon, which is the fourth vpon the foure & twentieth Chapter.*

10 When thou lendest any thing vnto thy neighbour, thou shalt not enter into thy house to take his pledge.

11 But thou shalt abide without, and the man which borroweth of thee, shall bring the pledge out of the doores vnto thee.

12 And if the man be poore, thou shalt not sleepe with his pledge:

12 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment and blesse thee, and it shall be righteousnesse vnto thee before the Lord thy God.



We must call to minde in this place, the sentence of the Prophet which our Lorde Iesus Christ also allegeth: Mercie is more worth than sacrifices.

For if we think to pay God by offering him this or that which we haue spoyled from our neighbours, he will detest and abhorre both vs and our offerings also. For why? God will not change his nature according vnto our lust: and there is nothing more properly belonging vnto him than kindnesse and goodnesse. For hee indeede is the very fountaine and roote of it. And therefore seeing it is so, must he not either transfigure himselfe, or detest vs, when hee shall see vs as cruell as wilde beastes, so as euery of vs endeoureth nought else but to deuour the substance and goods of his brother? Yes verelic. For he cannot like of cruelty as long as he abideth like vnto himselfe. Let vs therefore diligently note, that except wee be pitifull, except wee haue compassion on them which stande in neede of our aide to succour them, except we vse gentlenes and humanity towards our brethren, we can haue no access vnto our God, but all the offerings we can present him withall, shall stinke in his sight, and he will refuse them. And that is the cause why the Prophet expressly saith: That mercie is better than all the sacrifices in the worlde. True it is indeede that God setteth more by his owne honour than hee doeth by the life of men: as reason good hee shoulde fo.

But here the case standeth, to know whether we serue God truly or hypocritically. For if I loue God, doubtlesse I will declare this loue of mine towards them which beare his ymage: and wee must haue recourse vnto that which saint Iohn saiet: That if when we dwel with men and liue together with them, wee beare them no loue, is it not plaine mockerie to protest that wee loue G O D, whome wee see not? Therefore all such as vaunt themselues, that they loue God, and yet are so ful of crueltye that they will spoile poore folkes of whatsoeuer they can possible catch from them, without all pitie or compassion; are no better than hypocrites & shamelesse lyers. And so wee see the reason of this sentence, and why God, albeit hee priseth his honour highly, hath saide notwithstanding, that he will not esteeme so much of all the sacrifices which men make vnto him: as he will do of the mercie which men shewe one vnto another. For indeede our almesdeedes are those sweete smelling sacrifices, which God accepteth: as the Apostle saeth in the Epistle to the Hebrewes. And heereupon is that lawe of God which wee haue nowe hearde, grounded; wher it is saide: *That if wee lende monie vnto a poore man, wee must not goe and ransacke his house to finde out a pledge for our owne liking, but that hee must bring that which hee hath.* And then we may keepe the pledge without doing of him any wrong. And why lo? For God permitteth vs so to doe: If not, hee will haue them to carie backe againe the gage which

Ch. 6. 7. &  
Matt. 9. 13.

1. Iob. 4. 26.

Hebr. 13. 16.

60

which the poore man brought, as for example: if it be his bed whereon hee sleepe, or his couerlet, or his coate, or his gowne, so that hee remaineth naked & vnclodeth, God will not haue vs to keepe such a pledge. For when wee haue confessed that wee ought in deepe to be pittfull, and that wee are farre from being of the number of the children of God if we vie no brotherly loue one towards another: when we haue said all this; yet wee know not what the thing meaneth, when we should come vnto the practise of it. For if any stande in neede of our helpe; wee haue forgotten this generall doctrine: Wee are alwayes good diuines to speake in the ayre. If a man set vs down a doctrine which presseth vs not, euery man is readie to yeeld his consent thereunto, but the practise thereof sheweth that we bee verie loath to accorde vnto it. And although wee confesse that God hath wel spoken; yet wee will not put that in practise which is tolde vs, if it preiudice our gayne and commoditie; and therefore GOD is faine to specifie things vnto vs more particularly. When hee hath once declared that there is nothing more acceptable vnto him, than the pitie which wee haue on our neighbours to succour and relieue them, he must point forth some speciall kindes thereof with his finger; and when he hath taught vs to bee mercifull, hee must shew vs how and in what maner, & so condemne our crueltie, which we (if it were possible) would excuse. As for example, if this so speciall declaration should not be made, the sentence of the Prophet would be receiued without any gainesaying, That mercie is better than sacrifices: but none for all that will come to this point, & to this reason, that a man must not take such a pledge of a poore man, as he shall account necessarie for his owne vse. For men will say: Is this any crueltie? He commeth to borrow of mee, and I may deny him if I list; but if I doe him such a pleasure as to lend him my money: I wil haue some assurance for it. And so a mā wil not acknowledge it to be crueltie to take any mans coat or couering to gage. It will be alwayes sayde, Why? I may lawfully doe it. For I lende him my money, and it may be gaynfull vnto him: I leaue him the whole profite of it, I desire but to saue my selfe harmlesse, and not to loose the principall, deceiue him not of a farthing: I take no vsurie for my money, nor any thing at all: and why then should I be condemned? Thus men would excuse themselves. But what? God will bee the Iudge of our dealings. Yee see then the cause (as I haue told you) why God presseth vs to a speciall poynt: because the generall doctrine is, ouer coldly taken of vs, and would not leade vs so farre as were requisite. Let vs therefore heare in minde that which is here declared. First it is sayde: *That a man shall not goe and ranfacke his neighbours house to take a pledge from thence, when hee would lende him a peece of money.* Nowe the cause why this is spoken, is not onely (as some haue thought) for that it were a putting of poore men to shame, to goe and see howe naked their whole house is: God had no regarde of any such thing: but hee

meant rather to brydle the couetous desires of the riche. For wee knowe howe couetous our eyes are to drawe things away, and euery man is verie sharpe sighted for his owne profite. If I enter into an house, I will haue an eye by and by on all the fayrest things: and when I haue requested to haue this and that corner shewed mee; if I see any thing which liketh mee, I beginne to say: This is good household stuffe; yea this will stande mee in steede. I will haue it (say I); and the poore man cannot tell what to answer: for hee is at my mercie. If hee denie it; O (say I) there is no dealing with you: goe your wayes: it is no pitie to helpe you. And thus a poore man shall bee helde as it were vpon the racke. Yee see then the meaning of this lawe, when our Lorde forbad a man to enter into his neighbours house to ranfacke it for a pledge. For why? He which entrench cannot iudge what the poore man, which desireth to bee succoured might best spare: but lucre (as I told you) blindeth vs; and when wee bee once forepossessed with such desire, we iudge no longer what is rightfull, because euery of vs will conclude: O I must aske this. And why? Because it will bee good for mee. Wee see then now the reason of this first part.

But if a man bee at his owne free choyce to bring what pledge hee will, so as hee bee pressed: hee may then withdrawe himselfe aside & beware that hee bee not trodden vnder foote, nor pinched beyonde measure: hee may beethinke himselfe what is to bee done, hee may aduise himselfe by his owne counsaile, there is no man to control him, or to disturbe the stiffe of his house: and then a man may take the pledge to assure his money. Nowe because there may bee sometimes such vrgent necessitie, that a man will some time shift him selfe to his shirte to haue somewhat to eate: our Lorde prouideth farther in this case to remedie it, and therefore hee commaundeth the pledge to bee restored againe, when a man shall perceiue, that a poore man cannot misse it. For in such a case a man must bee touched with greater compassion, for two causes: the one is, because that when a man putteth himselfe beside his bedding and his clothing, it is easie to iudge and to gather, that hee is come to greate extremitie, and to the farthest degree of pouertie. That is one poynt to bee noted. The other is in considering of this poynt, what difference there is, whether a man dye for hunger or for colde. This is but to change his torment: this is not to succour him.

I lende a man money, and hee buyeth bread therewith to eate, and in the meane time, hee is frosen to death through mee, and doe I releeue him then? So then wee ought in such a case to bee moued with compassion, or else there is no humanitie in vs. So then for this cause GOD will haue the pledge restored againe, when wee see that the thing wee take is necessarie for the preseruing of a mans life: as is his cote, his doublet, his bedde, his couering, or such like things.

I graunt that according vnto the rigour of ciuill iustice, this is not obserued: and God also hath not giuen it in this place for a ciuill order: but hee meane to prescribe a rule for euery man to followe of his owne free will. As many things are permitted vs before men, of which notwithstanding wee shal bee accountable before God, although wee escape the handes of earthly Iudges. There is no man will let mee from vsing the vtmost rigour I can, towards him which oweth mee any thing: and yet when I see hee is behinde hande with mee, and that there is no guile nor malice in him, if I for that do cause him to bee cast into prison, if I rid him of al that he hath, if I leaue and forsake him, doubtles I do him wrong in the sight of God. Nowe ciuill iustice can set downe no other order, but that all must be done as I will haue it. Yea, but (as it hath bene declared heretofore) when we shal haue bene excused before men, it is not to be sayde therefore, that we shal not bee culpable before God. For the lawe requireth a farre other perfection than earthly and common iustice doeth.

So then let vs note, that although it was lawfull for the Iewes as touching earthly iustice, to take any gage they listed; yet doeth God condemne it for intollerable crueltie. And if this were in the time of the lawe; how much greater reason is there for the practising of it nowadayes, when wee haue more occasion of exercising such humanitie and gentlenes one towards another? For we must returne vnto this principle & ground, that Gods will is that wee should resemble him, because hee hath adopted vs for his children, and shewed himselfe to bee our father. God hath in deede alwayes shewed himselfe such a one: but at this day in the person of our Lord Iesus Christ, he hath displayed and shewn forth the bowels of his mercie, as the scripture speaketh: for it cannot sufficiently expresse the infinit bountie and goodnes, which God hath shewed vnto vs in our Lorde Iesus Christ. Sith it is so that God hath made vs to feele more than euer heretofore his inestimable loue, so much the more ought we to enforce our selues on our side, to followe him, & to conforme our selues vnto his example. Therefore if wee be so cruell as to let them dye for want & neede, which desire and seeke after our helpe: or if wee spoyle them of that which they cannot forbeare and liue; there is so much the lesse excuse for vs, and our sinne is double and farre more haynous nowadayes. And therefore let vs knowe that God spake not onely vnto the Iewes for the time of the lawe, but that this rule must abide in full force, vntill the ende of the worlde: and that as this sentence was alleaged by our Lorde Iesus Christ: That mercie is better than sacrifice: to shewe that it appertaineth vnto the Christian Church, so all the kindes of mercie which are dependant vpon it, are belonging vnto vs: and wee must exercise mercie, not according vnto our owne fancie, but as God sheweth vs, according to the declaration thereof which wee haue in this place. For

what else is this lawe which Moses hath here set downe in writing, but an exposition of that sentence which the Prophet hath more generally set downe? Yee see then in effect what we haue to beare in minde.

And hereby wee are taught likewise not to ouer greue such as for their needes doe come to seeke releefe at our handes. Euery man must haue an eye vnto his owne abilitie what hee may doe, and not trample his neighbour beyonde measure vnder foote. The very thing wherein wee ought to holde our selues straight, is that euery of vs hauing an eye to his owne abilitie, must doe his indouour to the vttermost without sparing of himselfe. For wee must exact of our selues that which our Lorde hath commaunded vs, and wee must strayne our selues in that behalf to the vttermost of our power. Wee must succour those whom wee see in necessitie, and not tarrie vntill men constrayne vs thereunto. For (as I tolde you) God will peradventure lay the brydle on our necke as touching ciuill order, howbeit that shalbee but to trye our charitie the better. If men restraine vs from being cruell, and from vsing such outrageous libertie as otherwise we woulde vse: it is a signe that wee beare no reuerence vnto God, and that the seruice which we yeeld vnto him is not of good will, but of compulsion. But if men let vs alone, so as wee may doe the worst wee can, in tormenting and vexing poore needie wretches, and yet wee are lead through a courteous and gentle affection, not onely not to vex and harme them beyonde al measure, but to deale indifferently with them, and (in fewe wordes) not to deale otherwise with them than we woulde haue others to deale with vs in the like case: our so dooing and our succouring of them, when no man driues vs thereunto, is a signe that there is sounde charitie in vs, and y in louing God wee do also shew and prooue in deede that wee are his children, and that wee liue in good brotherhood, and mutuall agreement with our neighbours.

Nowe to the intent wee shoulde be the easier led hereunto, Moses alleageth in this place two reasons the better to persuade vs. First he sayeth: *That hee vnto whom wee shall restore and bring the pledge againe, shall blesse vs.* And secondly hee addeth: *That it shalbee righteousnesse vnto vs before the Lorde our God.* Nowe these two reasons are not superfluous, considering what holdfastes we are, and how euery one wil safely prouide for himselfe. We think that the whole earth will sayle vs; and when wee lende, it is with an heauie heart: when the money is once escaped out of our handes, wee thinke our selues so much impayred, and wee fetch deepe sighes for it. God therefore seeing men so giuen vnto their owne lucre, and that they haue no free-hearted liberalitie, or at least wise are not so much enclined vnto it as were requisite, vseth first a persuasion and sayeth: *That the poore shall blesse vs,* that is to say, hee shall pray for vs.

Nowe I knowe, that the wealthie, and these greate deuourers, and these seagulfes which seeke

seeke nought else but to swallow vp all, will make none account of this blessing. Thus he (say they) he is but a poore beggarly knaue, and what care I whether he pray for mee or no. See I pray you what these despisers of God, & these heathenish folke say. But let vs note wel, that it is not without cause that God declareth in this place, that it is a singular benefit to haue a poore man pray for vs. For if a poore man crye (as it is sayde) hee shall bee heard. Hee needeth neither man of lawe, nor Proctour to handle his cause before God with any great Rhetorique. If a poore man bee vniuited bothe downe by mee, and I haue wrought him any oppression or violence, or haue spoyled him of that which was his, or if I haue greued and troubled him in any sorte, although hee vtter not a worde, but onely sigheth to himselfe: yet may not I thinke that I shall escape the hande of G O D. There shall neede neither witnessnes nor writings, nor great inequest to cast mee; for one alonely sigh of the poore man, shall kinde such a fire of Gods vengeance vpon mee, as shall neuer bee quenched. For the playninges which the poore make against them which haue molested them, are heard of God; they pearce through the cloudes, and come into heauen.

Also on the contrarie side when a poore man hauing receiued releefe of any man, shall say: Blessed bee hee which tooke pitie on mee. This worde is as if an Angell of heauen had made suite for him. Nowe seeing God sayeth it is so, let vs not thinke that it is in wayne, or by way of mockerie. And therefore let vs learne to esteeme more than wee are wont to doe, of the prayers which the poore make that are releued and succoured by vs. For although we beare our selues in hand that they are nothing, yet hath God declared of what force they are, & commendeth them vnto vs in this place for a singular thing.

Nowe this ought to teache vs, not to despise the poore, nor to disdain to heare them, or to giue them a good looke: for God saveth that hee heareth them, and that they are such as haue readiest access vnto him. They are heard both in their complaintes and in their prayers and petitions. For God doeth more for them by an hundredth part than wee which are but wormes of the earth, will vouchsafe to doe. The thing then which wee haue to beare in mynde is, that if a poore man come and desire helpe of vs, and wee thinke wee shall but loose that which we bestowe vpon him, because hee is not of abilitie to recompence vs, & that although hee should liue an hundred yeres after his death, yet he should not requite vs the good turne and pleasure hee receiued of vs. We ought to bethinke our selues thus: Well: in dede as touching the worlde he cannot benefit mee, he can neither coole me nor heat me: but before God such a blessing as proceedeth from him, shall bee heard. If wee consider this: is not the recompence which wee shall haue in the kingdom, better than all that which might be

bestowed vpon vs in this frayle and transitory life? Yes verily, if wee haue any faith; if we haue any assurance of the heauenly life, & dare not altogether beastly bestowd with this present worlde.

And although a poore man become vnthankfull, yet shall not wee therefore faile to be blessed of God. For the heate which hee shall haue receiued by vs, when wee haue giuen him his coate or his couering, shall blese vs. And if hee bee so wicked as to forget it, as many are, with whom it is grown as it were vnto a common custome, that when they are releued they will not vouchsafe to acknowledge the good which is done vnto them: but rather there is nowadayes such pride in some of them that they will thinke a man is the more bounde vnto them for that hee hath done them all the pleasure in the worlde; in so much that some will say, what hath he done vnto mee, but hee was bounde to doe more? And what is this in respect of all that which hee oweth mee? Such is the vnthankfulness which yett shall see some poore folke to vse. But, as I haue sayde; although they bee dumbe and speake not a worde: yet the good turne which wee haue done them shall serue vs for a blessing before God. As on the contrarie side men are wont to saye: When a man shall holde his peace and suffer him selfe to pyne away in his miserie, and yet men will not vouchsafe to take pitie on him, let him remaine quiet and patient in his aduersitie as long as he will. (Though I say such exmples are wondrous rare: for wee shall heare nothing but complaints and murmurings although there bee no greate cause why.) But let vs graunt that some man were so quiet, that hee will not vtter one word, though hee bee not releued at his neede: Shall wee for all that bee quit before God, although there bee no crye made against vs, to endure vs? No, no: for wee see what is sayde concerning Abel. After hee was murdered, did hee crye for vengeance at Gods handes? No, but his bloude cryed. And therefore the necessitie which a poore man endureth, cryeth lowde & shrill ynough in Gods eares, so that hee needeth not to make any complaint and to saye: one hath greued mee in this or in that sorte: but if hee dye for colde because wee keepe his coate or his couering from him, there shall neede no other thing to condemne vs before God. So then let vs learne, that albeit the poore discharge their ductie verie ill, and that beeing succoured they blese vs not; wee may not therefore cease to doe that which G O D commandeth vs, knowing that the almes which proceedeth from vs, shall serue vs well ynough for a blessing, although they whom we haue releued holde their peace. As on the contrary side, wee must bee afrayde least the cueltie which wee vse may accuse vs before G O D, although no man doe open his mouth to speake.

There is also in this place an instruction for the poore: that because God hath made them subiect to that state that they must be sayne to

desire succour and helpe of their neighbours, they must bee so much the more humble, & lay aside the arrogancie and presumption which is in many of them. Some when they aske an almes, thinke they require nothing but their own: insomuch that to their seeing they haue wrong if they bee made to wayte for it, and that men preuent not their necessitie: they woulde that a man shoulde put off his cappe and desire them to receiue an almes: there at some which bee full of this presumption. But God contrarily declarcth, that hee will haue him which receiueth a good turne, to acknowledge it, and to blesse him by whome hee is releued. And in vertie deede, if a man bee holpen in his neede, and hee forget it, and seeketh not at leastwise to God to requite it, when himselfe according to the worlde hath no meanes to do it, hee is a theefe: and pretende hee neuer so fairely, that a man graue him such a thing: yet because hee abuseth the liberalitie which was vsed towards him, hee is a theefe. A man helpeth mee, and on what condition? God bindeth mee to pray for the prosperitie of him which hath in such wise succoured mee, and to protest at least, that I am bounde vnto him: and when I am able to recompence him I must do it. But if I cannot, I must haue God for my witness, that I acknowledge my selfe bound vnto him for his curtesie: if I doe it not, verily it is theft, as I told you. So then as the rich are taught in this place, and as God sheweth them that they ought to be contented when they whome they haue holpen do blesse them: so on the other side, the poore are taught to knowe, that if they borrowe, or haue any thing giuen them, it is to the intent they shoulde bee moued to pray for their neighbors, so: so much as they haue succoured and releued them, that charitie may by that meanes bee maintained. For the true bond thereof is, that they which haue of themselves no abilitie shold knowe that God calleth them vnto himselfe, & that they ought to doe that which belongeth to them to doe, namely, resort vnto prayer, because they are able to doe no other thing. Yee see then in effect what wee haue to beare in minde. And so let vs note that when wee can discharge our duties towards our neighbours no otherwise, wee must haue recourse vnto that remedie which is set downe here, that is, to pray.

It followeth afterwarde: that it shalbee reputed vnto vs for righteousnesse before God, & this is according vnto that which I haue to note already, namely, that mercie is better than sacrifice. For Moses meant to declare that if wee vse not such humanitie towards our neighbors, wee may well beare a countenance of seruing God, wee may haue great appearance of vertue in the sight of men, wee may well bee honoured and esteemed of them: but yet neuertheless: God will condemne vs for wicked men, when wee bee so cruell. Briefely Moses hath in this place declared, that there is no righteousnesse acceptable before God, except there bee such humanitie in vs, that wee liue so with

our neighbours as euery of vs enforce himselfe to succour the poore and needie to the utmost of his power. Yee see then the intent and meaning of Moses when hee sayeth, *That is shalbee reputed vnto vs for righteousnesse before God*. And this is a worde which ought well to be weyed. For wee see howe men thinke to discharge their duties notwithstanding that they bee set altogether on pilling and spoyling. And in what order trowe yee? Looke mee among the Papists: if a man haue erected a chappell, if hee haue taken order that so many Masses shalbee sung, or if hee haue done some such like things; then hath hee his hands cleane; or at leastwise thinke them to be cleane: and yet in the meane while, extortion, deceite, and other lewde and wicked practises haue their full sway with him, and no pitie hath any place in his heart. Nowe, the man which shall thewe such a faire appearance shalbee accounted a iust and holy person. But yee see howe God in the meane while pronounceth the cleane contrarie, that all this is but doung and filthinesse in his sight, and that there is no righteousnesse where there is no humanitie and gentleness. When a man hath no compassion on his neighbors, when hee tormenteth them, when hee troubleth them, when hee spoyleth them, when hee hath no pitie nor mercie with him, whatsoeuer hee is able to doe besides, is but abominable before God: hee reiecteth all besides, and will none of it, except a man be so kindehearted as to take pitie of them which are in neede, and to releue their necessitie. Beholde (I say) in what sort wee ought to fare the better by this place. For (as I haue said) men woulde alwayes thinke to discharge their duties towards God and yet giue no almes.

Wee see also as touching almes giuing, that there is in many men much hypocrisie and no little raffines: in so much that men neuer deale vprightly with God in that behalfe. What is the cause why our Lorde Iesus Christ forbiddeh men to blowe the trumpets, and to make such greate and open shewes when they giue their almes, but because many are ledde with ambition, and when they deale their doales, there must bee a greate pompe of it at their gate? Such as haue pilled and polled all their life long, and haue done nothing else but eaten and deuoured the poore, thinke to burie their finnes and to wipe them cleane out, by bestowing a peece of money at their decesse. For why? They beare the eyes of men thereby: and they beare themselves in hande that they are able to deceiue God too. But they abuse them selues too grossely. So then it standeth vs in hande the more diligently to note this sentence, wherein wee are taught, that if without all vanitie of shewe, wee haue pittie on them which seeke for refuge at our hands, & helpe them without grieuing them at all: it shalbee reckoned vnto vs for righteousnesse. And before whom? Before the Lorde our God. We are in this place summoned before y<sup>e</sup> heauenly throne, to y<sup>e</sup> intent y<sup>e</sup> we seeke not for our reward before men. For y<sup>e</sup> also is an other thing where-  
unto our

Matt. 6. 3.

our Lord Iesus leadeth vs when he saith that we must not blowe with the trumpet when we giue our almes; but that wee must rather hide our selues; and not let our lefthand knowe what our right hand doeth; nor be desirous of many witnesses by whom wee may vaunt our selues: And in verie deepe if it suffice vs nor that God liketh of vs, and that hee accepteth the seruice which wee doe vnto him in bestowing of our almes, we seeke for our payment here below: and therefore we are then recompenced when men praise vs and say: O this man is a great giuer of almes: O hee dischargeh his dutie faithfully in this behalfe. If we haue once gotten such a report, & that the same do please vs, verily wee haue our rewarde. Let vs not thinke that God will set it any more in his booke of account: for so should wee bee twice payed; I say if wee seeke through ambition to bee seene of all men. For although when wee giue our almes, wee may sometimes make it knowne: yet neuertheless wee must take heede that wee be not ledde away with a vayne desire, to bee esteemed of in this worlde: but whatsoeuer wee giue, let vs conuice it as it were into the bosome of God. And forasmuch as the good which wee haue done, shalbe received and esteemed of him: let vs seeke no other thing but that euery one bee edified thereby, & that euery one for his parte enforce himselfe to relieue the necessitie of his neighbours. But howe euer the worlde go, seeing it is God vnto whome wee ought to lende the almes which we bestowe vpon a poore man, and that he receiueh it, this consideration ought so to rauish vs, that wee shoulde not desire to leane vnto the worlde, nor to any of the faire praises which we may receiue, nor to the reputation which wee may get by it. God sayeth, that when wee giue vnto a poore man, wee lende vnto him himselfe. Beholde heere a manner of speach which might seeme strange at the first sight, to say, that wee lende vnto God. But yet neuertheless he vseth this manner of speache, and that not without cause, and sayeth that hee is well able to pay vs vsurie and gaime for our money, so as wee neede not feare that wee shall loose any thing by our long tarriance for it, for hee wil recompence vs to the vtmost. Seeing that God hath once declared that hee becommeth detter vnto vs, and that hee putteth all those Items into his bookes of accounts, as though hee had borrowed them at our handes: I pray you are not wee ouerblockish if wee for all that seeke for praye here belowe and hang wholly vpon it? Nowe therefore let vs learne to fare the better by that which is sayde here: namely, *That is shalbe accounted for righteousness vnto vs before God.* It is in effect all one as if Moses had sayde: Deceiue not your selues by thinking to please God after the common order and fashion of men, who make many faire shewes of diuers things: they will needes offer sacrifices, they will come vnto the temple, they will set a good countenance on all things, yea, they will make men beleue that they haue all the vertues in the worlde, & that nothing is wanting in them: but you are

deceiued if that you thinke to discharge your dutie towards God by such meanes. For there is no righteousness in you which pleaseth God, and which hee liketh of, except you bee so gentle and kinde hearted as to haue pitie on the poore, and to releene them in their neede: that is to be noted for one poynt. Againe, for the other hee sayeth thus: Go to, you are of opinion that all is lost which you giue vnto a poore man; and that because hee hath not wherewith to recompence you, or because hee is vnthankfull, as wee see many are. But holde your selues contented with this, that before God it shalbe accounted vnto you for righteousness: feare you not seeing that God accepteth that which you offer vnto him. Ceasse to regarde men. This ought to suffice you: Yea, put the case that one render vnto you euil for the good which ye haue done, yet notwithstanding your God will not reiect your prayers and requestes; but will acknowledge that wherein you haue serued him. And because hee maketh a tryall of your charitie by this meanes, and will knowe howe you loue him by your helping of those which hee offereth vnto you in his owne name: if you receiue them which flye vnto you for succour: Let it suffice you that God accepteth both of you and of that which you haue bestowed on him which sought vnto you. That is in effect the thing which wee haue to beare in minde in this place.

But here a man may demaund a question, & aske what it meaneth that Moses sayeth a mans almes shalbe accounted vnto him for righteousness? for it seemeth therefore that our selues obayne righteousness before God, and that we deserue rewarde by our good workes. And this were against the chiefe and principall article of our saluation, where it is sayde, That wee are iustified by faith. And what else importeth this worde Faith, but that wee are accepted of God for his owne merites sake, without bringing any merite or desert of our owne? If wee bee iustified by faith, why doeth Moses say that wee are iustified by our workes, as by our almes deedes? Let vs note that when the scripture speaketh in this wise, it presupposeth that God hath alreadie receiued vs so to mercie, that hee pardoneth vs all our sinnes: yea, and that albeit there bee some imperfection in our workes, hee regardeth it not, but accepteth that which wee offer vnto him, as though it were worthe to bee accepted. But forasmuch as this matter cannot bee handled at large as nowe: therefore let vs note, that where as it is sayde that faith was reckoned vnto Abraham for righteousness: it is to giue vs to vnderstande, that men when they come before God, are all of them to bee condemned: yea, the most perfectest of them. For if a man will seeke for vertue and holinesse in the worlde, it may bee founde in the person of Abraham: for hee is as excellent a man as euer was: but yet if GOD would haue iudged him with rigour, he might haue condemned him with all the rest. For what is there in Abraham to make God to bee

Prou. 19. 17.

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beholding vnto him? **S**o then wee are all confirmed in our felues. And therefore there is no other remedie left vs, but to beleue in the free promises which hee hath made vnto vs, embracing his mercie and fatherly loue, & hanging thereon the assurance of our saluation. The cause (say I) why we are iustified by faith; is that in our woorkes there is no righteousnesse which may answer for vs before God; but wee are all to be condemned. But nowe God hath so receiued vs with this condition that hee forgiveth vs all our sinnes; and that not onely for a day, but for all the time of our life: not that wee shoulde sinned vnder colour that God will be mercifull vnto vs (let vs take heede of that) but because we are frayle and weake, God will alwayes continue his goodnesse towards vs. And farther when wee doe any good, there is yet some euill enen in that good which wee doe. For wee neuer giue any almes with such perfectnes as were requisite; but God may alwayes finde some fault or other in it. It is with our woorkes as men vse to say of wine, that there is still some fault or other in it: It is good wine will one say, but it hath taken winde; it is too sharpe, it is trustie, or there is I know not what in it; it is turned: and so the wine is nothing woorth. Euen so is it with our woorkes, there is alwayes some spotte or other in them: so that God shall haue iust cause to reiect them. Seeing it is so, wee had neede to be borne withall at his hande, as a chylde is borne withall by his father. And in verie deede hee hath made vs such an expresse promise by his Prophet Malachie, That hee will spare vs euen as a father spareth his chylde, who perceiuing his chylde to be willing to doe that which hee commaundeth him, although hee doe not his worke so perfectly as were requisite hee shoulde, wil not deale rigorously with him, if so be hee goe about it with a willing and cheerefull mynde. So then yec see why it is sayde that wee are iustified by faith.

But whereas it is sayde on the contrary side, that our woorkes shalbee reckoned vnto vs for righteousnesse; it is because God accepteth them. And why? Is it because they are worthe to be accepted, or for that they haue any merite in them? No. But because of the councant and agreement which hee hath made with vs: that seeing wee are members of our Lorde Iesus Christ, hee beareth with vs, hee

pardoneth vs our sinnes; and accepteth that which wee offer vnto him: although it be woorth nothing, yet is it ynough that hee accepteth of it. According vnto this reason, it is sayde in this place, that the almesdeedes which wee doe for Gods sake, shalbee accepted at his hande for righteousnesse. And this letteth not but that wee be iustified alonely by faith: for when righteousnesse is referred vnto his fountaine, from whence proceedeth it? From the free mercie of God in that hee forgiveth vs our sinnes. Nowe, sith it is grounded vpon that; wee must not imagine that there is any contradiction in these places. And therefore let vs briefly note, that when our Lorde sayth, that the almes which wee bestowe shalbee reckoned to vs for righteousnesse; it is to encourage vs the more, to the intent wee shoulde not feare that eyther our payne or our money is lost, when wee haue relieued the necessitie of the poore. And when wee haue this lesson, we will not come and laye the foundation of our saluation vpon our woorkes: but wee will alwayes buylde the assurance of our saluation on the onely mercie of God, and vpon the death and passion of our Lorde Iesus Christ; by whose sacrifice wee are reconciled, and through whose obedience all our sinnes and iniquities are done away. This (saye I) is the meanes to assure vs of our saluation. And thus when wee haue settled our trust and confidence in the onely mercie and goodnesse of God, wee will haue no mynde to stande vpon our woorkes: but it will suffice vs that being accepted by the free mercie of God without any merite or deseruable worthinesse of our woorkes, hee will giue vs will, strength, and power to serue him, to serue him I say, not after our owne fantasie, but accordingly as hee commaundeth vs.

Nowe let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to take them away, and therewithall so to resourme vs by his holy spirite, as our whole iudicour may bee to please him, and to obey his holy will, as hee hath declared it vnto vs in his lawe. And because we cannot come vnto such perfection as were requisite wee shoulde; pray wee him to reache vs out his hande alwayes to supplye our wantes, and to strengthen our infirmities, vntil hee hath cleane ridde vs of them. And so let vs saye, Almighty God & heauenly father, &c.

Mal. 3. 17.  
Psal. 103. 13

On



## On Munday the x. of February, 1556.

The CXL. Sermon which is the fifth upon the foure and twentieth Chapter.

14 Thou shalt not defraude the hired seruaunt which is needie and poore, neither of thy brethren, nor of the straunger which is in thy lande within thy gates.

15 Thou shalt giue him his hyre for his day, before the sunne goeth downe: for he is poore, and therewith sustaineth he his life. Least he crie against thee vnto the Lorde, and it be sinne vnto thee.

16 The fathers shall not be put to death for the children, neither shall the children die for the fathers, but euery man shall be put to death for his own sinne.

17 Thou shalt not wrest the right of the straunger, nor of the fatherlesse: neither shalt thou take the widowes rayment to pledge.

18 But thou shalt remember that thou wast a seruaunt in Egypt, and that the Lorde thy God deliuered thee thence. Therefore I commaunde thee to doe this thing.



If there were not great wickednes and crueltie in men, it were needles to set downe anie such law as is here contained, to wit, *That we withhold not from a poore man the wages which he hath earned.*

Gen. 3. 19.

For we knowe that it is as it were his blood, according as it is written: In the sweat of thy face shalt thou eare thy breade. Therefore when a man bestoweth himselfe in our seruice, we ought at leaste wise to giue him that wherewithall he is sustained and nourtished. And therefore I tolde you that if we had but one droppe of kindnes in vs, we needed not to be taught this doctrine. For nature teacheth vs what is right and indifferent. Let vs therefore conclude when we reade y<sup>e</sup> which is written here, that we are accused before God, of beeing as brute beastes towards our neighbours. For God would suffer vs to followe on our owne course, if he sawe that euery of vs did discharge himselfe of his duetie. But forasmuch as men are so peruerse and wicked, that the rich seeke nothing but to deeuie the poore, & to deuour their sustentance & the labor of their hands; it was needefull that he should prouide some remedie against them. And this is the way for vs to fare the better by that which appertaineth to the ordering of our life. Oftentimes when we reade of any admonition in the holy scripture, we are of opinion that it is superfluous. For why? We haue no consideration of the cause which moued God to command this or that, to wit, that forasmuch as he seeth y<sup>e</sup> vices which are lurking in vs, he meaneth to correct them. Wee must therefore examine ourselues, and that will teach vs, that God exhorteth vs not in vaine to do that which is our duetie. For albeit we know well y<sup>e</sup> now what men say vnto vs, and euery of vs can

confesse that the things which are sayd are true: yet is it not ynough for vs to haue the reasonableness and rightfulness of y<sup>e</sup> thing proued vnto vs, vnlesse wee be also informed to followe that which we knowe to be iust and acceptable vnto God.

Nowe whereas it is sayde that a man shall not withhold the hyre of a poore man, it is all one as if God in generall did thewe, that men ought to deale vprightly, & y<sup>e</sup> all kinde of curtsie with those which are poore, and employ themselves to doe vs seruice. And hee speaketh expressly of the poore, because there is no pitie in this case towards the rich man: for if we owe him anie thing, he may tarrie for it, he is not so hastie to haue his monney payde him from day to day, a man that not be so soudainly pressed to giue him his payment. In deede we ought not to tarry til we be plucked by the eares, to pay that which we owe. That is alwaies to be condemned: and we excuse ourselues vaine, if we say: this man is aforehande, he hath no great neede: I may therefore withhold that which is his. But I speake of the precise houre of payment, when a man is contented that I shall deferre the payment of my dette from this day vntil to motow. If I offer to pay him, he will answer me, I shall haue it time ynough. And why? He knoweth that I am readie to paye him any day: and as for himselfe hee hath no such hast but hee can well staye. But a poore man hauing trauailled the whole day, hath nothing to eate but what he getteth by his labor: what crueltie then were it if I (when I haue had a mans sweat, and labour) will for all that withhold: from him his dayes hyre? And therefore this reason is expressly added: *for he sustaineth his soule therewith*, or he eateth his soule thereby. For y<sup>e</sup> word which Mose vseth

may be so expounded: that is, that a poore man hath an eye alwayes vnto his labour. Like as the rich man which is well furnished with al plentie, and hath his garners and his sellars fully, retheth himselfe thereon: so a poore man which hath neither reuenewes nor inheritaunce turneth his soule, that is to say, his heart vnto that which he maketh reckening to get: and sayth, wel, I haue trauailed, I shall haue at leastwise as much as wil finde mee to day: to morrowe I will returne againe to my labour, and I will get more towards my meate and drinke. The poore folke haue their minds set vpon that not that we must haue such an eye to our owne trauaile and labour, as if it were that alone whereby wee are sustained, and not rather the blessing of God: for we haue seene what God hath sayde to the contrarie in the eighth chapter of this booke: namely that we must take heede that wee darken not the grace and fauour of God by perswading ourselues that we haue done this or that. Men therefore must attribute nothing vnto themselves. Howebeit, Moses in this place hath meant no other thing, but that the meanes whereby poore folke are sustained in their trauaile, all their goods, rents, and landes is the labour of their handes. Seeing it is so that they haue no farther abundance, and that God hath as it were locked them vp in such necessitie, is it reason that a man should deprime them of the fruite of their labour. If one spoyle a mans corne field, if hee mowe downe the grasse of his medowe, or if hee make an haucke of all the whole worlde will cry out vpon him for a murderer: And yet it is a more haicous crime to haue deceiued a poore man of the labour of his handes. For he hath (as I tolde you) no other landes nor inheritaunce: and besides that, he spareth neither his labor, nor his bloud to get his living. This reason therefore ought to wey well wich vs in this case of rendering hie vnto them which haue serued vs.

And let vs note by the way, that God meant here to commaund generally all maner of kinde-nesse towards poore folke. For if I constrain a poore man to labour for me, and I will pay him but by halves; doubles I defraude him of his labour. If I covenant with one to serue me; well [sayth he] you shall pay me thus much for my dayes worke: but in the ende I eate his hyre so short, that the poore man after he hath done all hee was able, shall not haue wherewith to feede himselfe. For why? I wil see: This man here must needes labour, he hath not else whereton to liue, and hee must needes passe through my handes, therefore I will haue him for what I list. After that maner do the rich behaue themselves often times in this behalfe, they espie some occasions or other, to the intent they may cut off the one halfe of the poore mans wages, when he knoweth not what to set himselfe about. The poore folke offer themselves to labour, they desire but to get their living if they could tell where. Hereupon ye shall haue a rich man say: this fellowe is out of money and out of worke, I may hire him now for a morrell of bread. For he must yeelde vnto mee spyte of his teeth, I will giue him but

halfe wages, and hee shall be glad and fain of that: therefore when we vse such rigour, although we haue not withheld their hyre: yet is it a point of crueltie, and we haue defrauded the poore: and this cloke of paying the money the same day, wil stande vs in no steede before God. For it is to be known whether the poore man be contented or no. When a rich man hath wares to sell and one comes vnto him for them, he will say, you shall not haue them for any lesse: And why? His wares diminish not in his shoppe. But if there be a poore man which liueth frō hand to mouth, and hath neither pennie nor halfe pennie in his purse, hee shall be forced to sel his ware for nought, if one buy them at that price, and knoweth the necessitie which the poore man is driuen vnto, he is a manifest oppressour: and we can skill to say in comunon proverbe: It is a holding of our foote vpon a poore mans throat: it is a kinde of robbrie. We haue skill (I say) to speake thus by them which buy such penie worthes of the that are in neede, and are so farre pinched, that they can be at no other choyce but to doe what they will haue them. Let vs note well then, that God in this place not onely commaundeth vs to pay them without driuing off from day to day, which haue laboured or taken paines for vs: but also would haue vs to haue a dewe regarde of euerie mans neede, and that when we let a poore man a worke about our businesse, wee should pay him his dayes hyre: yea and that euery man should set a price of his owne wares, so as if we come to driue a bargain, the seller should not be faine to say to vs, make what price you your selfe list: And againe, that when a poore man hath trauailed for vs, [wee should not deale so vnconscionably] as to make no further account of him than to haue the fruit of his labour: but rather enter in to iust tryal with ourselues, whether if we were in his case which pineth away & hath no other meanes to sustain himselfe but this, we ourselues would be contented to be so handled. We would haue men to vse gentlenessse towards vs and relieue and succour vs: let vs therefore do the like or else we shall be accused before God. For it is sayde, *This is shalbe sinne vnto vs when a poore man shall so crie out against vs.* And yet for all this wee heare euerie day the cries and clamours which the poore eate not in lamentable wise to make, and thinke we that God is deafe all this while, & that he heareth not their complaintes? I grant that the poore in deede are sometimes vnthankfull and spitefull, so as there is no dealing with them, and they would as it were rake vnto themselves other mens goods; and when they are requested to lend their hande to some worke, they would haue a double and treble recompence, & they will haue great wages. Ye shall see some so stoue and presumptuous, that they will not bestowe paines in any thing, except they be greatly intreated: and yet they are so lasie, that they will scarcely put forth one hande to doe their worke aright: and for all this there is such a doe to please them, that they will haue their full payment, yea and double the price of their dayes worke. This is to be seene. But yet for all that,

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there are many ( as I tolde you ) which are pinched . And therefore their cries must needs ascende vp into heauen: and let vs not imagine that we shalbe founde guiltlesse before God, For whereas it is sayd that it shalbe sin vnto vs, ic is to shew y<sup>e</sup> albeit men sue vs not ne cōmence any action against vs for it in this world: yet notwithstanding we shall not faile to be culpable before God: yea although the poore should not crye at all, as it hath beene declared heeretofore . The thing then in effect which wee haue to beare in minde, is that we ought to haue an eye vnto euery mans neede, and not to oppresse him which is in necessitie, thinking that we haue an occasion of making our owne profit by an other mans losse, when we see that he can not be without vs. Let vs beware that we be not so cruell . For although he make no complaint against vs in this world, yet before God we are culpable: and that ought to quicken vs vp to much the more in our duty, considering that God reproveth vs of cruelty in such wise.

Nowe Moses addeth a seconde lawe : *That the fathers should not be put to death for the children, nor the children for the fathers, but that every man should beare the punishment of his owne sinne .* This Lawe was ordamed because of a wicked & beastly custome which then reigned among the men of the East country, who made it a matter of no conscience to put the children to death for the fathers offences, and so to shed the bloud of the innocent. God therefore meant to withhold his people from following such barbarous dealing of the Paynims and Infidels . And it is a point which we must diligently note . For wee might muse why it is sayde, that the father shall not be killed for the childe, nor the child for the father. It seemeth that it is needefulle to forbid this thing, because we knowe that where sinne is founde, there the punishment ought to be layde without seeking any farther . Nowe therefore forasmuch as we are giuen to vnderstande, that men haue bin so blockish as to put him to death who was in no fault, so as the father hath sometimes beene drawn to death with the child; we perceiue thereby that God hath not without cause established this lawe . It is true in deede that this is spoken vnto Iudges and vnto such as beare the sword in their hand: that the children should not be put to death for the sinne of the fathers, nor the fathers for the sinne of the children: but yet notwithstanding God in generall warneth vs also, that wee ought not to hate the children for their fathers sakes . Whensoever we see a wicked man, forasmuch as he is a reasonable creature, we ought to pitie him, and not to hate him, although we must alwaies detest the vice, and puniſhe the person for his misdeedes. But if we hate the father for the sonnes sake, or the sonne because of the father, albeit wee haue not the sworde in our hande, yet neuertheless this wicked affection which we haue, is as one as if we did put the father to death for the childe. And to let vs noe well, that this lawe appertayneth vnto vs all. And although we be not armed with power and authoritie to punish whome we

list. Yet notwithstanding God putteth vs in mind not without iust cause, that he which hath offended must beare his owne punishment, and not any other guiltlesse person besides.

Heere a man might demand a question: what is the cause then why God threateneth that he wil punish the wickednesse of fathers vpon their children, and cast it as it were into their bosome? This is sayd, because that GOD is at libertie to curse not one man alone, but his whole race and posteritie also. For what are we, if it please not him to beholde vs with pitie? If he once turne his mercie from vs, we can not but goe into vnter destruction. And therefore let vs learne, that when God leaueth vs such as we are, it is a kind of punishment which he layeth vpon vs . Ye see then howe he punisheth the wickednesse of the fathers vpon the children, and yet doth wrong vnto none. Let vs mind that. And in very deede we ought to obserue what difference there is betweene God and men. An earthly Iudge punisheth the faultes which are knowen vnto him; but before God it is not so, for we are al of vs gilty. He which before men is faultlesse, and can be charged with nothing, let him come before God, and there he shall finde himselfe short. Againe we see not the cause why God punisheth young children, euen such as are yet in their mothers wombe: but he knoweth a reason why he doth so: and we must with al humblenes of mind reuerence his iudgements, when a thing seemeth straunge vnto vs, and wee be tempted to reason against him; wee must submit our selues, and know that we are too raw & too weake to comprehend the iudgements of God, which are so high. And therefore let vs not measure God by men, to binde him to doe that which earthlie Iudges are commaunded to doe: for hee is not subiect vnto the same lawe, and the reason why we haue declared. And in deede he protesteth also by his prophet Ezechiel, that he wil not punish the children for the fathers sake. For it was nowe growen to a common prouerbe in Israel, that they which were troubled with warre, famine, and other calamities, would say, What we are not so wicked that GOD should handle vs with such rigour, for wee haue serued him, wee haue done the best that we could . Therefore we must needs say that God punisheth vs now for the faultes which were committed an hundred yeeres agoe, and should nowe haue beene buried . Thus men complained of God . As in deed we see how men are too much inclined to iustifie the selues by condemning of God. Hereupon our Lorde answereth them : no no, this prouerbe shall be no longer vsed in Israel, That the fathers haue eaten sower grapes, & the childrens teeth are set on edge: for he which sinneth shall beare his owne burden, & the chastisement of his offence . We see then that God doeth so punish the sinnes of the fathers vpon the children, that notwithstanding all are culpable, and there is not one which hath a sufficient excuse to aske a reason why God punisheth him . And if any alleadge that he corrected Dauides fault by causing the childe to die which was begotten by

him, it is answered (as I haue already touched) that God will sometimes punish the children for the fault of their fathers, but this is after his own maner which is incomprehensible vnto vs, that is to say, that he doth nothing but iustly and vprightly. We shall not alwayes see the cause why hee doeth it, for we haue already declared that our wittes are ouer grosse and dull to enter into the bottomlesse gulfe of Gods iudgements. But how fouer the case stande, we must vouchsafe him so much honor as to confesse, that when he punisheth the iniquite of the fathers vpon the children, he doeth it on good right. And howe? Will we say: It is not for vs to enquire beyonde our measure: Let vs content ourselues with this, that Gods goodnesse is an vblamable iustice, and in the meane while let vs walke as hee hath commaunded vs. Let vs not say: he doth this, and why may not wee doe the like? Yea: but what are we? For GOD knoweth his rule full well; but we for our parte hadde neede to be helde in awe and vnder subiection: and if wee would be at libertie to doe what seemed good to ourselues, there would be tooo great confusion. Yee see then what we haue to beare in minde, when it is sayde in this place, that the father shall not be punished for the childes fault, nor the childe for the fathers: but that he which offendeth shall beare the punishment of his offence himselfe. Nowe we are warned also by the way, not to in tangle ourselues in the condemnation of those which haue offended. For many are of opinion that they discharge not their dewtie, except they maintaine an other mans wickednesse. Oh, [say they] he that hath doone this offence is my neighbour, or my cousin, or I knowe not what. If I holde him not vp by the chinne, if weeke nor to violate and corrupt iustice, I shall not be thought to haue dealt with him like a kinsman, like a friende or like a neighbour. But we see what is sayde to the contrary: namely, that hee which hath offended, shall beare his owne sinne. Therefore when wee see any one to offend, let it grieue vs, let vs indeuour to the vtmost of our power to bring him into the way againe: but yet for all that, let vs beware that we wrap not our selues in his condemnation, seeing God hath exempted vs out of it. And that is a thing which wee haue to remember yet further vpon this place.

The thirde lawe which Moses addeth in this place is, *That they shall not peruers the Iudgement and right of the stranger, that they shall not reade the fatherlesse vnder foote, that they shall not wring a pteage from the widowe. And why? Remember (sayeth he) that thou wast a seruant in the Lande of Egypt, and that the Lorde thy GOD hath drawen thee out from thence, to the intent that thou shouldst pitie them which are afflicted, and that thou shouldst not grieue them.* We haue already seene heereof, that as men are..of lesse credit and countenance touching the worlde, so are they more specially recommended vnto our care by God. For they which haue means to helpe themselues, seeke not willingly eyther to this

or to that man for helpe. For why? They can helpe themselues well ynough. Hee that hath good friendes, and is of credit carrieth his prauiledge, to gette him fauour himselfe: a riche man likewise and he that hath policie and courage in his dealinges. For men are afrayde to deal with them, they dare not offer to treade them vnder foote, because they see they are able to worke their owne reuenge. And that is the cause why God maketh no mention of such persons. It is true in deede that generally he alwayes appointeth vs this rule, Not to do vnto others otherwise than we would haue doone vnto ourselues; and y<sup>e</sup> we must abstaine from al wrong, deceites, and violence. He sayth this in deede to all in generall, but he sayth nor: Take heede of iniuring and oppressing a riche man and one which is in credit and authoritie. For why? We are withelde from offring of such a one any wrong, because wee are afrayde of the like. But God sayeth: Let not any man grieue the poore man, let none afflict the stranger, let none trouble the fatherlesse, let none molest the widowes. And why speaketh he thus of them? Because when wee see that they are not defended by men, we thinke that they are set foorth vnto vs, for an open pray. And y<sup>e</sup> is the cause why wee be so venterous beyond al reason & conscience, to snatch from them whatsoeuer we can take holde of. Let vs therefore note well, that God in this place (as he hath done before) declareth, y<sup>e</sup> he is the protectour & defender of all such as are destitute of mans ayde, and are net vnder propped in this worlde. And herein there are two points which we ought to note: y<sup>e</sup> one is y<sup>e</sup> if we doo good vnto a stranger, vnto a poore man which is forsaken of all men, or vnto y<sup>e</sup> fatherles, we shall not loose our labour. For why? God acknowledgeth and accepteth it for a seruice done vnto himselfe. If a man being acquainted with such as are rich and well friended, do for them; hee maketh alwayes this account, wcl, he is able to requite me for my paines: & againe he hath good friends, & as he seeth y<sup>e</sup> a man doth for him, so will he seeke to shewe him the like curtesie. We will alwayes consider whether men be able to make vs recompence. But when a poore man cometh vnto vs, he shall hardly speake with vs or find any fauour at our hands. For why? we thinke y<sup>e</sup> we must doe him good for grauercy, because he is not able to recopence vs. That is y<sup>e</sup> cause why God putteth forth himselfe, & protecteth y<sup>e</sup> he is bounde vnto vs, and that if we thinke we profit ourselues nothing at al by helping the which be in necessitie, we are deceiued: for he accepteth of the thing, as if it were done vnto himselfe. This is to be noted for one point. For the second let vs note, y<sup>e</sup> he threatneth on the contrary side, y<sup>e</sup> if we molest a poore man, if we vex & trouble the widowe or the fatherles, if we be cruell towards the stranger, although a touching y<sup>e</sup> world this wickednes of ours be not punished, yet shall we render an account of it before him. And why? For we haue set light by his protection. Like as princes and other greate states will giue protections vnto them which are hated, and whome they see to

Matt. 7.12

be in daunger: so god giueth his protection vnto the fatherles, to the widowes, to the poore, and to the strangers. And why? Because they haue no meanes to the worldward to defend themselves withall, he supplieth this want of theirs, and declareth that hee will not haue men to treade those vnder foote whom hee hath receiued vnto himselfe, telling vs that hee is their protector. If one for all this, doe enterprise any thing against them, is it not as much as to doe him wrong, and as it were spitefully to despise him? So then let vs note well, that as often as mention is made vnto vs of the poore, of the strangers, and of the widowes; wee haue to deal with God, & wage battaile against him, if we vse not all equitie and right towards them, and if we be not so gentle and kindharted as to releue and to succour them. Ye see then now what the cause is, why it is sayde in this place, *Thou shalt not peruert the right of the stranger.*

Now to peruert the right is, to skorne a man when he hath a iust and good cause. And this is at all times to be scene. In dedde in the courtes of Iustice there will sometimes such regarde be hadde, that a stranger shall haue the more speedie dispatch of his matters: and men will say that they must proceede more quickly in giuing of sentence when a stranger commeth to demaunde iustice, and not suffer him to linger in his suite as those which are at home at their ease and may goe about their businesse: these may better bee delayed, but as touching a stranger which commeth from a farre place to require iustice, men by nature ought to be moued not to make him linger, but to make a quick dispatch with him. But this notwithstanding when the thing is to be practised in places of Iustice, ye shall see the cleane contrary. Let a stranger, whose case is as cleare as the sunne, come to demaunde his right, and hee shall be put off vntil eight dayes, and yet from that time hee shall bee further delayed. And then in the ende, when he is wel wearied, hee shall be new to beginne againe: and if he will followe on his suite, it shall growe worse and worse. This is at all times to be scene, and men make but a sport and game of it. The poore stranger knoweth not to whome to make his mone: if he meete by chance with a lawyer he lamenteth and sayeth: what a thing is this? I thought to haue founde some iustice, but there is nothing but confusion: I see that all things are ruled by fauour. Such cries (I say) and complaints a man shall heare every day: and yet for all that, men care not for them, but passe on still: but yet these things must come to a reckning before God. And why? It is not sayd, Thou shalt not peruert the right of thine owne countryman or Citizen. For why? It is sufficient y there is this generall rule for it. Thou shalt not peruert any mans right. But let vs knowe that strangers are to be more specially maintained, and y God taketh not on himselfe y defence of them without iust cause: insomuch that whoeuer offereth the any outrage or wrong, shall be called to pleade his cause before him. When we heare this, let

vs looke more narrowly vnto ourselues, and not think to dally with such a maister as God is. But let vs learne to vse such rightfulness towards men, y if a stranger come before vs, he may haue as much right done for him, as if hee had all the fauour of the whole worlde, or as if he were well knowen vnto vs, and as if we did feare least some reproch should come vnto vs by the contrary, & as if he were able to seeke further to make vs punished for our euill dealing. Let vs on our part doe that which our Lorde comanndeth vs: especially seeing that besides the promise which he maketh, he also threatneth vs. On the one side hee seeketh to winne vs by mildenes and gentlenes, saying: Harken to mee: yee shall not loose your labour when you doe good vnto strangers and such as are vnknown vnto you. And againe on the other side (as I told you) he threatneth vs, to the intent we should not thinke that we are escaped although men complaine not of vs. Yet notwithstanding there be many with whom this warning beareth no sway at all. The Lawe of God hath alwayes bin: and yet what iustice hath bene shewed vnto strangers? Men haue doone the worst they could vnto them, and the faulte is nothing accounted of. And why? For if I bee to doe iustice, and I see that in dooing the stranger right I shall offend him whom I knowe: O I will nor doe it. And verily I knowe oot through what madnesse it cometh to passe, that all folke although they knowe that it is ill doone, cease not for all that, to procure the bolstering and bearing out of their owne countrymen and citizens, and of such as are of the same place that they themselves be of. And why? O will one say, our acquaintance must not be iniured. That is the common speech. But in the meane while we pull the wrach of God vpon the whole towne and country, and yet we thinke not of it. If men be asked in this case, what will ye be at defiance with God? They will say: No. We must doe Iustice, we must execute punishmentes. Againe if a man speake of the oppression which hath bin vsed towards a stranger, euerie man will bee a Iudge in the case and say: there is no reason that one which is in credit and estimation should be borne withall, and a stranger troden vnder foote, but that hee to whome the right of the matter belongeth should haue it. And yet for all this, when the thing commeth to the proofe, there is nothing but fauour and corruption; The poore strangers are left and forsaken, and there is no Iustice to be had for them. Yee see howe this Lawe of GOD hath bene euill practised in all times. But this is no excuse for vs. Let vs therefore bethinke ourselues to pitie such as are despised of the worlde, knowing that if wee vex and grieue them, we offer God the iniurie. And if we helpe them, God wil accept of such seruice. As much is to be sayde concerning the widowes and fatherlesse. The fatherlesse are sometimes deuoured. And why? They seeme to be left for a pray. The case is like as touching widowes. But God opposeth himselfe against this wickednesse of men, and sheweth that he hath a care of them. Let vs therefore walke in such sort in the

presence of God, that we respect not the worlde to say: O I feare that if I do not well I shal heare of it. But let vs alwayes mind this poynt, that nothing can be hidden from the sight of God: and although men beare with vs and we stand stil in their fauour, yet if the curse of God light vpon our heads, all the friendships in the world shall stand vs in no stead. Let vs mind this; and in minding thereof, let vs be moued thereby to abstaine from all wrong dooing, although wee be perwaded that in respect of men wee may well and lawefully doe it. Nowe God purposely alleadgeth: *That the people ought to remember howe they were sometimes seruauantes in the Lande of Egypt, and that God brought them from thence euen to the intent that they should walke as he appointed them.* Willingly ought wee to haue compassion on an other mans miserie, when we for our part haue bene pinched with the like. For he which neuer knewe what miserie meant, hath no pitie on them which are distressed. But when we ourselues haue tasted of many miseries and afflictions, it ought to make vs the more pitifull to relieue those which are in the like estate, which are presently afflicted as well as we haue bene. And that is the cause why God in this place putteth the Iewes in minde, that they had bene seruauantes in the Lande of Egypt. For one which is borne in a rich house, which hath bene dainerily brought vp, which hath bene alwaies crouched vnto, which neuer had a crooked word giuen him to grieue him withall, such a one when he seeth a poore man thinketh that hee is one of another kinde than himselfe is of, and hee vouchsafeth not to looke vpon him as on his neighbour. <sup>15</sup> But if a man haue endured much trouble, when he seeth any one to be grieued and troden vnder foote, he be thinketh himselfe thus: Alas I my selfe was sometimes thus rampled on, and now albeit GOD hath exempted me from the like miserie, yet must I not forgette that which I haue tasted of heretofore. And heereupon he calleth to minde all the afflictions which he hath suffered. What? I was grieued at the verie heart when such wrong was done me; therefore I must now shewe that I pitie his case, who is presently so oppressed. This affection is in vs by nature. God therefore leadeth vs vnto this consideration. And heere we be warned howe greatly euery man is added to himselfe. For if our affections were so well ruled as they should be, there woulde bee greater kindenesse in vs to take pitie of them which endure afflictions. For there is not that man in the world, which ought not to bee a lookingglasse for vs, to behold our owne nature in him, because that God hath ioyned vs al together. So when one endureth griefe and miserie, we should open our bowels (as I may say) vpon him, and suffer part of his griefe with him. But what? We are far ynough from doing of any such thing. For euery of vs is too well contented to be at his owne ease and rest. yf we see others in miserie, we leaue the in the same case; nay we shut our eyes, and will not looke vpon them. Now for this cause it is needfull that God

should bring vs home to our selues, to teache vs to say: Looke on thy selfe: what if thou wert in the same state? It is a signe then that wee are too much wedded to our owne profite, when we haue so litle compassion on them which are in miserie; and that we are worse than the brute beastes, when wee are no other wise moued in that behalfe. Yet neuertheless it is not for nought that God leadeth vs in this wise vnto the minding of our owne condition, to shewe what wickednesse and corruption is in our nature. And seeing wee knowe it, let vs learne to vse such prickes as these are, to quicken vs vp to the discharge of our dueties, that when wee see any man molested, we may endeavour to helpe him according vnto our abilitie. And why? Because he is a creature made vnto the Image of God, because he is our brother, because the like miserie may betide vs, or hath alredie happened vnto vs, at which time we also desired to be relieved. Let euery man therefore quicken vpe himselfe by this meanes, as with a goade which we see God vse to pricke vs forward: and when we foreslowe to do our dutie, let euery man accuse himselfe and say, What? It seemeth that thou art become a beast in that thou takest no pitie on him which endureth miserie: If thou wert in his place thou wouldest haue all the worlde runne to relieue thee: and canst thou any longer number thy selfe in the aray of men, when thou takest no greater care of a creature which is made vnto the Image and likenes of God? Thus a man ought to quicken himselfe vp in his dutie. Now if we be exhorted to haue such pitie on the which are in any kind of miserie, how much lesse may it be lawfull for vs to come & lift vp ourselues against the like wilde beastes, and to tread them vnder foote, which are destitute of all ayde and helpe? God comandeth vs to relieue & to succor them, and what wickednes were it then for vs to come to molest and trouble the? So then let vs learne, first of all to abstaine from all iniury and harme doing: and yet let vs not beare ourselues in hande, yf we are so discharged, when we haue done no harme: but let vs further more endeavour to relieue yf oppressed, by helping them, and by bringing to passe yf they may find a way to be deliuered out of their miserie: let euery man employ himselfe hereunto. And if we thinke yf in respect of men our labour is but lost, let vs know yf such seruice of ours is acceptable vnto God, and that we shall not faile of his blessing: and let this stirre vs vp, accordingly as we are warned in this place.

Nowe let vs kneele downe in the presence of our good GOD with acknowledging of our faulces, praying him to make vs feeble them better than hithcrunto wee haue doone: and that aboute all, (seeing hee hath ioyned vs together as brethren, adopting vs all into the number of his children) we may so serue and honour him, as we may therewithall liue in brotherly loue one with an other, succouring one another in all our necessities, and abstaying from all mallice, outrages, and deceites, in such sorte as our conuercation in this worlde bee a true testimony-

stimonie vnto vs that our God gouerneth vs by his spirite, and hath giuen vnto vs the marke of that inheritaunce wherunto wee labour to

come. That it may please him to graunt this grace, not onely vnto vs, but also to all people and nations of the earth, &c.

## On Tewsdai the xj. of February, 1556.

*The CXXI. Sermon which is the sixth vpon the foure and twentieth Chapter.*

19 When thou cuttest downe thine haruest in thy feelde, and hast forgotten a sheafe in the feeld, thou shalt not returne backe againe to fetch it: but it shall bee for the stranger, for the fatherlesse, and for the widowe, that the Lorde thy God may blesse thee in all the workes of thy hands.

20 When thou gatherest thine Oliues, thou shalt not returne againe to seeke ouer the branches, but it shall bee for the stranger, for the fatherlesse, and for the widowe.

21 VVhen thou gatherest thy vineyard, thou shalt not gather the grapes which thou happenest to leaue behinde thee: but they shall be for the stranger, for the fatherlesse, and for the widowe.

22 Remember that thou wast a seruant in the lande of Egypt, therefore I commaund thee to do this thing.



Deut. 23. 24

WE haue seene heretofore howe God ordayned, that in gathering in of the haruest, and of the grapes of the vineyarde, they which were hyred, might whyle they were reaping and gathering of the grapes, eate their fill. And this permission hee gaue vnto them, to shewe, that the rich must not so swallowe vp all thinges, but that they must alwayes bestowe some portion on the poore: euery man according vnto the plentie and aboundance which hee hath. For see heere with what condition God leaueth his goods in rich mens handes; namely, to the intent that hauing the abilitie, they shoulde also take occasion to relieue their neighbours which are in necessitie. And so this kindnesse and gentlenesse ought to bee amongst vs, that hee which hath wherewithall to bee liberal, shoulde bestowe some parte of his aboundance vpon his neighbours. And although none bee rated touching his liberalitie, by way of taxe or fessement, yet neuerthelesse euery man ought to thinke that God hath giuen him plentie of corne and wine vpon condition, that he should bestowe some parte thereof on them which are in neede and necessitie. That which we haue nowe recited, tendeth to the same effect. For God ordayneth that when a man cutteth down his haruest, gathereth his grapes; or beareth his Oliue trees, (as wee with vs doe our walnuttes) hee shoulde not bee so couetous as to rake in the vtmost care of corne, to looke for the last grape, or to seeke after euery Oliue: but that hee which gathereth in the corne of

his feelde, shoulde leaue somewhat after him for the poore to gleane, as for the fatherlesse, for the widowes, and for the strangers which haue no landes nor possessions of their owne. Yee see what a reasonable lawe God setteth vs downe in this place, to the intent wee should knowe, that if God hath giuen vs aboundance of goods beyonde our owne vse, wee ought not to bee ouer nigghish of them: but that they which stande in neede, must bee some way releued and succoured by vs. There is also a promise added to correct that distrust which is in men. For God sayeth that when men shall sodoe, hee will encrease their wealth which haue beene liberall to helpe the poore and needie. And besides this, hee putteth the Iewes in minde, that it is hee by whome they were brought into that lande which they possessed, & that they helde it at his hande. As if the chiefe Lorde of the see shoulde say vnto them which holde of his tenure: What? The lande you haue is mine, and I haue graunted it vnto you with condition that I shall receiue at leastwise the rentes and seruices. God therefore in token of a kinde of homage, referueth vnto himselfe, the gleaming and other thinges for the poore that come after to gather the grapes and the oliues which are left behinde. God sayeth that these are royalties which belong vnto him, and that hee giueth and bestoweth them on such as haue neede: and therefore, that the riche men ought not to bee grieued therewith, as if they had lost any thing, or as if their owne goods were taken from them: for God saith, is mine. Ye see then in effect what is here contained. Now let vs note

well, that God meaneth not  $\bar{y}$  the poore should be in such wise relieued, as that the rich should be spoyled of that which they possesse. For what a confusion and disorder would that breede? We must therefore note, that God leaueth vnto euery man whatsoever he possesseth, either by way of inheritance, or by buying, or by any other iust and lawfull title. And hereby the poore are warned, not to ransack or make hauck of whatsoever commeth in their way, as many doe, which think they may snatch away any thing by good right, so they be not punished by law, nor haue any to witnesse against them. What? I haue great neede sayeth one. Yea, but what neede foucer a man standeth in, yet God will not haue the ciuil order broken, and all right peruerted. If the rich discharge not their duties, but be so cruell as to suffer the poore to dye in their neede, they shall render an account thereof, but that shall be before the heavenly Iudge. But in the meane while the poore ought to take things patiently, they must abstaine from all malice, from all taine, from all pilling and spoyling. This then ought to be diligently obserued in the first place. For our Lord sayth not in this place: he which hath need of corne in haruest time, let him take a reaphook, and go and cut his neighbors corne to carrie it to the mill: but he speaketh only of leasing after the haruest is in. But a man shall see perillous gleaners nowadayes. For if a man set not diligent watch ouer his possessions, euery body will take his share; men are growen to such vnrulinesse, that there is no vpriht dealing vsed: men haue no regarde to thinke that God hath distributed the goods of this worlde according vnto his owne good pleasure, and that his will is, that hee which is richest should possesse that which hee holdeth, and that no man should doe him any wrong for it: no not although hee bee one of the vn-satiabie gulfes, which thinke they haue neuer ynough. Yet for all that God will not haue any man to touche their goods or to doe them any wrong. But this is little regarded. And so although God directes his talke in this place expressly to the riche; yet neuertheless hee giueth the poore a lesson also, and meaneth to brydle them from going into another mans feelde to conuey away secretly what they can catch, and from entering into their neighbours vineyarde to gather grapes at their pleasure. Nay, he will haue them to abstaine from other mens goods, vntill such tyme as they may glean after the haruest, and gather the grapes which remaine after the vintage. For this leaue is granted them, so they come not to spoyle like theeues, but to take that which God hath reserved for them. And in verie dede we suffer dogges to eate the crummes and other scrappes which fall vnder the tables: and shall wee not suffer our brethren, which are made to the image and likenesse of God? Ought not they to haue part of our abundance, so as they might come and haue at leastwise some little pittance to licke vp? What great matter is it to gather the grapes which are left when the vintage is gathered?

What great matter is it to glean after the haruest? Verilie it is but a small thing. And therefore it were too too excessiue crueltie in men, if they which haue lands & possessions, after they haue gathered in the fruite of them, will yet bee such niggards as not to permit  $\bar{y}$  poore to haue that which they might gather after them. But because men are so distrustfull, that they thinke the whole earth will fayle them, God to make this doctrine more available sayeth: *I will make thee to prosper, thou shalt bee increased and multiplied through my blessing and fauour, when thou dost so.* There is no doubt but God meane in this place to correct the vnbeleefe which raineth ouermuch in vs, in that euery of vs thinketh that hee shall neuer haue ynough: O sayeth one, such misfortune may betyde mee. I must prouide for such a harde time. And this is the cause why men snatche and scratche to themselves on all sides and cannot bee satisfied, but the more they haue the more is their covetous desire inflamed, as hee which is sicke of the drop sicke, the more hee drinketh the more hee thyrsteth. And what is the cause hereof? Euen our diuells vnbeleefe and distrustfulnesse in that wee consider not that it is Gods owne office to nourish vs. And whereas wee aske of him euery day our dayly bread, there is not one among a hundred which vnderstandeth what is meant by that worde: for wee desire to be fedde at Gods handes. The riche vse this forme of prayer as well as the poore; and confesse thereby that they so possesse their goods, as if God gaue them a portion euery day for their nourishment, and that that whatsoever they haue in their garner, they doe receiue it at his hande. But none thinke hereon. And that is the cause why men are so insatiabie, and burne with such covetousnesse, that they are alwayes raking to themselves, and making vp huge heapes of wealth, and are neuer contented. Will wee then liue contentedly? Let vs haue our recourse vnto God, knowing that if hee blesse vs, wee shall haue sufficient wherewithall to bee sustayned and nourished. To this intent therefore is this promise set downe here, that God will blesse them which are no such niggards towards the poore, but that they suffer and permit them to bee someway relieued by gleanng and gathering the small frute which is left behinde. And so as often as wee are moued to doe any almes, let vs call this warning to mynde and correct our niggardlinesse thereby, which proceedeth (as I tolde you) in this distrust of ours, that wee consider not that it is God which must prouide for vs.

Nowe it is true in dede, that when we giue an almes wee are not constrained to ridde our selues cleane of all that we haue. For Saint Paul sheweth that God spareth vs heerein. I say not (sayeth hee) that the poore must take that which the riche haue, but that at leastwise of your abundance, you must succour such as are in neede, and see them somewhat relieued by you, as who woulde saye: It is not ynough that I haue for mine owne vse, and that God shewe



himselfe so liberrall towards mee so as I want nothing; but forasmuch as I see my neighbours pync away through neede, they must haue some portion of that which is mine, and they must at leastwise feele somewhat of the blessing of God, when I am at mine ease. That is the thing whereunto saint Paul leadeth vs. So then let vs profite our selues by this place where it is sayde: *Thou shalt gather in the fruite of thy vineyarde, thou shalt cutt downe the barnesse of thy feelde, thou shalt beate thy Olive trees,* knowing that it is a speciall priuiledge, which God giueth vnto men, and which we ought to esteeme well of, when euery man possesseth his owne without gaine saying, so as hee which hath a feilde, gathereth the come to maintaine himselfe & his familie, and hee which hath a vineyarde, reapeth the commoditie of the wine. Seeing the Lord grantedh this vnto vs, let vs acknowledge his fatherly goodnes towards vs: and let it stirre vs vp to releuee and succour the which are in neede and distresse: and when wee see the poore languishing in their miseries, and oppressed with necessitie, let vs be moued with some pitie towards them; let their case touch vs to the quicke: and albeit in respect of men wee may say: This is mine; yet notwithstanding, let vs haue an eye vnto GOD, who hath bestowed it on vs vnder condition that we should not keepe all of it in our owne handes, but distribute it in such wise as wee see agreeable on the one side to our owne abilitie, and on the other, to the neede and necessitie of our neighbours.

But let vs returne to the promise. For as I tolde you, a man might say: Well, I haue wherewith to finde mee this yeare: but what shall I haue for the yeare which followeth? A man must not assure himselfe of that which he hath: For the corne which hee hath in his garners may be consumed: God can soone cause it to vanish. And it must not be in way of hypocrisie that wee must saye, Giue vs this day our daily or ordinarie breade. For thereby wee confesse, that they which haue neuer so much, haue nothing at all, except God make it auailable to their vse. So then let euery man haue consideration to say: What may this boote mee? Although I be stored and furnished with all thinges; yet God may bereaue mee of all: he hath the heauens in his hande to shut them vp, and hee sayeth that hee will make the heauens as hard as yron, and the earth shall bee hardened like brasse, so that wee shall not wring out of it one droppe of sustenance for vs. Will wee then that the Lord who hath hitherto fed vs, and beene our foster father, euen vnto this present time, shall continue to doe the like vnto the ende? Let vs take heede that wee distrust not his goodnes, and thereby be hindered to be kyndhearted towards them which haue neede of our helpe. Let vs therefore helpe them, yea, euen without staying vpon any other thing than this present promise, That the blessing of God shall be vpon vs. Let vs be enclined vnto pitie and compassion, to releuee

them which stande in neede of our helpe, knowing that when God hath giuen vs one good yeare, if wee be gentle and kyndhearted to succour our neighbours, hee will alwayes encrease his benefices and blessings more and more vpon vs: as Saint Paul also sheweth in the second Epistle to the Corinthians, where hee handleth this matter at large. Let vs therefore haue this alwayes before our eyes, as y<sup>e</sup> verie point whereunto the scripture leadeth vs: namely y<sup>e</sup> we must be fully assured, and thorowly resolued, that our Lord will neuer forget vs. Whē we are once thorowly perswaded of this, doubles we will esteeme more of the onlic blessing of God, than of all y<sup>e</sup> euere we might haue gathered & heaped vp together. Though we haue al y<sup>e</sup> prouision in y<sup>e</sup> world: it would not suffice vs so well as this onlic contentment will doe, to say: I haue my God which hath promised not to forget me, but to continue his bountifullnes alwayes vnto me: I haue euer found him liberrall towards me euen vntill this day, and hee will doe yet more for me, if I comit my selfe wholie vnto him and to his prouidēce. Ye see then what we are to learne as touching this promise.

Let vs come now vnto that which God addeth, that is: *That the Iewes were seruants in Egypt, and that he brought them out from thence:* (as we saw yesterday.) But he repeateth the same thing againe, & that not without good cause. For as it was yesterday touched, if men be welthie, there is much crouching vnto them because of their riches, they separate themselves as it were from mankind, and they beare themselves in hand that they are a degree aboue them, & the poore may not touche any thing of theirs. To be short, if God would haue beleueed them, he should haue made a feuerall world for them: for to their seeming, the poore are not woorthie to haue any dwelling with them. And that is because they are not touched with other mens afflictions, to saie: Alas behold he is my flesh, how wreched soeuer he be, as the prophet Esaiæ saith, who leadeth vs to y<sup>e</sup> minding of this point, when hee woulde haue vs enclined to pitie and compassion, so as our bowels should yeerne at the afflictions of our brethren, as the scripture speaketh. But there is not one which thinketh hereon. God therefore perceiuing that riches doe blinde men in such wise, and that their eyes are readie to burst, (for that is the similitude which Dauid vseth in the 73. Psalme) sayeth: *Remember that thou wast a seruaunt in the lande of Egypt.* And so whereas the Iewes are exhorted in this wise, it is to the intent they should not be puffed vp with pride through their abundance, or that beeing fatte and well fed, they should not become like restie Iades as it is saide in the song: but that they should alwayes be thinke themselves thus: Wee were sometimes in bondage, and that in such cruell bondage, as none could be greater, we were in thraldome like poore slaues, but God hath deliuered vs. The remembrance of this one thing ought to abate all the pryde of the Iewes, and moreouer to leade them to pitifull compassion to helpe

2. Cor. 8. 9. Chap.

Esa. 58. 7. Col. 3. 12. 1. Iohn. 3. 17

Leuit. 25. 19

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those which were poore and needie among them.

As for example, if there were strangers which had neither vinyardes nor other possessions: if there were widowes and fatherlesse among them, they ought to thinke: Alas, when our fathers were cruelly afflicted in the lande of Egypt, they woulde faine haue bene somewhat releuced: is it not reason then that wee now should doe the like? This (say I) is the meaning of God, when hee speaketh of the bondage of Egypt. Moreover, hee warneth the Iewes (as wee haue declared afore) that they possess not the lande of Chanaan for their inheritance by any other title, than because it was giuen them by GOD. It is therefore all one as if the chiefe Lorde should require his royalties, his homage, & his other right, which are due vnto him. For God seemeth thus to say: I haue giuen you the land of Chanaan: but I haue reserved the gleaning & such like things for my selfe. And therefore deceiue mee not of that which is mine. Beholde, I appoynt the poore in my behalfe to goe and gather vp these things.

Nowe as for vs, it is true in deede that wee dwell not in the land of Chanaan, as did the Iewes, wee haue no such order of gouernement as they had, neither are we of the stocke of Abraham, there are no such portions of land allotted vs as are written of in Iosua; and yet neuertheless this ought always to bee in force amongst vs; that hee which is of wealth, is bounde according to his measure and abundance, to releuee them which are in need. Saint

2. Cor. 8. 14.

Paul speaketh not vnto the Iewes, he speaketh not for the time of the figures vnder the lawe, but hee setteth fourth this doctrine & this rule vnto all the faithfull in generall, and will haue men obserue it vntill the ende of the worlde. Therefore let vs note that whensoever through our niggardlinesse wee withdrawe our selues from helping our neighbours as wee ought, we are reprooued by this worde: What? whatsoever thou hast, thou hast it from the hande of God. And vnder what condition? For see I pray you, how men discharge them selues with slightnesse; What? sayeth one. Is not this mine? Yes, but yet oughtest thou to bee kindehearted towards such as are in neede. For art thou riche? It is not because of thy faire eyes [ as they say. ] In deede God hath giuen more to thee than to many others: but for all that, hath hee reserved nothing for himselfe? Hath he giuen all ouer vnto thee to make hauock of it? Although euery man enjoy his owne feeelde, and his owne vineyarde, although euery man eate of his owne corne and drinke of his owne wine, must charitie therefore cease and bee layde aside? Must it bee diminished? Is it not in degree aboute all the ciuil orders and lawes in the worlde? Is it not the bonde of perfection? So then they which are by nature such miserable pinchpennies and such niggardes, they which whyne so when they should giue an almes, and

Col. 3. 14.

are as willing to doe it as a Beare to goe to the stake: let them fight against that vice of theirs, in such wise as our Lorde sheweth vs in this place, and let them say: Howe nowe? That which thou hast is none of thine, sauing that thy God hath giuen it thee. Consider nowe what couenant hee hath made with thee. It is not that thou shouldst bee a gulfe to deuour and swallowe vp all, but to the intent that thy brethren should bee somewhat reliued by thee, and hee vouchsafeth thee the honour to bee the disposer of his goods. If God gaue me no more than I needed, yea, if I had not a crum of breade more than woulde feede mee: yet were that verie much: and coulde I euer discharge my selfe of my duetie to magnifie him sufficiently for that his bountifullnesse & goodnesse towards mee? No verily. But when as hee giueth a man more than hee needeth, hee appointeth him after a sorte to represent his owne person, as if hee should saye, Whereas it is my propertie to doe good: for all good things proceede from mee: It is I which make the earth to yeelde fruite: It is I which do giue it strength to bring forth her frutes: I doe as it were giue him mine owne office, and assigne him to bee as it were my licuenaunt: and howe greate an honour is that? All the riche therefore which haue wherewith to doe good, are doubtlesse as it were the officers of God to exercise that which is properly belonging vnto him, to wit, to helpe their neighbours to liue. Therefore sith God vouchsafeth vs such honour; are not we too shamefully malicious and more beastly than the beasts themselves; if wee bee not moued with pittie and compassion towards the poore? So then let vs remember this worde when it is sayde, that God gaue the land of Chanaan vnto his people on condition, that the rich should pittie the poore: and at this daye let vs applye this doctrine vnto our selues, according vnto that forcalleged warning which Saint Paul giueth vs.

Nowe wee are likewise warned in generall, to acknowledge the miseries wherein wee were when God reached out his hande vnto vs, to the intent wee may bee so much the more seruent to serue and honour him, and to yeeld our selues wholly vnto his obedience. And that extendeth verie farre: for in generall when God meaneth to presse vs more neerely to discharge our duties towards him, and that euery one should dedicate him selfe wholly vnto his seruice; hee putteth vs in minde that hee hath drawn vs from out of the deepest dungeon of death, and that wee were sometimes the bondslaves of Satan, that wee were helde fast bounde vnder eternall damnation, & (to be short) that we were as good as plunged in hell. Lo what inheritance wee haue by our birth, vntill GOD cast his eye vpon vs, and of his mercie drawe vs out of the horrible confusion wherein wee are and which wee bring with vs.

But nowe let vs looke vnto our first birth of all: Our Lorde created vs after his own image and likenesse. It is true: but that was wholly defaced and wiped out in vs by the sinne of Adam: wee are accursed, wee are by nature shut out from all hope of life: but behold our God hath redeemed vs by the blood of his sonne, & hath opened vnto vs the gate of heauen. How much therefore are wee bounde vnto him, if we consider our first estate, and what wee were before hee aduanced vs vnto this dignitie? And this is not yet all, we were also wretched vnbelleuers. For albeit that Iesus Christ was the redeemer of the whole world, yet had wee as much as lay in vs, renounced that benefite, nay wee had falsified our baptism, whereby God from our infancie had marked vs, to say that we should bee of his house and of his Church. And howe haue wee lued all the time that wee were Idolaters? Wee haue annihilated Gods grace, whereby he had called vs to him, at leastwise as much as laye in vs: but the goodnesse of God alwayes surmounted, and his truth was so firme and sure, that it hath overcome all the wickednesse of men: in so much that though they haue beene vnfaithfull, yet notwithstanding G O D continueth still to shewe himselfe faifull, so that the baptism which we had defaced, remayneth still in his full force: but it is not long of vs; for as I sayde afore: wee were plunged in all vncleanness: and filthines: and were so defiled both in bodie and soule with all manner of defilementes, that wee coulde not bee but estranged wholly from God. But yet hath hee plucked vs backe againe; and as nowe we bee become citizens of the kingdome of heauen, and are reconciled vnto him, and are adopted for his children, and yet wee are vnthankfull vnto him, yea, and we growe proud against him; insomuch that diuise presume wonderously of themselves, and yet knowe not that they are beholding vnto God for all the good which they haue. Yee see then howe wee be moued to humble our selues, and that in acknowledging the benefites and giftes which we haue receiued of God, wee ought to endeuour to vse them so, as all may bee referred vnto his honour, that hee may bee serued of vs, and euerie of vs apply himselfe, first vnto his obedience, and then to haue compassion of our neighbours.

When wee beholde the wretched vnbelleuers in the Popedome, which are still carryed away so headlög in ignorance and in the damnable superstitions of Papisitie: alas wee ought to thinke that wee were like vnto them, vntill God deliuered vs from thence: and that wee are forgetfull hereof through contempt, as wee see that many disdaine the Papisites and mocke them, and haue no pittie of them. And why? Because they consider not what they themselves haue bene; ne magnifie the grace of God to saye: If God had not reached vs his hande, what had become of vs? Wee had remayned in our destruction, wherewith we had bene ouerwhelmed. Let vs therefore thinke

hereupon when wee beholde them which are yet as it were reiected and forsaken of God: let vs knowe that our case and theirs was alike: and let it moue vs to humilitie, that all pryde may bee cast downe, and wee endeuour to winne them, as much as lyeth in vs, which are yet wandering from the way of saluation: let vs acknowledge that wee had once neede of such helpe and succour, and that God was not ingardly towardes vs, to the intent that wee for our parte shoulde not bee negligent to employ our selues likewise for our neyghbour, & by that meanes shewe that wee are his children, seeing it hath pleased him to shewe himselfe a father towardes vs. Nowe I graunt that there are many which are wonderfully greued when a man putteth them in minde what they haue bene in time past.

If a man bee become riche and is aduanced to honour, hee woulde haue no man to remember him what hee was afore: but hee is carryed away with such an headlesse ouerweening, that hee surely thinketh that hee is fallen from the cloudes, and woulde gladly so blinde the eyes of the whole worlde, that men shoulde consider nothing but his present excellencie. But our Lorde, not without cause, bringeth vs backe againe. And why? For (as I tolde you) men are subiect to this forgetting of themselves when God hath once exalted them, and thereupon they disdaine their neighbours, and pride ingendreth crueltie: (as it is said in the sixteenth Chapter of Ezechiel,) where Sodome is set downe for an example thereof. God sayth that the pride which was founde in Sodome, prouoked his wrath and vengeance against that citie. For when they had once aboundance of all things, and were grown fatte, when they had meate and drinke at will: then began they (saith hee) to bee puffed vp in pryde, and afterwarde withdrewe their bandes from the poore, and thought that it was ynough, so that they themselves were furnished. Let vs therefore know, that our Lorde perceiuing the vice whereunto wee are ouermuch enclined and giuen, meant to prouide such remedie for it, as hee knewe to bee fit and conuenient for our saluation. So then if wee bethinke our selues well, wee shall alwayes finde iust reason to moue vs vnto kindnesse towardes our neighbours. There is yet another thing which ought to induce vs heereunto, namely, if wee consider thus with ourselves: euen that I am a man, and that I am endued with some speciall qualitie aboue others, it is of God; I am beholden to him for it, it is he that hath giuen mee that prerogatiue. But how soeuer I saie, I cannot cut my selfe off from mankind: I am defended from the stocke of Adam which is wholly accursed: and as for that knowledge which I haue of Gods trueth, it is a speciall gifte which hee hath giuen mee: I haue it not by nature: and farther I am subiect to all the miseries and wretchedneses in the worlde: if I bee to day in honour, to morrowe God may put mee to infamie and shame: if I be in health, God may cast mee into sicknesse. Wee see how

Kings and Princes themselues haue bene eaten vp sometimes with vermine and with rottenesse, and haue bene so stinking, that they haue loathed euen themselues; whereby a man might perceiue the hande of God visibly vpon them. Therefore when we see such examples, it ought to humble vs. And shall not this humilitie breede a brotherly kindeheartednesse in vs to helpe our neighbours, or at least wise to bewaile and to pitie the miserie wherein they are, seeking as much as lyeth in vs to relieue and succour them? So then let vs alwayes thinke on this: *Thou wast a seruaunt in the lande of Egypt, and therefore I commaunde thee to doe thus.*

Nowe when our Lorde sayeth, I commaunde thee to doe so, he taketh that as granted, which I haue already touched, to wit, that because hee is the Redeemer of this people, therefore they are bounde vnto him. You we all things vnto mee (sayeth hee): and seeinge it is so, I will haue you pay such a tribute in way of reknowledging of those goods and lands, which you holde of mee: and I require nothing but that which is mine. Nowe when we haue wel considered hereupon, let vs take the exposition hereof as Saint Paul deliuereth it vnto vs in the fourteenth Chapter of his Epistle to the Romans: and wee shall see howe profitable this doctrine is for vs. For, for this cause (sayth he) Iesus Christ dyed and rose againe, to the intent that wee should be his, both while wee liue and when wee dye. Beholde here a bond which wee cannot escape, and woe be vnto him which seeketh to exempt himselfe from it: to wit, to dedicate both our life and death vnto his seruice, who hath so loued vs and helde vs so deare, that hee hath not spared his owne life, to winne vs vnto himselfe and vnto God his father. Seeing then that hee hath so redeemed vs, that we are his inheritance, and that hee declareth that we are wholie his, & that wee belong properly vnto him, it is good reason that whensoever hee commaundeth vs any thing, wee should lay our hande on our mouth, and receiue without any gainesaying whatsoeuer he putteth vnto vs. For seeinge hee is our Redeemer and that wee hold of him whatsoeuer wee haue, are wee not our blockish, if wee submit not our selues vnto him and rest altogether on his will? And that is the cause also why GOD vseth this preface in his Lawe: I am the euerliuing thy God which haue brought thee out of the lande of Egypt. Before that God setteth downe any commaundement to rule the life of his people by, hee saith: Know yee that I haue alreadye purchased you to serue mee. I graunt wee haue not bene brought out of the lande of Egypt; but yet the redemption which hath bene wrought for vs is much more precious: for wee are deliuered from the bottomlesse pit of hell. For as much therefore as wee of our owne nature are so slowe to serue God, or rather so restie, that wee drawe cleane backwarde from his will: because wee receiue not the yoke quietly, but are as young vntamed

and vnhandled heiffers, or rather as stiffnecked buls. For we see howe some are so headstrong and brainsicke, that a man can by no meanes rule them; and others are spitefull and froward, full of rebellion, and vnreclamable. Sith we see it is so harde a matter to bring vs in subiection vnder GOD; let vs quicken vpon our selues in this sort and saye: Howe now? Knowest thou not who it is that speaketh? Is it not hee who hath redeemed vs? And seeing that wee are his, must hee haue fo much a doe to winne vs vnto himselfe? Shall wee so resist him? Must hee bee fayne to fight with vs when hee woulde frame vs to his will? Doe not we shewe our selues monsters in so dooing? And are we not to be holden for detestable persons? Verily if wee looke well to our selues, wee shall finde that this is not the onely cause whereby wee are bound vnto God: hee might vprayde vs with his creating of vs. And if wee bee his creatures, is it not good reason that hee shoulde quietly haue the maystrie of vs? And what creatures are wee? Hee shall bee serued of the Oxen and Asses, hee shall bee serued of the earth which is without all sense and feeling, and of corne and of wine and of all other senselesse things: for wee see howe God employeth them as it seemeth good vnto him. But hee hath created vs after his owne image and likenesse. Was hee bounde to make vs reasonable creatures, and to giue vs such excellencie and dignitie? Nay verily. Let vs knowe then that it ought to moue vs to yeeide our selues wholly vnto his obedience, for asmuch as wee see that hee hath preferred vs before asses, horses, dogges, and other beastes, and before stones and other dead and senselesse creatures. But there is yet more (as I haue sayde) to wit, the redemption which God hath wrought for vs; which deserueth that wee shoulde suffer our selues to bee governed by him: and that whensoever hee speaketh, it is to be presupposed that he hath all authoritie ouer vs, and that hee borroweth it not any where else, but hath it deuie vnto him, as vnto our soneraigne King.

But let vs farther note, that God meaneth not to wrest from vs any seruile or forcible subiection, but woulde haue vs of our owne good will quietly to yeeide vnto that which hee saith. Why vseth hee these wordes: *Thou wast a seruaunt, but I haue nowe set thee at libertie*? There is no doubt but that hee meant to winne vs vnto himselfe by this myldnesse. As if hee had said: Go to, I might in dede constrayn you to serue mee: but I will haue you to serue me with a free heart: I will haue you like a chylde which taketh pleasure in obeying and pleasing of his father: I will not holde you as slaues and bondemen, but I woulde haue you offer your selues vp vnto mee as it were in sacrifice. Nowe wee knowe that the sacrifices which wee offer vnto God must bee offered with a free good wil & alwayes he requireth of vs, hee calethe sacrifices. And therefore let vs note, by his receiuing of vs vnto himselfe, after hee hath redeemed vs, he giueth vs to vnderstande by hee meaneth not to hale vs

A3.11.23.

Exod. 10. a.

to him by force, nor to hamper vs with cordes and chaines, nor to wrest I knowe not what from vs, neither cometh he like a snerke or baylife to leuy any thing of vs; but exhorteth vs mildly: and sheweth vs that sith he hath redeemed vs, it is good reason that we should be his and also all that euer hee hath put into our handes: And that seeing wee holde all of him, and by those things hee testifieth his fatherlie goodnesse rowardes vs: therefore wee ought to bee so much the more moued and inclined too doe whatsoeuer it shall please him to commaund vs. And that is the cause also why the holy scripture vseth such amiable speeches as these: I exhorte you: I pray you. When Saint Paule spake, hee might haue vsed the authoritie of God: For when we bring the lawe, when we reprehende vices, when we exhort vnto that which is commaunded vs; surely it is God that speaketh: and wee take it from him whatsoeuer wee vtter with our mouthes. But yet God in the person of saint Paul prayeth vs: and therefore wee ought to be ashamed, if wee yeelde not thereunto, ne be meekened therewith, what hardenesse soeuer be in vs. So then let euery of vs learne to quicken vp himselfe, when we seee such loosenesse in our selues, and that we are so slowe that wee rather reioyce backwarde than set ourselues forward to any good thing. Consider O wretched creature after what sort thy God directeth his speech vnto thee: hee cometh familiarly vnto thee: hee sayeth not, Beholde I am your king: I haue all rule and superioritie ouer you, and therefore I must handle you roughly: hee speaketh not after that manner: but he sayeth: I am come nigh vnto you. And for what cause elte but to be your sauiour? And this hee doeth not for his owne profite, but for our saluation: therefore sith wee seee that our Lorde vseth such gentlenesse and mildenesse towardes vs, wee ought to fare the better by it euery one of vs, & to take occasion thereby to quicken vp ourselues the better in our duties.

And let vs note also howe God sayth: I commaunde thee to doe so. And why? To the intent we should listen vnto his mouth, & depende wholly thereupon: and not euery man order himselfe after his owne fancie and say: O I doe this in the honour of God, and is it not ynough? Euery man must bring his owne opinion before God, to say: We must do this or that because we thinke it to be good: but God will haue men simply to hearken and to follow without any exception, whatsoeuer hee calleth them vnto. And whē he leadeth vs in this wise vnto his own

will, it is all one as if he had cut off all those excuses to say: And when I doe thus, will it not doe well if I vse such a meane? GOD (I say) will not haue vs to take such aduantage of him, that euery one should order himselfe according to his owne pleasure: but hee will haue his worde hearkened vnto, and obeyed without any gaine-saying. So then will wee haue a certaine rule? Will we not wander in our life as wild and sauage beastes? Let vs heare God speake; and hauing heard him, let vs hold ourselues vnto that which he sayth: and let vs not presume to bring in our replies and say: yea and this would doe well, and that were not amisse. But let vs berinke ourselues thus: Doth God commaund vs to doe so? It is not ynough to put y whole world to silence, and to bridle not onely our tongues, but also our heartes, so as we presume not to go against him, but yeelde him the honour which he requireth, and say: Lorde we are heere: And then if we wil speake; it must be but to say, Amen Lorde. And therefore when he commaundeth vs any thing, let vs knowe that we must yeelde our consentes vnto it, and that not by force or constraite, but willingly; and we must obey it, not by halitic, but fully and wholly, and not vsurpe any such libertie, as to doe whatsoeuer wee thinke good, but suffer him to gouerne vs and to beare rule ouer our thoughtes and workes, that we may altogether be his.

Nowe let vs kneele downe in the presence of our good God, with acknowledgement of our sinnes, praying him to make vs to feele them more and more. And because he hath bestowed all things vpon vs, and sheweth himselfe so liberall a father towardes vs, let vs for our parte endeouour to shewe ourselues his children, enforcing ourselues to doe well, and to relieue and succour them which are in neede. And forasmuch as we feele ourselues so far indebted vnto our GOD, let vs be stirred vp the more to acknowledge this incestimable benefite that hee hath done for vs when it pleased him to draw vs out of the gulfe of hell, and hath called vs to the hope of euerlasting life, in the which he maintaineth and preserueth vs dayly by his worde: and pray we him to confirme vs therein better and better, vntill hee hath brought vs into the full possession and enjoying of that euerlasting inheritance which he hath promised vnto vs, and which hee hath purchased for vs by the bloude of our Lorde Iesus Christ. That it may please him to graunt this grace, not onely vnto vs, but also vnto all people and Nations of the earth, &c.

## On Wednesday the xij of Februarie., 1556.

*The CXLII. Sermon which is the first vpon the fine and twentieth Chapter.*

**W**hen there is any strife betweene men, they shall come vnto Iudgemēt: and they shall haue Iustice done them, by declaring him iust which is iust, and by pronouncing him wicked which is wicked.

2 And if the wicked be founde worthy of beating, the Iudge shall cause him to be layde down and to be beaten before his face, according to his trespasse, vnto a certaine number of stripes.

3 Fortie stripes shall he cause him to haue, and not aboue: least if hee shoulde be beaten aboue this number of stripes, thy brother should appeare despised in thy sight.

4 Thou shalt not mussell the oxe his mouth which treadeth out the corne.



Vr Lorde in this place sheweth the which haue the charge of Iustice, what they ought to do when anie man hath wronged his neyghbour. For wee

1. Tim. 2. 2.

knowe that ciuill order is ordayned on earth, to the ende that euery man might lue quietly, so as the weaker bee not borne to the grounde by the stronger, but that right and equitie might beare rule. If this were not, men were better to be bestes to raunge in the wilde Forrestes: for the bestes yet can maintaine and keepe themselves one with another. But wee knowe that men are of so peruerse and crooked a nature, that euery one woulde scratch out his neighbours eyes, if there were no bridle to hold them in. Seeing then it is so that God hath ordained magistrates to repress the leaude behaviours of men, and not to suffer any iniurious and wrongfull dealings to escape vnpunished: it is not without cause that our Lorde commandeth heere, that if a man be vniuently molested, and complaine of it, he shall haue Iustice done him. And although it be here expressly spoken of such iniuries as men complaine of; yet meaneth he not, that if any wickednes be committed and not complained of, the magistrates should winke at it, and dissemble it. For when a man is offended and seeketh thereupon for Iustice, he shall haue peraduenture some reasonable amendes. But in the meane time yee shall

see God offended, ye shall see a crime committed not against one man onely, but against all; and yet no plainetife founde in this case; for wee knowe that such zeale is not to be founde in the worlde; nay we are false nowe into those times of which the prophet Elias spake: That there is not one which standeth vppe to maintaine the quatell of God: and except wee see that either we ourselues are like to sustaine losse, or may make the matter gainefull vnto vs; we withdraw ourselues, our mouthes are shutte vp. And therefore the magistrates may not thinke themselves excused, although they haue no alarmes rung in their eares, nor complaintes made vnto them: for they ought to bee watchfull to punish such faults as are committed: they ought to enquire after them although they be not first made priuie vnto them. Neuerthelesse GOD will haue them to heare the cries of those which are oppressed, and to reach out their hands vnto them. And in very deepe it is sayde that God will be on their side which are wrongfully intreated, & will defende them. The holy scripture pronounceth oftentimes that their cries are heard vppe into heauen. Nowe God hauing first declared that; appointeth such here below as shall execute Iustice in his name. Seeing hee heareth them which complaine vnto him, from the heauens; if earthly Iudges play the deafe men, shal they escape for it? Doubtlesse nay. The register bookes shall one day be opened, & God will shewe that there were these and these outrages and violences committed, & no redresse of the. Let vs therefore note well, that God meant in this place to declare, that he wil cal those which beare the sworde of Iustice to their account and reckening, if they wittingly permit any man to be iniured and troden vnder foote. And in very deepe nature hath taught vs that. The Psalms

1. Kin. 19. 10

Psal. 12. 6.

nims which had not the lawe of Moses knewe full well that euery man ought to haue right, and that he which was oppressed, if he had desired it, ought to haue Iustice doone him, or else that too great disorder and crueltie shoulde bee shewed. And yet for all that we see howe carelesse men are in this behalte, and howe that if a man be but a litle fauoured, his fault shalbe winked at, and hee which is beaten or otherwise ill entreated, shall be sent away with some floute or other, and he which offered him the wrong shal escape. This is common to bee seene. And therefore our Lorde had neede to declare what interest himselfe hath in this matter, to put magistrates in mind that if they discharge not their duties faithfully, they haue a soueraine Iudge, and that if there be no place of Iustice to appeale vnto in this worlde, hee will in the ende holde his Assises, and heare those causes handled, which haue bene cast aside and buried. As we see that the Iudges are oftentimes deafe in a poore mans sute, so as if he come to demaunde Iustice, in dedde there is not any that will bee so bolde as to say: Gette thee hence for thou shalt haue no Iustice heere: there is none that will speake so impudently. But some will say: well, put vpp your bill: and at eight dayes ende, yee shall haue one giue him a flurt with his finger to doe him to wit thereby, that hee doeth but grauell himselfe in vaine. For there shall be so many shuffles, and so many delayes vsed, that hee shall be at his wittes ende, and not knowe what to doe: may you shall haue one or other come and whisper in his eare and say: Alas poore fellowe why doest thou trouble thy selfe? Thou seeest heere is no helpe for thee: Nay thou shalt bee made belecue that thou beganst the quarell and that thou werst the author of the riot, and so thou shalt be punished thy selfe. And therefore thou werst best to put vp the blowes which thou hast without farther pursuing of thy cause. The Iudges all this while will not say a worde, they will shewe some good countenance like Idolles, but yet notwithstanding they giue their consent vnto such wrongfull dealing, and they are partakers of such trecherie, that hee which is molested and afflicted, after he hath spent his monney and taken great paines, goeth away and is mocked. Beholde in what estate we are. And this wickednes is ordinarily practised, And therefore we see that this lawe wherein our lord declareth that he will haue him which complaineth, heard, and his case tried, is not superfluous.

And he addeth afterwards: *That he which is iust, must be declared such a one, and he which hath offended must be condemned.* We see that God is not contented to haue the ceremonie only vsed, and that men should receiue the inditement, or bill or supplication which is put vpp; but he will haue the Iudge to proceede to definite sentence. For this long differing of sentence, serueth to no other ende, but to hinder all right and to wearie the partie whose cause is iust, & thereby to make him giue ouer his sute. That is the very ende of it. In dedde this is ill dealing; but yet it com-

monly vsed. So then for this cause God hauing first commaunded that mens complaints shoulde be hearde, addeth that they must proceede vnto sentence. As if he had sayd; that the Iudges must deale simply and vprightly, and not thinke that they haue discharged their dutie, when they haue made men belecue that they haue done somewhat: but they must make a riddance of such causes as come before them, they must condemn him which hath done wrong, & maintaine the iust man, they must declare themselues to be the protectours of good causes. Thus we see in effect what Gods meaning is in this place. And hereby we may gather howe farre we are from following the rule which is giuen vs. For a man may see oftentimes the clean contrarie. But yet for all that, this doctrine ought to be receiued, and although corruptions be ouercommon in the worlde, yet seeing God hath vouchsafed to teach them with his owne mouth which sitte in the seate of Iustice, lette them thinke so much the better on their dutie, lette them take the bite in their mouthes as we say, and suffer themselues to be ruled by G O D, and let them knowe that if they abuse their estate and calling, it is not for nought that G O D hath spoken. And therefore let them be the better instructed to their saluation. But if they make no account hereof, they shall perceiue that G O D dallyeth not in pronouncing his vengeance against them: but that he will speedily execute it if they be so negligent in dooing that which hee commaundeth. And in verie dedde men are too too blockishe, (I meane those which were placed in the seate of Iustice) in that the honour which G O D vouchsafeth them, moueth them not to doe their duties. Is it a small thing to mayntaine right, and to condemne that which is euill? Nay verily: For it belongeth vnto God. It is G O D that is the fountaine of all Iustice, and of all truth: it is hee which is the maintayner of it. Therefore when we see that God hath exalted mortall creatures so much and aduanced them to so high degree, as to maintaine his owne cause to say: This is right, and this is wrong; when God (I say) hath giuen men such autoritie, is there not in them an ouer wicked or rather an ouer beastlie vnthankfulnesse, if they bee not moued hereby with some zeale to discharge their duties?

But heere a man might demaunde, whether he which is wrongfully hurt may complaine or no. For we are commaunded to be patient: and we knowe the exhortation of our Lorde Iesus Christ: If one strike thee on the cheeke, receiue two blowes rather than seeke to reuenge thy selfe of him which did thee wrong. Nowe then, if wee must bee patient in iniuries as we are commaunded: howe is it lawefull to make our complaint before a Iudge? This matter shall be handled more at large anon. Neuertheless let vs note heere, first that when God ordaineth a forme of ciuill order, hee treateth not alwayes what is lawfull for querie parties: but he sheweth what is the office of Magistrates.

that is to be noted for one point. Secondly let vs note, that God meant to arme the magistrats to defende euery mans right and to see that no man bee wronged either in his bodie or in his goods: and his so doing is to this intent, that we should vse this benefite of his: but yet no otherwise than according to his will. Now then albeit the magistrats ought to consider that they haue authoritie to punish euill doers, so as euerie man may liue in peacc and not be oppressed by any other which is stronger than himself: yet notwithstanding, this letteth not but that we may suffer those iniuries which are doone vnto vs, euen as God commaundeth vs, and not be ledde with any desire of reuenge. A man will inuere thereupon, that then it is not lawfull to complaine. Nay, that followeth not. For when our Lorde Iesus Christ forbiddeth all his to reuenge themselves, it is no let but that they may procure the punishment of outrages almuch as lyeth in them, so it be doone without all malice and heart burning. In deede I graunt that this is a rare case and verie harde to be founde. For as soone as a man is iniured, he is kindled straightway, and thereupon he conceiueth rancour, hee fretteth and fumeth, and when he cometh before the Iudge, he speweth forth his poyson in such sort, that any man may easily perceiue his heart and minde is enuened. Ye see then where the whole mischiefe lyeth, to wit in this, that we are set vpon reuenge, wee maintaine our owne prouate quarell, so that in effect we desire nothing else but y<sup>e</sup> which hath done vs harme, may haue his payment, and we by that meanes be reuenged. But if a man desire to liue at peace, and when any wrong is doone vnto him, he is ready to procure y<sup>e</sup> welfare of his enemye, then, so his heart bee still cleere, let him not forbear to complaine vnto some magistrate that the offender may be punished. And why? To the end that the euill may be repressed and practised no more; for it is a kind of granting of libertie to doe euill, when euill doings be winked at and scape vnpunished. But yet for all this, let vs beware that wee shroude not our selues vainly vnder this pretence of saying that wee may haue recourse vnto the lawe, so we conceiue no wicked desire nor enmitie: let vs not (say I) make this our buckler, as though we were escaped from the hande of God. If there be any hypocrisie in vs, let euery man haue an eye vnto himselfe, and if we breede any rancour in vs, so as we desire his harme & losse which hath wronged vs; let vs condempne ourselues before God. Although Iustice be ordained to maintaine vs, yet we deceiue ourselues if we bring thither any vnuly possion of our owne, and followe not this rule of rendering good for euill, and of praying for them which curse vs, and of doing good vnto them which persecute vs. If wee followe not this rule, we shalbe alwayes condemned before GOD. We may well protest, I seeke not to reuenge my selfe with mine owne handes, I attempt nothing but that which I may doe: but yet for all that, we abuse Iustice, when we proceede not with such vprightnesse and simplicitie

as GOD commaundeth vs. Let vs therefore note wel, that although it be sayde in this place, that the Iudges shall heare the plainetifes and iudge their cause: yet it is not lawfull for any man to accuse his neighbour, if he doe it thorough enmitie and euill will. And this letteth not but that we ought alwayes to be patient for those iniuries which men doe vnto vs. For what doeth patience import? Not that wee shoulde not onely not bee set vpon reuenge; but also that wee should seeke to doe them good which persecute vs, and that we should pray for them which curse vs. This is the thing which we are commaunded, and therefore let vs followe it; and then it shall be lawfull for vs to flee for refuge vnto them, which are armed with authoritie to maintaine the good and to punish the wicked, and to repress all wrongful and outrageous dealings: we may then I say haue our recourse vnto them.

Nowe it followeth: *That the wicked man shalbe condemned according to his desert.* There is here no mention of such offences as were to be punished by death. For if there were murder committed, or adulterie, or such like things; they were punished by death. We haue seene howe God commaunded that all such kinds of wickednesse should be vtterly rooted out: but here he speaketh but of such iniuries as deserue some other chastisement. And that is the cause why it is sayde, *That the malefactor shall be punished according to his desert, yet so that he shall not haue a boone for his stripes.* For they vsed a whippe made of an oxe hide, to chastise them which dealt wrongfully and outrageously with their neighbour, alwayes prouided that the offence deserued not death. It is sayde: *That they shall not passe the number of forty stripes.* And why? *To the intent that the man shoulde not be mangled or disfigured in his body,* but remaine whole and sounde. Ye see then in effect what is here declared, to wit, first that the sentence must not be giuen in vaine: and secondly that some moderation must be vsed, so as the rigour be not excessiue. First I say the sentence must not be in vaine, but it must be put in execution. For sometimes yee shall see Iudges make a countenance of thundering at a man: howbeit, that shalbe but for some policie. When they are munded to let an offender escape they will condempne him to double and trebble punishment. What? [say they] This wicked fellowe is not worthy to liue. A man would maruaile to heare them: but when the thing should be put in execution, it falleth out to a mockerie. But our Lorde sheweth that they may not dally so with him: and that seeing the magistrats beare not the sworde in vaine nor are armed with authoritie in way of dallyaunce; they must vse their power, and when they haue pronounced sentence, they must afterwarde doe Iustice in executing of it. And that is the very cause why they are called the soules of the Lawe. For a lawe without magistrats, is as a bodie which hath neither sense nor mouing. And when the bodie is idle and stirreth not, it is a signe that the soule is altogether



altogether blockish . And therefore when there are good lawes, and some outward forme of Iustice, and yet for all that there is no execution thereof; Inſomuch that it ſhalbe ſayde: Thus it muſt be, and yet the Statutes ſhalbe diſobeyed; yea and ſentence ſhalbe giuen, and yet ſlippe away vnexecuted: Surely it is a token of too groſſe blockiſhneſſe in thoſe which ſhold giue ſtrength to ſay law, y<sup>e</sup> it might not be vnprofitable. That the<sup>e</sup> is y<sup>e</sup> thing which God declareth in the firſt place For ſpeaking of the executing of ſentence, hee ſayeth: *Lette the iuſt be declared for ſuch a one, and lette him which hath doone wrong bee condemned; lette him bee puniſhed according to his deſerts.* Nowe hereby he giueth vs to vnderſtand that we muſt not lette any ſuch faultes ſcape as ought to be puniſhed; neither behoueth it vs alone to ſhewe our zeale in puniſhing of greates enormities: but alſo to conſider that ſmaller faultes drawe on the greater when they are let alone as buried . God therefore pronounceth expreſſly that the malefactor ſhall be puniſhed . And when? Not onely when hee hath offended ſo grievouſly that his fault is vnpardonable: but if the fault be litle, he will haue the puniſhment and correction unanſwerable thereunto: hee will not haue men to ſay: O it is a ſmall fault: lette it paſſe. Well, the matter is not great, he may ſcape the better cheape. No: howe ſmall ſocuer his offence be, hee will haue him ſmart for it, and be an example vnto others. Let vs therefore weigh this worde well, yea, let vs weigh it ſo much the better becauſe wee ſee that the praſtiſe noweadayes runneth cleane contrarie: for men ſeek nothing elſe but to leſſen their faultes . In deede a man ſhall not be altogether excuſed when he hath offended: but yet neuertheleſſe hee which doeth the wrong ſhall finde alwayes ſome aduocate to plead for him, yea euen without bearing the name of it. He ought to be as a Iudge in the caſe; and yet he will ſo mitigate the faulte as it ſhall not be puniſhable, faire gloſes ſhall ſtill be founde to colour the matter withall: O ſir will one ſay: There is ſuch a circumſtance, there is this and that to be conſidered in the caſe: & ſo the tenth part of mens faultes ſhal not be puniſhed . For why? They be not found ſogriuous and hainous as they be in deede. No, but yet for al y<sup>e</sup>, if the fault be ſmall, God will haue the chaſtiſement anſwearable thereunto; and if it be greates, he will haue the puniſhment the more ſeuere and grieuous . Thus yee ſee in effect what wee haue to beare in minde.

Nowe whereas G O D ſpeaketh thus vnto earthly Iudges, let vs knowe that for his parte he might well puniſh vs by his iuſtice, and that not for petie faultes, but for notorious tranſgreſſions . Who is ſo iuſt and innocent among vs, that he ſhould not himſelfe faultie before God, yea and that in many offences? Moreouer how many faults do we commit through vnadvisedneſſe, when we thinke not on them? And therefore if God vſed not great mercie towards vs, he ſhould liſt vp his hand againſt vs, and drowne vs in the pitte of deſtruction euerie minute of an

hour . So then whereas wee liue ſtill and are preferred; lette vs acknowledge that it is thorough the infinite goodneſſe of our God . For if as touching earthly Iuſtice hee commandeth the leaſt faultes to be puniſhed, he might himſelfe by greater reaſon lay his hande vpon vs, euen to roote vs out of the earth, eſpecially conſidering the infinite number of faultes whereof we be guiltie before him . And if it be alleaged, Well then, ſeeing God is ſo mercifull, ought not men alſo to be mercifull, and ſo to followe him? It is eaſily anſwered: That G O D hath this libertie to forgiue, whome hee will: beſides this, he hath alſo his latter iudgement which hee referueth vnto himſelfe . We ſee in deede, that he beareth with the contenters of his maieſty, and with thoſe which are moſt harde hearted, and vnmenendable, he winketh at them, he maketh no reckening to puniſh them: but the time which he giueth them ſhall coſt the vry deere. They may well vſe that diueliſh proberie of theirs: That the time is woorth a mans monie: but it had bene better for them that they had bene reformed at firſt, than ſo to haue nourished the vengeance of God againſt themſelues. For after that they haue deſied him to y<sup>e</sup> vtmoſt, they ſhall in the ende feele that they abuſed his goodneſſe ouermuch, which waited their leaſure ſo long and allured them vnto repentance. God then referueth vnto himſelfe a iudgement which appeareth not yet vnto men . But as for mortall men which are Iudges, they muſt doe their due tie, they haue their rule and their leiſon deliuered vnto them, let them ſticke to that, and diſcharge themſelues . So then lette vs learne to vnderſtand, that our Lorde ſheweth himſelfe very gentle and pittifull towards vs, in that we liue ſtill in this worlde and are nourished ſtill at his handes, and in that he beareth ſo mercifully with vs. For why? Our faultes towards him are innumerable, and wee ſhoulde be killed with ſtripes if he vſed not this inextimable goodneſſe which I haue ſpoken of.

Moreouer ſecondly in this place here is mention made of moderating the chaſtiſementes which are vſed . For the Iudges ought alwayes to conſider that they ſitte in Iuſtice in the behalfe of G O D, and therefore into that ſeate which is holy and dedicated to the dooing of right, they may not bring their owne paſſions, to feede their owne cholet, and to deale croſſely and ouertwardly as they themſelues liſt . God therefore in ſaying, *that there ſhalbe a certaine number of ſtripes*, declareth expreſſly that there muſt be a reaſonable meaſure vſed in puniſhing . Verily when a man is not to be cleane rooted out, but to liue ſtill in the worlde, God will not haue him maimed that he ſhould become vnprofitable as touching his body . For what a thing were it if a man ſhould be ſo rigorouſly handled as to be made a cripple ſo as hee can no more helpe himſelfe? It were better hee had bene put to death at the firſt, than to be left to pine away in this worlde, and to be as a blocke. Nowe therefore when a man is to bee liſt aliue ſtill, G O D will haue the Iudges to haue

haue a regarde that he be not beaten or scourged in such wise as he be disgriged or made vnable to helpe himselfe. That is the very thing which God will haue men to looke vnto. And for the same cause he setteth downe heere the number of stripes, to wit, *fortie stripes, and that as the most*. Nowe the Iewes being ful of Ceremonies tooke away one stripe: and it is the manner of men to adde alwayes somewhat to the lawe of God, as though all perfection were not contained in it. Truly GOD hadde sayde vnto them, Ye shall nor adde, nor diminish any thing from that which I haue spoken: but mennes affections are euer boyling, and men will alwayes bee wiser than it is lawfull for them to bee. And that is the very cause of the inuenting so many rules & obseruations; of the which fort there are a number of things in the Popedome. And why? it is good to doo so (say they): a man can not do too much. In dede a man can not do too much in conforming himselfe to the will of God. For howe great soeuer our care bee in that behalfe, yet our weaknesse will not suffer vs to be linked thereunto in such sorte as were requisite. But to adde any thing vnto that which GOD commaundeth, is alwayes an ouerweening and presumption worthe to be condemned. Yet neuertheless it was the manner of the Iewes to giue thirtie and nine stripes. And why? They thought thus with themselues: Oh it is to be doubted least when a man hadde giuen fourtie stripes hee coulde not withhold himselfe from giuing one more, and so by that meanes he shold goe beyonde the Law. Ye say well: but our lord had no respect of such small tryfles. He ordained onely that there should be a moderation in all the chastisements, which were made: I meane alwayes when the offence deserued not death, as we haue declared afore. But as touching this obseruation, it hath bene a long time among the Iewes it is yet in vse among them at this day. Saint Paule sheweth it where hee reporteth that he was fise times whipped. For albeit that at that time the Iewes had no iurisdiction nor rule in their owne handes, yet some kinde of chastisement was left vnto the in their Synagogues. so that when any offended among them, if the crime touched not the publike estate, they had authoritie to correct him after the manner of their countrey. And Saint Paule sayth that he was beaten in this wise fise times. And I receiued (sayth he) fortie stripes saue one. When he sayth saue one, he giueth vs to vnderstande, that the Iewes neuer tormented him but with extreme rigour: I meane as farre as their power stretched. For if they coulde haue killed him and eaten him vpp, they would haue done it: they sought nothing else but to teare Saint Paule in peeces as farre as their rage and furie draue them. But because it was not lawfull for them to passe any farther, they scourged him vnto thirtie and nine stripes, according as it was sayde, that the punishment must be made according to the desert. But a man could finde no such desert in Saint Paule: for it was for the name of our Lorde Iesus Christ that he suffered

such punishment. But we see the crueltie of the Iewes who could not be satisfied without they had vsed the vtmost extremitie that they coulde against Saint Paule. Beholde how hypocrites would obscure the lawe of God in vsing of some formalitie: but in the meane time they misse alwayes in the substance. So much the more therefore ought we to be warned to haue an eye vnto Gods meaning: and when wee see what it pleaseth him to commaunde vs, lette vs holde ourselues vnto it, let euerie man stay himselfe thereupon, let vs not turne aside from it neither vnto the right hande nor vnto the left, and in so doing we can not erre. And that is the thing in effect which we haue to beare in minde vpon this place. Nowe if such chastisements must be vsed for the smaller iniurie, where a man can not complaine of any great matter, as that his arme is cut off, or such a wounde is giuen him as will sticke by him all the time of his life, but only that one hath hurte him either in his good name or in his bodie: if God (I say) will haue such a fault so punished, and that the malefactor shall not escape; what shall be done to those faultes which are more haynous? Shall the Iudges bee helde excused if they lette them scape? Doubtlesse nay. And therefore let vs conclude, that seeing God will haue the rigour of Iustice vsed, (howbeit with such moderation as it behooueth,) euen where the violence that hath bene doone is not of any greater importance. Surely it is a much more likelihood in reason, that if there be any greater trespassse committed, (as if a man be maimed in his members) the offender shall not in that behalfe be spared, (as we haue seene in an other place) that an eye shall be giuen for an eye, an arme for an arme, a foote for a foote. Infomuch that if a man haue offended in such a case, it is not for men to shewe mercie; but the malefactor must passe vnder the edge of the sward, and be made an example for all others, to the intent that euery man by that meanes may be occasioned to holde himselfe short from presuming to offer any such like outrage vnto his neighbors. Thus yee see in effect what wee haue to beare in minde.

And farther, if it bee expressly sayde: that no one man shall be suffered to haue wrong, but that hee which doeth it shall bee chastised and punished according to his desert, lette vs note that if anie man passe his boundes so farre, as to sette himselfe against a whole state, as it were in defiance both of God and the world, hee must bee the more grieuously punished: and that if the Iudges and Magistrates suffer such wickednesse vnpunished, there is no excuse for them. And why? For if there be a poore man, a man of no account, such a one as men might bobbe out his eyes, and hee complaine, God will haue him hearde, yea and hee wil haue right done vnto him. Howe much more then, if there be as it were a waterfludde, that ouerfloweth all, wherein euery man hath interest, and the whole state of a people standeth in hazard by dissention? If that bee not repressed,

wee must not looke that some one man alone will cry out vnto GOD, but the ayre must needes ring loude with outcries: in so much that all the confusions and disorders which wee shall haue suffered will bee as outcries and complaynings vnto GOD against them which haue not vsed the authoritie and power which was committed vnto them. Thus yee see in effect what wee haue to beare in minde vpon this place.

Nowe it is sayde by and by after: *That the Ox which treadeth ouer the Corne shal not be misfed,* and that wee must not binde his chappes together, so as he shoulde not open them to feede. No doubt but that in this place GOD meant to perswade men vnto gentlenes and humani-

Deur. 24. 15.

tie: as before he forbad vs to keepe backe the wages of the hyreling, which hath bestowed himselfe in our seruice. And why? Bicause he sustaineth his life by his labour. It were therefore an ouergreat eruelte to defraude him of his labour when hee hath doone his worke. And so in this place it is expressly spoken of the ox which laborerth: as if our Lord had saide, that vprightnes and equitie ought to be ministred euen vnto the brute beastes. The Ox cannot complain though he bee defrauded of his foode when he hath doone his worke: but God taketh pitie of him, bicause he is his creature; and hee will not haue vs to abuse the beastes beyonde measure, but to nourish them and to haue care of them. And that is the cause why Salomon saith in the

Prou. 21. 10.

12. Chapter of his proverbs; That the iust man hath a care of his beast. If a man spare neyther his horse, nor his Ox, nor his Ass, therein hee bewrayeth the wickednesse of his nature. And if he say: tush I care not, for it is but a brute beast: [I answer again:] Yea but it is a creature of God.

Psal. 104. 27

It is said that the goodnesse and mercie of God extendeth to all the beastes of the earth. It is not said onely of men whom God hath made after his owne Image and likeness: but the beastes also are comprised therein as well as they. If God vouchsafe to consider of beastes, if he vouchsafe to haue a care of them; what ought wee to doe which are but poore wormes of the earth, which are nothing but rottennesse? Wee thinke it were much against our honour to take care of beastes: but whē God gaue them vs in subiection for our vse, it was vnder no other condition, but y<sup>e</sup> employing them to our labour, wee should also vse kindness and gentlenes towardes them. And Salomon saith, not onely that the iust man hath a care of his beast, but he saith also that the bowels of the wicked man are cruell: as if he had said, a frowarde and churlish man hath no pitie nor compassion in him, no not euen towardes his like; he tormenteth his brethren, hee trampleth on one vnder his feete, he oppresseth another, he would suck the marrow out of a poore mans bones if he might possibly do it, he would eat his flesh, he would drinke his blood: to be short, there is nothing but crueltie in him which is of a malicious nature. But if there be any equitie and vprightnes in vs, we wil shewe it not onely towardes our next neighbours & such as are of y<sup>e</sup> same bro-

thhood with vs, but euen vnto y<sup>e</sup> brute beastes also: bicause God hath formed & created them, and bicause he vouchsafeth to preferre them through his prouidence, and prouideth them of foode, and (at a word) careth for them: and lastly bicause that when he did put them in subiection vnto vs, he did it with condition y<sup>e</sup> wee should handle them gently: that as we deale rightfully with men, so we should vse the like ductie euen towardes the brute beastes, which haue no reason, nor vnderstanding, nor cannot complaime of the iniuries which are done vnto them.

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But yet neuer thelesse God hath not in this place respected simply the brute beastes: as S. Paule also sheweth in the ninth Chapter of the first Epistle to the Corinthians. Hath God care of Oxen, (saith he?) S. Paul meaneth not by these wordes, y<sup>e</sup> God careth not for the beastes which he hath created, as wee haue already declared: for then shoulde hee gainesay all the holy

1. Cor. 9. 10

scripture: and experience also sheweth vs that God must needes haue a care to prouide for the beasts. For the earth yeeldeth not fruit of it selfe; but as it hath vertue giuen vnto it from above. When we see herbs and such like things to grow, we are giuen to vnderstand thereby, that God is the puruicour for the whole world, euen for the beastes of the earth, and for the birds, and for all things. He prouideth them of foode to nourish

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them withal. By this (I say) we see, that God hath a care of oxen: but S. Paul meaneth y<sup>e</sup> his principal care is not for them. He treateth purposely of the ministers maintenance, and sayth, that they ought to be fedde and susteined, and not skanted of their liuing; and he sheweth that seeing they are appointed of God to deliuer forth foode for mens soules, it were an ouergreat wickednesse & crueltie to abridge them of such wages as is due vnto them. And hee will hath to make them the

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more ashamed which would play the niggardes in this behalfe, he saith vnto them: What? God hath not onely ordained that the man which laborerth should be fedde and maintained, but hee speaketh of oxen also. Is it bicause he hath a care of them? That is to say, is it bicause that oxen are in the highest and most soueraigne degree? No. For we know that the oxen were created for mens sakes. Let vs cast our eye on all things whether they be aboue or beneath, in heaven or in earth; and we shall see that all is for our vse and profit. When God created the sunne, it was not to lighten himselfe, but to giue light vnto vs. As much is to be said of the Moone and of the starres: they are ordayned to serue vs, as it hath bin elsewhere already declared. Agayne, although the earth bring forth herbes for the brute beastes, yet neuer thelesse all is referred vnto men, and God would haue vs to acknowledge therein his fatherly goodnesse, and the great loue which he vseth towardes vs. Seeing then it is so that

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GOD hath neither created nor sustayned the brute beastes, but onely in respect of referring all vnto the vse of manne: Let vs knowe that when hee sayeth wee must not defraude the beastes which haue traauayld for vs, but nourish and sustayne them: it is to

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the intent that wee shoulde learne to exercise all manner of kindnesse, and that when men haue spent both their sweate and bloud in our seruice, it standeth much more with reason that wee shoulde not deale niggardly with them by withholding from them their due wages, but rather that wee shoulde sustaine them, nor onely by paying them their dayly wages and by giuing them sustenance and foode, but also by giuing them wherewith to maintayne them: for there are some which coulde bee contented at three dayes ende to haue a poore man killed, when he hath serued them; for all is one with them, so they may reape any profite by him. But contrariwise God sheweth vs that we ought to deale so friendly with those which labour for vs, that wee grieue them not beyond measure, but that they may continue and bee occasioned to giue GOD thanks in their trauaile. For there is no doubt but God ment in this place, to correct the crueltie which is in the riche who employ poore folke in their seruice, and yet recompence them not for their paynes.

On the other side hee sheweth also that hee which is ydle and vnprofitable deserueth not to be nourished or regarded. For we see that God hath commaunded euen the beastes to labour that they may be nourished. Seeing it is so, what shalbe saide of men who ought to consider for what ende they are created. A beast in deede hath his naturall inclination: but hee hath no discretion to say: There is a God which hath created mee. There is no such thing in a beast. And yet God putteth beastes in subiection vnto men, to the intent that they should not be vn-

profitable. Therefore if a man who hath reason and ought to thinke thus: Gods will is that I should labour; and it is a general law for all of vs, that we must eate our bread in the sweate of our browes; if that man for all this, will be vnprofitable, and not vouchsafe to put his fingers to any worke; he is not worthy (as faint Paule saith) to be nourished and sustained. So then on the one side let vs note that God meant to perswade euery man to vse equitie and rightnesse towards men, and not to tread them vnder our feete which serue vs, nor to defraude them of that which appertaineth vnto them: for that were crueltie. And on the other side let vs note, that those which haue not wherewith to finde themselves, must take heede that they labour diligently euery one in his vocaion, so as they be not condemned by the example of the oxen. For if they doe not, the brute beastes must rise vp in Iudgement to condemne such as bee ydle and employ themselves to nothing, seeing God hath called them to serue their neighbours.

Nowe let vs kneele downe in the presence of our good GOD with acknowledgement of our faulces, praying him to make vs feele them better than we haue doone, in such sorte that returning vnto him, we may craue pardon and mercie at his hands: to the intent that being gouerned by his holy spirite, hee may guide vs in all things according to his hol<sup>y</sup> will, vntill that hauing drawn vs vnto himselfe, and ridde vs of our infirmitie and vices, hee cloth vs fully with his righteoutnesse. And so let vs all say: Almighty God and heauenly father, &c.

## On Thursday the xiiij. of Februarie, 1556.

*The CXLij. Sermon, which is the second vpon the fise and twentieth Chapter.*

5 If there be two brethren dwelling together, and the one of them die with children: the wife of the dead shall not marrie abroad to a straunger, but her brother in law shall come in to her, and take her to wife, and marrie himselfe with her.

6 And the first borne which shee shall beare, shall succede in the name of his brother which is dead, that his name be not put out of Israell.

7 And if the man will not take his sister in law, then his sister in lawe shall goe vp to the gate vnto the elders, and say, my husbandes brother refuseth to rayse vp vnto his brother a name in Israell, and hee will not marrie with mee.

8 Then the Elders of the Citie shall call him, and speake vnto him if hee stand in it and say: I will not take her:

9 Then shall his sister in lawe come vnto him, before the elders, and loofe his shoe from his foote, and spit in his face, and aunswere and say: So shall it be done vnto the man that will not build vp his brothers house.

10 And his name shall bee called in Israell: The house of him, whose shoe is pluckt off.

11 When men striue together one against an other, if the wife of the one come neere to ridde her husband out of the hands of him that smiteth him, and put forth her hande and take him by the priuities,

12 Then shalt thou cutte off her hande: and thine eye shall not pittie her



We haue heere a lawe which might seeme altogether superfluous among vs: for as it is at this day out of vse, so the reason also of it remaineth no longer. And therefore we must

take it patiently, if all the things which are declared heere doe not wholly belong vnto vs, or else if they bee not so fully vnderstoode of vs, as we meete: and yet for all that we will assay to gather some profitable doctrine out of it. For indeede, God hath left nothing in his lawe, but wee may fare the better by it, if hee giue vs the wisdom to knowe howe to vse it. First wee see howe Gods will was that the houses should bee maintayned in Israell. And this was not for any such respect as men haue commonly in the world; for noble men would be spoken of after their death, and therefore they would build vp a kinde of immortality heere on earth. God meant not to foode this follie among men. And verily if we were so wise as we should be, we would consider, that lyke as our lyfe passeth, and glydeth, and vanisheth away out of hand; so GOD would not haue our heartes settled here belowe, to desire to bee renowned vpon earth: but that as our inheritance is in heauen, so wee should consider that it ought to suffice vs that wee haue our names written in the booke of lyfe. This is it wherein our reioyng ought to be, as our Lorde Iesus Christ telleth his disciples. So then wee haue to note, that GOD meant not to rocke men asleepe in this foolish ambition, whereunto they are ouermuch giuen; to wit, to bee of fame and renowne heere: hee had another respect than so. And that was, that by cause the parting of the land of Chanaan was made according to his will, hee would haue this order maintained and no change made to the contrary, so as the inheritances should returne alwayes to the same they were at the first, as we know they did in the yeere of iubilie. In respect wherof when a man deceased without children, to the intent there should be some stocke of him, and that the kindred should alwayes continue, and that the inheritances should not goe out of y name; it is said, that one of the kinfmen should take the wydowe to wife: although in truth, before y people were come into the land of Chanaan, we see that this law or custome was used through out the east country, to wit, that a woman whē she took an husband out of any house, bound her selfe, (in case that she had no childe, but her husband departed without issue) to take another husband of the same house: which thing we see to be true in the example of Thamar whē

she married Iudas sonne: and we must not imagine that this serued but for one house only, but that it was rather a generall lawe growen vpon custome (as we say): It was therefore a strait bond or rather bondage for the women. For if a woman married in any familie, it was vnder this condition: Is my husband dead? I must take an other of the same house, yea if he offer himselfe I must take him, and he must haue children of me, and that to raise vp a stocke vnto him, who is already dead. For the first childe that she brought forth, bore not his name that begat it, but his who was already dead.

Nowe when the Paynims brought vp this custome, no doubt but they were ledde thereunto through this worldly vanity wherof I spake. And heereby wee see, that there be many thirges lyke, which notwithstanding are not of one selfsame qualitie. And why? Because their end is diuerse. There are which would haue a seede and stocke rayled vnto one which is dead: and why would they so? To the intent that their name should not perish, or be cleane put out. So yee see that pride driueth them vnto that thing. But I haue already told you that we must hasten to finish the course of this life, knowing that God calleth vs vnto an cuerduing estate, and therefore we ought to forget this world: and that if we be held backe by this vaine glory, of being heere in honour and estimation, it is a shutting of the gate of heauen against vs. Let vs therefore take heede howe wee wedde our selues vnto this foolish desire, that men should speake of vs after our death: and let vs knowe, that God will haue vs to bee of no account in this world, that wee may be restored vnto our heavenly inheritance. But let vs note in the meane time that God hath a contrary respect: for when he gaue the land of Chanaan to his people to inherit, hee ordayned that if a man which had taken a wife and doone his parte to leaue issue behinde him, departed without issue, an other of his kinsmen should supply that default, that hee myght haue as if were an adoptiue childe after his death. And why did God this? To the intent that the order which hee had established by the hande of Iosua, should not perishe, and that the partitions of the Lande should continue as they were first made. We see then what the intent and meaning of this law is: the effect wherof was not to nuzzle men in that foolish desire which wee haue condemned. And moreover God meant to shew the priuiledge which hee had giuen to the stocke of Abraham, cūen for his sake who was the cheefe of it. For whē God chose Abraham he sanctified

all those which were to come of his race, he had chosen them for his Church: he would therefore haue the Iewes stirred vp to magnifie him for vouchsafing of them such honour as to choose them about all the worlde; hee woulde haue them to knowe howe much worth this adoption of his was. Indeede it is true that they abused this goodnesse of his, as well as others. For they were puffed vp with exceeding pryde, as who woulde say: We are the holie stocke, wee are the royall priesthoode; but yet for all that, they minded not this point, that whatsoever they had, they enjoyed it through the meere goodnesse and fauour of G O D: and therefore that they ought not to bee proude of it; but rather to acknowledge themselues so much the more bound vnto him. Yee see how the Iewes peruerted the grace and fauour of God which hee bestowed on them: and yet hee exercised them in as sundry fortes, as hee might, to cause them to acknowledge the priuiledge which he gaue them in choosing them for his Church, and as it were for his owne children. As if nowadays we would onely make a buckler of baptisme, and of the Lords supper, and of the other giftes and benefites of God, and yet continue an heathenish kinde of people, dissolve in life, and giuen ouer to all wickednesse: it were a point of notable treachery in vs. For G O D meaneth not that those gifts which he bestoweth on vs shoulde bee but as vaine pictures: his will is, that they shoulde bee profitable vnto vs. Therefore when we speake of baptisme, when we speake of the holy supper, when we speake of the order of the church, it standeth vs in hand to haue an eye vnto the vse of those things, for which God hath ordained them among vs. Yet notwithstanding it behoueth vs to acknowledge it to be a singular yea and an inestimable benefite which God bestoweth vpon vs, in y we haue libertie to assemble our selues together in his name, to cal vpon him, to make confession of our faith, to be taught at his mouth, and to be more and more confirmed in the truth of the lawe and of the Gospell: we ought (I say) to esteeme this treasure, and to exercise our selues therein. Nowe then for as much as God had chosen the stocke of Abraham, hee woulde haue the Iewes to acknowledge it for an excellent dignitie, that they were blessed in such wise about the rest of all the world. But let vs note that (as I haue told you) this was in fauour of their cheefe head. For it was not sayde, In thy seedes shall the blessing bee; but, In thy seede. Now this seede betokeneth not all those which were descended from the stocke of Abraham: for Ismael was cut off from it, although hee was Abrahams sonne according to the fleshe: and so was Elau also. Therefore when a stocke is named, wee must vnderstand a body, and a body presupposeth an head. So then let vs note, that this dignitie which was in the person of Abraham had his roote and foundation in our Lorde Iesus Christ. And therefore whereas it was G O D S will that the families and kindreds shoulde be mayntayned; it was not to the intent the Iewes shoulde place

their whole nobilitie in this worlde, to buse themselues there: but hee meant rather to turne their mindes vnto him who was promysed to bee their redeemer, and to make them knowe that because hee shoulde come of their race and their lynage, they ought by great reason to be partakers of that benefite which hee brought vnto them. And so this Lawe referred to direct the Iewes vnto our Lorde Iesus Christ, and they were put in minde heereby, that G O D had a care to keep them in this bonde of onebody, because of the head which hee had ordayned. Thus wee see that albeit the order which was vsed in olde tyme vnder the Lawe, be no longer nowadayes in vse; yet notwithstanding we may gather some profite by it, because wee are giuen to vnderstand thereby, that before our Lorde Iesus Christ was manifested in the flesh, God ordayned that lawe in fauour of him. Let vs therefore acknowledge, that we in these dayes ought to be stirred vp by this place to maintayne our selues by raying vp spirituall feede in Israell, not in the visible Israell, or that which is according to nature: for we knowe that the Church of God hath his reache throughout all the world: we knowe that nowadays the children must not be borne of flesh and blood, as it is sayde in the first chapter of S. Iohn: but of the will of God and of his onely grace. Therefore let vs take paynes and enforce our selues to the utmost of our power, to raise vp this spirituall feede vnto God, that the Church may be preserued and encreased more & more. Thus yee see in effect what we haue to beare in minde.

Nowe by the way wee see what vprightnesse ought to be vsed in bondes. For because the women for their parte were bounde in such wise, it was requisite that there shoulde be a mutual bond also on the mens sides. There is no reason that y one partie shoulde be bound, and the other left in full liberty. Yee see then how we be warned in this place, that if two parties doe contract or covenant together, the one must not be greued, & the other borne withall: for that were vniust and against al reason.

And we ought to apply this vnto al contracts, couenants and bargains which we be to deale in. Therefore if in bargaining with a man I stand altogether vpon mine own aduantage and be ouer straiely laced: in so doing I am wicked. And if I say: let him loke to his own profit if hee will; well, but yet shoulde a man haue so much honestie in him, as not to pinch the party too much; though he be able to compass it. We think all is lawfull so a man yeeld to that which we would haue him. Oh (say we) seeing it was his owne will to bind himselfe so, what wrong do I to him? Yea, but his agreeing to al thy deniaundes was by compulsion. And againe the poore man was so ouerpressed, that hee perceived not the damage which hee ran into. Indeede hee agreed to al that was demanded of him; howbeit, y was because hee was in neede, & wist not how to leape otherwise. Let vs looke to it therefore y we beare such an euill hand, as one mā bee not troden vnder foot by another.

And

And when there passeth any bond betwene man and man; let it bee indifferent for both parties, so as either of them may seele himselfe releued. Thusee see one point more which we haue to beare in minde vpon this place.

Leuit. 18. 6.

Nowe heere a man might demaunde howe it comes to passe that GOD woulde haue the brother which fouer liued to take the wife of him that was dead, seeing that such marriage was not lawfull, as we see in the eyghteenth chapter of Leuiticus: Seeing it was incest for one to take his brothers wyfe after his death, howe happeneth it that GOD not onely permitteth, but also inioyneth it? The Iewes confesse that this is not spoken of brethren in the first degree, that is, of borne brothers as we call them, but rather of such as were further off of kin; and the verie woorde it selfe also dooth properly extend no further than to such as might contract marriage together. In dede in the example which we haue afore alledged, the brethren which were of the first degree rooke Thamar to wyfe, and GOD rooted them out for their filthinesse; but the Lawe was not yet made. And in the East Countrey they had no great regard of honestie, but behaued themselues lyke beastes in marrying, in so much that they made no conscience to couple the brother and sister together like dogges and bitches. There was (I say) such wickednesse vsed in that Countrey, yea euen among the kinges and Princes. In dede they be the persons which take vnto themselues greatest leaue and libertie in this behalfe: but the common sort (as I tolde you) did the like too. And according to this common custome Iuda (after the deareh of his eldest sonne) gaue his second sonne also vnto Thamar. And herein wee see the rather, what it is to bee carryed away by custome. When wee haue no other consideration than to doe according to the custome which hath bene maintained afore tyme: among men, we fall into horrible confusion: & when one followes anothers fashion after y<sup>e</sup> sorte, there is no rule. But what our men do, let vs learne to behaue our selues according vnto the wil of God, and not turne either to this side or that side, but abide stable and constant in that which God liketh of. That is y<sup>e</sup> thing which we must beare in mind, when we see that things haue bin so farre out of square through out the world, and that the fathers of old time haue bin blemished with them: for when wee dwell in a lawlesse Countrey where euery man hath the bridle laid on his neck and may do what him liketh, we be then as in a tempest or in a whirle winde, a man cannot stay himselfe but that the winde will driue him to and fro. The like force hath euill custome; and therefore we ought the more as it were to imprison our selues vnder the obedience of God.

Let vs nowe returne vnto this present law. It is sayde that the next brother shall take the wife of his brother deceased, without Children. When we heare the woorde Brother, according as the Hebrewes also take it, wee may not restraic it vnto this first degree of borne

brother: but of coufcs both in y<sup>e</sup> first and second degree, as wee call the which are brothers & sisters children. For y<sup>e</sup> Iewes do vie this word Brother generally, and not as wee doe: and therefore one lawe must bee conferred with an other. For when it is sayde: *Let the brother take the wife of him which is deade*: It is to bee vnderstoode so farre forth, as it is lawfull and permitted, and so farre forth as GOD hath established the degrees of marriage: to as incest bee neuer commuted. Nowe wee haue the meaning of the law.

And it is sayde exprelly: *If the brethren dwell together*. For that a woman when shee taketh an husbände in an house, should binde her selfe in bondage generally vnto all the kindred, were against reason: and bondes as well as al other lyke things, ought to bee bounded within some measure. Where things are set downe without limitation, there followeth confusion by and by. If a man should by his last will appoint so many heyres as could not bee numbred; and therewithall would haue his will to endure vnto the ende of the worlde; what a confused thing were that? As much is to bee sayde of other like things. And therefore if a woman should be bounde to marrie in a house till the whole kindred had refused her: in what a strange case were shee? But heere it is spoken of those kinns which are nigh at hande, euen of such as dwell together, that they may bee knowne. For if a woman should be bounde shee wotterh not vnto whome, and confrayned to take one which the neuer sawe: shee should be kept vnder too cruell bondage, and there were no reason in it. And therefore our Lord meant to limit this law within certaine bondes.

It followeth, *That the woman shall make hire request to bee provided for*. Not that shee was to beginne to seeke hir an husbänd; for it pertayned vnto the next of the kinne to come and demaunde hir for his wife. But in this place the case concerneth the setting of the woman at libertie. For if none of the kinne would haue hir, shee was to take hir leaue after this manner, by offering hir selfe to accept the condition which God had ordayned hir. For when a man is bounde vnto any condition, and is desirous to bee ridde of it, and to fet himselfe free; he must offer himselfe to doe his duetie so as men may vnderstand that it was not long of him, that the former bond stode not still in force. The thing then which God hath ordayned in this place is, *That the woman shall come vnto the Elders of the Citie*, that for as much as none of the kin would take hir, they myght seee shee was ready to doe hir duetie, and that thereupon shee myght prouide for hir selfe, where GOD would appoint her. And therefore shee was to come before the Iudges and to cause the next of the kinne, (that is to say, him which might lawfully take hir to wife,) to be called: and the Iudges were to doe what they coulde to perswade him.

For our Lorde meant not to compell men to take those women, although hee might wishly

ynough haue done it : But he had this consideration; That forced and constrained marriages, neuer come to good end. In deede God might haue precisely let downe and commanded, that the next kinman should haue bene bound to marrie the wife of him that was deceas'd without heires : GOD might haue so commaunded. Why doth he then permit that a man might to his shame refuse hir ? Verily bycause that if the husband and the wife doe not agree and loue together, it is an vnhallowing of marriage, or rather (to speake properly) no marriage at all. For the good will is the chiefe bond : in so much that it behooueth the husband to acknowledge his wyfe to bee as his owne body, and the one halfe of himselfe. Shee is bone of my bone (sayeth Adam) being inspired of God. Wherein hee giueth a common rule vnto all men : for it was not spoken in respect of Eue onely, but of that which must bee kept and obserued for a rule vnto the ende of the worlde. Seeing then that this mutual agreement is required in marriage : let vs note that our Lorde meant not precisely to constrain kinsmen to marrie those women which were wydowes and without children : but hee was contented to release them somewhat in this behalfe. And hereof wee are to gather this instruction; that when a man is to take a wife and to marrie hir, hee must take hir of his owne minde and good wil, knowing that where there is no true and sounde loue : there can bee nothing but confusion, and wee may not looke that GOD will prosper such marriages. For the issue of them can not bee but ill, when both parties seeke not first to loue together in the name of GOD; that they may lue together in quietnesse of conscience. And let fathers also haue this regard. For what a thing were it for mortall men to take more vpon them, than God himselfe would doe? And yet he is the chiefe and soueraigne father of all : neuertheless hee will not force any to take such a one to wyfe as hee liketh not of. In deede GOD is grieued and angry with him which will not take hir, and setteth on him a marke of reproche and shame. But yet for all this, he which hath infinite power, hee which hath all soueraignie ouer vs in all things without exception, euen hee (I say) doeth vse a measure, hee stoopeth vnto vs, and hee beareth with vs, that wee may see hee woulde presse and ouercharge no man. And what then shall we thinke of a man who is lesse than nothing, if hee will needs marrie his sonne or his daughter at his owne lust and pleasure ? It is verily contrarie to the whole order of nature : nay it is a blasphemie against God for a mortall creature, and a worne of the earth, to presume so farre as to take more vpon him, than GOD himselfe hath taken vpon him. So then such as haue children, let them take diligent heede when they intende to marrie them, that they obserue this reasonableness and rightfulness, so as they doe not compell them to marrie.

Nowe morcouer it is sayd in this place : *That*

*the Iudges may persuade the man, and if they see him to stande stiffe in his opinion, then the woman shall plucke off his shoe from his foote, and spite in his face, as by waye of reproche : and shee shall say, GOD doe so vnto all them which will not raise vp a stocke in Israel.* Nowe heere wee haue farther to note, that God would haue the Iudges speake vnto the man to persuade him as farre as they were able. And if the man woulde not consent vnto them, they should content themselves with this kinde of punishment. Whereby wee see that the Magistrates and other Iusticers ought to abstaine from vsing any force and violence in that thing which they cannot simply commaund. As for example : if there bee a thing which is good, and yet there is no lawe for it : and I being of power and authoritie would constrain a man to doe what I thinke good; were there any reason in it? For the law constraineth him not to doe it, and I ought not to passe those boundes. Let vs therefore note wel, that such as are armed with the sword, must containe themselves within their boundes: and not challenge to themselves any Lawes lesse libertie to say: What? I commaunde nothing but that which is good, and therefore yee must doe it. No: For there is no constraining, where there is no Lawe. When there is a Lawe a man must holde himselfe to the rule thereof: but yet in the ende the poynt that must bee come vnto, is to presume to bring men into no further subiection than the Lawe byndeth them vnto. Ye see then what wee are farther to beare in minde vpon this place.

Now as touching the shame that was done in plucking off of their shoes, & in spitting in their faces, it serued to prouoke men to discharge their duties the better. Yet neuertheless if a man had rather sustaine this reproche, than to take wife against his wyll, hee was discharged thereof. And heerein wee see (as I haue already tolde you) that GOD sheweth the authoritie of a Father in beyng grieued when the families was not maintayned in Israel: and yet was hee contented to beare with such as could not finde in their heartes to stoop to that voke, bicause it was so hard. Therefore if any had rather to suffer such shame, than to take a wife after that maner, he came to declare it publicly.

But wee must nowe returne vnto that which I sayd in the beginning, namely that there is not now any carnall kinred priuiledged as the race and linage of Abraham was. For God adopteth vs nowadayes vnder condition, that wee be ingrafted by faith into his Church: and so made the children of Abraham. For so much therefore as the kinred which we haue at this day is spirituall, the order of raising vp issue to succcede [in the inheritance of] houses, landes, or meadows, is no longer in force. And why? For it behoued that the stocke of Abraham should bee maintained vntil the comming of our Lorde Iesus Christ. And yet was the cause why the land of Canaan was giuen in possession vnto the people. Nowadayes the whole earth is the dwelling place of the children



children of God; & although they be dispersed throughout the whole worlde, yet are they knit in one body by agreeing in one consent of faith to call vpon G O D: and although they do it in diuerse tongues, yet it skilleth not seeing that one selfe same spirit gouerneth them, and that they haue all one hope of the euerlasting saluation which is promised vnto them. Those are the things wherein they are all knit and conioyned together. Seeing it is so, let vs note that G O D will haue euerie of vs nowadaies for his owne part to do his indeour, to multiplie the church. And the seed of Abraham is no longer begotten according to the fleshe through carnall marriage, but it is begottee of the incorruptible seede of Gods worde, as Saint Peter saith. And when God vouchsafeth vs his grace to winne anie man, and to bring him into his flocke, then are we as spirituall Fathers. And that also is the verie cause why the Ministers of the worde bee called Fathers: and likewise the Church hath generally y name and title of Mother; because she conceiuethe the children of God. Nowe albeit that all haue not that office of Preaching the worde of God, yet a priuate person being a member of the Church, may begette spirituall children vnto God, if hee haue occasion and abilitie to winne a poore soule & to enlighten him with the faith of the Gospell. Let vs then bestowe our paynes to this ende, knowing that if the carnall marriage was so precious vnder the lawe in the sight of God: Surely the meane whereby we be made members of our Lorde Iesus Christ, is a thing now farre deerer and of greater estimation with him. And therefore let euerie man employe himselfe that way to the vttermost of his poore. For here is no forcing of vs to marie against our willes, but of the winning of wiuies vnto our lord Iesus Christ, that by the multiplying of the Church, we may alwayes bee the more firmly linked vnto him. Seeing then that our condition is more gentle and sweet than that which was vnder the lawe, we ought to be stirred vp so much the more to the discharging of that dutie, and we shall haue so much the lesse excuse if we be carelesse and negligent therein. Thus yee see what wee haue to beare in minde in effect as touching this Lawe. And nowe wee see that although it bee no longer in vse, yet may we gather some profite from it to bee edified thereby: For of all the things which the holy Ghost hath vouchsafed to leaue vnto vs, there is none vnprofitable, if wee haue the wisedome (as I told you) & the discretion to applie it wel vnto our vse. It followeth, *That if in women be as strife, and one of their wiuies come to deliuer her husbande, and take his aduersarie by the prinities, her hand shall bee cut off.* This lawe becometh in effect that honestie is to be kept continually: And that if a woman forgoe shamefastnesse, it is a wicked and intollerable thiong, and therefore ought to be punished to the intent honest sobrietie and stayednes in conuersation may be maintayned among the people of God, and no lawlesse libertie of shamefull beastlinesse suffered. That is the thing in effect wherat God aimed

in this law. And so let vs note that vnder one example, he meant to giue vs a generall instruction as touching all things which wee ought to take heede of. Now as concerning the speciall case which is set downe here, we see howe the woman might haue somewhat for her excuse, when she cometh to helpe her husbande; she might alleadge, that she tooke not great heede, and that she was astonished or amased. but God holdeth her not excused for all that. Nowe then if euen in trouble, in daunger, and amasednesse, God will haue honestie regarded, what shall wee say to it, if when no necessitie presseth vs, when nothing constraineth vs, when we are in no such furie as that we alleadge: I was afrigted, I knewe not what I did: Yet euen then if wee bee giuen ouer to leawednesse and commit heathenish and dissolute deede, ought that to be tollerable among the people of God? No verilie. And therefore let vs not stande so much vpon the present example, as regarde the whole intent and meaning of our God: to wit, that he will haue vs honest in all our behauiours and in all our conuersation, and not dissolute and shamelesse. For if it come once to that point, we by and by open the gappe vnto al wickednes, and one wickednesse will drawe on an other. Therefore like as fornication is forbidden vs, euen so consequently all that which may leade vs thereto is likewise forbidden vs. As for example, what else is filthie and leawde talke, than a kinde of baudrie? And therefore Saint Paul saith that they are able to infect good manners. Nowe when one speweth out as filthie speeches as any may bee, yet will hee say that hee meane no harme, and that hee doth it innocently: For when folke sing their vile and bawdie songes, their common saying is: I meane no harme. Such folke would make God a lyer. Nowe if they bee not in any wise to bee borne with when they commit euill through ouersight: what is to bee saide to them, when they doe it of set purpose? Albeit they say: I meane it not: yet (as yee see) their spuing out of such leawde speeches breedeth corruption of manners, and yet they cease not to doe euill still. What confusion then must they breed when wee knowe that they do it of a set and wilfull malice: Therefore if there were a good and godlie reformation among vs, such lewd speeches should not haue their swinge. And seeing that they serue but to infect all, so nothing may remaine sounde and holy in our conuersation, are they to bee excused which corrupt good manners after that fashion? Yee see what the thing is, whereunto God had an eye in this Lawe. And at this day this ciuill order might bee well obserued. And when fouer such a case befell; although there bee no written law for it in anie certain place; yet ought we alwayes to consider that wee can not el. where haue better counsell than at the nouth of God. Indeede we are not bounde vnto the order of the lewes through any precise necessitie: Neuerthelesse wee must in the ende resolue our selues on this point, that God ordeyned nothing for his people, but that which is iust, and

1. Pet. 11. 23

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2. Cor. 15. 33

that wee are bound at this day (in case that such a thing shoulde happen) not to suffer it or to leaue it vnpunished: and that to doe otherwise were not good, or to be liked of. But the principall thing is that wee must receiue some generall instruction by it. And verily it were a soule and shamefull thing to see any woman so bolde as this example importeth. And to say the truth, GOD meant not to punish that which was committed through some ouerfight, or amasnednesse: but hee considered that if a woman shoulde haue so small regarde of shame & honest reuerence as to come running vpon a man after that sorte, and touch that part of him from which she ought to flee backe; if she should be suffered in such shamelesse dealing, it were a kinde of dispensing with all leawdnesse and loosenesse of behauiour, so as no honestie shoulde be kept any more. What is then to be doone? Wee must note here briefly two points. The first is, that God requireth such modestie in women as that they must alwayes consider what their sexe will allowe them to doe, and that they become not like Iauceknights, as wee see some are, which will handle an Harquebuse as boldly as anie man, and march with ensigne displayed as couragiously. It is so monstrous a sight to beholde such wicked women, that a man ought, not onelic to spitte at them, but also to take vp durt and cast at such impudent creatures, when they are so bolde to peruert the order of nature. Thus yee see what God requireth of womē in the first place, nameilie such a modestie as may holde them within the bonds of honestie. For if a woman haue all the vertues in the worlde, yet if there be such a Virago that shee wil counterface the man, all the rest is but dounge and filthinesse. For we haue scene heretofore howe God did straidlie forbid women to disguise themselves: And that tended to this purpose. Let women therefore learne here their lesson, to be modest, and to haue alwayes that vertue which is proper vnto them, to wit, shamefastnesse, that they attempt no such thinges as may shewe them to be past shame. In the second place wee haue a cōmon rule for vs all (as I tolde you) y<sup>e</sup>, that wee must

Deut. 22. 8.

not onely abstaine from all fornication, but also be honest in our whole conuersation, and be haue our selues according as God commandeth: so as neither in our deedes nor in our wordes there be any such thing as is contrarie vnto the honestie of nature, and that which God commandeth, or which may leade vs to euill. Thus yee see in effect what wee haue to beare in minde vpon this place. And therefore although this order was made for the people of olde time, yet the instruction and substance of the lawe abideth for euer, and wee may gather from it a profitable lesson for our selues. Let vs then apply this to our benefite which is contained here, as we may shew that forasmuch as God hath adopted vs, and made vs holy as he himself is holy, & forasmuch as Iesus Christ also hath gathered vs into his body to the intent wee should liue in al holinesse, let y<sup>e</sup> fame be declared indeed both in al our talke & in al our conuersation, so as there is not any part or member of our body, which is not answerable vnto that honestie.

Now let vs kneele downe in the presence of our good God with acknowledgement of our fault, praying him to make vs so to feele them, that acknowledging the wretchednes which is in vs and in our nature, wee may labour to draw our selues out of it, by fighting against all our carnal affections, & by ridding our selues whollie of that which wee holde of our father Adam, vntill this good God hath clothed vs with his owne righteousnes, and that wee be made newe creatures in our Lorde Iesus Christ, to come vnto that glorie which hee hath purchased for vs. And pray we him that while we be inclosed with our infirmities, it may please him to beare with vs, vntill he hath cleane deliuered vs from them, and to giue vs grace in the meane time, to doe our indeouour that his Church may be multiplied, so as we may enioye that blessing to see his name glorified throughout the worlde, and that when we haue company our minds may euer be the more stirred vp thereby to follow that holy vocation wherunto he hath called vs. For the doing wherof it may please him to raise vp true and faithfull ministers of his worde, &c.

## On Fryday the xiiij. of February, 1556.

*The CXLIII. Sermon which is the third vpon the fise and twentieth Chapter.*

13 Thou shalt not haue two manner of weightes in thy bagge, a great and a little.

14 Thou shalt not haue two manner of Ephas in thy house a great & a litle.

15 But thou shalt haue a iust and a right weight, thou shalt haue a perfect & a iust Epha, that thy dayes may be prolonged in the lande which the Lord thy God giueth thee.

16 For all they which doe such things, and all they which deale vnrighteously are an abomination before the Lorde thy God .

17 Remember what Amalec did vnto thee by the way after your coming out of Egypt.

18 Howe hee came against thee in the way, and in the hindmost of thy traine strake all the weake which followed thee when thou wast fainte and wearie: and he feared not God.

19 Therefore when the Lord thy God shal haue giuen thee rest from al thine enemies which are round about thee in the lande which the Lord thy God giueth thee to possesse, then shalt thou put out the remembrance of Amalec from vnder heauen: forget it not.



Here are two things especiallie wherein wee offende our neighbours, to wit, deceyte and open violence. For some are giuen to deceite and malicious wilnesse, to deceiue and beguile men: others vse open wronging and injuries. In priue deceite the most mischeuous meane of beguiling that any man can vse, is the falsifying of weightes and measures. For the vse of them is the onely way for men to buy and sell by, without strife or variaunce. If we hadde not monie wherewith to buye things; what a disorder should wee haue? And wares also are comunly solde by weight and measure. Nowe then if there bee deceyte eyther in monie or in weightes or in measures, the bonde of that intercommunion which men haue together among themselues is broken: so as they become like dogges and Cattes, and there is no meanes for them to deale one with another. And therefore no maruell though our Lorde doe greatly mislike the falsifying of weightes and measures, and tell vs that it is the worst and detestablest robberie that can bee. If a theefe purpose with him selfe to take a bootie, hee will fet on a man, and from one hee will goe to another. But wee are sure there is no theefe can passe his boundes so farre, as to pilpoye and robbe the whole worlde. But he which vieth falsie weightes and falsie measures, hath no regarde at all, when hee robbeth; but doeth wrong vnto all ingenerall: and that is the next way to peruert all ciuill order, so as no humanitie or common honestie may remaine any longer among men. What shall Lawes doe? Or to what purpose shall iustice serue, whe there is no more anie playne nor vpriight dealing in those things which shoulde helpe men to maintaine their estate? Wee haue therefore a verie necessaric law in this place, where mention is made of weightes and measures. It is sayde: *Thou shalt not haue diuerse stones in thy bag.* And that is because in olde time they were wont to make their weightes of stone. And this importeth asmuch as if it were sayde: *Thou*

*shalt haue a iust weight and a iust measure.* Moreouer let vs beare in minde alwayes that which hath bene sayde before, namely that G O D oftentimes vnder one speciall kinde, giueth a generall doctrine. And so it is all one as if we were commaunded generallie in all buying and selling, to vse reasonable and vpriight dealing without anie fallchoode. For when a man selleth one kinde of ware for another, it is all one as if hee falsified his weightes or his measures. A simple man commeth to a shoppe and asketh for cloath: hee knoweth it not, but trusteth the Marchant, and the Marchant sayeth vnto him, here is cloath of such a place: and hee knoweth well that hee lyeth: now this is all one, as if he had giuen him halfe a yarde or three quarters of a yarde, for a whole yarde. So then wee see how G O D ordcyneth in generall that our trayding shoulde bee after such a sorte as that hee which buyeth doe bring lawfull monie; and that hee which selleth doe deliuer his wares at a reasonable price and vse no fallchoode, neither in weight nor in measure, at leastwise if it bee such wares as are wont to bee measured by the yarde or ell, or weyed in scales or balauces, but that on either part there bee true and iust dealing vsed.

And sith wee see so manie lawes tending all to this end, that no man shoulde be deceyued, but that euerie man shoulde haue his right; let vs alwayes remember this saying, That G O D will haue mercie, iudgement and iustice. And therefore let vs haue compassion on them which are in necessitie, to releuee and succour them. And secondlic let vs not onelic yeeld to euerie man his right, but also when wee see anie man wrong his neighbour, let vs not suffer it, nor bee consenting vnto it in anie case. Loe wherein wee exercise our selues if we will order our life according to the will of G O D. For excepte wee doe so, what fayre countenance soeuer wee sette vpon things, yet all shall bee but detestable hypocrisie in the sighte of G O D, vntill wee haue learned to liue charitable with our Neighbours

Mat. 7. 12.

bours, and to obserue this vprightnesse which nature hath taught vs, of not doeing other-  
 wyse vnto others than wee woulde haue  
 doone vnto our selues. Heere withall also wee  
 be made to knowe our owne naughtinesse. For  
 if wee were enough to haue warned vs in one word,  
 if wee were disposed to doe well, and had not  
 such a rebelliousnesse within vs, that wee euer  
 drawe backwarde from that which is good.  
 Then if men were inclined of themselves to do  
 right and to exercise humanitie: it were enough  
 to make but a signe vnto them, and to say: Yee  
 see what your duetie is: But nowe God is faine  
 to make often repetitions, hee is fayne to streng-  
 then the lawes which hee hath giuen, hee is  
 fayne to expounde them, hee is fayne to heape  
 commaundement vpon commaundement.  
 And what is the cause hercof, but that wee are  
 ouerharde to bee ruled, and that our desires are  
 as fell and furious bestes: so that one bonde is  
 not strong enough to binde vs, but wee must be  
 hampered with many cordes, nay wee must  
 haue chaynes and fetters layde on vs? So then  
 let vs know that our willes and minds are farre  
 from being disposed to obey God. And there-  
 fore let euerie man quicken vp and inforce him-  
 selfe the more, considering how it is not without  
 cause that God maketh so often rehearsal of  
 that which serueth to bring vs to brotherlie  
 faithfulness and friendship; for asmuch as  
 wee drawe cleane backwarde from that which  
 hee commaundeth as I haue tolde you before.  
 Morouer let vs beare in minde, that the more  
 a thing maketh to the common benefite of al,  
 the better is it alwayes to be obserued. Nowe  
 I haue tolde you howe there woulde bee extre-  
 me confusion, if there were no weightes  
 nor measures: and therefore if weightes and  
 measures should bee falsified, there woulde  
 scarce remayne any ciuill order in the worlde.  
 Therefore seeing the thing is so requisite  
 and necessarie, that without it wee could not liue  
 together, but shoulde bee as wilde and sauage  
 bestes; let vs knowe that who so breaketh  
 any part of this order, offendeth GOD most  
 greuously; and as the faulte is punishable by  
 earthly iustice: so let vs assure ourselues, that  
 such offenders when they shall come to render  
 an account before the heavenly Iudge, shal not  
 escape the hande of God: For it was not long  
 of them that all vprightnesse was not cleane  
 abolished. Wherefore let vs stande in feare of  
 that which is tolde vs here, and let euerie man  
 deale vprightlie with his Neighbours; Let those  
 which vse any trade of Marchandise haue a iust  
 balance and a iust measure, and lawfull wares,  
 and let them take heede that they vse no de-  
 ceyte. Let both the buyers and the sellers vse  
 such iustie dealing, as it may appeare that they  
 haue a Lawe which beareth rule in their hearts:  
 and although wee had neither threatens nor pu-  
 nishments; yet let it suffice vs that God hath  
 declared his will vnto vs. Let that bee of force  
 and power with vs, to guide and governe vs.

And morouer whereas it is sayde. *That all  
 those which doe such thinges, are an abomination un-*

to GOD: it is spoken to the intent that men  
 shoulde not deceyue themselves by subtiltie or  
 Sophistrie: as wee are alwayes seeking for some  
 starting holes: Such as are desirous to winde  
 in their neighbours with craftinesse, haue al-  
 wayes some colour to paint their case withall.  
 But although men holde vs excused, it is no-  
 thing seeing wee must come before the heauen-  
 ly Iudge. For Moses saith, *That such a thing is  
 an abomination before GOD.* Therefore let not  
 men beguyle themselves anie more with any of  
 the trifling excuses wherewith manie men doe  
 shroule themselves, but rather let them  
 thinke thus: Beholde it is our GOD that  
 speaketh, it will not boote vs to disguise our  
 matters. For hee will not suffer himselfe to bee  
 mocked: and it is before him that wee must an-  
 swere. And therefore let vs walke in such wise  
 as our owne conscience may beare vs good  
 witnesse, and as wee may protest not onelie  
 with our mouth but also within with our heart,  
 y we haue liued vprightlie with our neighbours,  
 that there is no secreete wickednesse within vs,  
 and that wee haue not made our owne gayne by  
 an other mans losse. Lo (I say) what we haue to  
 beare in mind vpon this place.

And whereas Moses addeth: *Whosoener doth  
 vnrighteously:* it is to confirme that which I said  
 in the beginning: that is, that albeit GOD ex-  
 presseth here but two kindes, to wit, Weight  
 and Measure: yet notwithstanding, it serueth  
 to put vs in minde generally, howe men ought  
 to liue with their neighbours without hurting  
 of them. For if GOD leaue no kinde of wic-  
 kednesse unpunished, whether wee plucke o-  
 ther mens goods vnto vs by force or vse de-  
 ceite to beguile the simple; if GOD call all  
 such thinges to account: what will become of  
 vs when wee shall haue committed more out-  
 ragious crymes, so as wee shall haue peruer-  
 ted all common order, by playing the robbers  
 & theeues in raking to ourselues whatsoeuer  
 we could come by, as those doe which vse falsse  
 weightes and falsse measures? For certaine it is,  
 that vnder pretence of buying and selling,  
 such foolkes doe play the rancke theeues, and  
 are worse than those which robbe in the woods.  
 And therefore let vs knowe that whereas God  
 pronounceth himselfe a Iudge to punishe all  
 manner of wickednesse, hee sheweth that by  
 greater reason, vengeance shall fall on them  
 which make no conscience or remorse, to  
 rake other mens goods vnto themselves with-  
 out discretion, or rather which haue guen their  
 lustes so large scope, that they russe forth in-  
 to all euill, and all men both greate and small  
 are faine to passe their pawes. Thus yee see  
 in effect what the thing is which Moses meant  
 to declare vnto vs in this place. Nowe if at that  
 time it was behoouefull and necessarie, that  
 GOD shoulde repressse such deceytes as were  
 committed in weightes and measures, howe  
 much more needefull is it that hee shoulde doe  
 the like now? For certainlie there is nowe no  
 such vpright dealing in the worlde as was at  
 that time: but corruptions are still increased:  
 and

and therefore so much the more ought wee to exercise our selues in this lawe. And let vs not thinke that wee may excuse our selues by the great number of deceiuers and pollers which are nowadayes: but let vs knowe that the lawe of G O D is euermlasting; and that if wee will bee taken for the children of G O D, wee must keepe that vprightnesse whereof Moses here speaketh, notwithstanding all the wickednes that is comitted in the world. And that is the cause also why he thinks it not enough to say: Those which doe such things are an abomination in the sight of the Creator: but he addeth also: *Before thy God.* And therefore wee must alwayes returne vnto this point, y because G O D hath adopted vs for his children wee must not bee carried away with euill customes. Though this man misbehaue himselfe and that man bee offensue through his euill life; yet must wee still abide constant in obeying our G O D, seeing that he hath chosen vs, and keepeth vs for his owne. Thus ye see what we haue further to beare in minde concerning this place.

Nowe this lawe needeth not any long exposition. For there is no man which of himselfe knoweth not what confusion there would bee in the worlde, if the meane of buying and selling were taken away. Yet neuertheless ye see howe G O D doeth further open his mouth to teach vs. Haue wee then his lawe in three wordes? It ought to suffice vs: but yet the practise of it is verie rare. Yea verily: and therefore wee ought not to buye our selues so much in saying our the words, which are set downe here, as to minde them throughly, and to be thinke of them carely and late, and to say, *Go to, G O D hath commaunded that we shoulde haue iust weightes and equall measures, that wee might deale vprightly one with another.* When wee shall haue refreshed our minds with the remembrance hereof, it wil serue to perswade vs to order our life in such wise as it behooueth vs to do.

Moreouer let vs note that vnder false weightes and deceitfull measures, all acceptings of persons are condemned by G O D. For if it be not lawfull to falsifie a weight or balaunce, if it bee not lawfull to falsifie a measure or yarde; what shal we say of falsifying of iustice? If in a garner, if in a sellar, if in a shop, God will haue men to vie vpright dealing among the selues: what is to be thought when it commeth to the iudging of a case in Lawe? If a man shoulde swarue aside to the fauouring of any person, what a dealing were that? As I haue already touched, we must returne vnto this generall commaundement of walking in vprightnesse with men, as wee neuer swarue aside but holde on right soorth as God hath commaunded vs. And if in Marchandise which are transiourie things God will haue vs to obserue such vpright dealing: what ought wee to doe in the case where God is to be seruued? Neuertheless wee see howe men shape and vnshape themselves, and make lawes after their owne fancies, nowe one way and now an

other. But let vs note that G O D boweth not anie way at our pleasure, but when hee once giueth a lawe, which is vnchaungeable, euery man must frame himselfe thereafter. And let vs not beare our selues in hande that wee shall bee our owne Iudges: for wee are not competent enough, but let vs alwayes abyde in that which God hath commaunded.

Nowe let vs come vnto that which Moses addeth concerning Amalec. A man might at first blusie, thinke it an harde case, that it shoulde bee lawfull for the Iewes to reuenge themselves vpon the Amalekites, and that when they were at rest from their enemies, they shoulde then roote them cleane out. *Remember Amalec also, because hee would haue cutte thee off by the way, and made an assault on thy hindermost people, and sought to make haocke of thee. Forgesse it not, but pursue it with fire and sword.* This is a verie seuer and sharpe condemnation. But wee haue to note that the Amalekites had prouoked the vengeance of God against themselves and were intangled in the condemnation which was alreadye giuen vpon the people of the lande of Chanaan, as vpon the Amorites, the Pherezites and such like. Wee haue before shewed that wee may not account this sentence of G O D anie way cruell, when he ordayned that all these people should bee rooted out of the worlde. For hee had spared them nowe by the space of foure hundred yeares and more. And although they had then deserued to haue bene vtterly overwhelmed with destruction; yet was it said that their wickednesse was not then come vnto full measure. But amended they in all that tyme wherein G O D waited for their repentance with so great patience? No, but of badde they became worse. And therefore it behooued that cleane riddaunce shoulde bee made of them, seeing they were such a stubborn and vn-amendable people. The like reason was of Amalec also. And hereby wee see what it is to bee intangled among the wicked, when they are altogether forsaken of G O D. It is all one as if a man would cast himselfe into the midst of an hoate burning fire, where hee must needs bee consumed with the wood. Let vs marke well then that vnder the example of the Amalekites, GOD hath warned vs in this place to take heede, that when wee see men giuen ouer vnto all wickednesse and hardened in their sinnes, wee come not neere them, nor haue any thing to doe with them. And why? For it is the next way to binde vp our selues in the same bundell with them, and then must wee needs perishe together. Wherefore let vs keepe our selues aloofe from foolke when wee see them so peruerse, and that they bee despisers of G O D, & are become as brutishe as beasts in their wickednesse. Let vs I say, flee farre from them, vnlesse wee will haue their condemnation to take holde of vs also, and bee carried away in the same tempest with them. And that is the cause also wherefore Esay the

Prophet

Gen. 15. 16.

Esa. 48. 10.  
& 52. 11.

Prophete cryeth with a lowde voyce, Flie farre from them. Hee is not contented to say: withdrawe your selues from them, but flie, flie. And yet hee repeateth the same again and saith: separate your selues farre from them. And why? Wee see howe he meant it of such as Moses speaketh of in this place. Let that therefore be noted for one point.

Nowe herewithall we must consider farther, that the Amalekites resisted G O D to the vtmost of their power, and woulde haue hindered the Iewes from conning into that inheritance which he had already appointed out for them. Indeede they thought they had waged battell with men: but in verie deede G O D was their aduersary partie. For the Iewes came not thither through their owne power, but God had called them to possesse the Land of Chanaan for their inheritance. Therefore when the Amalekites banded themselves in multitudes against them, it was as if they had bidden battell vnto God. And therefore wee may nor maruell that their condemnation was so greuous, seeing they flang soorth into so great rage [euen against God himselfe.] I graunt they knewe not certainly that the Iewes had any such promise made them: and yet for all that, they were not altogether ignoraunt of it: It sufficed for their condemnation, that they ought to haue knowe by certaine signes that it was a power exceeding mans power, and thereupon shoulde haue beene feared from rushing so venterously and at rande against those which were gouerned by the hande of God. And therefore wee are warned, when wee take any thing in hande, to beware that wee haue not God our enemy and aduersarie partie. Nowe hee hath declared, that forasmuch as the Church is in his protection, if we attempt any thing against the faithfull, whether it bee generallie or particularlie, it is all one as if we came to warre against God. And what shall wee get by that? It is not for nought that he hath saide, That hee keepeth vs as the apple of his eye. And therefore let vs learne to abstaine from all doing of wrong, and consider well that if we prouoke the liuing God to anger, it must needs bee to our great confusion in the end.

Deut. 32. 10

Now as this doctrine ought to serue vs for a bridle, to make vs to abstaine from all outragious and wrongfull dealinges: So we see on the other side what a consist it is vnto the faithfull when they know that God hath such a care ouer them, y he will take their part and be their defendour, and that if any man harme them hee declareth that the iniurie is doone vnto himselfe. Therefore sith wee see that God setteth himselfe expressly on our part, ought wee not to take courage vnto vs, and to yett our selues wholly vpon his promises? Yet notwithstanding there are but fewe which can tast of this doctrine. For what is the cause that wee bee so kindled with desire of reuenge as soone as any man molesteth or troubleth vs? It is because we knowe not that God watcheth ouer vs, and hath his hande stretched out to maintaine vs,

and that hee will not suffer anie outrage to be doone vnto vs, but hee will redresse it and send vs helpe and succour in time conuenient? Were we throughlie perswaded hereof, wee would be as meeke and quiet as lambes, wee woulde bee patient in our wronges, wee woulde tarie till hee redressed them. But what? Because we haue no trust in him, curie of vs shifteth for himselfe by right or by wrong, wee regarde not what is lawful for vs to doe: nay wee thinke we shoulde deceue our selues if wee shoulde staye vpon the promises of God. And therefore let vs learne to consider more deepele of this doctrine, where it is saide: *Thou shalt not forget what Amalecke did vnto thee by the way.* For God sheweth that although we passe it ouer and make no matter of it when wee haue beene vniustly vexed, but forget that anie such thing was doone vnto vs: yet will hee remember it. Wee are tender enough in our own iniuries; but yet God sheweth, that hee taketh them more to hearte than wee doe, and that hee will punish them which haue vexed vs and deale ouerrigorously with vs, so as hee will call to remembrance all the euill which they haue done vnto vs. Ye see then what wee haue to beare in munde as touching this place: to wit that wee must take heede of doing any violence to our neighbours; for God will take their cause in hande and we must needs haue him for our aduersarie party. That is the first point to be noted, Secondly let vs walke in all simplicitie and gentleness, knowing that if wee will bee as sheepe, wee shall haue a good shepheard which will keepe vs from the wolues, inso much that although wee seeme to be euen in their chappes and readie to be denoued; yet God will prouide a remedie for all, if wee can put our trust in him and feede our soules with patience, as our Lorde Iesus Christ declarcth.

Luke. 21. 19.

Deu. 2. 34

But now we must also call to remembrance that which wee haue treated of before, to wit, that God is then speciallie moued vnto anger, when his people are troubled and hindered fro taking possession of their inheritance. And if hee haue declared such signe of anger against the Amalekites, because they would haue withheld the Iewes from entering into the Land of Chanaan: what will hee doe, if wee nowadayes doe turne away the faithfull from entering, (not into the Lande of Chanaan, but) into the kingdome of heauen? For nowadayes God calleth vs not to possesse the Lande of Chanaan: but to the immortal and incorruptible life. And therefore we must keepe on our way and labour to come thither. Nowe then, if anie come to trouble vs: they which shall haue cast such stumblingblockes in our waye, that is to say which shall haue helde vs backe from seruing our G O D; shall bee driuen to feele a double curse in comparison of the curse that lighted vpon Amalecke. Nowe let vs consider howe many there are nowadayes which seeke to turne the children of G O D out of their right waye, some by crueltie and persecutions, others by leawde and wicked exam-  
ples:

amples: to bee short, wee cannot set one foote forwarde in this waye, but wee are troubled, and Sathan deuifeth still I knowe not what to hinder vs; and euer hee findeth ministers fitte for the purpose. What is the caule that all Churches are not so well ordered, as that God may bee serued with one common accorde, or that wee haue not such loue and agreement among vs as may shewe in verry deede that wee call vpon GOD as our Father? It is because wee are mingled among Amalekites. Wherefore let vs take heede that they hinder vs not: and let vs also on our partes beware that wee trouble not the children of GOD, but rather let euerye of vs take his companions by the hande as the Prophet Esay speaketh, and saye, Come, let vs goe and mount vp into the hill of the Lorde, that hee may shewe vs his wayes, and guide vs in his righteousnesse. Nowe then if wee will not be coupled with them whom GOD hath here ordayned to destruction, let euerye of vs take payne to guide his neighbour and to further him in the good way, and let none of vs staye or hinder them which are already on their way to goe whither God hath called them.

Nowe it is sayde: *When GOD hath giuen thee rest from all thine enemies in the Lande whither thou goest to possesse it, then remember the Amalekites.* By these woordes wee are giuen to vnderstande, first of all, that the people to the ende they myght bee the more encouraged to execute that which Moses had in GODS name commaunded them; are certiyed in this place, that in the ende they shoulde haue the victorie ouer all their enemies. For it had beene a matter of laughter, if Moses had sayde, Remember Amalec, and when thou hast made a dispatch of all the rest, roote him out also. For the Iewes myght haue answered: What are wee to roote him out? Why? Wee are yet Windlers; wee lue as it were at the courtie of another man; wee knowe not what will betide vs. In deede God promised vnto vs, the land of Chanaan, but hath here norled vs vp and downe in the wildernesse, as if we were worthy to bee altogether depriued and defeated of the possession of that land which he promised vs? Why? Wee are yet to enter into it. And what are we the able to do vnto Amalec, seeing we haue so many and so strong enemies? For this cause Moses setteth downe this promise, *When the Lord thy God hath giuen thee rest from all thine enemies,* (saith he.) Nowe hereby wee are warned, that when God commaundeth vs any thing which seemeth harde, yea or altogether vnpossible, we ought to haue an eye vnto his power: for otherwise our courage cannot but fayle vs. And they which of themselves presume to execute whatsoever GOD teacheth by his woorde, doe breake their neckes in the ende through their foolish presumption. Seeing then it is so, let vs humbly and earnestly desire of GOD, so to strengthen vs as wee may bee able to obey him. For the dooing whercof let vs haue an

eye vnto his promises. For when GOD saith vnto vs, Doe thus: he addeth, care not though men withstande you: if you cannot accomplish that which I commaunde you, I haue power sufficient in mee to supply your weaknesse: I will vpholde you: and when it shall seeme that you are fallen downe, I haue meanes wherewith to helpe you vp agayne: and if the thing be more than you can doe, I will bring it to passe for you. Let vs therefore arme our selues with these promises, and thereupon take courage to marche forward in our waye; and what threatens soeuer wee heare, or what stumbling blockes soeuer are layde in our way; let vs yet keepe on our course still. And why? Because GOD will take care of all, and wee cannot bee deceyued by waiting for his helpe. In deede if wee haue not the woorde from his mouth, wee may not trust vpon our owne opinion and say: I hope GOD will helpe mee. Wee may not bee so presumptuous, but wee must assure our selues vpon the warrant which hee giueth vs; as wee see in this place: *Thy GOD will giue thee rest from all thine enemies.* And therefore Moses sayde not simply, When thou hast conquered the Countrey, when thou hast the victorie ouer all thine enemies; but hee referreth all vnto GOD. Whereby hee declareth (as I haue already touched) that men may not grounde themselves vpon their owne power and abilitie: but wee must haue our recourse alwayes vnto GOD, and acknowledge that it is in him onely to make vs inuincible against all our enemies. And if it was needefull that GOD shoulde worke in such wyse to make the children of Israel to overthrow the Chanaanites, Phereites, Iebusites and the lyke: it is much more needefull that hee shoulde woork nowadayes with a greater power in vs, because wee are to encounter with more mightie enemies. For (as Saint Paule sayeth) our combat is not against fleshe and blood, that is to say, mortall creatures onely, but also against the Princes of the ayre. In so much that if wee compare the power which wee our selues haue to resiste, with the aduantage which Sathan hath ouer vs; alas, hee is the prince of the worlde, and besides that, hee is aboue our heades, so as hee myght ouerwhelme vs out of hande. And therefore GOD must put to his helping hande and fight for vs, or else wee shoulde bee a hundred thousande times vanquished. So then, whensoever wee are to aduventure vpon any thing, let vs learne to haue an eye alwayes vnto the power of GOD, assuring our selues that the same is mightie ynough to strengthen vs. And thereupon taking courage, let vs boldly defye all the forces of our enemies be they neuer so dreadfull: and let vs knowe that they are nothing in comparison of the helpe and succour which GOD hath promised vnto vs, and which he is readie to shewe in verry deede. Thus yee see in effect what wee haue to beare in minde vpon this place.

Ca. 2. 3.

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Ephes 6. 12

Nowe it is expressly sayde : *That the Iewes shall bee reuenged vpon Amalec when they haue the lande in possession, which was promised vnto them:* And it serueth to shewe that wee ought to bee as quiet as may bee in executing G O D S vengeance. For when men reuenge themselves of their enemies, wee see they are altogether troubled with those bickerings which they haue with them, and they are set all on fire by their passions. And that is the cause why reuengings are forbidden vs, when they proceede not from G O D, but that men thrust themselves so into them without any measure or discretion. Will wee then iustifie any reuenge of ours? Wee must bee at peace within our selues: that is to saye, wee must not haue an eye to our owne losse or gayne; wee must not bee moued with any excessiue passion; to bee shorte, wee must haue a stayed and fetled minde; and aboue all, the zeale of God must abide in vs and gouerne vs. Neuerthe-  
 later, we may not vnder this colour that G O D sayde vnto his people, *Remember the Amalekites,* for I will haue them rooted out of the worlde; wee may not ( I say ) take occasion thereupon to reuenge our selues after our owne lust and liking. And why? For God layde not the bridle on his peoples necke, to say, Doe what you thinke good; you shall haue leaue to doe what you liste: but hee woulde haue the re-  
 uenge to proceede from himselfe: whereupon wee haue to note two things. The one is that wee must bee appoynted of God, or otherwise it shall not be lawfull for vs to lift vp so much as a finger to punish any offences. The other is that although wee haue this calling, and that God putteth the sward in our handes, yet neuerthelesse wee must not bring with vs our owne affections which alwayes driue vs on foreward and ouermaster vs: but wee must behaue our selues so simply and plainly in this vocation of ours, that the spirit of G O D may gouerne both our heartes and our handes. As touching the first poynt, I tolde you that hee which hath no expresse commaundement of God to that purpose, may not punish offences. If I see a man offend, although I ought to set my selfe against him to the vtmost of my power, and to withstand his wickednesse: yet because I am a private person, I may not attempt to punish the offender any way. For G O D hath charged mee with no such thing: and men may not on their owne heades, take vpon them any such charge. For although at y first sight a man would take it for a great vertue if I should fall vpon a wicked man and apprehend him: inso much that if he beate or abuse a poore man, & I come and maintaine the good cause, it would be taken for a good deede; yet in verry deede I passe my boundes, and take mote vpon mee than God hath commaunded mee; and this deede of mine may not be accounted for a vertue. Yee see then what stayednesse the faithfull ought to keepe in their liuing, to wit, that they attempt not any thing but what God hath giuen them in charge

to doe. That is to be noted for one poynt. Nowe for the second, wee must note that vnder colour that God hath armed them with authoritie to punish vices, men must not fall into heates through their carnall affections and passions, to reuenge their owne quarels, but must doe that which they knowe G O D liketh of, and yet to no other ende or meaning than hee hath appoynted.

And herewithall let vs note, that they which are ordained and appointed of God to execute Iustice, ought to keepe themselves in the high beaten way, wherein God willet them to goe without taking vnto themselves any new lesson. For it is not for earthly Iudges to make lawes at their pleasure, and to say euery day: I will doe thus, and I will doe otherwise: but they must haue a careful eye to their office and duerie. Beholde it is G O D which speaketh, wee must execute that which hee commaundeth; and therefore let men holde themselves thereunto, and not presume to aler his commaundement in any wise: for otherwise a man may pretende goodly excuses, but God liketh better of the obedience which men yeelde vnto him, than of al that euer they can alleage in reason, although it haue neuer so great likelyhood. Morcouer (as I haue alreadye rouchted) when wee heare concerning Amalec, that G O D woulde haue him cleane rooted out: a man might reply and say: What if a man should handle this people gently and spare them? Were it not a reasonable thing? Should a man deale so extremelic with them? Surely when the people of Isracl left it vndone, their shewing of mercie was a kynde of despying G O D; and it is certayne that their so dooyng turned to their owne confusion, according whereunto wee see howe it was sayde, You haue not executed the vengeance of your G O D, and therefore those whome you haue suffered to lye must bee as thornes in your sides to pricke and to punch you; or rather to put out your eyes: you shall surely finde it so because yee haue not doone as G O D commaunded you. This serueth then to shewe vs that euerye man must followe that which is appointed him, and when hee once knoweth what his office and calling requireth, hee must simply obey God.

And moreouer let vs alwaies haue recourse to this point, that seeing God sheweth himselfe a friend to our friends and an enemy to our enemies; we must put our whole trust & confidence in him; & hiding our selues vnder his wings, wee must not doubt but that he will shew in the ende what care hee hath had of our welfare. For hee sayth, I am moued with ieaulouse, I am inflamed with choler, because of y injuries which my people hath suffered. In deede God is not subiect to any passions, he is not moued after the maner of men: neuerthelesse, to shewe howe dearely hee accounteth of our welfare, and because wee conceiue it not excepte hee doe ( as yee woulde say ) transfigure himselfe and vter himselfe vnto vs in such wyse as wee maye

1. Sam. 15.

Numb. 3. 5

Exod. 3. 22

Exod. 13. 7.

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conceyue some passions in him: that is the verie cause why hee sayeth that hee is moued with choler, and inflamed with a ieaalousie to defende his people. Let vs therefore settle our trust thereupon: and although he doe not by and by lift vp his hand and thunder vpon our enemies, let vs not thinke therefore that hee hath forgotten vs, but let vs bee patient and sorowfull, and let vs desire him to accomplish his promises. And if wee so doe, hee will raise vp such men as we thought to haue bene against vs; and they shall spend themselues in our defence, and wee shall bee armed in such wise agaynst all our enemies, that wee shall beare awy the victorie; and as it is heere declared that hee was the defender of his people in olde time; so he will nowadayes doe much more for vs, because he is come nearer vnto vs in the person of his onely sonne.

Nowe let vs kneele downe before the Maieie of our good G O D, with acknowledgement of our fautes, praying him to make vs feeble them more and more, and to receyue vs vnto mercie although wee bee altogether vn-

worthie of it, and that in the meane tyme hee will so gouerne vs by his holy spirite, that wee may apply both our handes and our eyes, and our feete to his seruice, and not attempt any thing without his worde, but that whatsoever wee doe, wee may doe it with such a zeale, as hee may bee glorified and our lyfe may bee in all poyntes referred vnto his will, without turning of our selues aside eyther to the right hand or to the left, and that wee may learne to rest our selues wholly vpon him, and not bee tempted to iniurie any man, but that whatsoever wickednesse wee see in the worlde, wee may alwayes walke vprightly and soundly, to the intent that when wee bee vniustly and wrongfully tormented, he may shewe himselfe our defender. That it may please him to grant this grace not onely to vs but also to al people & Nations of the earth, bringing backe all poore ignorant people from the superstitions and idolatrics wherein they are helde: that so hee may leade them to the knowledge of his truth: And that for this purpose it woulde please him to raise vp true Ministers of his word, &c.

## On Wednesday the xix. of Februarie, 1556.

*The CXLV. Sermon which is the first vpon the sixe and twentieth Chapter.*

**V**Hen thou comest into the lande which the Lorde thy G O D giueth thee for an inheritance, and possessest it and dwellest therein,

2 Then shalt thou take of the first of all the fruite of the earth, which the Lorde thy G O D giueth thee, and put these fruites which thou bringest out of thy land, in a basket, and goe vnto the place which the Lorde thy God shall choofe, to place his name there.

3 And thou shalt come vnto the Priest which shall bee in those dayes, and shalt say vnto him; I acknowledge this day vnto the Lorde thy God, that I am come into the land which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the Basket out of thy hand, and shall set it downe before the Altar of the Lord thy God.

5 And thou shalt speake and say before the Lorde thy G O D: My father was a Syrian, a poore man, and hee went downe into Egypt, and sojourned there with a small companie, and grewe there vnto a Nation great, mighty, and full of people.

6 And the Egyptians vexed vs, and troubled vs, and loaded vs with harde bondage.



He haue in  
this place  
the Lawe of  
y first fruits  
which was  
made for  
this ende, y  
the Lewes  
shold there-  
by acknow-  
ledge vnto  
GOD, that  
they helde

the lande of Chanaan of his mere and onely  
giste : as when a Lorde graunteth any Lande  
in Fee, hee referueth some Rent and some kind  
of seruice to himselfe to testifye that the Lande  
is helde of him. So likewise GOD meant to  
haue a certayne memoriall among the Lewes,  
wherby they shoulde bee put in minde to serue  
lum, for so much as hee nourished them, and  
that whatsoever they had in possession, they  
helde it of his freebestowed goodnesse. In deede  
GOD did it not after the manner of mortall  
men : for those which are Lordes of any land,  
bee they neuer so riche, haue neede of Rentes  
and reuenues : for the mayntenance of their  
estate. But GOD who standeth in neede of  
nothing, ordayned this Lawe, onely for the  
profite and welfare of his people. For the  
first fruites werē not brought vnto the Temple  
as though GOD were to receiue some com-  
moditie of them to himselfe : but the bring-  
ing of them was to this intent, that the peo-  
ple shoulde bee the better stirred vp by that  
meanes, to discharge themselues of their due-  
tie towards GOD. For the first fruites  
went not for full payment, but they serued  
onely for a solemne protestation, thereby to  
shewe that the people was much more bound  
vnto GOD.

And let vs note that GOD by appointing  
this Lawe, meant to giue vs to vnderstande  
what great vnthankfulnessse there is in men,  
when there must bee such meanes deuised to  
quicken them vp to acknowledge and confesse  
his goodnesse. For if there werē but one  
droppe of reason and vnderstanding in vs, neede  
we any exhortation to magnifie and extoll  
our GOD, for enjoying so great benefites  
as hee hath bestowed vpon vs? Hee sheweth  
himselfe so liberall towards vs that his bless-  
inges doe euen (as yee woulde saye) stoppe  
our eyes. And is there not great reason then  
that this bountifullnesse of his shoulde waken  
vs, to declare that wee haue not beene for-  
getfull of those benefites, which hee hath be-  
stowed vpon vs? Yes verily. But what? Wee  
must bee spurred forward in this behalfe like  
Asses : wherby wee see what vnthankful-  
nesse and vnfaithfulnessse is in vs : for that is  
the cause why GOD ordayned this ceremo-  
nie among the Lewes, that they shoulde  
offer euery yeere the firstlings of their  
fruites. Before they shoulde presume to cate

breade of newe Corne, or taste anye other  
thing, they were enioyned to offer their first  
fruites vnto the Priest. And through this  
obligation all the fruites of the earth were as  
it were hallowed, I meane in such wise, that  
then they myght lawfully vse them.

In deede whatsoever the earth bringeth  
forth, is of his owne nature pure and cleane,  
neuerthelesse wee our selues are so defyled,  
that wee corrupt whatsoever wee touche, vn-  
till GOD sende his blessing vpon his crea-  
tures, that by that meanes they maye bee  
sanctified agayne to our vse. And that is  
the cause why Saynt Paule sayeth, that tho-  
rough fayth and praye, the meates which wee  
receiue are hallowed : not that there is any  
vncleanenesse eyther in the breade, or in any  
other meates themselues, but by cause wee  
are not woorthie to bee partakers of them,  
vntill GOD giue vs leaue to vse them as  
to his Children. And this wee obtayne  
through fayth, and by calling vpon the  
name of GOD, by cause it pleaseth him to  
shewe himselfe our foster-father. Yee see then  
howe the first fruites serued to make all the  
fruites of the yeere pure and cleane, that  
men myght lawfully vse them, and bee  
made partakers of them, receiuing them  
as it were from the hande of GOD. And  
whosoever they bee which without making  
this confession, and without yeelding this  
homage vnto GOD, doe glutte th. misclues  
with meates, although they may saye it is of  
their owne goods and lyuing, yet notwith-  
standing they playe the thecues with GOD :  
and they are not woorthie to keepe any lon-  
ger those things which hee bestoweth on  
them : as hee which deceyueh his Lorde of  
his lande, and wyl yet receiue profite by it, is  
woorthie to bee thrust out of all the ly-  
uing which hee holdeth of him. So then  
wee see for what purpose this Lawe was orday-  
ned.

But before wee procede any further, it  
shall bee good first to consider of that which  
is contayned in this texte, and then wee will  
gather vp altogether, and applye it vnto our  
instruction. It is sayde, *Thou shalt take euery  
yeere of the newe fruites which thou receiuest out  
of thy grounde, and bring them in a basket vnto  
the place which the Lorde thy GOD shall appoyne  
to place his name there.* In that it is spoken of e-  
uery yeere, thereby we doe the better vnder-  
stande the thing which wee haue already  
touched, to wit, that it is not ynough for  
menne to bee taught their duetie once for all,  
but GOD must pull them often by the eares,  
and put them often in minde of that which  
hee hath once tolde them. For that which  
wee shoulde beare awaye, wee forgotte by  
and by : but if wee haue once learned any  
tryflyinge toy, or I knowe not what thing  
elie, which serueth for no other ende but  
to marre vs ; that shall bee throughly im-  
printed and ingrauen in our memorie. But  
whica

1. Tim. 14. 5.

when we haue knowne the wil of God and haue heard his promises, and he haue commaunded vs any thing y<sup>e</sup> shippeth soone out of our remembrance; except euery man for this part doe diligently minde the thing which he hath learned. Ye see then what the cause is why God thinke it not ynough for men to make this acknowledgement in their life tyme, or at the yeere of Iubile onely, because that then y<sup>e</sup> possessions were reoued, and there was good opportunitie to vse this acknowledging in such a chaunge. GOD could haue contented himselfe with it, were it not that men (as I tolde you) haue so short memorie, when the case concerneth their duetie towardes God.

And this may profit vs, not onely to teach vs to condemne that vice, which is ouer great and too too wicked in vs; but also to leade vs to the quickning vp of our selues. For in as much as we perceiue what slothfulness is in vs, and that there is nothing more easie than to go so a stray, as we shall neuer thinke on God; euery of vs ought to be so much the more watchfull to say: What shall become of mee, if I withdraw not my selfe out of this way and call to minde the will of God which hee hath already declared vnto mee? Surely I shall by and by become a very beast. Wee must therefore take occasion to quicken vp our selues seeing God for his part stirreth vs vp & waketh vs in such sorte, which thing hee doeth because hee cannot otherwise compasse vs. Let this be noted for one poynt.

Nowe to the intent that the people shoulde heere haue nothing to plead, nor seeke any starungholes to shirte themselves from dooing their duetie: it is expressly sayde, *When thou comest into the lande which the Lorde thy GOD giueth thee to inherite, and possesse it, and doest dwell therein.* For it is all one as if GOD did heere auouche his tittle; as when a synic is set, and any chufage required, it is to bee layde forth and declared, that hee which is to receive the fine is the chiefe Lord, and owner thereof, & that his graunting of it at the first was with such condition. Such is the case heere. For God sheweth that the Iewes enioyed that lande, eyther by right of conquest as gotten by their owne force & power, or by inheritance, or by purchase, or by gift of man: to bee thort he declareth that they can make no tide vnto it by any inferiour meane, but that they must looke vp vnto GOD about, and say: Our Lorde hath vouchsafed to plant vs in this land which was none of ours: wee cannot say that it belonged vnto vs, our fathers had no right vnto it: whence then doe wee receiue this benefite but of the free gift of our GOD? It behooueth vs therefore at leastwise to acknowledge this benefite, and to confesse howe greatly wee are bounde and indebted vnto God.

Men ought in deede of their owne meremtion to consider the goodnesse of GOD when it is vttered vnto them by effect: but yet wee haue neede to bee put in minde of it,

and GOD must bee fayne to goe to lawe for his owne right and to defende it. And the reason is, because wee are too too wicked, and seeke by all meanes as much as wee can possibly, to darken the grace and fauour of GOD, except hee himselfe bee a witnesse thereof, and shew that hee wil nor haue it misbestowed. Therefore albeit this bee spoken vnto the Iewes, yet notwithstanding let vs note, that GOD meant to vprayde all mankinde with the wickednesse which wee seele to bee in vs, that is, that hee himselfe is fayne to speake and shewe howe lowe wee are beholding vnto him. For except hee did so, there is not one of vs which would not priuledge himselfe from the obedience and subiection which he oweth vnto him.

Nowe it is expressly sayde, *That they shall come vnto the place which GOD will chosse to put his name there.* This was expressly conuinced to the intent that the Iewes shoulde bee reyned the thorter, as in deede men must bee so vfed, or else there is no dealing with them. Wee see howe euery man draweth backe with myght and maine, as if hee woulde exempt himselfe from the seruice which he oweth vnto GOD. True it is in deede, that when wee doe any thing beyng forced and constrained thereunto, GOD will none of it but reiecteth and refuseth such seruice: neuertheless hee ceaseth not to giue vs the spurre, when hee seeth vs on our side to bee lasie, and that is to bring vs vnto willing obedience to make vs to goe to it with a free courage. But wee must needes bee driuen forwarde at the first, or else wee will neuer bee brought to yeelde our selues vnto him. But wee must also note that which hath bene declared afore, to wit, that GOD by ordayning a certayne place wherein hee woulde bee worshipped and haue sacrifice doone vnto him, had an eye vnto the weakenesse and rawenesse of men. True it is that GOD passeth not for these outward thinges, neither doeth any holynesse consist therein: but ceremonies are ordayned for our sakes, if wee were Angels, wee shall neede no such helpe, but because wee hee intangled with our flesh and bee so lumpish and earthly as wee are, God is fayne to stoope vnto vs, that hee may lift vs vp vnto himselfe. God therefore vnder the Lawe chose a certayne place wherein he woulde bee worshipped. And why? Because the people coming thither, and hauing the Sanctuarie there, had a witnesse of the pesence of GOD, which was in the arke. Againe the Aulcar for sacrifices was there, and all the rest, as it was seene in y<sup>e</sup> heavenly patron whereof mention is made in Exodus. In y<sup>e</sup> place therefore there was as it were a looking glasse whereby a man might direct his eye higher. For like as when a man hath a weake & dimme sight, he must vse spectacles to helpe his sight: euen so because men are ouergrosse, and cannot see farre, it was requisite that GOD shoulde giue the Iewes a kynde of spectacles, whereby they might bee the

better inabled to seeke him, yea euen in such manner as behoued them. And that is the cause why no mention is made heere but onely of the name of God. For there was daunger least the people would stande too much on the corruptible elements. For this cause God saith not, I will dwell in this temple, as the Iewes sometimes imagined that hee did: and therefore it was requisite that they shoulde bee vpbraided with that imagination by the Prophet, saying: What house will ye builde mee? And in another place it is saide, that the euertuuing God dwellerh not in any temple made with mans hand. But he saith, *I will put my name there*: that is to say, I wil giue you a certaine signe and marke, that I am neere vnto you, if you worship me after a spirituall manner, and intangle not your selues in your superstitions, ne transforme mee at your owne pleasure, as men will needes be alwayes forging of ydoles: but knowe you that I come neere vnto you, to the intent that you might come the more familiarly vnto mee: and for the leading of you thereunto, you shall haue my worde preached and sacrifices offered among you. And hee saith further, before the Lorde thy God, or *In the presence of the Lorde thy God*. For why? The ceremonies must profite vs, or otherwise they shall bee no better vnto vs than childrens toys. If in baptisme wee had nothing but the water, ne knewe what the vse and vertue thereof is; it were but a contemptible thing. But forasmuch as we knowe that the water is a certaine warrant that wee are washed with the bloude of our Lorde Iesus Christ, and that it liuely representeth vnto vs the spirite of God, by the which wee are regenerated and borne a newe: wee see that baptisme is a certaine warrant vnto vs, that wee are clothed with the righteousnesse of our Lorde Iesus Christ, and that by this meanes wee are reconciled vnto GOD as beinge cleansed and washed with his bloude, so as wee bee made newe creatures by his holy spirite. All this wee see there. In the supper of the Lorde, when wee heare Iesus Christ say vnto vs, This is my bodie which is deliuered for you, wee knowe that it is not for nought that a morcell of breade is giuen vnto vs: wee knowe it is not for the nourishment of our bodies, but to leade vs to the food of our soules. Yee see (I say) in what sort wee may feele the presence of God, not (as I haue already saide) that hee is enclosed in these corruptible elementes, and that wee must seeke him there: but that these visible signes must leade vs vp on high. Wee could not mount so hye of our selues, were it not that God reacheth vs forth his hande. Hee reacheth vs his hande by those meanes which hee hath ordained, as himselfe knoweth most fitte and conuenient for our weakenesse and rawnesse. Let vs therefore beare in minde that where as God in this place commaundeth the Iewes to offer their first frutes in the Sanctuarie, hee did it to this ende, that men shoulde exercise themselves in such ceremonies as are conuenient for them, and that they shoulde knowe

that they seeue to drawe them vnto God, and that they stande in neede of them, euen because their nature is earthly. Moreover, by this saying that God will put his name there, men are warned to worshipping God spirituallly, and that the hauing of ceremonies serueth not to tye religion and holinesse to them: but to make them goe further, and to mount vp higher, namely to doe them to vnderstande that therefore GOD ought to bee worshipped in spirite and in trueth, as it is saide in the fowerth of Iohn.

Allo there is this saying; *That God will choose the place*: And that serueth to beteaue the people of all libertie of inuenting any thing at their owne lust and pleasure. For wee knowe howe venerationly men presume on such libertie, in so much that when God is to bee seued, euery man forgeth some priuate deuotion to himselfe, saying it is better for mee to doe thus; and then must I doe that: And why? For to my seeming it is good; I weene so. Euerie man groundeth himselfe vpon his owne fancie. And by this meanes the worshipping of God is vtterly corrupted. And euen that also hath bene the verie cause of the bringing in of such confusion throughout all Christendome, as we may yet perceiue to bee among the Papistes. What is it which they terme the seruice of God? Euen that which hath bene forged by men. For they cannot shewe one syllable in the holy Scripture to warrant that which they doe. And therefore God liketh not of it, but reiecteth and refuseth it by good right. For hee will haue men to holde themselves altogether vnto his will without swauing aside one way or other. Yea, hee will haue them to waite for the worde from his mouth, and hee telleth vs that hee vtterly mislyketh all that euer men doe bring of their owne, and that it is not only vaine but stinking and abhominable in his sight. Neuerthelesse it is an ordinarie matter in Poperie, to forge such pelting trifles and gewgawes without number. Yea, and it is a common prouerbe among them, That whatsoeuer is doone of a good intent, is well done: yea but God saith the cleane contrarie. So then let vs note that as the people is in this place warned that they haue no libertie graunted vnto them to choose what place euerie man listed, as who shoulde saye, we will serue God in this place, and hee will accept well of it: but that they must come vnto the place which hee himselfe had appointed, and not attempt any thing vpon their owne heades, but onely followe the saide rulse of resorting to the place which God had marked forth. Whereby we see that when the case concerneth the seruice of him, we may not attempt any thing of our selues, but holde vs vnto that which hee hath ordained. Nowe in deede it is true that at this day there is no such peculiar place appointed wherin God wilbe worshipped, or wherein he will haue sacrifices made as was the temple of Ierusalem; yet notwithstanding, vnder one particular we haue here a generall instruction, that it is not lawfull for

Es. 66. 1.  
Act. 7. 48.

Iohn. 4. 23.

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1. Cor. 11. 24

Es. 2. 13

vs to doe what we thinke good to worship God withall, but that we must haue an eye vnto that which he requireth and lyketh of, and neuer passe beyond those boundes.

Let vs come now vnto this saying, *That the man shall offer himselfe vnto the Priest and say: Beholde, I protest here that my father was a Syrian, a very beggar, and came into this land lyke a poore hungerstaruen soule, and was afterward driuen into Egypt, from whence at length God brought him backe againe, and gave vnto vs this Land, wherein wee dwell now through his fauour.* Now by this manner of protestation, the Iewes were done to vnderstand that they ought to come vnto GOD without compulsion, as if it were sayd, I looke not to be thrust forward, I looke not to be called vpon by process, as one that minded not to do his dutie but by force: but I protest, that is to say, I offer myselfe here of mine owne good will, (so nee aforehand.

In deede God had appointed this law, & (as I haue already tolde you) it was to reprove the people of their vntowardnesse: but yer for all that, his intent was that the people shoulde come their owne good will: and that is the thing which I haue already toucht. It might seeme at the first blush, that GOD constraineth vs; but yer hee meaneth not to stand vpon this poynt: it is but to inure vs to an vnfayned and freehearted obedience. At the first wee be lyke the young Heifers which cannot skill to beare the voyce. For when a man setteth a young Heifer first to the plowe, he turneth away his head, he strugleth, striueth, and chafeth, and instead of going forwards, he draweth backward, vntill he be tamed. In lyke case is it with a horse: there is much a doe with him at the first before hee can be broken. God vseth vs in the same manner; howbeit but to make vs tractable, that wee be once brought to subiection, then we may come with a free & franke wil to yeeld ourselues obedient vnto him. Let vs not therefore abide stil in this slauish feare: but let vs know y God is our father, and that we ought to take pleasure in framing our selues according to his will. Let every man therefore enforce and set forward himself herein, that we may truly say, Behold I protest that I am bound vnto my God.

Now it is sayd afterwards: *My father was a Syrian.* No doubt but this is meant of Iacob: not that he was borne in Syria; for he was borne in the land of Chanaan; and his father was a stranger there, and had not one foot of ground to dwell on, he had onely a burying place which he bought for his monie; and they were faine to remoue often out of one place into another, as men draue them out. They were lyke byrdes vpon a bough. Besides this, Iacob was banished out of his fathers house, and forced to get him away, because his brother Esau threatened to kill him. By reason whereof he abode a long time in the land of Syria: he dwelled there fourteen yeere to get him those wiues which hee had, namely, Lea and Rachel, and after that he serued his father in Law Laban for sheepe, because he would not depart home altogether naked. Ye

see then how Iacob was first a poore wanderer; and had soone forgotten the land of Chanaan when he was gone out of it. In deede God alwayes kept him in sure trust of y promise which was made vnto him, concerning that land: and that was the cause why hee made that vowe of his, when he went out of the land which was giuen vnto him: yet neuerthelesse he was olde before he went out of Syria. Behold, being a man broken with age, and stricken farre in yeares, he entrencht againe into the land of Chanaan, & that as a Syrian: for he is altogether new, he cometh thither as one that had neuer bin there before: and although he had then some wealth, yet were all his miseries there brought new againe to his minde: My father, a Syrian, was in the very way of destruction. For how was he afflicted when hee was constrained to leaue his fathers house? He hath the knife held as it were to his

throate, for behold, Esau his brother seeketh to put him to death: Esau is possessed as it were w a diuclish spire to persecute his brother Iacob. And when Iacob meant to returne into the land of Chanaan, behold, that cruel beast, namely Laban deuoureth him, not onely fleecing the wool from his back, but also oppressing him after a tyrannous manner. In the end he must yer appease his brother Esau: in which miserie of his he is as it were halfe dead, and maketh no other account, but to be vtterly cast away: he thinketh neuer to saue his familie: Neuerthelesse he diuideth it into foure bandes, that if the one might not be saued, the other might escape. Beholde to what thife hee is put, and how hee deuisseth with himselfe; well, if there bee no remedie but that thou must dye, well, yet some one of thy children may escape: and although I cannot saue all, yet God will keepe some one aliuie to performe his promise in him. Such was the coming home of Iacob. So then it is not sayd without cause in this place that hee was at the poynt to be destroyed: yet did God succor him as it is sayd here. Neuerthelester, Iacob is yet farther constrained to fly into Egypt by reason of famine, wherewith he is so pinched, y he goeth to seeke food in a strange countree, and for a time forsaketh the inheritance which was promised him. Afterward hee remaineth there in cruel bondage, and his offspring is after a sorte drowned in Egypt. They were not onely put to great taxes and tallages, but also oppressed as bond slaues: yea and in the end commaundement was giuen that all their male children shoulde be destroyed, so as that people might neuer be spoken of any more. Thus ye see in what horrible bondage they were, and a man would thinke that the children of Abraham dwelt in Egypt as in a graue, so as all was now past hope of recovery. But it is sayd, wee cryed vnto the God of our Fathers and he heard vs, and hath giuen vs this land in possession. And therefore I protest this day that I held it of him. Here we see first of all, how men are led to acknowledge the state and condition wherein they were, when God first tooke pittie on them. For alioone as we are once at our ease, we beare our selues in hand

that it is a fit occasion for vs to runne astray: and thereupon followeth pride, & this pride is accompanied with  $\bar{y}$  contempt of God. There is therefore no other way to humble vs, & to make vs to feele the goodnes of God, than to know  $\bar{y}$  before he reached vs his hand and helped vs, we were the most wretched & miserable of all creatures. And this is a very necessary poynt to be noted. For ye shall see men so blinde, or at leastwise so beare eyed, that they will thinke we are of I wote nor what abilitie, vntill our Lord bring vs vnto this poynt of knowing and acknowledging our selues to be the children of Adam, and consequently accursed, and that from our mothers wombe. Wee bring nothing with vs but sinne and destruction. If this were not declared vnto vs in the holy scripture; how wonderfully would men stand in their owne conceites? For euen yet for all this they cannot stay themselves from boasting, (such beastes are they) neither vnderstand they how it is a certeine kinde of drunkeynesse that turneth them so away to vaunt themselves after that fashion, and to beare themselves so in haud, that they haue this and that [which they haue not.] Thus yee see how men presume maruailously of themselves vntill their prating bee daunted: but when God once thundreth vpon all mankind, and sheweth that we are all heires of death, that we are the bondslaves of Satan, that there is nothing in vs but cursednesse, that all our wisdome is starke foolishnesse,  $\bar{y}$  we cannot bring any thing vnto him which he shall not mislyke and condemne. Where we see that the holy scripture painteth vs forth after that maner, so as there remaineth nothing to vs but vtter shame: then wee beginne to hang downe  $\bar{y}$  heads. But vnlesse God vsed this maner of dealing with vs, it were vnpossible to win vs, but we would alwayes lift vp our hornes. Let vs therefore beare this lesson well in minde, as it is taught vs here, which is, to bethinke vs of our first originall, whence we are come, whence wee are sprung, what we were when God first tooke pitie of vs, and what we shoulde yet haue bin if hee had not preuented vs with his goodnesse. After that we haue once known this in generall, let every man particularlie also haue an eye vnto himselfe. He which thinketh that he hath somewhat to glorie in as touching the world (as there are many which will say, I am borne of such a kindred, there is such a thing in me, and another will glory in his wisdome, and another in his vertue, and another in his riches, another in his byrth) let him I say looke vpon himselfe and say, yea: but for all this, how many shamefull markes hath God imprinted in me, as well as in all others? And first of all, that how highly fouer a man be exalted, yet as soone as God withdraweth his strength, behold he is no better than a wretched carrion: and again, what is the soule but a bottomlesse gulfe of all wretchednes? And if any man haue a good vnderstanding: it is without doubt the especial giue of God. And moreover they which are the most excellent of all others and best accounted of in the world, haue yet many spots and staines in them, so as they

haue wherefore daily to lament. For although a man haue something in him which is worthe to be accounted of, yet shall hee finde so many wantes and defaultes in himselfe, as shall make him to cast downe his head. So the  $\bar{y}$  let vs learne, not onely to haue an eye to that wretchednesse which is in vs, inasmuch as we are the sonnes of Adam; but also let euery man throughlie examine the fauldes, vices and infirmities which are in him, and thereby learne to stoope, and enforce ourselues to yeeld vnto God the glorie which belongeth vnto him, reseruing nothing at all vnto our selues as in deed we haue nothing good of our owne. To be short, let euery man exercise himselfe in the vewing of his owne miseries, and let vs not doe as some fooles doe, who take a glasse to behold their own beautie in: but let vs rake it rather to see what blemishes wee haue. And that is the very thing whereat God also aimed, when he meant to haue the Iewes eue of purpose put in minde, that their father was a poore begger, & that he was as a creature halfe dead. For he was so despised a person in the eye of the world, that they had no cause to be proud of him, or to presume to attribute any thing vnto themselves in that behalfe.

Againne not only he speaketh of their father Iacob: but they also say: *Our kindred went downe into Egypt, and there were we trampled vnder feete aboute measure*: which thing serued well to beate downe the pride of the Iewes, to the intent they should no more attribute any worthinesse to themselves, seeing they were so euill intreated in Egypt: Also it serued well to make them forget whatsoever moued them to pride, when they were there as bondslaves, and were so heauy burdened, as it would pitie a man to beholde: yea, and  $\bar{y}$  in the end they were condemned to haue their remembrance rased from out of the earth. When they were so far oppressed, it was an occasion to make the to forget all their hautes and ambition, and to confesse that they helde their lyfe of God. Now in the end it is sayd, *We called vpon the GOD of our fathers, and hee heard vs, and hath placed vs in this lande which wee doe nowe possesse*. True it is in deed that God tarried not vntill he was called vpon, for he had already made a promise vnto Abraham, that at the end of foure hundred yeres, hee would take pitie of his seede when it had bin so oppressed: so that God would haue the Iewes to know that they had no other deliuerance, than that which had bene promised so long before. For had not that bin: they might haue borne themselves in hand that their deliuerance from that bondage had happened by mere chaunce. But when they were oppressed to the vttermost, the it made them to bethinke themselves thus: What? Our fathers haue promised vs that God in the end will drawe vs out of this vknowne countrie, and straunge bondage wherein wee are. This was then a preparatiue to make the Iewes to feele that fauour and grace which was promised vnto them: For nowe the fit time was come to bring it to passe.

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the fathers; it is to bee referred to the promises, least men might thinke themselves excused whē they call vpon such a G O D as hath bin taught them, as the Papiſts nowadays do ground themselves vpon their fathers: O (say they) I haue bin so brought vp, I haue bin so taught from a child, mine ancestors haue lued after this sort. They beare themselves in hand that this is a sufficient warrant, & such a one as may not be gainſayd to make good whatſoever they doe: but in deede it is ſtarke ſollie, because it is not for men to forge Gods vnto themselves at their owne pleasure: for what else are they than very Idols? But when as here is speaking of the God of the fathers; it is because of y promise that was made vnto Abraham, Isaac, and Jacob. So then if we will call vpon the living God, let vs returne vnto this point and say: It is true in deede that there lued many men in the world before Abraham, Isaac, and Jacob: but they neither ought nor deserue to be accounted for fathers. For why? They withdrew themselves from God, of whome cometh all fatherhoode, and all kindred as sayth ſaint Paul. We must therefore followe the Patriarkes and bee their children; and secondly let the Apostles bee our fathers, and let vs followe them; and if wee frame our selves after their example, let vs not doubt but that wee shall keepe the straite way vnto God, and that hee also will take vs into himselfe. Ye see then in what sense it is here sayd, that the Iewes called vpon the God of their fathers. And here wee are warned in fewe wordes, to gather together all the proofes and argumentes that can bee to assure vs the better, that all the good things which wee haue, doe come vnto vs from G O D. For why? Wee are not so shapely sighted as it were needfull; it is soone dazeld (as I haue tolde you afore.) Yea, rather we bee as blinde men: we must bee quickened vp to consider Gods benefites towardes vs, or else wee shall neuer attaine thereunto. And therefore let vs take as much paynes as wee can to consider it and say, Go to, God sheweth mee here, how it is he that worketh, and he giueth me a token thereof. I must therefore apply it vnto mine instruction: & not say, this happened vnto mee by chaunce: I haue had good fortune: but I know that my God hath holpen me, that it is through his goodnesse that I prosper, that it was his hand which hath succoured mee in such an extremitie. Forasmuch then as wee are so rawe and weake of our selves, that wee consider not the benefites of G O D, except wee haue many helpes to guide vs thereunto: let vs take all the proofes that wee can get, to as-

sure our selves the more thoroughly of them. And to this ende is it that the Iewes say, *We haue called vpon the God of our fathers*: whereby first they put themselves in minde of the promise, and secondly they see that God redeemed them by vertue of the same promise, whereby hee freely bound himselfe vnto Abraham, Isaac, and Jacob. And hereupon they might thus conclude: We are not come out of Egypt by the hand of man: that is to say, wee cannot attribute it either vnto our selves or to any creature liuing: but God must bee acknowledged for the onely author of our redemption and saluation. Now in effect wee see here, that whereas God deliuered vnto the Iewes such a sette forme of acknowledging his benefites, it was to conuict them, that in possessing of the land of Chanaan, they could not say: We haue conquered it by y power of our owne arme, we haue gotte it by our owne labour, we haue bought it with our mony, or wee haue some other title vnto it in respect of men: No, it was nothing so: but we hold it of our God; we possesse it vnder his hand, the proprietie thereof is alwayes his. Ye see then whereunto this confession whereof mention is made here did serue. In deede all cannot bee handled at this time. Let vs therefore learne this one short lesson, that in this example God hath put vs in minde to acknowledge how much wee bee bound and beholden vnto him for all the benefites which he hath bestowed vpon vs. Wherefore considering our owne slownesse in this behalfe, let euery of vs quicken vp and pricke forward himselfe to confesse and acknowledge in deede, that wee holde all of the hand of God: and let vs shewe in deede, that we come to make such acknowledgement, not as forced thereunto, but of our owne voluntarie and free good will; and that we be not vnthankfull for the good which hee doth vs in this worlde: but doe attribute all vnto his freebestowed goodnesse, wayting for the possession of that heavenly life whereunto he calleth vs.

Now let vs kneele downe before the Maiestie of our good God with acknowledgement of our faults, praying him to touch vs with such a feeling of them, as our whole seeking may bee to rid our selves of all our corruption from day to day, vntill wee bee renewed with his righteousnesse: and that wee may grow and increase more and more therein, in such sorte as wee may come in the ende into his heavenly glory, and bee wholly fashioned lyke to the glorious immortalitie, which hee hath already shewed vs in our Lorde Iesus Christ. And so let vs all say: Almighty God heavenly father, &c.

On

# On Monday the xxiiij, of Februarie. 1556.

*The CXLVI. Sermon, which is the second vpon the sixe & twentieth Chapter.*

5. 6 And thou shalt speake and say.&c.  
 7 Then wee cried vnto the Lord God of our Fathers, and the Lord heard our voyce, and looked vpon our affliction, our labour and our oppression.  
 8 And the Lord brought vs out of Egypt with a mightie hand, and a stretched out arme, with great terror, and with signes and wonders.  
 9 And he hath brought vs into this place, and giuen vs this land, euen a land that floweth with milke and honie:  
 10 And nowe loe I haue brought the first fruites of the land, which thou O Lord hast giuen me, and thou shalt set it before the Lord thy God, and thou shalt bow thy selfe before the Lord thy God.  
 11 And thou shalt reioyce, in all the good things, which the Lord thy God hath giuen vnto thee, and to thy household, both thou and the Lewite, and the straunger that is among you.  
 12 When thou hast made an end of tithing all the tithes of thyne encrease in the third yere which is the yere of tything, and hast giuen it to the Leuite, to the straunger, to the fatherlesse, and to the widowe, that they may eate in thy gates and be sufficed.



W<sup>e</sup> haue declared afore, whereunto the confession which the Iewes made in offering of their first fruites, did tend: namely that on y<sup>e</sup> one side they should therby acknowledge the wretchednesse and miserie from which God had deliuered and set them free: and againe on the other side, that they should so much the more prayse and magnifie the grace and fauour which God had bestowed on the, for we see how men forget themselves in prosperitie: pride blindeth them, or at leastwise maketh them drunken, so as they thinke no longer eyther on themselves, what they were, or on God. And therefore it is more than needefull for vs to haue an eye vnto our owne estate, to thinke how miserable it were if God had not taken pitie of vs. For wee haue skill enough to protest and say, that God hath shewed vs fauor: neuertheless, our doing thereof is but fro the teeth outward vntil it be proud to our faces, that if GOD had not v<sup>e</sup>d mercie towards vs, we should haue bin in a cursed case, we should haue bin vndone, there had bin no way to saue vs. If we be not touched with a heuily feeling of these things, all the protestations which we make of the benefices of God, will be nothing but fainednesse and hypocrisie. For we see commonly that men will readily say: It is God that hath done this for me, it is his worke;

but yet for all that this goeth no farther than our mouth. Now as touching the wordes themselves, I will note you something by the way. Where as we reade, *My father a man of Syria was lost or vndone*, others reade, *The Syrian woulde haue destroyed my father*, refering it vnto Laban. But (as I tolde you before) Iacob is called a Syrian, because he was banished a long time out of the land of Chanaan, and was so settled there, as if it should haue bin his graue, I meane in the countrie of Syria. But yet the word signifyeth rather to be destroyed, and vndone, than to intend or to minde to destroy another. It is most agreeing then with the sense of the wordes, that the Iewes shoulde in this place protest that their father Iacob was driuen out of his owne house, and accounted as a Syrian, and that when he came vnto the Lande which God had giuen him, it was as if hee had newlie come thither, and as if he had neuer entred into it before. This berokeneth therefore a more full expressing of that which I tolde you of before; to wit, that men haue neede to be warned, that whatsoeuer they haue, they receiue it from the freebestowed goodnesse of God, and that he saued them, yea euen when they were in a most miserable case.

Now as touching the second point, we see, how Moses hath here declared their coming out of Egypt, in such maner, as the Iewes must needes



needes bee awakened to consider how mightie God had wrought for them. For hee sayth not simply that God deliuered them out of the land of Egypt, but hauing made a long rehearsal how the Egyptians had fet their feete on the throate of this poore people, how they had afflicted and molested them, how they had exercised grieuous and cruel tyrannie vpon them, it is sayd: *Wee called on the G O D of our fathers, and hee heard our voyce*, hee saue our affliction and miserie and hee deliuered vs out of it. And how? *By strong hand and stretched out arme*. Neither yet is this all, *with terriblenes, with signes, with wonders*. Loe in what sort our God succoured vs. We see then how Moses is not content to say in one simple worde, that G O D was the Redeemer of that people; but hee hath largely shewed, that the Iewes cannot attribute their deliuerance, neither to fortune, nor to their owne policie, nor to any other meanes in the whole worlde: but they were forced to knowe the wonderfull power of God, who so stretched forth his arme, as if hee had come after a visible maner to redeme his people. Now then if wee will yeelde vnto G O D the honour which hee deserueth, let vs learne to consider of his power, not as it were at a glance or slightly; but as diligent markers of the things which he sheweth vs, so the intent wee may bee the more thoroughly certified, that when it pleased him to shewe mercie on vs, hee meant not to leaue vs in doubt whether it were hee which wrought our deliuerance or no: but that hee hath so playnly certified vs thereof, that the thing cannot bee but knowne and apparant vnto vs. Thus yee see what wee haue to beare in minde concerning this place.

And let vs note by the way, that albeit God heard the cries of his people, yet he shewed it not by his dooings at the first. Wee see how the people came to extreme miseries, ere they were succoured. And that is the cause why it is expressly sayd in Exodus, I haue seene, I haue seene the affliction of my people. God sayth not simply that hee hath seene their affliction, but hee repeateth it againe, as if hee should say, Because I made no countenance of helping you altho as you cryed, you thought that I was deafe at your requestes, or that I thought no longer vpon your miseries: but I tell you, that they were alwayes before mine eyes, and yet I haue delayed, and deferred to helpe you vntill now: howbeit, that was not because I had no care of you whom I had adopted for my children. So then let vs note well, that when we are of opinion that wee profit nothing by praying vnto God, wee must continue and not bee greeued as if our prayers were vaine and vnprofitable. For God considereth of vs although we perceiue it not, and in the ende hee helpeth vs. But we are warned here to be patient, & not to be greeued at the matter, though God satisfie not our desires at the first. Loe what we haue to gather concerning these words, where the Iewes expressly confesse, *That G O D heard*

*their voyce*, although hee graunted not their requestes at the first.

Nowe remaineth that wee speake of the signes and wonders. But because this hath bin handled already, it were needlesse to stand longer vpon it: it sufficeth to be put in minde y the deliuerance which G O D brought at that time was such, as a man might perfectly perceiue that it was his hand which wrought it, and that it came not through any creature. G O D coulde well ynough haue subdued Pharaoh and his subjects without shewing any miracle. But he would haue him stubbornne. And why? It is said, I haue raised him vp for this end, that my name might bee the better knowne in the world. Pharaoh therefore resisted G O D to the vtermost of his power; but this was to the greater setting forth of the redemption, which he wrought. So then it is not without cause that mention is here made of terriblenes, of signes and of wonders, and how G O D astonish'd men to the intent that feeling his power, they might submit themselves wholly vnto him.

But the conclusion ought to suffice vs where it is sayd, *I come therefore to offer the first fruites of the increase of my lands to the L O R D E my G O D*. The Iewes in this place declare,

that when they yeilded thanks vnto G O D, it was not by way of any outward ceremony, but for that they felte it in their heart that they were bound vnto him, and that they owed all vnto him. Doe we then desire to haue God to accept of the praises which wee yeelde vnto him? Wee must first confesse the benefits which wee haue receiued of him, and acknowledge them with our mouth, wee must doe it from our heart, not for fashion sake as the hypocrites doe which speake readily of his praytes, but not with the heart nor with any affection. On the contrary side wee see how God especially requereth that we should be thoroughly perswaded that it is hee which hath begunne to doe vs good, and that hee also will continue and goe on in so dooing vnto the ende. And that euery of vs should acknowledge the same, not onely secretly, but also openly before men, so as wee may edify our neighbours thereby, and that God may bee glorified of all men with one common accord. I graunt wee haue not now adayes the ceremony any longer as it was vnder the Lawe: but yet wee must come vnto that poynt which I tolde you of before; to wit, that the substance and truth of the ceremony remaineth vnto vs at this day: so as if wee bestowe any almes, or apply the benefites of G O D to such vses as hee commaundeth, wee offer vnto him of our first fruites. And so let vs note well that they which give any thing of their goods which they possesse, must not bee pinching and niggardly as if they gaue any thing of their owne. For wee must alwayes beare in minde to say, I offer vnto my G O D. And whereof? Euen of that which I haue receiued at his hand. In dede I am the owner of it; but yet G O D hath

Exod. 7. 3.

Exod. 7.

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hath reserved some chiefeage for himselfe, so as I may not rot oustle wast that which he hath giuen me, but I must learne to vse it soberly, and to receleue my neighbours which are in necessitie. When we haue this consideration with vs: then shall we offer sacrifices of sweete sent, and such as shalbe acceptable vnto God (as saint Paul termeth them): for without this consideration we may wel rid our selues of al our goods, and yet doe nothing y<sup>e</sup> shalbe aught worth. For why? We want the principall thing, which is to feele how much we are bound vnto G O D, and that our offering vnto him some part of that which he hath giuen vs, be to shew that it is he of whom we hold all that we haue. Now hereby we see, y<sup>e</sup> they which haue no pirie on the poore, but hold fast and locke vp things without any kindnesse; are not only cruell towards men, but also vothankfull towards God. For why? Were we thoroughly perswaded vpon knowledge y<sup>e</sup> God sheweth himselfe a liberal father towards vs, certainly we would not stick to spend y<sup>e</sup> goods which he hath committed vnto vs, according to his wil, but euery of vs would discharge his dutie in that behalfe: and whereas we do the contrarie, it is a signe that wee would deceue God and not mortal creatures.

And it is by and by added: *Thou shalt leaue thine offering before the Lorde thy God, and afterward thou shalt worshipping before the Lord thy God.* These two things do shew that we must not be the colder in doing our dutie, though there be no man to beare witness there of. And y<sup>e</sup> is a poynt which we ought to marke wel. For we ate alwayes led with vaine glorie, and we cannot practise this doctrine of our Lord Iesus Christ where he saith, When thou giuest thine almes, let not thy left hand know what thy right hand doth. We would alwayes haue some or other to see vs and to praise vs. And although we cause not a trumpet to be sounded: yet are we desirous that men shoulde know what we doe. And what is the cause thereof, but that we haue not our eye so fastened on God as were requisite? Therefore this foolish vainglorie must needs beare rule in vs, by meanes whereof we seeke nothing but to please the world. And therefore wee may not looke that God should acknowledge that which we do for his seruice: for wee are turned aside from him. Let vs therefore learne to practise the doctrine which is set downe here, which is to leaue our offerings in the presence of our God and to hold our selues contented that God auoweth himselfe to receiue that which we giue y<sup>e</sup> poore, and that which we bestowe according vnto his will, euen as though he were come downe, and receiued our gifts from our hands into his owne hand. And seeing it is so, let vs not feare y<sup>e</sup> any thing is lost, though y<sup>e</sup> worlde perceiue not what we do, and that we seeme to haue done nothing at all. Let it suffice vs as is shewed vs heere by this saying, that our Lorde G O D is come before, and accepteth of that which we haue doone, to obey him. Let this be noted for one poynt.

Now the other poynt is, that the Jewes were

commaunded To worshipping before the Lorde God. Whereby we may see, that men must not make themselues beleue, that they haue deserued any thing when they haue accomplished that which God appointeth them to doe, as we are alwayes readie to swell with pride, to vaunt of our owne power, as if G O D were much beholding vnto vs. Let vs lay aside all such diuelish imaginations; and when we haue endeoured and taken paynes to doe that which God commaundeth vs; let vs worship before him in token that wee are much more bounde vnto him: as it is sayd in the seuenteenth Chapter of Saint Luke, When you haue done all things, yet you must confesse that you are vnprofitable seruantes. And why? For let vs come to account: If God would require his due of vs, is there any of vs which coulde performe the hundreth parte thereof? Wee deceiue him of that which wee haue, if we giue him but a peece of it whereas hee demaundeth the whole. Nay, though wee gaue him the whole, yet were wee not discharged; for wee cannot doe it with such minde as were requisite: and therefore wee runne alwayes into arrearages with G O D, and hee can owe vs nothing. Wherefore let vs learne to worship before him, that is to say, to shrink downe our heades; and although wee haue laboured to the vtmost to offer him our sacrifices, and to present vnto him our owne persons, and to giue vnto him of our substance, and to doe all that we can possibly doe: when wee haue endeoured to dedicate all vnto him; yet let vs say, Alas Lorde: In deede we would gladly doe our dutie, but wee can neuer doe it perfectly; wee are farre wide from it; may it please thee therefore to accept at our hands that which is vnperfect, and to beare with vs in our weaknesse; and although there be many staynes and blotches in the seruice which wee yeeld vnto thee, yet let the not hinder thee from receauing and accepting of it at our hands. Behold with what modestie men ought to present themselues vnto God when they make their offerings vnto him.

Now let vs note by the way, that the presence of God is here put for the sanctuarie, or for the altar both of sacrifices and of incense, and for the Arke of the covenant: not that God was therein enclosed, but because hee meant to drawe his people vnto him by that meanes. The shadowes of the Lawe then serued to guide the Jewes vnto God, because wee are not able to mount vp into heauē except God reach vs forth his hand. To that vse doe ceremonies serue vs. In deede we haue not nowadays any longer the Arke of the covenant, nor any thing of all the rest: but we may thoroughly assure our selues of y<sup>e</sup> presence of God, because he hath openly shewed himselfe vnto vs in y<sup>e</sup> person of his only son, and because we haue now this warrant giue vnto vs, that wheresouer two or three be gathered together in the name of our Lord Iesus Christ, hee siteth in the midst of them. Wherefore let vs not doubt of the presence of our G O D, when

Luke. 17. 10

Matt. 18. 20

wee come to make confession of our faith vnto him: and especially seeing that our Lorde Iesus Christ dwelleth in vs, wee haue well wherewith to content vs, forasmuch vs God sheweth himselfe there, not in figure, but in full force. Again we haue the two helps which are most conuenient for vs, as Baptisme, and the supper of the Lorde: where G O D declareth that hee commeth neare vnto vs, and that we are clothed with our Lord Iesus Christ, that we are washed with his blood, that we are renewed with his holy spirite, that we lue in him and of his very substance, that we are graised into his body. Seeing we haue such sure warrantes, wee neede not doubt any longer of the presence of G O D. Yet notwithstanding we must alwayes mount vp higher: we must not abuse those helps which God hath giuen vs, as wee see men doe in Poperie: the wretched people there, are become as brute as beasts, and are of opinion that G O D is to be sought no farther, than in the visole and outward things. But contrarywise wee know that we must lecke G O D after a spirituall maner. And therefore let the Sacramentes guide vs higher, and rayse vp our faith about the world. And then lets not doubt but that our G O D is neare enough vnto vs, so as wee may be bold to put our selues and all that euer we bring vnto him, into his handes. This it is in effect which wee haue to beare in minde.

Now as touching that which followeth, of *reioycing in the presence of the Lorde*; it serueth to shewe vs that all the reioycings of men are accursed, except they haue an eye vnto God, to yeeld him thanks for them. This hath bin touched afore: but yet is it not without cause that Moses repeateth it here againe. Wee see how men are wont to make themselves merrie, that is without any thinking vpon G O D. If we haue well dyned, when wee bee once full, we waxe frolike. But what? Wee thinke not that it is G O D that hath fedde vs. If a man be encreased in wealth by his sparing; he reioyceth, but God is still set aside. Nay which more is, wee thinke that wee cannot bee merrie, except wee turne tayle vnto God, and get vs away from him. It is not therefore without cause, that it is so often tolde vs in the lawe, that we must reioyce in the presence of our G O D: that is, that as often as we haue any occasion of mirth, our mindes must be called backe vnto God, and we must giue him thanks for all: and this being done, we must vs his benefites as they carrie vs not away, and as wee be not blinded by the things of this world, as the wretched vnbeleuing sorte are. Loe what wee are to beare in minde as touching this worlde. And it serueth to vpbraid the vnthankfulnesse of them which glut and cramme themselves with the benefites that God sendeth the, without giuing him any thanks for them, which vice wee see is ouer rife. In this place then, God blameth the vnthankfulnes of men, and sayth, What do you? For you gather the frutes of the earth and who hath giuen them vnto you, but I? And yet for

all that, when euery of you hath locked vp his corne in his garner, you bring it and other frutes also to your tables, and in the meane time I am no body with you: you thinke you may shut me out of your doores. Nay, but reioyce yee in my presence: or else, all that euer you doe shall be imputed vnto you for theft. For why? We knowe that God feedeth vs with condition, that his goodnesse should bee acknowledged among vs. Therefore when we burie the remembrance thereof, wee steale from him all that we haue, and wee are not worthy to eate one morsell of bread. So much the more heedfuller therefore ought we to marke these wordes, where it is sayd, *Reioyce in the presence of thy God.*

Now by and by it is added, *with the Leuites, with the widowes, the fatherlesse, and the strangers.* Wherein wee are farther warned, that they which giue thanks vnto GOD, and haue their handes shut vp from releuing the neede of their neighbours, are but counterfeites and hypocrites: as wee see many of this sorte, which bee ready to say, O, prayfed bee God, and vse many other benedicities, when they haue scraped together on this and that side, and haue made vp an heape of riches. Oh say they, God hath blessed mee, hee hath prospered mee: but as for giuing of almes, and kinde dealing, they can no skil of them, they be strange newes to them. Such folke doe but mocke G O D, and anger him as often as they prayse him with their mouth. And why? For to reioyce in the presence of our God, and to haue the company which hee hath appointed for vs, are things vnseparable. First of all hee commendeth vnto vs here such as were occupied in his seruice, and had the charge to teach the people. Hee sayth therefore: *Thou shalt reioyce with the Leuites.* And secondly vnder the name of *strangers, of widowes, and of fatherlesse*, hee commendeth vnto our care, all such as are in necessitie, and haue need to be helped. Therefore when they reioice with vs and take their course; then will G O D blesse our ioye; and it shall bee acceptable vnto him. But without that, all that euer wee doe shall bee disliked of him, it shall be filchie and vncleane in his sight. And here is expresse mention of the houlholde, to the intent that euery man shoulde bee exhorted to deale gently with those that are of his houlhold. For yee shall see some which coulde finde in their heartes to eate and drinke till they burst, and it greueth them that others shoulde haue one morsell, so faine would they that all were thrust into their owne paunches. So they themselves fare well, they care not though their meinic fast and starue for hunger. Yee shall see such greedinesse, or rather crueltie in some, that they coulde finde in their heartes to sucke the very blood of those that serue them, and in the meane time take no care to suiteyne them. For this cause our Lorde sayth that wee cannot reioyce in his presence, that is to say, in such wise as hee may lyke of our myrth, except wee reioyce with all our houlhold, and that wee thewe our selues so kindhearted and pitifull, as wee may all

with one comon accord sing prayes vnto God. Yee see then how our mirth and melodie may agree very well together. Also we are exhorted to instruct them which are comitted to our charge to blesse the name of God: that whether we eate, or whether we drinke, God may be prayed both of great and small. This is the meaning of the doctrine which is conteyned here.

Now it followeth *That when the people haue payd their Tythes, in the third yeere, which is the yeere of tything, every man shall bring his tythes vnto the Leuites, for the poore, for the widowes, for the fatherlesse, & for the strangers.* For the vnderstanding of this place, we must note, that besides the ordinarie Tythes which serued to sustayne the tribe of Leui, and the Priestes, which serued in the temple, there was the tything of Tythes as they called it: & this was made from three yere to three yere, excepting euer the seventh yere whē their landes were not tilled: for it was expedient that the rest or Sabbath should be kept in that behalfe also. They followed not their ground from yere to yere or euerie eche other yere as wee doe in this countrie: for the fruitfulness of that land might well away to yeeld fruite sixe yeres together. So then, twice in sixe yeres they receiued y second sort of Tythes. And these are they wherof Moses maketh mention in this place, which serued to susteine the poore of the countrie: to the intent that not onely the Leuites might receiue the offerings, but that the fruite of them might reach farther, and that none in all Israel might want or neede. As touching the Tythes which were payd vnto the tribe of Leui, I haue tolde you already, that there was a double reason thereof. First forasmuch as God reserued the Leuites for his own seruice; there was great reason why they should be susteyned. They which serue at the altar ought to liue of y altar. That is y cause also why they had a certain portion in all the offerings, saue in the whole burnt offerings. But in the ordinarie sacrifices they receiue their part of them. Besides this, wee ought to note also, that because they were the children of Abraham, they ought to haue a part in y land which was promised vnto him, for they were heires aswell as the other tribes of Iuda, Benjamin, Issachar, Dan, and all the rest. Leui (I say) was an heire of Abraham and of Iacob aswell as the other. And why is he bereaued of his inheritance, but because God recompenceth him after an other maner? Yee see then how they which come from Leui, haue no parte of the land, they haue onely their medowes in the suburbes of their cities to sustaine their cattraile, but yet doth he assigne them the Tythes of the whole countrie to lnde them withall, and he will not haue them so bereft of their heritage: but that men should haue a regarde to maintain them. And why? Because he occupyeth them in his seruice: they must teach the people, they must offer the sacrifices, they must doe that which was appointed in the temple: For this cause God will haue men to haue a care to sustaine them. And herewithall, when they made the second tything, thereby they were done to vnderstand, y some-

what was to be taken as it were from their portion, to giue vnto the poore: whereby they were put in minde that they ought not to glut themselves with the offerings no nor yet to enrich themselves with them. And why? For they were the goods of the poore. Yee see men wherunto God had an eye, when he appointed the second tything which was made euery third yere. It behoued the priestes and Leuites to acknowledge and say: Well, Truly we haue enough, yea, and more than enough to susteine vs. And to what end hath God giuen vs this plentie? Is it that we should make monie of it, and hoorde it vpe in our cofers? Is it that the people should be diminished, and we increased? No: but he poynteth to vs with his finger, & telleth vs that they bee the goods of the poore, and that the poore must haue a portion out of it to susteine them withall, and that such as are in neede and necessitie must be relieved by that means. Thus yee see in effect what is contayned in this place.

Now it is not without cause that God putteth his people againe in minde of that which he had already comanded them: the simple law might haue bin sufficient for them, but our Lorde putteth them in minde, that they must discharge themselves, aswell of the second Tythe, as of the ordinarie tenth. And the reason why he doth so is because the world is alwayes set on scraping, without caring how or in what manner: men consider not what is lawfull, so they may make their gaine. And wee see also the vpbraidings which the Prophet Malachie maketh for the same thing. You haue defrauded me (sayth the Lorde) and the people come shamelesly & say: Wherein? They woulde needes pleade against God, and deny the matter stoutly and stiffly: For it is a very rare thing to haue men to confesse their debtar the first. They come here bleating out the tongue, and aske, whereof doeth God complayne? And wherin haue we defrauded him? In your Tythes (sayth the Lord.) For whereas I haue reserued the right of tythes and offerings to my selfe; you defraude me of my right. When you pay me your tythes, it is but by halves; when you bring me your offerings, they are very leane and thinne, so as a man may see how your whole seeking is to catch from me, and to withhold that which is due vnto me. Now this vnthankfulness of men is the cause why God ratified his lawe in this place. Yet notwithstanding wee see the shamelesnesse and wickednesse of the people in that which we haue rehearsed. Hereby wee are taught, that when God hath taught vs our ducie, it is not enough for vs to haue heard what we ought to doe; but we had also neede to be waked, we had neede to be stricken as it were with blowes of a Beetle, to haue y imprinted in our mindes which we haue not well borne away: we haue neede (say I) to haue one lesson often sung vnto vs, because our memorie is so short when the case concerneth our ducie towards god. But whatsoeuer God do, & by how many exhortations fouer he stirreth vs vp; yet we haue forgotten al in y turning of an hand: we thinke no longer vpon it, and continue still

Deut. 14. 23.  
1. Cor. 9. 13.

Numb. 35. 3.

Mal. 3. 8.

in our woonted trade. God cryeth out to vs, and putteth vs continually in mind of our dutie: but our lustes and affections doe so trouble vs, that wee cannot lend him an care to receiue that which hee sayth. So much the more then ought wee to take heede vnto our selues, knowing, that if the Iewes were dull vpon the spurre, and discharged not their dutie in the things that were commaunded them, the same vice also reigneth in vs: and therefore for this cause wee had neede to bee quickened vp. And let vs not think that the exhortations which men giue vs euery day, be superfluous. When wee haue heard a thing an hundred times, yet are wee as scholars still. God therefore must be faine to beginne againe with vs, and sometimes doe as he sayth by his Prophet Esay, and say A, A, B, B: for so doth hee speake, and telleth vs that we are lyke a childe that is hardwitted & dull to learne. For a man must tel him A, A: and when hee seemeth to haue learned it, it is by and by forgotten. Then comes he to B, B: and yet for all that he is still newe to beginne. Euen so is it w vs: & that is the thing whereof God complayneth and saith: What? I haue plyed this people as a man would ply litle children; and yet for all my teaching of them, they be still in their principles, they remaine still in their A, B, C: And what a shame is that? That is the thing which we haue to note, to the end that euery one of vs doe pray to be so guided by the spū of God, as wee may be the more apt to be taught, and more quicke and ready to beare in minde that which he hath sayd, and to receiue his worde in such humbleness as we ought. And moreover if we yet feele such weaknesse in vs, that God must be faine to speake againe, and returne the second and third time, whē he hath taught vs once already: let vs thereby consider and confesse his goodnesse towards vs, for bearing with vs: and let vs take heede, that when he hath spoken once or twice, we shew at leastwise, that hee hath not lost all his paines, nor bestowed it vnprofitable.

Further more for a conclusion, let vs note that if in time of the Lawe the things that were consecrated to the vse of the temple, and to the Ministers, was employed to the behalfe of the poore, when the others had more than needed; surely the same lawe remaineth still in force euē at this day. Truly the rule which S. Paul setteth downe ought to be obserued, namely y<sup>e</sup> if in old time the Priestes were sustained because G O D had called them vnto that state: they which nowadayes preach the Gospell and offer as precious offerings vnto God as those of the Lawe, ought to be fed and sustained. Yet notwithstanding it is not meant hereby that they should deuour all, as wee see is done in the Popedome. When offerings are made there, it is but to haue them wasted in pompes and heathenish vanities, or rather in other villanies: as the Bishops, and Abbates, and other euery one in their degree, spend their reuenues not only in gaming & hunting, and other vain pastimes: but also in whoredomes, & in al other shameful things: so as there is no such corruption to infect the whole world,

as the wealth which is in the Church, as they term it, that is to say in the Synagogue and sink of the clergie. Now when we see these Church-robbers fall into such excessse that all goes to confusion: let vs for our part know that we must alwayes come back to that which God telleth vs here; to wit, that if we will haue our offerings acceptable vnto God, when we haue fedde and sustained them vnto whome he hath bound vs, we must come vnto the poore, to the widowes, to the fatherlesse, to the straungers, and to such as are in need. Thus ye see how our almes ought to be bestowed. On the contrary side, we see that the dealing of things in the Popedome was but to fill the bellies of the Monks & Fryets, and of y<sup>e</sup> other shauelings of their Clergie. But God disliketh of all such thinges. And why? It is not for y<sup>e</sup> cause that he requireth offerings of vs. We see whereunto he calleth vs. But now we may perceiue also our leawdnesse. The wretched Papists spared for no cost, euery one was ready to open his purse to caft somewhat into y<sup>e</sup> iawes of those greedie wolues: euery man brought them somewhat, & all this was no cost: they founded obites or yearemindes, they built chappels, they set vp gay and costly puppets, they caused manie Masses to be sung: there was continuall going to them: and these cormorants ceased not in the meane time to deuour all, and yet the people ceased not to vse such deuotions stil. And to what purpose? Surely y<sup>e</sup> Papistes make their offerings to the diuel, for it is certaine that God reiecteth them. But we on our side knowe y<sup>e</sup> when wee giue our almes, when we distribute our goods accordingly as the Lord commaundeth, he lyketh and accepteth of them all. Such we know this, should wee not at leastwise doe as much as the Papistes, who worke at aladuentures? In deede they thinke not to serue the diuel, but yet they haue no assurance to the contrarie. But as for vs, God auoweth that he wil receiue at our hands whatsoever we offer vnto him as he hath commaunded. Should we then bee slacke in this behalfe? Nay rather, let vs be the more heedfull to stirre vp our selues to doe our dutie the better, when we see that which is tolde vs in this place. Let vs be diligent in discharging our duties, that God bee not occasioned to blame vs for defrauding him of that which appertained vnto him, but let vs faithfully yeeld vnto him that which hee demaundeth of vs, or at leastwise let euery man streine himselfe thereunto, that we may truely make that protestation, which to morrow God willing we shall see.

Now let vs kneele downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs to feele the better than we haue done: and in the meane time to teach vs so to offer our selues vnto him, y<sup>e</sup> being reformed in our mindes and affections. We may endeour altogether to please him in all pointes, and y<sup>e</sup> therewithal we may also apply that which he hath put into our hands to such vse, as al may be derted vnto him, and that we may offer vnto him the firstlings of all our fruites, that is, y<sup>e</sup> our liue may be answerable to that which hee hath

ordayned, so as we abuse not his benefits to defile them, but turne them to his glory, and to the common benefite and commoditie of the

whole Church. That it may please him to graunt this grace not onely vnto vs, but also to people and nations of the earth, &c.

## On Wednesday the xxv. of Februarie, 1556.

*The Cxlvij. Sermon, which is the third vpon the fixe and twentieth Chapter.*

13 Then thou shalt say before the Lord thy GOD, I haue brought the hallowed thinges out of mine house, and also giuen it to the Leuite, to the straunger, to the fatherlesse, and to the widowe, according vnto all thy commaundements which thou hast commaunded me. I haue transgressed none of thy commaundementes, neither haue I forgotten them.

14 I haue not eaten thereof in my mourning, nor held backe aught of it in vncleanesse, nor giuen aught thereof for the dead, but I haue obeyed the voyce of the Lorde my GOD, I haue done according vnto all that which thou hast commaunded me.

15 Looke downe from thy holy dwelling place of heauen, and blesse thy people Israel, and the land which thou hast giuen vs, as thou swarest vnto our fathers, the land which floweth with Milke and Hony.



Here is not one among vs which desireth not to be esteemed of in the face of the world, eury man boasteth himselfe of the discharging of his duetie: and we are also enclined by nature to set out our selues before men: for ambition driueth vs thereunto. But in the meane time there are very fewe which enter into their owne conscience, to know howe they haue behaued themselues before God, and which haue such a regarde in ordering of their life, as to say: I walke in the sight of the heauenly Iudge, it is he vnto whome I must bee accountable: I must therefore rest my selfe vpon him, and not ioy in the estimation of men, for that is but a vanitie: there are very fewe (I say) which enter into this confidencio. Now God seeing that vice to raigne in vs, seeketh to remedie it: as we may see in this place where it is layd that we must returne vnto him, to haue a good testimonie of our life. *Thou shalt say* (saith he.) And how? hee setteth vp here no scaffold for vs to make protestation before men, what we haue done: No: but he appointeth him selfe to be the Iudge, and will haue vs to speake as in his presence. *Thou shalt say before the Lorde thy God:* sayth hee. And so wee are warned, that to order our life well, we must not haue our eyes fastened on this world, nor take great care what men thinke of vs: but we must take especial paynes to approue our whole life, with all our workes and all our thoughts vnto him, before whom we must appeare at the latter day. I graunt we must diligently auoyde all offences, and put the doctrine of S. Paule in practise, to doe well not onely in the sight of God, but also before me, to the intent we may edifie others, and winne others by our example to doe that which they ought. But yet neuertheless we must labor a-

boue all, to haue God to lyke of vs, and albeite the world speake ill of vs and slander vs, and turne al y into euil which is good: yet must not y turne vs aside from our duetie, but we must hold our selues vnto God. To be shorte, to fare the better by this doctrine, let vs learne both euening and morning to summon our selues before God: let eury of vs enter into himselfe, as if he were out of the sight of mortall men, and say: Alas my god, I must liue as I were in thy presence, and I cannot escape thy handes nor thine eyes: giue me grace therefore so to order my life as I may referre it wholly vnto thee, and frame it vnto thy will. Behold what we haue to doe. And when we haue passed the day, let vs thinke: Alas my God, how haue I behaued my selfe towards thee? When we haue such a care, we shall not make any pompous shewes before men, as those which would haue men flatter or reioyce in the, and haue their prayes preached; when in the meane time they fall asleepe before God; neither can they consider their owne blockishnes, but although they finde themselues guiltie, yet they thinke all is well so men lyke of their doings here below. This is the thing which we haue to consider, in y God hauing spokē of the offering of the first fruits, adde that wee may not thinke that wee haue gayned much when men accuse vs not, nor vpraide vs for defrauding GOD of that which is belonging vnto him. Therefore although men charge vs with nothing: yet wee may not sleepe thereupon: but eury man must examine himselfe, and consider whether hee hath done that which was commaunded, and that not to the intent to bee commended of mortall creatures, but of the heauenly Iudge.

Now it is expressly sayd: *I haue done all thinges which thou hast commaunded me, and according vnto*

thy statutes, and I haue not forgotten them. Wee see here, what is the rule of good life : Namely to doe according as God hath commaunded vs ; which suffreth vs not to dwell in doubt, as the ignorant wretches doe, who know not at what ende to beginne, because they are not instructed in the word of God. Ye see how in Poperie, when a man would lue as he ought to do, he listeneth to y<sup>e</sup> which one saith, & to y<sup>e</sup> which another saith, he is turned and returned with euery wind, and euery mā bringeth in his peece, so as they are al-  
ways to learne how to begin. To the intent ther-  
fore that wee be not wauering nor doubting : let vs holde our selues vnto that, which is so often warned vs in the holy scripture, and whereof we haue a confirmation in this place : that is, that wee may be at defiance with all the worlde, if wee keepe on in the way which God hath shewed vs. Now I graunt that men may finde things enough in vs wherefore to blame vs : as, wee see what outcries the Papistes make, and how they storme and say that we despise the traditions of our holy mother the Church, and the decrees of holy councils, that wee ouerthrow all order, that our life is loose and licentious, and that our whole desire is to leade a brutish and beastly life. These be the things which they vpbraide vs withall. And why ? Because wee forsake their tyrannie, because we will none of their pelting baggage which they haue deuised, because wee will not be hampered with their cordes, ( for all their lawes and statutes which they haue forged, are as cordes to strangle poore weake soules with all) and because wee cast aside all those things. Now hercupon they indite vs. But let vs appeare before God, and then we may defy them: yea, we shall haue sufficient for our defence, if we can make this protestation truly ; God is my witness that I haue behaued my selfe according to his worde. Surely this is an inestimable comfort that all they haue, which swaue not from the pure and simple plainesse of the worde of God; but followe this playne path ; respecting nothing but howe to obey him which hath all soueraignetic, and authoritic ouer vs ; When we haue done soylet vs be contented that God lyketh of our dooings, though men condemne vs for them. For their iudgements are no weightier than leaues, they are soone gone, and we see here whereunto God calleth vs. But let vs note withall, that whereas it is sayd here ; I haue done according to al thy statutes : and the commaundementes which thou hast ordainyd, and haue not forgotten the same : wee are thereby put in minde to mure our selues throughtly to the knowing of our dutie; for what is it which maketh vs to transgressioe so many wayes against the commaundementes of our God, but our negligence in not thinking on our dutie ? By means whereof, we are easilie taken tardy. For the duell is crafty, and alwayes prying and watching how he may entrap vs : & we for all that are carelesse to think vpon that which God hath commaunded vs. In deede we would note of purpose dese God ; nor rebel against him: but howsoeuer the worlde goeth, we haue little care, we apply not our whole

studie to consider of our dutie, and to say, Go to, what is it that God requireth of mee ? And because we haue not an eye herunto, wee stumble and fall, and go astray. We are therefore exhorted in this place, to looke more narrowly vnto our selues, & to bee more watchfull, that we forget not our dutie. For we haue a very short memorie, if God did not often refresh it. Let vs learne to consider whether we haue followed the good will of God or no in this behalfe : let vs continue therein, and keepe all one course still, and holde on in that trade all our whole life. If this were well imprinted in our heartes, wee would be more diliget to heare and to reade the worde of God than we are. We had neede to be put in minde of that which God hath commaunded vs, or else we wil soone forget it, euen in the turning of an hand; and yet we vouchsafe not, either to heare, or to reade any thing which should be for our instructioe. God therefore is iustly prouoked to punish our negligence, & we must needs fall into many ouergrosse faultes. And why ? Because we seeke not after that remedie which he hath put into our handes.

But here a man may demand a question, how God wold haue men to protest before him, y<sup>e</sup> they haue walked according vnto al his statutes & that they haue forgotten nothing of the. Is it possible for vs (how much soeuer we enforce our selues,) to obey God in such wise, as there shall be nothing but perfectnesse in our life ? That were cotraie to all y<sup>e</sup> holy scripture. For it is sayd that none shall be found righteous in y<sup>e</sup> sight of God. Psal. 143. 2. If God would vse rigour, we should all perish before his face. And y<sup>e</sup> place is spoken euen of the y<sup>e</sup> are y<sup>e</sup> righteouslest. Verily, when S. Paul went about to proue y<sup>e</sup> we cannot be iustified but by faith onely, and through y<sup>e</sup> mercie of God & the fauor of our Lord Iesus Christ: he alledged onely y<sup>e</sup> which is writen in y<sup>e</sup> law: Curled are they which performe not all those things. For he taketh this for a ground, y<sup>e</sup> it is not possible for any man liuing, to performe y<sup>e</sup> law, because it surmounteth all their power. It seemeth here then, that God meane to traie vp his people in hypocrisie, when he taught the this lesion to say, I haue obserued all thy statutes, I haue let passe none of them. Now to answer this hard question ; let vs note y<sup>e</sup> the holy scripture in speaking of y<sup>e</sup> faithfull, faith in deede y<sup>e</sup> they haue walked according to y<sup>e</sup> statutes & ordinances of God, as whē S. Luke speaketh of Zacharie, & Elizabeth his wife, he saith y<sup>e</sup> they walked vprightlie & perfectlie according to y<sup>e</sup> commaundementes & ordinances of God. And this manner of speech is often to bee found in holy scripture. And yet this proueth not, y<sup>e</sup> Zacharie was altogether perfect, y<sup>e</sup> he had an holyrie of Angels, y<sup>e</sup> he had no vice in him, & that his wife also was such another. No; but the scripture in so speaking presupposeth y<sup>e</sup> God of his goodness beareth with y<sup>e</sup> faithfull, & that hee imputeth not their faultes vnto them; when they ouershoote not theselues too far, nor become rebels and despisers of God : but intend alonely to walke according to his wil, & submit theselues vnto him, and enforce themselves and take paynes y<sup>e</sup> way.

Forasmuch then as the faithfull haue such affection and zeale to giue theselues ouer vnto God; although they trippē, although they stumble, although there be much amisse in the; and that God in rigour might cōdemne their whole life, and that there is nothing in them which is not stayned with some blot or other: yet doth GOD accept their doings, as if they were found & perfect. And why? For when we are iustificed through the grace of our Lorde Iesus Christ, then doth GOD receaue vs vnto mercie, not onely to accept of vs as of his children, but also to take in good worth whatsoeuer proceedeth from vs, although it be worth nothing, ne deserueth any such lyking. Seeing then that God sheweth himselfe so gracious and fauorable vnto vs; let vs endeouour to doe well. Although we performe not that which is required of vs, and bee but in the midway: yet shall it be allowed vs in our account as if we had performed the lawe. Now according hereunto, the faithfull protest, that they haue walked according to Gods will, that they haue kept his statutes, that they haue forgotten nothing of them. And why? They meane that they haue had an vpright affection, that they haue not bin double minded, that they meant not to serue GOD by halves as many do; but that in all respects they haue bin willing to bee subiect to the Lawe. Yet for all this, they are not so blinde, but they acknowledge their imperfections, and bewaile them, and knowe themselves to be miserable in that respect: but it sufficeth the that God hath vouchsafed them such grace, as to walke vprightlie, and not to halt on both sides as hypocrites doe. Wee see that they which were the iustest in all the world, haue confessed their wretchednesse, and bin ashamed of their whole lyfe. Job in deede sayth,

**Job. 29. 15.** that he was an eye vnto the blinde, a foote to the lame, a defendour of the fatherlesse, a father of the poore, the refuge of the widowe, that he deceiued no man, that he abused not his credit, and that his hand was not thru vnto the which were in neede. And yet after he hath said all this, hee sayth, Alas; when I come before my Iudge, I must haue my mouth shut vp. Wee see how the seruantes of GOD haue not bin so presumptuous, as to set forth their owne lyfe as perfect. Dauid had such a witness of God, as we may wonder at: I haue found Dauid (sayth God) according to mine owne heart. Beholde how God speaketh and auoweth that Dauid was the holiest of all creatures, and yet for all this we heare what he sayth: Alas Lord enter not into iudgement with thy seruant, for neither I nor any man liuing shall be founde righteous in thy sight. Lord if thou deale lyke a Iudge, who shall stand before thee? Beholde we are all of vs confounded. It these men haue thus spoken, what shall be sayd of vs which are farre wide from such perfectnes as was found in their lyfe? And therefore we see how all the faithfull y euer were, haue alwayes acknowledged their faultes, haue euer bin humble, haue euer bin beaten downe.

**Rom. 7. 24.** Saint Paul also who was so excellent in al vertue, saith, Alas wretch that I am, who shal deliuer me from this bodie of death? And aiterward in the

end, although he was a prisoner, although hee waited for nothing but death, and prepared him selfe to receiue it, and beheld euen then y crown of righteousnesse which was prepared for him: yet he faith, I am not yet come to my marke; but I must enforce my selfe yet farther. S. Paule herein confesseth his infirmities. So then let vs note that the Saintes neuer vaunted themselves before God to haue performed all that he commaunded them, and to haue discharged themselves of their dutie. But when they had taken holde of the free fauour which was promised vnto them, namely that GOD pardoned their sinnes, and that he would not call them to any precise account, that he forgate and buried all the sportes and staynes which were in their workes; when they tooke holde (I say) of this promise, and hung wholly vpon it: then could they protest and say, Lord we haue done all that thou hast commaunded vs to doe, yea because they were grounded vpon the meeke fauour of God, who will not examine their workes with rigour. After that manner ought this place to be vnderstode. It is not that any man may say that he hath fully discharged his dutie, and that he hath obserued y whole lawe: for we are all accursed because it is vnpossible for vs to obserue it: but that God meant to stir vp men to enforce themselves to doe well. And moreover because we haue alwayes our recourse to the freebestowed goodnes of God, he hath giue vs this leaue and libertie to say, Lord, I haue done that which thou commaundest; that is to say, I haue sought to do it. For when we tend to the seruing of God, it is all one as if we had serued him: whē we haue the affection, it is all one as if we had y effect: whē we are in y way, it is all one as if we had ended our course: when we desire, it is all one as if we had put the thing in practise. And what is the cause hereof? Eue y infinit goodnes of our God, who sitteth vs not seuerely, but spareth vs & beareth with vs as with his children. We see now in effect what is sayd. And hereby we are warned to doe our iudouour to walke according vnto the commaundementes of GOD, that wee may vnfaignedly say: Lorde, I haue doone all that thou commaundest me. And yet in the meane time let vs also acknowledge our vices, and craue pardon for them. But howsoeuer the worlde goeth, let vs not double with GOD but let vs endeouour willinglie and vnfaignedly to obey him. This is the thing which wee are taught in this place of Moses.

Now because the fruits of the earth are treated of here, it is saide, *I haue not eaten of the first frutes in the anguiste of my beare.* This saying may be expounded two manner of wayes: either that men haue not eaten with griefe that which they ought to offer vnto God: or that how great soeuer their neede were; yet it constrained them not to swaue from doing well, but that they alwayes discharged their offerings. As touching the first, it is certaine that albeit men bee at defiance with GOD so as they harden themselves to offend: yet notwithstanding they haue alwayes some remorse within them.

In deede when men are come to the fullnesse



Eph. 4. 19.

Eph. 4. 22.

of all wickednesse, they haue no longer any remorse of conscience (as S. Paul saith,) they make no conscience of doing any thing as we see these robbers which are altogether brutish, and not onely such as beset the high wayes, but those also which are giuen to pilling and polling; they are so settled in crueltie, that they make no conscience of dooing any thing. The adulterers likewise, after the duell hath once blinded them, are no longer ashamed of their owne filthinesse. As 10  
 much is to be saide of all others, which are set to followe their carnall affections and desires. These seeme to haue no feeling nor remorse of conscience at leastwise as in respect of themselves. But yet in the meane time God presseth them in such wise, that spite of their teeth they are constrained to haue within the many blinde sightes, they are awaked when they would rest, and they haue secret stinges which torment and vexe them, as the Prophet Esay saith, That the wicked man hath no peace, & that his thoughts are as the waues of the sea which meete together, and beate themselves one against another. In this case are all such as offend God. So then it is not without cause that it should bee said: I haue not eaten of it with anguish of my heart: as if it were said: Lord I haue not eaten my bread in such sort, that I haue bin touched with any remorse of hauing giuen any thing vnto thee fawnedly, or of hauing kept backe y offerings which thou hast commided me to make. Now hereby wee are warned, so to content our selues with y which God giueth vs, as y no prick of conscience might grieue vs for keepinge backe other mens goods. Yea but in y meane while wee must note also, that we must be diligent in considering what we haue done: for they that flatter themselves may wel protest y they haue no anguish in their hart; but in y end it must needs be stirred vp by God, and they must feele his anger in despite of their teeth, & know howe guiltie they are in his sight. Let vs therefore on our part take good heed, and consider whether we haue wronged any man: & let vs eate our bread in such sort as we may truly declare before God, that we haue neither remorse nor prick of conscience. But the true and natural meaning is that which we haue set down in the second place, that is, that God would haue euery man to protest, that he hath not ceased to doe his dutie for anie necessitie or extremitie wherein he was. For we thinke we are dispensed withal when we cannot discharge our duerie your great paine & much adoe. For example, he that hath nothing to pay, thinketh he is quit of his debt. And it is commonly said an y prouerb, That neede hath no law. And so because me are wont to make necessitie a shield & buckler for al the euils which they committe, therefore it is sayd, I haue not withheld mine offerings in the anguish of my heart. As if wee confessed, that although we haue bin so distressed, that we knewe not on which side to turne vs, that we had no bread to eate, yet we haue not bin tempted thereby to doe euill, but wee haue walked according to the will of God. Although wee haue bene in extreme neede; yet haue wee not ceased al-

wayes to deale vprightly and indifferently, what neede foer we were in. This is in effect which is meant by this place. And mention is purposely made of the anguish of the heart, to the intent we should know, y although there bee much weakenesse in vs, yet is it not a sufficient excuse to doe euill. There are many which when they haue vsed any deceyte, pilfering or extortion; will allege and saye: Oh consider I am weake, I haue no such constancie as others haue, the temptation overcame mee. But GOD in this place alleageth, that his children may bee tempted (for the anguish of the heart is a signe that wee bee made neither of Steele nor stone,) that wee haue stinges in vs, to prick vs and to holde vs in bondage; but yet y wee must fight against them whatsoeuer commeth of it. Therefore let vs learne that although pouertie be hard and grievous; yet notwithstanding we ought to resist all the temptations which wee feele in our heart, and therewithall to walke vprightly. This is a fitte lesson for poore folke, to the intent they beare not themselves in hand, that in their need it is lawfull for them to catch what they can get, and to seeke their aduantage as many doe; saying: Yee see there is none that pitieth mee, I must looke vnto my selfe: thereupon they make no conscience eyther to sell counterfeite wares or otherwise to discharge themselves verie yll of their dutie. And it is purposely sayde (as wee see) that although wee bee distressed; yet wee must eate but of the bread which God giueth vs, and not whatsoeuer wee can catch by vnlawfull means.

There is afterwards mention made of *Filth and vncleanesse, and of the dead*: And that is by cause of the ceremonies of the Lawe. For we knowe howe GOD meant to keepe the people of olde tyme occupied in these figures, to the intent wee myght knowe that men are subiect vnto many defylementes, and that they become vncleane at euerie turning of a hande. And heere is mention made of the dead, by cause if one touched a dead man or entered into an house where hee was; he was defyled. Heereby the Iewes were warned, that in this present life wee are beset with so many defylementes, that wee cannot steppe a foote forward, nor turne a finger, but God shall espie something woorthye of blame in vs: and for that cause were the washings appoynted. And the Iewes had a looking glasse and a liuely picture thereof, when they sawe a deade bodye. For behold, it is a carrion: and whence proceedeth this lothsomnesse which we see to bee in a man, when hee is deade? For the body of man is the house and temple of the holy Ghost, and the dwelling place of the liuely Image of GOD. Yet notwithstanding, the body of man being dead is more stinking than the carrion of a dog or of an Asse. Nowe then, the sight heere of serueth well to humble vs in beholding the fruites of sinne. For God sheweth as it were with his finger, that the spirituall filthinesse which dwelleth in vs, vttereth it selfe euene in the body.

And this was y<sup>e</sup> meaning of the figures which the auncient fathers had vnder y<sup>e</sup> law. Now it is true in deede y<sup>e</sup> figures themselves are no longer in vs; but yet y<sup>e</sup> substance of them shall alwayes remayne, to do vs to vnderstand y<sup>e</sup> forasmuch as we be subiect to many defilementes because the world is so corrupted as is pitie to beholde, we ought to keepe good watch, & that as oft as we perceiue any staine in vs, or that we haue not followed Gods commandmentes roundly, or y<sup>e</sup> we haue bin allured by any wicked affection, or that we haue not walked in the way of God with so feruent zeale as we should haue done, or y<sup>e</sup> we haue bin held back & hindered with some worldly care: we must bewaile it before God, and seeke for refuge to y<sup>e</sup> bloud of our Lorde Iesus Christ: for there is no talke to be had of other washings. The holy water of the Papistes is but a charme, whereby they haue renouced y<sup>e</sup> benefite of the death & passion of our Lorde Iesus Christ. Vnto his death therefore must we haue our recourse. And moreover, although we feele not our faults, (as in very deede many escape vs, & we knowe not y<sup>e</sup> hundreth part of them) yet must wee not cease to walke in carefulnes & humblenes, and to craue pardon of God. After that maner must we deale that we may be answerable vnto the figures which were vnder the lawe.

Now as touching this place, it is expressly said, *I haue held backe nothing of it in vncleannes, neyther haue I applyed any of it to the seruice of the deade:* to shew vnto vs y<sup>e</sup> we ought not to mingle y<sup>e</sup> seruice of God with the corruptions of y<sup>e</sup> diuill. As how? We shall see many, who hauing wel to spend, doe consume it ill: some of them in whoredome, and some in I knowe not what riot and excess: And when they haue to their seeming giuen some little peece of it vnto God: they dispense with themselves to fall to y<sup>e</sup> working of all wickednesse. As for example; when the Papistes cause some Masses to be sung, or whē they haue had some other priuate deuotions: they thinke y<sup>e</sup> God ought to be contented with that he hath had his morsell. Therefore when a man hath spent much money vpon an whoore, one Masse (as he thinketh) will set him free in respect of God. When a wicked varlet hath spoyled & robbed this man and that man, hee will come as it were in scorne to make some small offering vnto God, & he thinketh all is well. And euen here among vs a man shall see such as flatter themselves after the same maner. For they beate themselves in hand, y<sup>e</sup> they haue made amendes for their robberies, when they haue giuen a small part of their booty vnto God.

But the scripture telleth vs expressly, y<sup>e</sup> God abhorreth such sacrifices as are mingled with our filthies, & that we doe but vnhallow his name by them, & that we work him most horrible treacherie. So then let vs note, y<sup>e</sup> Moses meant to declare vnto vs, y<sup>e</sup> if we will offer such offerings as God may accept, we must not mingle them with our owne defilementes. In deede (as I haue alreadye tolde you) we cannot bee so pure and cleane; as that no fault may be found with vs: but yet we may come and serue our God purely, and not be fraughted with such hypocritie as to doe his

commaundements by halfes, but serue him with an vpright and pure affection. Thus ye see in effect what we haue to beare in mind concerning this place: where it is said, I haue taken none of it in filth and vncleannesse.

Now in the end Moses heareth that againe which he had alreadye touched, of obseruing the commaundements of God. But he expresseth it more fully than he had done before. Fro<sup>m</sup> whence proceedeth this obedience, & from what roote? Verily from hearkening vnto God whā he speaketh, and when he sheweth vs the way which we must keepe. *I haue hearkened vnto the voyce of the Lord my God, and haue followed that which hee commanded me.* By these words all such as follow their owne likings are condemned. Wee see how puerly the most part of men doe walke. Euerie man will say & confesse that we must serue God; but after what maner, and fashion? There is not that man which in arleth not himselfe in his own fantasies. Well (saith he) I must serue God. And how? I will doe the best I can. But no man regardeth what God commaundeth, no man considereth what is pleasing vnto him: ye goe & offer vnto him at randon whatsoeuer our owne braine conceiueth. But all such inuentions of our owne are heere in one woord condemned, where it is said that first we must hearken vnto the voyce of God: If we will haue him to receiue our offerings and sacrifices, all our offering vnto him must be according vnto his word, which we cannot doe except we be taught in his schoole. Will wee then walke as we ought? Let vs take paines to bee taught in the woorde of God. And this is the thing wherein we shall differ from the Papistes, to wit, if we profit in the Gospell. For those poore beastes goe astray, and knowe not in what case they are: for they neuer knew, y<sup>e</sup> ground of all sacrifices is obedience: And therefore they do whatsoeuer cometh in their heads; and no wonder: for they neuer had the wil of God declared vnto the, they are deprivied of y<sup>e</sup> doctrine of saluation. But as for vs, seeing God hath vouchsafed to declare his will vnto vs, let vs heare vnto y<sup>e</sup> which he commaundeth, let his voyce ring in our eares, & while he speaketh let vs not be deaf. Moreover let vs not think our selues discharged by knowing what we ought to doe, but let vs also put it forthwith in practise. What are we y<sup>e</sup> better for the hearing of our duetie at a Sermon, or for the reading therof in the holy scripture; vnlesse we proceede to put the same in practise, knowing that Gods speaking vnto vs is to make tryall of our obedience?

Now here vpon it is said, *Looke downe therefore O Lord from thine holy dwelling place, euen from heauen, vpon thy people Israel, and blesse them in the land which thou hast promised and sworn to giue them, in the person of our fathers.* Heereby God meant not to say that the people should ground themselves vpon their owne merites; but he ment to stirre vp the faithfull to walke simply in his feare if they woulde haue him for his part to continue his benefites and his blessings towards them. This would bee darke if it should not bee layde forth more plainly. In deede all that euer

God promiseth vnto vs, proceedeth from his owne freebestowed goodnesse: But yet for all that he will not haue vs to neglect our dutie, and to abuse his promises, as if we might binde him vnto vs, and wee in the meane time bee his enemies: he will not haue vs to spurne in his face, and to pinne him in the meane time to our floure & say: Thou must shewe thy selfe a father vnto vs, although we be not thy children: thou must bee at peace with vs, although we make war against thee. Now we may not dally with God. But will we enjoy his fauour vnto the ende? Will we haue him to continue beneficiall vnto vs? Let vs take heed then that we serue and honour him, let vs take heed y<sup>e</sup> we walke according vnto that, wherunto hee hath called vs: for we must alwayes beare this saying of his in minde: Turne ye vnto me, and I will turne vnto you. God saith that he turneth himselfe from vs, when he leaueth vs alone, and taketh his blessings from vs, and hath no pittie on vs, neither eth vs though we call vpon him, but giueth vs vp for a pray, both vnto the diuell and vnto all our enemies. For when we turne our backs vnto him, it is good reason that he should also forget vs. Neuertheless hee willet vs to turne vnto him, and hee will turne vnto vs, that is to say, if we walke in his feare, hee will neuer forget vs, but we shall feele his hande ready to aide and helpe vs in all our needs and necessities. This is the common doctrine of the holy scripture. And according hereunto it is saide in this place, *Lord, seeing wee haue walked in thy commandementes, looke thou also mercifully vpon thy people, and blisse shine inheritance, and the lande which thou hast promised vnto our fathers.* True it is that the Iewes knewe verie well, and wee haue seene the same oftentimes heretofore, that this lande was not giuen vnto them in respect of the obedience which they had yelded vnto God: and that neither they, nor their fathers had any maner of way deserued it. But God was moued by his own only good pleasure, to giue it vnto them. The Iewes ought to haue bene thoroughly perswaded thereof. Euen so let vs looke well to our selues, and say: *Lord, true it is that whatsoeuer we haue, we holde it of thy meere goodnesse: for thou hast also bound vs vnto thee, and hast put this bridle vpon vs, that we be thy children, in so much that thou hast prevented vs with thy mercy, and shewed thy selfe a father towards vs in adopting vs: And we Lord likewise haue followed the calling wherunto thou calledst vs; we haue indououred to shewe that thy bountifull liberalitie towards vs is not vterly misbestowed. Now therefore continue thou thy good doing towards vs. To bee short, this case admitteth not any bragging or boast-*

Zach. 1. 3.

ing (as I haue already tolde you) but rather it serueth to stirre vp men to walke in the feare of God and to cerifie them that although they haue not behaved themselves in all pointes as they ought; yet God will continue his goodnesse towards them vnto the ende. And surely wee haue neede of such an assurance. We see howe distrustfull we be; in so much that although God haue powred out his benedictions vpon vs long time together; we haue left his steps of obedience: yet are we alwayes in doubt, and we cannot tell whether God will continue his fauour vnto vs or no. For this cause he will haue vs most certainly assured, that when we walke in his obedience and depende wholly vpon him, he will not forsake vs, but will continue in doing vs good still; and not leaue vs in the middle way, but performe that which he hath promised; and as he hath saide, so will hee doe. We see nowe in effect wherunto Moses had an eye, and what doctrine we haue to gather out of this place. Will wee then abide in possession of Gods benedictions; yea euen as touching this present life? Let vs sticke fast vnto our God, and neuer seer our selues from him; let vs doe our indeuor to serue and honour him: If we do so; surely we shall neuer haue any mind to turne away after our owne vanities: but when we see that he is come so neere vnto vs to doe vs good; wee also shall be readie to giue our selues wholly ouer vnto him, th<sup>t</sup> hee may make vs to feele the performance of his promises, and to knowe that he will continue to doe vs good, and reach vs his hand to take vs to himselfe, not for a day or two onely, but for euer both in life and in death.

Nowe let vs kneele downe before the maiestie of our good God with acknowledgement of our faulces, praying him to make vs feele them more and more, and therewithall seeing it pleaseth him to vs: such fatherly goodnesse towards vs as to vouchsafe to accept the things which we offer vnto him, notwithstanding that there bee much amitie in them: Let vs pray him y<sup>t</sup> thus his so doing may encourage vs the better to yeld our selues wholly vnto his seruice, and to imploy our selues therein, so as we may truly protest, that we haue not doubled with him, but that we haue endeouored to frame our life vnto his holy commandements: that hauing obtained such grace of him through our Lord Iesus Christ by the benefite of his death and passion, we may bee so clothed with his perfect righteoufnesse, that we may appeare before God his father at the latter day, as if there were nothing in vs but all perfection. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth, &c.

ON

## On Wednesday the xxvj of Februarie, 1556.

*The CXLVIII. Sermon which is the fourth vpon the sixe and twentieth Chapter.*

16 This day the Lorde thy G O D commaundeth thee to doe these ordinaunces and lawes, and to keepe them and doe them with all thy heart and with all thy soule.

17 Thou hast set vp this day the Lorde to bee thy G O D, and to walke in his wayes, and keepe his ordinaunces and his commaundementes, and his lawes, and to obey his voyce.

18 And the Lorde hath set thee vp this day, in that thou art vnto him a speciall people, as hee hath tolde thee, to the end that thou shouldest keepe all his commaundements.

19 That hee may make thee very hie in praife, and in name, and in glorie aboute all the nations which he hath made, and that thou maiest be an holic people vnto the Lorde thy God as he hath saide.



Moses in this place continueth the matter which was handled yester day, to wit, in shewing vnto the Iewes for what ende G O D had chosen them to bee his people and his flock. It was not that they should liue as the Gentiles, which were in ignorance; but that seeing they had the lyght of lyfe and saluation, they should follow it. For there is no reason, that seeing G O D hath adopted vs for his children, wee shoulde bee as brute beastes, euery man wandering after the fantasies and lustes of his owne heart: wee must order our selues vnder the direction of him which taketh and admitteth vs for his owne. It is therefore sayde in this place, *This day the Lorde thy G O D commaundeth thee to keepe all his statutes, and his commaundementes: so doe them, and so obserue them, yea, and shew with all thy heart, and with all thy soule.* This worde To day, betokeneth, that when wee are taught in the worde of G O D, we are much more straiter bounde, than if hee had onely created vs and placed vs in this worlde, and in the meane time left vs to walke after our owne liking. It is true in deede, that the vnbeleeuing sort shall not bee excused, although G O D neuer vouchsafed to make them partakers of his worde. Although they bee as poore blinde wretches in darkenesse, yet shall they not fayle to bee condemned in their ignorance. He that hath sinned without the Lawe, shall perih (sayeth Saint Paul.) And in deede [without the Lawe] there is not that man which hath not some wittnesse ingraued io his owne heart, that there is but one G O D whome wee ought to serue, and whome wee ought to honour. They which knowe this by nature, deserue sufficiently to bee condemned: but when G O D commeth neere vnto vs, and vouchsafeth to vse the office of a teacher to declare vnto vs his will, there is the

lesse excuse for vs. Then must double condemnation needes fall vpon all them which receiue not the yoke of G O D, when it pleaseth him to guide them, and to shewe them that hee will not leaue them to goe at randon, as the wretched and vnbeleeuing Gentiles. Ye see the what Moses meant by this worde, *To day the Lorde thy G O D commaundeth thee.* And that is the cause why this word also is put in the 95. Psalm. *To day if ye heare the voyce of the Lorde.* And the Apostle hath well weyed the same, in the Epistle to the Hebrewes: saying, that this worde *To day*, betokeneth that when wee once haue the worde of God preached vnto vs, we must vse that occasion, and that if it escape vs, we must needes bee iudged by them, which neuer knewe what good and euill meant to make any sure difference betwene them. And to this purpose also Saint Paule allegeth the place of Esay, Beholde, nowe are the acceptable dayes, loc nowe is the time of saluation, seeke the Lord whyle hee is neere at hande, call vpon him while hee sheweth himselfe. So then let vs learne, not to let slippe the opportunite of time while the Lorde calleth vs, and allureth vs vnto himselfe, let vs not play the deafe men, let vs not bee slowe to come vnto him, but let vs be in an vnfayned readinesse, and say; Lorde, behold we are heere, what is it that thou commaundest vs? We are prest and ready euery of vs for himselfe to obey thee. Thus yee see what we haue to beare in minde out of this place.

And moreover in this place Moses setteth downe these wordes, *The commaundementes and statutes*, in the same sense which we haue heeretofore already touched: namely, to shewe that G O D teacheth vs not by halves when wee haue his worde, but that wee haue a perfect instruction, so as the knowledge of no good thing shall be wanting vnto vs, if wee be not stubborn vnto God, and of sette purpose stoppe our eares: as there are

many

Psal. 95. 7b

Hebr. 1. 3. 7b  
& 4. 7.

Esai. 49. 8.  
1. Cor. 6. 2.

many which are ready ynough to make a countenance of not knowing what it meaneth : although GOD haue taught them. If we therefore on our part bee tractable to bee taught, there is no doubt but that our lyfe shall bee in all poyntes well ruled, when we haue the word of God.

And if this was said of the time of the Lawe, which was much more darker than the Gospell is, doubtlesse wee haue nowe more plentie of doctrine and instruction. Let vs learne therefore to profite in the schoole of our GOD, while it pleaseth him to vse the office of a schoolemaster towards vs, and let vs not doubt that any thing shall bee wanting vnto vs, when we come to him to bee taught. And that is the cause why Saint Paule also sayeth, that in the Gospell there is such a fulnesse of wisdom, as a man can not wish any more. So then let vs not bee vnthankfull;

Col. 3. 3.

but when our GOD speaks vnto vs, let vs inquire after his will, and order our lyfe according vnto that which hee telleth vs. But with all wee must bee diligent. For seeing GOD forgetteth not any thing, he leauech any thing behinde which myght serue for the well ordering of our lyfe, should wee on our part bee negligent? Or if wee heard but one woorde of that which hee will tell vs, should wee ouerpasse it without thinking vpon it? No: but for as much as wee see that GOD hath such a care of ordering our lyfe, let vs also on our side take paynes to profite in his woordes; let vs apply our whole studies thereunto, knowing that it is not losse time which is spent; let vs occupie our selues in observing his statutes, his commandements, and ordinances: and let vs let our mindes well vpon them. In deede GOD hath in ten wordes comprised what focuer hee requireth of vs, but these tenne woordes haue in them great substance. Our knowing of the ten commandements must not bee to prattle of them lyke a Pye in a Cage as they say: but wee must consider well of the meaning of them, and marke whereunto they tend. When our Lorde hath spoken the woordes, wee must first consider wherunto it tendeth: and secondly, what things depend thereon: and wee shall finde that wee haue neede to thinke vpon it, and to occupie and to employ our selues in it, at the time of our lyfe.

Nowe heerewithall Moses sheweth after what sorte wee must keepe the commandements of GOD, to wit, *With all our hearts and with all our soule.* It is not ynough then to employ our handes and our feete to doe well, but our heart must marche foremost. For if wee serue GOD through constraint, all is nothing worth. After which manner, Hypocrites feare to bee punished make some fayre shewe of godlynesse, and in the sight of men, yee would thinke there were cause why they should bee prayed; but their heart is full of wickednesse and rebellion, so as they desyre GOD, and woulde haue him abolished if it were possible. The first thing therefore which yee haue to doe in framing our lyfe to the obedience of. GOD, is to serue

him with a pure and free good will, so as wee bee not forced to doe that which he commaundeth vs, ne grynd our teeth at him, as who shoulde say wee woulde scape his hand, in doing the cleane contrarie, if it were possible. But wee must offer our heart in sacrifice, that God may bee so serued of vs, as wee may shewe that his Lawe is not such as the ciuill orders and lawes of men are. For they ordayne what seemeth good vnto them, to the intent that men should bee bridled but from the outward actions: but it is not ynough to please GOD withall, nor to haue doone euill, vnlesse our heart also bee answerable in all purenesse. And yet farther Moses speaketh not simply of the affections, but hee will haue the heart also to bee pure and vpright. *Thou shalt serue mee therefore with all thy heart, and with all thy soule:* that is to say, soundlye or vnfaignedly, so as wee double not with GOD as wee see some doe; which make a fayre shewe for a time, but it soone vanisheth: and againe, they haue a backe shoppe so as they serue not GOD but agaynst their will. Wee must therefore laye open our heart before GOD, wee must offer our thoughtes and desires vnto him, wee must endeouour to submitte our selues wholly vnto him. Thus must hee bee serued and honored of vs, howbeit not after our manner, but according to his owne lawe.

But heere a man myght demaunde, howe it may bee possible for men to giue themselves to serue GOD with all their heart. For as long as wee remayne inclosed in this fleshe of ours, there will bee alwayes many infirmities and vices in vs which will holde vs backe and hinder vs. And verily wee heare how Saint Paule sayeth, I can not doe the good which I woulde. But if the heart were wholly giuen vnto GOD, the performauce of things woulde followe out of hande. It followeth then, that when wee bee so letted and hindered, wee obey GOD but in part. But as I haue already declared, this letteth not, but that wee may serue GOD in singleness of heart: for hee imputeth not vnto vs those infirmities which hinder vs, when there is no faynednesse in vs, but that our chiefe desire and seeking is that hee shoulde quietlye possesse vs and gouerne vs by his holy spirit, and that our lyfe may bee conformable in all poyntes to his woorde. Therefore when we haue this desire in vs, although wee be helde backe and hindered with the infirmities of our fleshe, yet GOD imputeth not that euill vnto vs. That is the thing which wee haue to beare in mynde out of this place. But a man may yet farther demaunde, whether GOD chargeth a man with any thing which is about his power and abilitie? For it seemeth an inconuenient thing that GOD shoulde require things vnpossible to bee doone. But this demaunde is easily answered: for when God published and let forth his lawe, hee respected not what we coulde doe, or what our power or abilitie is, but what we owe vnto him.

There.

Therefore when he saith: *You shall serue mee by keeping my Statutes with all your hearts and wish all your soule:* hee speaketh not according to our ability: hee knoweth full well, that wee are not able to compass it, wee are farre wyde from it: but yet for all that, wee cease not to be bounde vnto him, and there is good right why hee shoulde require his due, although wee are not able to performe it. For whence cometh the faulte? Of the corruptnesse of our nature. Seeing it is so then, let vs conclude that GOD must not be barred of his right. And therefore although men can not wholly discharge themselves, yet GOD ceaseth not to say, You owe mee this, and therefore doe it. Now whereas the Lawe was in such sort giuen vnto vs, wee are so farre vnable to performe it, that wee knowe not howe to haue one good thought onely to beginne, much lesse haue wee any ryght affection to stirre one finger to doe it. That is no newes: but wee must mourne, knowing that wee are altogether rebelles vnto GOD, and that there is nothing in our nature, which is not repugnant to his righteousnesse. Haue wee done so? Haue wee condemned our selues? Then let vs pray him to ayde vs with his holy spirite. And moreouer when hee shall haue ayded vs, let vs knowe that if there be anything wanting in our duecie, yet shall it not come into account, but GOD will accept of the seruice which wee yeelde vnto him, so it proceede from a free and syncere mynde, as I sayde afore. Wee see then that the thing which wee haue to gather vpon this place, is, that GOD will be serued, not by piece meale nor by force or constraint, but of a pure and free-hearted deuotion and with all our heart. Moreouer let vs note, that wee cannot discharge our selues of all that which wee owe him, and as in respect of our owne nature, wee can not any way beginne. But whereas hee hath published his Lawe by the mouth of menne, and hath caused it to be set downe in wryting; hee must also write it in our heartes, as he promisseth to doe; both by Ezechiel and also Ieremie. And it is a common doctrine (as wee shall see hereafter) that hee promysed the Iewes to circumsise their heartes. After that manner doeth GOD speake vnto his elect, that is, that through his holy spirite, hee imprinteth his commandementes in their heartes. Moreouer wee must knowe that although GOD haue touched our heartes by his holy spirite, yet wee are alwayes rebelles against him, and wee neuer come to the perfect and substantiall seruing of him which is, sette downe heere. Wee must therefore alwayes bewaile our selues, crauing forgiuenesse of the faultes which remayne in vs. But yet notwithstanding wee must inforce our selues to come vnto GOD, yea euen with willing seruice, that our heartes may be so disposed, as wee may take a pleasure to be obedient vnto him, for vntill wee be come to that poynr, GOD will accept of no seruice which wee doe to him. Thus yee see in effect what wee

haue to beare in minde concerning these words of Moses.

Nowe hee addeth; *The Lorde thy GOD hath made thee to promise this daye, that thou shalt bee a people vnto him: and thou hast caused the Lorde thy GOD to say, that hee shall bee thy GOD.* This place heere is taken in two sortes. For the verbe which Moses vseth, signifyeth sometyme to exalt or to sette vppe on high: howbeit not in his originall signification, but after a certayne manner; and sometime whereas yee woulde saye, according to the roote of the woorde, A man is exalted; it may also be construed, hee hath made himselfe to saye: by cause it is to be gathered, that bragging and boasting doe make a man to set out and to aduance himselfe highly. Therefore commonly this place is taken as if it were sayde, the Lorde thy GOD hath chosen thee this day to be his people, and thou also hast exalted or sette him vp to be thy GOD. I graunt that this sense maye well be borne with. But when all is more nearely considered, the naturall meanyng of Moses is as wee haue turned it, to wit, this daye thou hast caused the Lorde thy GOD to say, that hee will by thy GOD; and hee hath made thee saye, that thou wilt be his people. For in this place Moses meant to shewe the fauour which GOD had vttered towards the Iewes, in making his couenaunt with them. And to prouue this to be so, wee see that the same thing is declared many tymes in the holy Scripture, both to the Iewes, and also vnto vs: that is, that GOD vseth incalimable goodnes towards vs whē it pleaseth him to cal vs into his church, and to receiue vs as it were into his own house, for then he couenāceth with vs as if two persons shoulde meete to passe bondes on eyther part. As for example; Some gift is to be made. Now hee that is the grantor speaketh first, and he that accepteth is there also. Then are conditions annexed; and the partie that maketh the gift saith: This I except, This I referue, or I will haue him to whom I gieve it, to be bounde vnto mee after such a maner. The graunter (as they terme him) accepteth of the gift, & bindeth himselfe on his part, and both of them make promises, I (saith y. one) doe renounce all my right, & giue all ouer into this mans hand. And I for my part (saith the other) doe accept it with condition to performe y. which he requireth of me. So then like as Conuencances doe passe betweene men: euen so dealeth God w. vs in that it pleaseth him to admit vs for his people, & to take vs for his owne. Now let vs see what honor this is, whē he stoopeth so vnto vs wretched creatures. We are poore wormies of the earth: as touching our bodies we are viler carions & rottennes: & as for our soules there is yett farre greater wretchednes in them: and yet notwithstanding God entrencheth into couenants w. such as we are: & what equal match is there betweene vs? Would an earthly king or some great Prince vouchsafe to come vnto a swineheard or some other man of base degree, & say, we wil couenant one w. another, we wil haue a Notary be-

2, Cor. 3, 5.

Jer. 31, 33.  
Ezec. 11, 19.  
Hebr. 8, 10.  
Deut. 10, 6.

twix vs. A Prince (which yet is but a mortall creature) would think himself too much disgraced, if he should enter into couenāt with such an abiect as in respect of y<sup>e</sup> world: and yet our God vouchsafeth to stoope as lowe vnto vs. And therefore we ought to magnifie so great a priuilege. When we heare the worde of God preached vnto vs, it is all one as if God came down hither vnto vs and saide; Come on. As for mee, I am readie to couenant with you, onely be you likewise disposed on your side. When wee haue such a neare accessē vnto God, and he acquainteth himselfe so with vs, and woulde haue vs foioyned vnto him: are wee not voyde of al sense and reason, if this doe not moue vs, yea and inflame our heartes to giue our selues wholly ouer vnto God, who vseth such & so incredible gentleness towards vs? So then it is not without cause that Moses sayeth in this place: *This daye the Lorde thy God hath made thee so giue thy* 20 *wordes*, that is to iaye, hee hath made thee to couenant with him, that thou wilt bee his people, and thou hast made him to couenant with thee, that hee will bee thy God. Thou hast this libertie, or rather this priuiledge to speake with thy God. Goe to then, let vs couenant together, let vs haue our mouthes open to demaunde and to aske, seeing our Lorde stoopeth so lowe vnto vs. It is verie true that hee can owe vs nothing, but yet neuertheless, of his meere liberalitie hee will haue vs to aske him, that wee may bee his; hee will haue vs to require him that hee may bee our God, and we his inheritance; hee our King, and we his people: wee his children, and hee our father. Seeing then that wee may come so farre; ought not the great pitifulnesse which our Lorde sheweth vnto vs, to make vs ashamed? What a shame were it if wee shoulde remaine so blockish as to bee no. bing at all moued, after that God hath so allured vs, and after that hee hath so presented vs aforehande with his infinite goodnesse? Nowe then to the intent wee may profite our selues the better by this place, let vs note once againe this worde, *To daye*. For Moses alwayes putteth the Iewes in minde, that when the law was published, God was present with them, and called them to enter into couenant with him as I will declare anon. But nowe as touching vs, we haue the Gospel, wee see the time reasonable, we see the dayes of saluation, we see the acceptable time of God; let vs therefore make hast, let vs enter in whyle the doore is open, while the way is readie let vs goe forward in it, let vs not foreflowe it; for if God perceiue that wee despise his grace, doubtlesse hee can well ynough skill howe to withdrawe it, as hee also threateneth to doe. Let vs not therefore delay the time vntill to morrowe, to followe whither God calleth vs; but whyle he speaketh let vs be attentive to heare him. Thus yee see what wee haue to beare in mynde vpon this worde, *To daye*.

Moreover it is true, that in substance God maketh no other couenant with vs nowadayes, than hee made in olde time with the Iewes: but

yet hee speaketh much more familiarly vnto vs; hee sheweth him selfe to bee our God, and our father, and hath made vs a farre greater assistance thereof in our Lorde Iesus Christ, than the Iewes coulde haue vnder the shadowes and figures of the lawe. In deede the auncient fathers were saued by no other meanes, than by that which wee haue, to wit, that they were the people of God; for this betokeneth as much, as that God held them for his childre: & they had their saluation grounded in Christ Iesus, as wee haue; but that was after an obscure manner, so as they behelde the thing afaire off which was presented vnto them. As for vs, seeing God is come so neere vnto vs in the person of our lord Iesus Christ, that wee be vnited vnto him, and haue the truth and substance of the ancient figures: wee bee so much the more surer y<sup>e</sup> God maketh vs to saye that wee are his people, and that we make him to say that he is our God. And how doth he make vs to say it? Truly altogether of his owne good will, without being tyed or bound vnto vs. For God hauing adopted vs for his children, certifieth vs that the inheritance of heauen is made readie for vs, and behold hee giueth his own sonne vnto vs for a pledge of his loue, & whatsoever our Lorde Iesus Christ hath is all ours, with all the fullnesse of riches which wee reade was giuen vnto him. And why? Euen vnto the ende that wee shoulde bee enriched by them. The obedience which hee yielded vnto his father is our righteousness. To be short, hee hath nothing whereof he maketh not vs partakers. Seeing that he is ours, and that hee is giuen vnto vs, how shall not all the rest which hee hath be giuen vnto vs also with him, as S. Paul saith in the eighth to the Romanes? Seeing the 40 *that we haue this, and that wee may make our God say that he is our fauour, and that nothing can be wanting to vs after hee hath receiued vs into his fauour and loue: let it lift vs vp vnto heaue, so as euery of vs may forget & renounce him selfe. Let vs bid the world farewell, and let vs be rauished to giue our selues ouer altogether vnto him, who sheweth himselfe so liberal & fauourable vnto vs. And let vs note, that seeing we make God to speake so, that is to say, to graunt vs libertie to come vnto him, & to require him to accomplish his promises; we must at leastwise be mutually bound vnto him, & he take promise of vs, that we will be his people, that is to say, that because hee hath redeemed vs by the blood of his onely sonne, we will liue no longer after our own lusts & fleshly desires, but be ruled by him; & that as he is our father so we will be his children, so as none of vs wil yeld to do wickedly, but hold fast the seale of our adoption which is the holy spirite to be governed by him. There must (say I) at leastwise be this mutual bonde betwix vs, that seeing God bindeth himselfe so vnto vs, we also must come and submit ourselues wholly vnto him.*

Now herewithal we ought to wey wel this word which Moses addeth. He saith twise *As the Lorde hath said vnto thee*, whereby he sheweth, y<sup>e</sup> when we come vnto God, we must not come vnto him

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with

with stoutnes & pride, as though he were beholden vnto vs; but we must know that we come because he calleth vs. What mortall man will presume to present himselfe before God & say, bind thy selfe vnto me, & let vs couenant here together, y<sup>e</sup> thou wilt be my God, & that I shalbe of y<sup>e</sup> number of thy people? Were not men stark mad if they shoulde presume to speake so vnto God? Now then let vs note, y<sup>e</sup> it is for him to open our mouthes, & to giue vs such warrant. And that is the cause why Moses sayeth ( & that not once only, but with a dubler repetition) that it is God which hath spoken. Therefore if men shoulde of their own mind come vnto God & say, bind thy selfe vnto vs; it were a diuellish rashnes; but let vs wait vntill our Lord call vs. And when it pleaseth him to offer speech vnto vs, then let vs knowe y<sup>e</sup> it is no presumption worthy to be condemned to say, wel Lord, seeing we know thy wil, we will vse the liberty which thou offerest vnto vs. That is the maner of proceeding which wee must obserue when we come vnto God. But herein wee see how the wretched world hath bin blinded w<sup>th</sup> horrible abuses. When we speake of the certeinetic of our saluacion, the Papises say it is a presumptuousnes; & that we must alway stande in suspence & dout of it. Their beleefe is, that no man ought to assure himselfe of his saluacion, but that he should only weene & suppose it. Neither is it y<sup>e</sup> ignorantest sort which speake thus; but it is the resolute determination of all their diuellish schooles. But in the meane while what do they? Eury of the bindeth God at his own pleasure; and looke what they haue forged & deuised, y<sup>e</sup> wil they haue God to admit for good; although he neuer spake word of it. These are two extremities which are too excessiue. For on y<sup>e</sup> one side the Papises stande alway in dout saying, I cannot tel in what case I am with God: in deed I thinke I stand in his fauor, but I know not how y<sup>e</sup> matter goeth. And what is the cause [why they vse such maner of speaches?] Forsooth they are afraid of presumptuousnes. Is it presumptuousnes to hang wholly vpon the goodnes of God; & to doe him the honor to beleue his worde; and to answer Amen, as soone as he speaketh; and to account of these things vtterly vsfallible? Is that presumptuousnes? Nay, it is rather true obedience; & obedience importeth humblenes. In deede there is in this behalfe a kind of boldnes; and S. Paul also ioyneth those two together in 3. Chap. to the Ephesians, saying, By faith which we haue in Christ Iesus, wee haue trust giuen vs with boldnes & hardines to come vnto God. Faith therefore engendreth boldnes; but this boldnes proceedeth not of pryde; but rather thereby we learn our humblenes in that we receiue quietly that which God telleth vs, & accept it, as a thing wherof we ought not to dout. That is the first extremitie, which raigneth too shamefully among the Papises. But what do they in the meane rime? They haue their deuotions eury man after his own fancie. I wil do this, & I will do that. I must win heauen; I must make satisfaction for my sinnes in such wise & such. God is iust, & think we that seeing he is iust, he wil de-

ny vs our hyre when wee shall haue serued him? And although we serue him not in full perfectnes, yet he wil like of that which wee shal doe, or else he should be cruel & vniust, if he shoulde not accept of our seruice; and if there be any default in it, we wil make an amends for it: for we haue meanes to satisfie him. Nay we wil do more than he hath comanded vs; wee wil take vpon vs to keepe his law, but yet wil wee haue some farther deuotion in store, & it cannot bee but y<sup>e</sup> all this must be taken into our accounts; for whatsoeuer is done vpon a good intent cannot be bad: neither ought God also to reiect it. See how the Papises plead with God, not onely as with their match, but also as with some little play fellow; & if he like not of al y<sup>e</sup> they do, & account it good, he shalbe condemned although he declare that he disliketh of it al & say, I wil not put it into my account; Deceite not your selues, it is vtter abomination vnto me. No sir (say they) you will like of it wel ynough for al that; you cannot but accept of it, seeing we think it to be good. After that maner do the Papises talke. In deede they wil not vse those very woordes; but yet is it the very effect of their doctrine, without adding one syllable thereto. And surely it is a diuellish presumption, when men take so highly vpon them as to make God beleue that whatsoeuer they haue deuised, is good, & that he must needs receiue it: & againe, when they wil binde him vnto them, as who would say, God will receiue me, I haue purchased y<sup>e</sup> kingdom of heauen, I must be receiued therinto for my desert, & if God will not admit me for his pities sake, yet must he do it for his iustice sake: for it is not his simple merite that I stande vnto, I wil not bee saued by his mere grace, but I will haue him to take mine account, and as he shall find me worthy, so let him deale by me. See how the deuil bewraeth himselfe, and fitteth vp his horns against God. But wee for our part are taught here an other lesson. For Moses saith it is the Lord which hath sayd it. And he doth expressly repete this kinde of speach to do vs to vnderstand, that it is not for vs to sue God or to make any couenât with him: but he must first call vs and we must stand aloofe without preacing to come at him, vntill he of his owne good wil do seeke vs. Norwich standyng y<sup>e</sup> we be thus shaken off, our God telleth vs that he wil haue acquaintance with vs, and y<sup>e</sup> although we haue bin his mortal enimies, yet hereafter we shalbe of his household. And that wheras we haue bin bondslaves to satan & holden captiue vnder the bondage of death; he will make vs his children & heires. Doth our Lorde once say so? O then there remaineth nothing for vs to doe but to come vnto him; for then haue wee leaue & libertie to set our selues forward. But here there is nothing of our owne: all is because we are called from aboue, yea, giuen of his meere grace, so as wee bring nothing. It is not said, because thou hast done this or that, or because God hath giuen in thee some cause why he should shew thee such fauour. No, but according as he hath spoken, according as the Lorde hath said it. The purpose of God there-



fore must haue all the preheminance in this case. And when he hath decreede y<sup>e</sup> thing in h<sup>is</sup> selfe, & openeth his holy mouth to declare his will vnto vs; then let vs accept of it, let vs take there our sure groundings, & let vs depend wholly thereupon; let vs not bring with vs our owne flickering fancies, but let vs onely walke as the Lorde hath directed vs by his hande, and as hee himselfe hath declared vnto vs. And when wee haue such humblenesse as to haue skill to confesse, y<sup>e</sup> vntil God drawe neare vnto vs, we are far off from the hope of saluation: then ought boldnes to follow, & to keepe his course & way; & we must come vnto that which is here declared by Moses: *This day thou hast made the Lorde thy God to speake.* Therefore when wee haue this warrant of the fatherly loue which god beareth vnto vs; the may we make him to speake. For do we any thing ellic in al our prayers, than charge God with his promises? In deece wee come not to pray as the heathenish sort of men do, & as al those do which are vnpatient, when they come vnto God: for if he grant them not their request at y<sup>e</sup> first chop they desy him. But wee come not to pray after y<sup>e</sup> maner: for we protest on the contrary, that his wil ought to be done. But yet notwithstanding we cannot pray vnto God, but we must say, Lord thou powest vs nothing, but that which thou hast promised vs. Neuer the later whereas thou didest nor owe vs any thing, thou hast bound thy selfe vnto vs of thine owne good will, wherein thou shewest thy felix most liberal: and therefore our coming as now is vpon trust of thy promises to pray thee to perform them. Seeing then that in all our prayers we alllege vnto God the covenant & contract which he hath made with vs, by that meane; we make him [as it were] to speake, & to say that hee is our God. And vnder this speach (as I haue already told you) all the good things which wee can hope for, or wish for, are contained. For seeing y<sup>e</sup> God giueth himselfe so vnto vs, what can we farther desire? Is not he the fountaine of al wisdome, righte oulines, vertue, life, ioy, & glorie? Is there any good thing to bee desired, which we may not find in our God? Al y<sup>e</sup> euer he hath is ours: he communicateth himselfe so vnto vs, y<sup>e</sup> he will haue vs partakers of al those good things which are in himselfe; not y<sup>e</sup> we haue y<sup>e</sup> ful possession of them at the first, but that wee possesse them by hope, vntil y<sup>e</sup> day that the fruit of them shal be layd open vnto vs. Now therfore let vs marke wel, y<sup>e</sup> when we are once taught in y<sup>e</sup> word of the gospel, the we may make our God to speake, then wee may come familiarly vnto him, & require him to shew himselfe such an one as he hath alway promised to be; and let vs assure our selues that we shal nor be disappointed, when he hath once giuen vs the warrant of his loue, which is more than if we had al the deedes of record in the world. And in this case we need not to seeke for notaries or signets or mennessales, we haue y<sup>e</sup> bloud of our Lord Iesus Christ, which is y<sup>e</sup> scale of this covenant that God hath made with vs, declaring y<sup>e</sup> he is our God. Also we haue the holy ghest, by whome the promise is better warranted vnto vs, yea, euen in our hearts.

And so wee see now, that it is not for nought, that Moses hath so magnified this great goodnes which God vseth towards vs, & this prouledge which he giueth vs in drawing vs vnto himselfe, & in choosing vs to be of his house, and of his church. But we must alwayes haue an eye vnto y<sup>e</sup> end for which our Lord graunteth vs this libertie, to wit, that he also may be at a point with vs & haue vs for his people. For if we be not answerable on our part with our obediences: there any reason that he should keep his promise, when we haue broken the league? In deece he must be faine alwayes to fight against our stubbornnes & to ouercome it: for we are euery day vnfaithful vnto him, and hee continueth faithful vnto vs; but howeouer the worlde goeth, yet when wee reiect his covenant, and let light by it thorough our wicked lite, wee may not looke that hee should bee any longer bounde vnto vs. For why? For hee is become our God vpon this condition, y<sup>e</sup> we also should be his people. And how shall wee be his people? It is not by saying simply with our mouth, Wee are the people of God: for the veriest hypocrites will boast as much as that; yea, and they bee so farre past shame, that they will needs occupy the chiefest places and hiest roomes in the church: but wee must shewe by our deedes, that we are the people of God, in that they obey him, hearkening to the voyce of that shepheard which he hath giuen vnto vs. When wee lue quietly vnder the guying of our Lorde Iesus Christ; then do wee make certaine prooffe that wee keepe the covenant of our God, without falsifying of the faith which wee promised vnto him. And in this sense hath Moses spoken it. So then forasmuch as the Gospel is preached vnto vs, let vs knowe that our Lorde draweth so nigh vnto vs, as hee desireth nothing but that wee should bee as it were gathered vnder his wings. And here withall let vs consider the contentes or substance of this doctrine which wee haue touched, namely, that our Lorde giueth vs, or giueth himselfe vnto vs, yea, and that in such wise, as that hee is after a sorte bounde as it were by soleinne covenant; by reason whereof wee may freely come vnto him, and require him to performe his promises. And after that rule ought al our prayers to be directed. But there withal let vs also vnderstande, on what condition it is that hee is so bounde vnto vs. For when we be once bounde after that fashion; if wee make little reckoning of so inestimable a benefite, or if wee reiect it and disdayne it; thinke wee that such contempt of ours shall remayne unpunished? Woe bee vnto them therefore which haue the knowledge of the Gospel, and vnto whome GOD hath so communicated him selfe, if they be not answerable thereunto in true obedience, and humblenesse, and subn it not themselues vnto him, and that in such sorte, as they may shewe by their deedes euen in their whole life, that they holde him for their God, and bee also of his flocke, that is to say, y<sup>e</sup> they bee willing to giue them selues fully and wholly vnto him.

Now let vs kneele downe before the maiesty of our good God, with acknowledgement of our faults, praying him to make vs feele them more and more, and that in such wise, as that beeing beaten down in our selues, we may receiue that remedie which he offereth vnto vs: that is, to be renewed by his holy spirit. And moreover to imprint in our hearts the certeinie of his promises which are contained in his worde, so as wee may not dout but that if we hang vpon him, hee

will shew himselfe our sauour euen vnto y<sup>e</sup> ende, and that as hee hath once redeemed vs by the death and passion of his only son, so if we haue our trust settled on him, he wil neuer forsake vs, but haue a care of the gouerning of vs, in such sort that hee will not suffer the thinges to perish which he hath committed to the keeping of our Lord Iesus Christ, but preferue them all safe vntil the latter day. And so let vs say. Almightye

to God heavenly father, &c.

## On Thursday the xxvii. of Februarie, 1556.

*The CXLIX. Sermon which is the first vpon the seuen and twentieth Chapter.*

18 19 And the Lord hath set thee:

*The xxvii. Chapter.*

**T**hen Moses with the Elders of Israel charged the people saying, Keepe all the commaundementes, which I commaund you this day.

2 And when ye be passed ouer Jordan into the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister the with plaister.

3 And shalt write vpon them all the wordes of this lawe when thou art come ouer, that thou maist go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye are passed ouer Jordan, ye shal set vp these stones which I command you this day in mount Ebal, & thou shalt plaister them with plaister.

5 And there shalt thou buyld an altar vnto the Lorde thy God, euen an altar of stones: vpon which stones thou shalt lift vp no yron toole.

6 Thou shalt make the altar of the Lord thy God, of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

7 And thou shalt offer peace offrings, & eat there. & reioyce before the Lorde thy God.

8 And thou shalt write vpon the stones al the words of this law wel & plainly.

9 And Moses & the Priests y<sup>e</sup> Leuites spake vnto all Israel saying, take heede & heare O Israel; this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his commaundements & his ordinances which I command thee this day.



N yesterdayes Lecture Moses hauing exhorted y<sup>e</sup> people to serue God, 60 declared y<sup>e</sup> the couenant which hee hadde made with them was

to their great profite. For the more that God bestoweth on vs, the more particularly are we, (if wee bee not voyde of all sense and reason) bound to giue our selues ouer wholly vnto him. But yet for all that, though wee see that God is so liberall towards vs, are wee mouued to offer our selues in obedience vnto him: [Noe verily]. For this cause Moses sayde vnto the Iewes: that they were chosen to bee in praise, in name, and in glorie, as people shoulde eue from the rest of the world vnto God. Whereas some expound this, that they were in praise & glorie, to the end y<sup>e</sup> God might be glo-

be glorified: it is a harde & forced exposition. The thing they say is in deed true in it self, as it is said often times in y<sup>e</sup> holy scripture, that God had chosen this people for his own name, as the end wherunto he hath created al things. And y<sup>e</sup> church was builded specially to the intent that the name of God should be exalted, as it is sayd in the Prophet Esay: & as S. Paul also leadeth vs vnto the same consideratiō in the first Chapter to the Ephesians, where he treateth of y<sup>e</sup> thing more at large. Therefore it is true in it self y<sup>e</sup> God adopted the Iewes to the intent y<sup>e</sup> they might know his exceeding fauour & goodnes, & that y<sup>e</sup> glorie which was due vnto him therefore might be yielded vnto him. But in this place Moses had an eye vnto y<sup>e</sup> which we haue already touched, to wit, that y<sup>e</sup> people might be the more moued & enflamed to discharge their duties, because God hath called them for none other reaso, but to vtter forth the infinite treasures of his mercies. And therefore he saith: *Thy God hath placed thee this day in honor & in renouue, & in glorie*, according to this which hath bin said afore in the fourth Chapter, What nation is so noble and of such dignitie, which hath his God so neere vnto him, as thy God hath made himself familiar vnto thee, to gouerne thee? This then was a dignitie which God had vouchsafed vpon y<sup>e</sup> Iewes about the rest of all the world. And it ought to haue bin a cause to stirre them vp so much the more to bee obedient vnto the will & worde of God. And in deede if all be wel considered, wee shal finde that God can hope for nothing at our hands, nor receiue any thing of vs, but that wee hold al things of him. I pray you, when we haue eaken neuer so great paines to exalt the name of God; shall it bee any whit increased thereby? What is it that we do vnto him? Surely, wee of our owne nature cannot but blasfeme his name, and wee are the cause why it is blasfemed: and if hee will draw any good out of vs, hee himselfe must first put it in vs. But when God hath once graunted vs the grace to glorifie him, doe wee bring any thing vnto him; or doth hee receiue any profite of vs? Doubtles no. Yet in the meane time he poweth out his benefites, so as wee holde all of him, as I haue already tolde you. So then not without cause doeth Moses declare vnto the Iewes, that they were called to glorie, to renouue, and to praise, to the ende hee might vpbraid them with their vnthankfulnesse, if they enforced not themselves w<sup>th</sup> all their power to fetue God, who shewed him selfe so liberrall towards them. And this toucheth vs also nowe adayes. For seeing it pleaseth God to imprint his image in vs; is it not a preheminence which hee giueth vnto vs aboute all the creatures in the worlde, to be called vnto the company of the Angels, and to bee members of our Lord Iesus Christ? Forasmuch then as hee so preuenteth vs with his goodnes; what remaineth but that wee shoulde giue our selues wholly vnto him, and shewe, that seeing hee hath filled vs with his glorie, wee will not cause his name to bee set light by, nor the doctrine of saluation which hee hath giuen vs, to

be reproched, that the vnfaithfull should make a scoorne of it? Let vs therefore giue all diligence hereunto: as we see we be warned in this place. And that is the verie thing also wherewith Moses aimest when he addeth: *That when the people hauing passed Iordan shall come into the lande which was promised vnto them, and haue it in full possession, they shall thinke vs vp great stones, and write vpon them an abridgement of the lawe.* And secondly that they shal erect also an altar; to giue thanks vnto god, and to testifie that hee had fulfilled the promise which hee had made in former time vnto their fathers. This (I say) is the intent & meaning of Moses, namely that y<sup>e</sup> people should not only for one time giue thanks vnto God, but that they should do it afresh when they come into y<sup>e</sup> land which was promised vnto them: and that they should ratifie that which they had before confessed, y<sup>e</sup> is, that they owed al homage vnto God for that land, because it was giuen vnto them of his free bestowed goodnes, & not gotten by their own power, nor befallen vnto them by any kind of chauce, or by the gift or helpe of men.

But we haue to note the maner & fashion of y<sup>e</sup> speech which Moses vseth; he saith, *That he & the Elders of Israel commanded the people saying, Doe that which I command thee.* I grant that this might be referred vnto Moses, because he was y<sup>e</sup> chiefe seruant of God in publishing of the law; but it is certaine y<sup>e</sup> both he & the Elders speak in y<sup>e</sup> name & as it were in the person of God. And yet it would seeme at the first blush that this sentence were not wel framed. Moses and the Elders say vnto the people, *Do that which I command thee;* but they are many, & yet here is mention made but of one alone. Yea, but (as I haue already told you) it was requisite that y<sup>e</sup> Iewes should be taught y<sup>e</sup> these things proceeded not: from men but from God, who spake by their mouth. Wee see then y<sup>e</sup> Moses and the Elders come not heere in their owne persons as attributing any thing to their owne worthinesse, neither step they forth vpon their owne heads, ne to charge the people with any lawes: but were the instrumentes of God to deale forth faithfully whatsoeuer was committed vnto them. Nowe if Moses which was the excellentest of all Phophets (as we shall see hereafter) did neuertheless restrayne himselfe with such modestie, that he vsurped not the authoritie to speake any thing in his owne name: what shall we say of them which gouern the Church now adayes? Wil they say that they exceede Moses? Let vs note then that Pastors are not appointed to set forth whatsoeuer doctrine shall seeme good vnto themselves, nor to bring mennes soules in subiection and bondage to them; nor to make lawes and articles of faith at their owne pleasure: but onely to bring to passe that God may beare rule, and that his worde may be hardened vnto. Let that bee noted for one poynt. Wee see then that all the traditions of men which are nowe adayes in the Popedome in steede of the pure worde of God, are but vaine things: and that they must bee all beaten downe, and that the true gouernement which God liketh of, must be established againe

Esai. 41. 7.  
p. bcl. 16.

Deut. 4. 33.

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Deut. 34. 10.

in his Church: that is, that men hearken vnto him, that they submit themselues vnto him, that both great and small receiue that which is declerued in his name, & that men passe no farther. Let this be wel noted. But withal wee must also note, that when they which are appointed ministers of the word of God, do their office faithfully; then they may speake with masterly authoritie, as they say. And in deede we heare how Moses with the rest of the Elders sayeth, *I commaunde thee this day, keepe my statutes.* It is not for a mortal creature to aduance himselfe so hy: no, but because Moses bringeth nothing of his own, but is a faithful minister of God, & doth nothing but expound the law euen as it is giuen & committed vnto him, therefore hee sticketh not to speake as from an high, as one hauing all power & authoritie. Therefore when we bring nothing but the pure doctrine of God without falsifying of it, or without adding any thing therunto of our owne: then may wee bring into captiuitie all the losinesse of men as S. Paul sayth, so as no man may exempt himselfe from the doctrine which is put forth vnto him, but that euen they which are the greatest must submit themselues vnto it. The seruants of god then must so behaue themselues as they may not be of a fearful mind to yeeld to the world whē it rebelleth, & wil not be willingly subdued: but that they must holde their own with inuincible constancie, challenging to their master the honor of soueraintie, & the ouerruling of al the world. This is the thing which wee haue to beare in minde concerning this place.

But let vs come now vnto *ŷ* which is said. The Iewes are commanded, *To gather great stones, & so whilst time them ouer, & so to engrauē the law of god upon them, that the letters might be easly read, & secondly they are commanded To build an altar on the hill of Hebal, & there to sacrifice vnto God As touching y altar we haue already said, y it was a speciall witnes of y peoples doing homage vnto god for y land which they knewe they helde of him. For in deed y law was there ingraued, to y intēt y the remembrance thereof should be renewed, & that y doctrine ther of shold be laid open and made comon vnto al men; & y at their first entrance into y land they might haue a marke to put them in mind, to say: This is a land dedicated vnto God. And like as princes set vp their armes & their ensignes in y endes & borders of their seignories & kingdoms: euen so y armes of God were set vp in y place, that men might see not a puppet or some such other thing: but y law of God written, to the intent y men might say, Behold it is the liuing God that hath dedicated this people vnto himselfe, & chosen them for his seruice, y he might be honored & called vpo of the. Thus ye see in effect what we haue to beare in mind. But before we passe any farther, let vs consider why it is saide y they shall not make or build y altar of carued or pullished stones, and y they must not lift vp an hammer or any other roole vpon it, but y the stones must be taken as they come to haod, without any sitting of them, by reason wherof it shold be but as a rude heap.*

This place hath without cause much troubled many men, neither could they in the ende finde out y meaning of it without some allegory, saying, y when God commanded to haue the altar made of rough & vnshewen stones, it was to shew y he taketh no pleasure in any inuentions of mē, & that he will haue no curious workmanship in his altar, to the intent we should be warned, y to serue him aright, we must make no mingling w our own deuises, as in deede we see it is not lawful for mē to forge at their own pleasure any seruice of God, for he liketh of obedience about al things: & so this sense of theirs is in it self true, but it is nothing to the meaning of the place. Moses hath an eye vnto another thing, to wit, that there shold be but one altar to sacrifice vnto God. And in verie deede wee see that when y two trybes & the halfe were returned home after y conquest of the land of Chanaan, & had erected an altar, they were in danger to haue bin vtterly destroyed & rooted out for it. For when newes therof came to the rest of y Tribes, they sayd: What meaneth this making of a double altar vnto God? And therupon they went al forth to battel to destroy y Tribes which dwelt beyōd Jordan, & to put them to horrible slaughter: and that was because God had comāded, that they should make but one only altar. And the reason hereof was to maintaine the vnitie of faith & agreement among y Iewes. We know y although y law containe the perfect doctrine of saluatiō: yet notwithstanding it faileth not to be darke, as we haue already seene. Therefore it behoued y Iewes to be as it were inured to y doctrine, that they might not wander. For wee see how fickle mē are, so as they be easly turned aside to make diuerse sects, & euery man hath his deuotion a part by himselfe. God therefore minding to prevent that mischief, wherunto he saw men ouermuch giuen by nature, would there shoulde be but one single altar. But now if they should haue made an altar of hewen & squared stones, it would haue lasted for euer. And what would mē haue said hereupon? This is the altar whercon they sacrificed vnto God. And thereupon they would haue thought it to haue bene a seruing of God to haue sacrificed there still: and they which succeeded a long time after, would haue thought that the sacrifices which had been offered there, would haue been of the more worthines, and that had bene an ouerthrowing of the order which God had established among that people: it had bin the next way to bring in a general confusion. We see what besel of the hill of Samaria, as the woman which spake to our Lord Iesus Christ declereth. What? (saith she) did not our fathers sacrifice on this mountaine? Because Abraham, Isaac, & Jacob had dwelt there, y Samaritans bare themselues in hand y their tēple was more excellent & more holy than y temple of Ierusalem. Yea: but it was built against y wil of God, it was an heathenish place, it was more full of filthines & vncleanes than any brotherhouse. Not but y the people had thought they did wel, but we must alway consider whether god liketh of that which we do: if he do not, we be vnto vs.

Iosua. 23.

2. Cor. 10. 4.

1. Tim. 1. 7.

Iohn 4. 30.

So then because men will needs without reason followe the examples which they heare, it was requisite that there should be no altars made of polished stones, for they would haue remained in their estate, & there would haue bin sacrifices offered. Nowe ye see what abominations proceeded therof in Israel, Ieroboam intending to maintain his estate, erected an altar in Bethel, & would haue God worshipped there, & sacrifices to be offered there vnto him. He sayth vnto the, wel, behold, we sacrifice vnto God, which brought vs out of the land of Egypt. He protesteth y he will serue no Idols, & yet notwithstanding he serueth the. Yea verily: for it was Gods will to haue his temple built in Ierusalé where it was, & we haue seen heretofore y he reserueth the authority vnto himself to say: Thou shalt call vpon me in that place which I haue chose to haue my name called vpon there. For it is not for men to say, let vs worship God in this place; but they must keepe the felues vnto y which he hath comanded in that behalfe. Ieroboam therfore in making a second temple brought the seruice of god wholly out of kind. He corrupted & falsified y true religion. In deed he made a faire protestatió (as I haue told you) y he would change nothing in the seruice of God: but we see what the meaning of God is; namely y when they were come into y lande of promise, they should sacrifice vnto him on the hill of Hebal, & there set vp an altar w<sup>th</sup> such stones as came next vnto their hands, w<sup>th</sup>out vsing any workmanship, to the intent it might be abolished & that no mention should remaine of it, so drawe y into an euerlasting rule which was done but for one time onely.

Now albeit that this Ceremonie serue not vs nowadaies: yet may we gather a very profitable doctrine of this place. And first of all let vs note that we must not ground ourselues vpon y which God hath comanded for a certaine time, as if it ought to be obserued for euer. For vnder the law it was Gods wil y men shold sacrifice bruite beasts vnto him; but nowadaies there is no such thing. He required y there should be perfumes made, and lights set vp, & fire alwayes burning vpó the altar. These things are now done away, & if any man renew the, they are but dung as we see how they are yet vsed in popery. When the Papistes com & perfume their idols noses, they beare the felues in hand, y it is an acceptable sacrifice vnto God. And when they haue consumed much waxe on their torches & tapers & candles. O here is a wonderous great deuotion thinke they. And yet it is but a meere mocking of God. For it was his will to be so serued vnder the law: But if we shold now go & inlighten the sun, y is to say, if now after the coming of our Lord Iesus Christ into the world, we should yet stil vse those lights as in the night & in the darke; it were a peruerting of the whole order of nature. The antient fathers walked vnder darke shadows & therefore they stood in neede of those aydes. And when they had a light, it was to shewe them, y they came not to worship God at all adventures, or at random but that they were guided & directed by the word of God, & by his holy spirit. And so they were held

brideled, to the intent they should not presume vpon any thing on their own fancies. But as now we haue no need of al these things: for why? The vaile of y temple is rent in sunder, & god sheweth vs his face in y gospel, euen in y perso of his son, so as we may now walk as at noone day. So then let vs consider what is euerlasting & what is but for a time; y we make no fond & foolish confusió ne do as the papists do. For y is the fountain fro whence so many superstitions haue risen. When the Papistes baptise, they take spetle. And why? Forsooth because Iesus Christ did so. Yea but would he haue it drawn into consequence & that men should make a rule of it, & y his miracle should be mocked at in baptisme: Will they make a young infant to speake, by their spiring vpon his lips? Againe, they haue the annealing of the sicke, and y is a sacrament with them. And why? Forsooth the Apostles vsed oyle when they healed y sicke. Yea, but y gift serued but for y beginning of the gospel, & now after y we know y miracles are ceased, will we vse the signes still? Is not y a mocking of God? By like then, the truth & substance of things must depart & the signe must remaine, y were a goodly matter. Againe, they haue retained other like things, as is lent. This is the fast y is to be kept, say the Papistes. The reason forsooth is, because Iesus Christ fasted. Yea, but did he which is y fountaine of all perfection, and the mirror of all holines fast euery yere? No: he fasted but once in his life. The Papists say y we must fast euery yere, and y there is great deuotion & holnes therein. Yea, but therein they would exceed Iesus Christ. But in deed it is a diuillish superstition, to fast 40. daies after y maner, vpó opinio y by this means we may make ourselues like to Christ. For we know y our Lord Iesus ment to shew thereby, y he was then excepted fro al condition of man, as the samewas done in Elias by miracle, & likewise in Moses, when hee published the law. And did y Iewes follow Moses and Elias therein? Or: did any of so many holy prophets euer fast y fast? No: for they knewe wel it was not comanded the of God, and y he made no comon rule of it, nor would haue y thing drawn into example which he had once ordained for y authorising of his law. So then we see y it is very profitable to consider what God hath for one onely time comanded, to the intent we peruert not al, nor desire without any difference to do whatsoever is contained in y holy scripture, w<sup>th</sup>out knowing first whether it concerne vs & be spoken vnto vs or no. This is one point to be noted.

A second point to be obserued is y we ought, as much as we may possibly to maintaine vnic & agreemēt among vs, as shal by & by be declared. It was Gods will there should be no mo temples but one. And why? To y intent it shold be as a bond to hold the people together in y purenes and soundnesse of faith. We haue one only God which is called vpon among vs, wee must come into one certaine place to sacrifice vnto him, all of vs must there gather ourselues together. It is true in deed y we are not nowadaies tyed vnto any such bondage; but howfoeuer it be, yet y substance is remaining still vnto vs. Let vs therfore

take heede vnto all those ayds which we haue to holde vs in this communion of faith, and in this vnity which God requireth, let vs keepe them well, and let no man turne aside from them. And as touching the outward order, we knowe that our Lorde Iesus christ would haue men to assemble them selues together. I graunt wee are not bound to be al in one place, & me also preach in diuers churches of one toune. And why? Because al the worlde can not heare one sermon; but yet for all that, because of our slownesse wee are so bounde that we must gather our selues together in the name of God. He that wil keepe him selfe in his howse, despising the cōmon order, and will say, I can reade at home & edifie my selfe sufficiently there: y man as much as in him lieth breaketh in sunder y vnity of faith & teareth in pieces the body of our Lord Iesus Christ. We know y baptisme was ordained to y intent it should be as a cōmon seale y we are the church of God, & are governed with his spirit. Now if euery man will haue his baptisme a part, what a wicked disorder were it? The holy supper of y Lord also is distributed as a cōmon food to y intent we should all cōmunicat of it. We are warned by it that we are one body. And as one loafe is made of many graines of corne, which are so mingled together y they make but one substance; euen so ought we to be knit together, if we will be accounted for the children of God. Therefore if euery man should haue his priuate supper, were it not a withdrawing of ourselues frō the agreement & brotherhoode which Iesus Christ would haue vs to keepe? In Popery euery mā must haue his altar & his chappell. Yea & they were of opinion, that God was much bound vnto the for so doing. There should haue bin one cōmō table (for I wil not say y they haue turned y cōmunion table into an altar to sacrifice vpon, which thing in it selfe is a diuclish abominatio) but in y meane time although they retain the word, yet will they not haue a cōmion table for all the church. For euery man thrusteth in himself to say, O I wil haue a chappell, & there I will haue my deuotion by my selfe. When men be come to y point, it is an horrible wastin of the Church of God; & the building of so manie seueral altars hath bin y cause of the bringing in of so many sectes & diuisions. Although y papists had placed no Idols in their churches, & although they had not such a nūber of superstitions & Idolatries as we see they haue; yet in doing of this one thing they haue broken y vnity which christ hath solemnly set betweene his mēbers, & in the whole Church. What must we do then? Let vs in deuor to keepe ourselues in brotherly agreement and vnder the signes & tokens which God hath giuen vs, and let vs continue therein, and make al those meanes which he hath giuen vs, to serue vnto that ende. That is the doctrine which we haue to gather vpon this place.

But let vs returne now vnto y which we sayde in the beginning; that is, y God hath here required of his people a solemne acknowledgement, how much they were bound vnto him. We are therefore exhorted to acknowledge y benefits of God, yea & to occupy ourselues therein, so as we

neuer forget the. The people in deed had already giuen thanks vnto God after they were come out of Egypt, in the wilderness, where they sacrificed continually vnto him, but yet after they are passed ouer Iordā, they must begin to giue thāks again. And why? Because me would alwaies discharge their dutie towards God by halues: and they haue soone forgotten it, & thinke no longer what they owe vnto God. And y is the cause why they must be occupied continually in y selfsame thing. So then let vs note well, y euen all y time of our life we must apply our whole in deuor to magnifie & set forth the name of God. For although we be not lodged in this land of Canaā: yet y fauor of God ought to be as much, or more esteemed of vs, than y earthly inheritance which was giuen to y children of Israel. For god hauing plucked vs out of the dungeons of death, & out of y bondage of Saran, declareth y we are blessed of him, and y we are a roial priesthood. And who is he y can discharge himselfe in magnifying so great & so inestimable a goodnes of God? So the because we are slow & slacke to giue y glory vnto God which is belonging vnto him; and because y when we haue once done it, we thinke it ynough & we are loth to do it again; let vs beare in mind this lesō which is taught vs here, that is, y according as God increaseth his giftes in vs, & as hee confirmeth & ratifieth them, so ought we on our part to be so much y more moued & stirred vp to yeelde him praise, declaring thereby, how much we are bound vnto him, and protesting y we are wholly his, and y we will dedicate our whole life vnto him. This (say I) is y thing which we haue to beare in minde as touching this place, where mention is made of sacrificing vnto God.

Now after that Moses hath named *The whole burnt offering*, he addeth, *Thou shalt offer also the peace offerings vnto the Lord thy God*. Nowe before he shewed y the peace offerings serued for thanks giuing, so as if God had deliuered his people, if he had giuen the any victorie against their enemies, if he had deliuered the frō famine or any other calamitie; then they sacrificed, in wites y this benefit deserued, not to be forgotten. We see then y Moses aimeth altogether at y which wee haue already declared: namely, y the people should make an acknowledgement of this benefit vnto God after y they were come into the land of Canaan. And where as Moses sayth y it was a Land flowing with milke & hony (as we haue already scene afore) it is to y intent y the people should be the more stirred vp to giue glory vnto God, when they see y the land was so fertill, and that God had shewed himselfe so liberall towards the. We know y at this day it is not so fruitfull a land, neither was it so fertill before their cōming thither, and y is a wonderful thing. And yet notwithstanding y wicked haue taken occasion here vpon, to blasphemie, as y wicked heritike which was punished here, mocked both Moses and the prophets saying, y when they praised the land of Chanaan, they did but fable. Yea but he sheweth himselfe (as all despisers of God & such enraged folke whom Satan possesseth vs to do) to skorne Gods benefits which men may see w their eyes.

Psal. 107.

14.

Neither considered he, y (as it was shewed vnto him, notwithstanding y he continued in his wilfull stubbornnes) God did expressly threaten to fowle it vpon y land, that is to lay, to make it barren: & at this day also men see it desolate & wast. So as it is a dreadfull thing to beholde, what y state of y countrey is at this day, in cōparison of y it is knowne to haue bin heretofore. For our Lorde hath shewed by effect, y which is said in the 107 Psalme: namely, y when it pleaseth him to blesse a land with fruitfulness, it shall be fat & full of all manner of fruits; and contrarywise y when he listeth to make it barren, it shall be cleane withered. We see this to be true in the lande of Chanaan. So then let vs note y Moses meant to shewe heere more particularly the fauour which God shewed to his people, in nourishing the in y land for the which he made it as a man wold say to flow with milke & hony, shewing therby y that was done euen by miracle. Now for our part it is true y we shall not be fat fed as in respect of our bodies: but yet in feeling the spirituall benefites which God bestoweth largely vpon vs, we ought to be moued & stirred vp to this consideration, that when we haue protested as solemnly as is possible, y wee are his, and y we owe all vnto him; yet we are not discharged of the hundreded part of our dutie.

And as touching y which is added concerning the great stones, wheron God cōmanded his law to be written; according vnto y which wee haue already touched; let vs note, y God meant to hold his people vnder his obedience by al y means he might. For men by reason of their infirmities, had neede to be held in awe: and to be called backe vnto God, to the intent they swarne not aside frō him. I haue already brought a cōparison from y armes of Princes; in steed whereof God woulde haue his law to be writte. And why? For his lawes are his true armes: & his worde the liuely image wherein we ought to behold hi. And y is y cause why he sayth, ye shal come & present your selues before my face, when they presented the selues before the arke, wherein y law was enclosed. For God would not haue any other shape whereby to be represented vnto men, than only the cōtinuall instruction of his worde, according vnto that which we haue already seene in the fourth chap. where it is said, remember y you sawe not y shape of man, or of any creature whatsoever, but you heard the voice of your God. Take heed therefore how ye cōterfeit any thing in this behalf. Now forasmuch as we haue y vnderstanding heereof, let vs note y when our Lord vouchsafeth to haue his word preached in any place, and lodgeth vs quietly as it were with his owne hand; it is to the intent we should do him double homage. As many as liue in y worlde & are fed and sustained by God, ought therefore to confesse y he is worthe to haue all soueraintie ouer them. But seeing we haue such a speciall privilege of God, as to be separated frō the rest of the worlde, & to haue his word preached vnto vs, & to haue libertie to call vpon his name purely: ought wee not to enforce ourselues to do him double homage for it? Surely this ought now aduaies to be thoroughly cōsidered of. For how great fauour doth God shewe vs, in

that we may vse his sacraments with all liberty, and haue our eares euery day filled with the doctrine of saluation; so as he ceaseth not to call vs vnto himselfe? Wee see on the other side many wretched people which are held in bondage vnder the tyranny of y Pope, & dare not once open their mouth or make y least countenance of worshipping God purely, they haue neither churches to resort vnto, nor any means to be taught: the worlde sees this. So then we ought in shoulde to haue the armes of God, wherby y lawe shoulde be presented. But we see the cleane contrary; for as sone as any man cometh neere vnto vs he shoulde perceiue a wonderfull chāge in vs by our withdrawing of ourselues frō the debilements of the vnblessing; but whereas men shoulde see y God reigneth & beareth rule among vs, & hath his seat & throne with vs; they may see vs as loose in liuing as the very ignorauntest in all the worlde, nay a man may see y God is defied of some of the, vnto whom the gospell is preached, & that there are worse diuels & more wicked among the, than in the deepest dungeon of poperie. And this deserueth double woe. For it is not only to the Iewes that Moyse hath spoken, but it is to shew vnto all ingenerally, as God vouchsafeth vs the fauour to be his, euen fo we ought to remoue all corruptions frō among vs, y men may know y we are in deede his people. Yet notwithstanding, this importeth not y they which liue in popery are to be excused. Although they be neuer so much threatened, & can not make a free confession of their faith wout danger of death: yet they are alwaies guiltie of offending God, in y they haue not honored him. Now if there be no excuse for them, how great shall our condemnation be? For there is nothing to hinder vs from seruing of God, saue only our owne wickednes & negligence. So then let vs be diligent to discharge our dutie, not as touching the outward ceremony of great stones which is cōmanded here: but as in respect of the thing which God had a speciall eye vnto; namely that euery of vs should not only yeeld ourselues vnto his obedience, & dedicate ourselues to follow his will; but also y with one cōmon accorde, we shoulde shewe y he is our soueraigne king and that we are vnder his gouernmēt; and y because he hath placē vs in such a place where his name is openly called vpon, & where there are Churches for vs to come together to make our cōmō prayers, & to confesse our faith in; we also do in deutor to walk in such sort, as men may in deede know, y those places are not defiled, but reserved vnto y glory of him who hath chose the to y vse.

Now for the end & conclusion let vs note that our Lord will not haue his armes blased in such sort as men like of, but y hee will haue his owne Image to be knownen in them: and y is the cause why he spekeeth purpolly of y law. *The words saith he, of the same.* The Papiſtes haue chappels, they haue crosses, they haue gay paintings, & they bere the selues in hand y God is represented by them: but he liketh none of all those things. What is to be done then? We must returne vnto y word, which is the meane whereby God openeth himselfe vnto vs, & thereby will he be knownen. Let men

Deut. 4. 12.

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men therefore content theſelues ſimply therewith. Now as touching that which he ſaith, *Let theſe wordes bee well engraued*: hereby we are taught, y<sup>e</sup> God gaue not his law for a few people, but ment y<sup>e</sup> it ſhould be a cōmon doct̄in vnto al, both great & ſmal, euen to y<sup>e</sup> moſt Idiots: and y<sup>e</sup> all ſhould be inſtructed by it. And if it were ſo in y<sup>e</sup> time of the law, by greater reaſon ought it nowadaies to be in force among vs. For of the goſpell it is laid y<sup>e</sup> it ſhould be preached vnto al creatures. God therefore will not haue his doct̄in locked vp, and that none but the clergy ſhould thruſt their noſe into it: but he will haue vs all to be his ſcholers, & the law ſo written, y<sup>e</sup> euery mā may read it. And why? To the intent y<sup>e</sup> all men ſhould receiue inſtruçtiō by it. Let none therefore exempt himſelfe frō the reading of it, as we ſee many do, which ſay, O I am no clerke, I neuer went to ſchoole: it pertai-  
 neth not to my occupation. I grant in deed y<sup>e</sup> it is not euery mans occupation to be a teacher. But who may exempt himſelfe frō being a ſcholer in y<sup>e</sup> word of God? It is all one for a man to renounce christianity, & to ſay, o as for me, I know neither A nor B; what can I tel what y<sup>e</sup> law of God or any holy ſcripture meaneth? Neuertheleſſe, y<sup>e</sup> will of God which is declared to vs in his word, is written in letters big ynough, & albeit y<sup>e</sup> nowadaies there be not any heape of ſtones ſet vp for y<sup>e</sup> law of God to be written & engraued thereupon; yet notwithſtanding our Lord ment to ſhew vnder this figure, y<sup>e</sup> whē he hath deliuered his word, it is to y<sup>e</sup> intent y<sup>e</sup> we ſhould be taught, & ordered by it, & y<sup>e</sup> the doct̄ine there of ſhould be cōmon vnto al.

Mar. 16. 15.

And truly we haue no leſſe neede to nourish our ſoules with y<sup>e</sup> word of God, thā to ſuſtaine our bodies with bread & other daily food. Seeing then it is ſo, let euery of vs labor y<sup>e</sup> way, & let vs be attentive to harken vnto our God whē he ſpeaketh vnto vs by y<sup>e</sup> mouth of the miniſter; & whē we haue his holy ſcripture, let euery man endeouor to be taught by it: they then which haue no ſkill to reade theſelues, let them heare it read, y<sup>e</sup> we may ſhew, y<sup>e</sup> ſeeing our Lorde ſpeaketh vnto vs, we on our ſide are ready to receiue y<sup>e</sup> which he ſhal ſay, & deſire nothing elſe, but to profit vnder him; & y<sup>e</sup> in ſuch ſort, y<sup>e</sup> his word be not only engraued in ſtone & chalke but alſo imprinted in our hartes, ſo as in our whole life we ſeek to followeit, and giue our ſelues wholly vnto it.

Nowe let vs kneele downe in the preſence of our good God with acknowledgement of y<sup>e</sup> great nūber of fautes & offences which we ceaſe not to cōmit daily againſt his maieſtie, praying him to make vs feele thē better thā we haue done: y<sup>e</sup> we may endeouor to amend thē more & more, vntill we be cleane rid of them, and y<sup>e</sup> forasmuch as we obtaine pardon for thē by the meane of our lord Ieſus Chriſt, we may alſo increaſe & be cōfirmed in al righteouſnes & holines, y<sup>e</sup> ſo we may in deed confirme our calling: and y<sup>e</sup> forasmuch as he hath choſen vs for his people, y<sup>e</sup> it may pleaſe him alſo to withdraw vs frō al the defilements of y<sup>e</sup> world, ſo as we may be vnto him an holy people in the name of our lord Ieſus Chriſt. That it may pleaſe him to grant this grace not only to vs but alſo to all people and Nations of the earth, &c:

## On Fryday the xxviij. of Februarie, 1556.

*The CL. Sermon, which is the ſeconde vpon the ſeuē and twentieth Chapter.*

11 In that day Moſes commaunded the people, ſaying:

12 Theſe ſhall ſtande vpon mount Garizim to bleſſe the people when ye paſſe ouer Iordan: Simeon, and Leuy, & Iudath, & Iſſachar, & Ioseph, & Benjamin,

13 And theſe ſhall ſtand vpon mount Heball to curſe Ruben, Gad, and Aſher, and Zebulan, Dan, and Naphtaly.

14 And the Leuits ſhall ſpeak & ſay vnto all y<sup>e</sup> men of Iſrael with a loud voice:

15 Curſed be the man that ſhall make any carued or molten Image, which is an abominatiō vnto the Lord, the worke of the hands of the craſtesman, & putteth it in a ſecret place: and al the people ſhal aunſwere and ſay: ſo be it.



E ſaw yeſtarday how God mēt that the fauour which he ſhewed vnto y<sup>e</sup> people of Iſrael ſhould be reknowledged firſt by ſolē sacrifice, & ſecondly by a monument ſet vp, to the ende y<sup>e</sup> it might be knowne, y<sup>e</sup> this land was not purchaſed by māns hand or by any power of man, but thāt it was giuen of God vnto y<sup>e</sup> people for an inheritance. But now we haue an other cōmandement whereby God ment to binde y<sup>e</sup> people vnto him after an other maner. In deede he had done it already; but becauſe men are ſo harde to be too-  
 ted, and y<sup>e</sup> they can not be bound with too many bandes & cordes to hold thē vnder obedience; it is not without cauſe y<sup>e</sup> God would ad further thāt

which is ſet downe here, to keepe thē the better vnder obedience. Wee haue already treated that when God gaue his lawe; it was a mutuall covenant; and like as hē bounde himſelfe vnto the children of Iſrael to be their God, ſo alſo the people of Iſrael bound theſelues to be his people. But here is yet another confirmatiō added, to ratifie that firſt bonde the better; which is, that God ordained y<sup>e</sup> when they were paſſed ouer Iordan, y<sup>e</sup> people ſhould part theſelues in twaine, and that ſixe tribes ſhould keepe theſelues vpon the mount of Garizim, and the other ſixe tribes ſhoulde ſtande vpon the hill of Heball right againſt them, ſo as the Arke of the covenant and the prieſts ſhould ſtand in the middeſt, and that they which were on the part of Garizim ſhould  
 bleſſe



blesse & those which were on the side of Hebal should curse. Now this cursing & blessing is referred vnto  $\dot{y}$  which we shall see hereafter, which shall be anon touched in this chapter. For God to encourage his people the better, did not only declare vnto the his wil, & say, You shall walke thus; but also added by & by, you shall not serue me in vaine, your paines shall not be lost: for I wil cause you to prosper, it is for your owne welfare that I would haue you to be subiect vnto me, I seeke after no profit or auantage thereby, but it is for your owne benefit & commodity,  $\dot{y}$  you should cleave vnto me, in keeping of my cōmādements. Lo what blessings God gaue, to  $\dot{y}$  intēd the people should serue him w a willing mind & not through force or constraint. Again, because men are so stiffnecked,  $\dot{y}$  they stoop not but with much ado, and because on  $\dot{y}$  other side their lusts carry the so headlong away, that they quickly forget what it is to serue God, & play the wild horses which are broken loose; here are threatnings added: Take heed how you offend mee, for vengeance is ready for them  $\dot{y}$  despise my lawe. Thus see you what the cursings are which we shall see more fully in the 28. chap, but Moses toucheth the here as it were by way of example. Now it were howe if God had but pronounced & said, Who soeuer serueth me in keeping my law, he shall be blessed, & I will make his whole life prosperous vnto him. Seeing God hath once promised to receiue the which serue him, it ought wel to suffice vs. What neede men to speake in their owne behalfe? Likewise seeing God pronounceth sentence of cōdemnation vpon them  $\dot{y}$  transgresse his law, forasmuch as  $\dot{y}$  Iudge himselfe hath spoken; no man ought to reply. What neede is there then  $\dot{y}$  we should ratifie  $\dot{y}$  which God hath said, as if his word were not of sufficient strength & authoritie in it selfe? True it is  $\dot{y}$  god deserueth wel to be harkned vnto, &  $\dot{y}$  thing which he saith is as an vnchangeable decree: but yet he will haue men by outward witnessings to allow  $\dot{y}$  which he willett vs to followe, he will haue vs to acknowledge the fauor which is offered vnto vs, & to declare  $\dot{y}$  we are assured by faith,  $\dot{y}$  he will not deceiue vs in promising vs prosperitie when we in deuour to liue according to his word. God therefore will haue vs so agree with him,  $\dot{y}$  we also confesse in hūbles & feare,  $\dot{y}$  there is great reason why hee should punish all those  $\dot{y}$  despise & ouerthrow his righteousnes, & cōmādements. And when he threatneth them, we may not thinke  $\dot{y}$  it is in vaine, but  $\dot{y}$  in the end they shall feele the execution of  $\dot{y}$  sentence. God therefore in this respect will haue vs to say Amen, both to the promises which he maketh vnto the  $\dot{y}$  keepe his lawe, & vnto the threatnings which he denounceth against all the  $\dot{y}$  are rebels & despisers of him. So then we haue now made a good enterance vnto the vnderstanding of this place. As touching the blessings and cursings, we shall more fully treat of them in  $\dot{y}$  chapter following: and we shall do better to keepe the to be handled there, because the place is more fit for the. It suffiseth to knowe in a worde,  $\dot{y}$  when God offereth his fauour vnto those  $\dot{y}$  obey him, it is to the end they should serue him, not through constraint,

but of a free good will: knowing  $\dot{y}$  it is for their owne cōmodity, & welfare, and againe  $\dot{y}$  on the other side such as are of their owne nature giuen ouer to their lustfull desires, & take to theselues a lawles libertie of liuing it, must be withheld by feare sith they see  $\dot{y}$  they shall not escape  $\dot{y}$  hand of God, but  $\dot{y}$  in the end they must come to their account. Thus ye see what we haue to beare in minde in a worde vntill wee come to handle the matter more at large.

Moreouer let vs note well  $\dot{y}$  which wee haue said, namely  $\dot{y}$  God thinks it not ynough to haue spoken himselfe; but he will haue vs also to agree as it were in one melodie with him. And  $\dot{y}$  is to shew the faith which we haue in his word, which consisteth in these two points: namely,  $\dot{y}$  we embrace his promises & hang wholly vpon the: and secondly  $\dot{y}$  we tremble, as oft as he giueth vs any ny sine of his wrath, so as we be not blockish, nor drouise, nor so hardened that he must be faine to strike vpon vs with maine blowes, before we can feele his anger: but  $\dot{y}$  we preuēt it by in deuouring to obey him, & eschew his vengeance as much as we can. Now then blessings in this place are conditional, to wit, blessed is hee which obserueth  $\dot{y}$  law of God, which maintaineth his seruice purely, which is not giuen to superstitions nor Idolatries, which abusethe not his holy name, which obserueth the day of rest, & al the other ceremonies, which honoreth his father & mother. This blessing (I say) is matched with condition, so  $\dot{y}$  if we serue God, he will shew himselfe liberall vnto vs, & we shall not loose our time: but yet doe all these blessings depend hereupon,  $\dot{y}$  God of his free goodnes had chosen this people: so  $\dot{y}$  they might not rest on this point, to say, Blessed is he which serueth God. And who is  $\dot{y}$ ? For none discharge himselfe of this duty (as we haue already declared) & shall see further in  $\dot{y}$  ende of this chap. Seeing then  $\dot{y}$  we are all sinners, ye euen the faithfull, in so much  $\dot{y}$  when they in deuour to walk vprightly they make many fallie steps; what shall become of vs then? It is certaine we should be all deprivied of the hope of saluation, if we had nothing else to leane vnto than our owne righteousnes. But (as I tolde you)  $\dot{y}$  promises which import a condition depend hereupon,  $\dot{y}$  God hath receiued vs for his people, & will haue vs to take him for our father. Now this thing is grounded on nothing else but vpon his mercie. So then we must be thoroughly perswaded,  $\dot{y}$  God will take pitie on vs, though wee be wretched sinners, & deserue not to be pitied: he will receiue us for righteous & accept of vs, although we deserue to be reiected of him. And although we can hope for nothing but vter cōfusion, yet notwithstanding we shall be assured of the inheritance of saluation because we are his children. We must be thoroughly perswaded as touching this point. And secondly it remaineth  $\dot{y}$  seeing God hath choosen vs our, & set vs apart for his seruice, we may not take libertie to all manner of wickednes, but in deuour to obey him. For this cause we must be quickened vp and pricked forward by his promises to serue him. Thus ye see howe the conditional promises shall not be in vaine in respect of vs: namely,

namely, when they are referred vnto the free bestowed goodnesse of God, whereby he receiueth vs although wee be not worthy to be receiued; and secondly he imputeth not our vices vnto vs; but although there be many stains and corruptions in vs, yet he hideth them and will not call them to account. And so we see now in what sort God encouraged the people of Israell to bee of good comfort. For if hee had begun thus with them and said: Serue me & you shall be well recompens'd for your labour, if God should speak this simple worde vnto vs, alas what should wee do: For when we would thinke to serue him, we should be very farre frō the perfectnes which he comāndeth vs: they which should run best would be but in y<sup>e</sup> midway, when they ought to be come to their waies end. We should therefore al be discouraged rather than haue any good hart. But we must ioyne both these things together, to wit, y<sup>e</sup> he will not deceiue vs in any thing, & secondly y<sup>e</sup> he bindeth vs to serue him, & declareth y<sup>e</sup> he will beare with vs in our infirmities, & not deale feuerly with vs to pay vs as we haue deserued, but vse a fatherly goodnes. Now hereupon we may be of good cōfort to serue him, whē we may say, Surely it is true Lord, y<sup>e</sup> I discharge not my self of y<sup>e</sup> hundredth part of my dutie towards thee, but howsoeuer y<sup>e</sup> world goeth, yet thou wilt not faile to accept me because thou respectest not what I doe, but takest a pleasure in me as in thine owne childe. Ye see then how God pardoneth vs, and regardeth not our faults & imperfections which are in the seruice y<sup>e</sup> we yeelde vnto him. So we serue him not hypocritically, but of an vnfaigned good will, he liketh of all y<sup>e</sup> we do, and rewardeth vs for it. Sith we heare this, let vs bestowe our paines, let vs receive the bridle into our mouths (as they say) and let vs go on; & although we be hindered by y<sup>e</sup> vices of our flesh, yet let vs inforce ourselues to go on further. And why? For we shall not loose our labour. Thus ye see what the meaning of God is; whereby we perceiue his inestimable goodnes, in y<sup>e</sup> of his owne good wil he offereth his promises so vnto vs, whereas he is nothing bound vnto vs, as we haue scene heretofore: but his will is to win vs vnto himselfe by all the means that he may. Now he repeateth this point againe, and y<sup>e</sup> is done because of our sloth and negligence. For y<sup>e</sup> cause he addeth this aide, and all for our profit, for what is he aduantaged therby? Shall he gaine any thing by our seruice? Let vs desie him to the utmost, what shall y<sup>e</sup> hurt him? but he wil possesse vs for our owne welfare.

And herewithall hee sheweth vs also, what minde is requisite for the obseruing of his law in such sort as is required, to wit, if we come willingly and yeelde ourselues vnto him, and place our whole felicitie & ioye in the seruing of him, and put this sentence in vre, y<sup>e</sup> where our treasure is, there will our heart be also. Ye see what we haue to note as touching y<sup>e</sup> first point of the blessings. What is it thē in effect, y<sup>e</sup> we haue to do: Although nowadaies we haue not the Ceremony whereof mention is made in this place, yet must the substance thereof be in force among vs, which is y<sup>e</sup> in seeking to serue God, we must haue an eye al-

Matt. 6. 31.

ways vnto his promises. Behold, our God calleth & allureth vs vnto him. And how? He might comāde vs in one word, and say: You owe al vnto me, see therefore y<sup>e</sup> ye discharge yourselues; but he beareth with vs, & vttereth a fatherly goodnes towards vs, in saying: My children, I will not haue your seruice vnrecōpens'd. In deede I owe you nothing, but yet neuertheless I will be so bountiful aboute y<sup>e</sup> I need, y<sup>e</sup> if you serue me, your life shall be happy, you shall prosper in all things. And besides that, there is a foueraign blessing for vs as touching the life euerlasting. For all y<sup>e</sup> wee can desire or looke for in this worlde, is nothing in comparison of that saluation which wee hope for through faith; and all the blessings which God promisseth vs, & offereth vnto vs as touching the life to come. Therefore all this ought to make vs the reader & better disposed to submit ourselues vnto God. For what? Seeing our lord seeketh nothing but our welfare in our obeying of him, & offereth vs a reward for our so doing; are we not too wretched it wee enforce not ourselues to serue our god? Ye see thē how we ought with our good content to ratifie all the promises which are contained in the holy scripture; that whereas others thinke it were but lost time to do well, we may alwayes haue this imprinted in our heart, that there is nothing better than to cleaue vnto God. The heathenish sorte doe thinke themselves very happie in following of their owne lustes. When lecherous and concetuous persons haue scraped together on all sides, they thinke all is well gained, and they triumphe in their dooings. If the fornicatours who are brutish in their fleshy lustes, can enioy their pleasures, they welter in them, they are drunken with them, they are wholly bewitched by them. If a vaine glorious man be in any dignitie, and be aduanced to any authoritie among men; he thinketh there is no other ioye nor happinesse, but to be in high estate. At the same point are all the despisers of God. And in the meane time the poore faithfull ones are mock'd: they are poore persons, they are set at naught, they hang their wings, they doe nothing but droppe and pine away in this worlde. These wretched soules (say some) are not well aduis'd to take so much paines they knowe not why; for what profite haue they for all their trauaile? It seemeth therefore that they which seeke to serue God are greatly beguiled, and that the wicked beare the whole sway. But we must on the contrarie side be throughly resolu'd heerein as it is sayde in the prophet Esay, Say ye; Yet there is fruit for the iust men, for they shall eat the fruits of their labours. The prophet Esay would haue vs to fight against this temptation. In somuch y<sup>e</sup> although the worlde laugh the Godly to skorne, & the wicked triumph ouer them: yet for all that the faithfull should not be astonied; but cōclude with thēselues, and say: No no: the righteous mā shall not loose his labor; he shall not be deceiued of his expectatiō when he depēdeth wholly vpon the promises of God. The thing then which we haue to gather vpon this place is, that as often as we reade the promises in the scripture where

Esa. 3. 9.

Psal. 112. 1.  
Psal. 119. 1.  
Matt. 19. 29.

it is said: Blessed is the man which feareth  $\gamma$  Lord, they which shall walke in the obedience of his word shall be blessed: blessed is he which walketh vprightlie, and soundlie with his neighbours: but specially they which renounce the worlde because they haue a better inheritance in heauē: as often (I say) as we reade theſe things, we muſt be confirmed in our faith, and aunſwere with a good courage Amen, Lorde, it is ſo: we reple not againſt that which thou haſt ſaide, we embrace thy promiſes in this place, and truſt assuredly vnto them. Thus ye ſee howe euery man ought to enforce himſelfe to ſerue G O D, euen because hee beareth ſo gently with vs, & commaundeth vs not ſo preciſely as hee might, hauing all authoritie ouer vs, but applyeth him ſelfe: to our rauencelike to winne vs, and to enioye vs. And aboute all let vs be mindefull of this generall promiſe, when God calleth vs vnto himſelfe as his children, when hee ſpareth vs and beareth with vs, and entrencheth not into any extremitie of rigour with vs, but although there be many faultes in our workes, yet they hinder not him to accept of them, ſo as if wee offende we alwayes find pardon at his hande, and when we ſwarue aſide, he bringeth vs into  $\gamma$  way, and none of al theſe things is imputed vnto vs. Ye ſee then what we haue to beare in minde as touching the firſt point.

Nowe as touching the ſeconde, let vs alſo note that the threatenings of God are verie neceſſarie for vs. For wee ſee howe great pride & rebellioſines is in al vs: in ſomuch that although wee be not rebellions of ſet purpoſe to ſet our God at nought, and to caſt off his yoke: yet wee are ſo bleare eyed, that we thinke not on him,  $\gamma$  intimentes of the worlde ſeducē vs in ſuch wiſe, that we paſſe not for the receiuing of any warning that God giueth vs. If hee call vs by gentleneſſe hee can get nothing at our handes: and therefore hee is ſayne to vie threatenings. Hereby we ſee howe he letteth paſſe nothing that is meete to hold vs in awe vnder his obedience. On the one ſide hee vſeth mylde and louing maner of ſpeech vnto vs, (as I haue told you) & ſaith, Come ye vnto me my childre: Indeed I owe you nothing, but yet I wil bind my ſelfe vnto you: I promiſe you that if you ſerue me, it ſhall be for your profite. Thus our Lorde ſpeaketh vnto vs, as a father that flattereth his childe to win him to be ruled by him & to employ himſelfe in his ſeruice with a freharted affectiō. Howbeit, God perceiuing that that is not enough to moue vs, vſeth threatenings, and ſaith: Take heede, if ye thinke to caſt away my worde, and yet to remaine vnpuniſhed, yee deceiue your ſelues, I muſt call you to account for it, I wil not ſuffer my children ſo to mock mee: I muſt be their Iudge: & looke not for any pardon, when you haue abuſed my patience: I muſt double your puniſhment, and my vengeance muſt fall more horribly vpon you. Therefore when God declarēth that our ſinnes are vnpardonable, and yet wee continue in them, and make none account of ſubmitting our ſelues vnto him, ſpecially when hee applyeth himſelfe euery way vn-

to vs, to the intent wee ſhoulde remaine in his obedience, and not periſh: Sith we ſee he hath ſuch a care of our ſaluation; muſt it not needes bee that wee are too too ſtubborne, or rather verie beaſtes if wee be not moued to ſare the better, by the fatherly care which hee ſheweth towards vs? Yes: And therefore being ſtirred vp by the goodneſſe and gentleneſſe of God, whereof I ſpeake euen now, let vs alſo quicken vp our ſelues with his threatenings. When we ſee that our fleſhe is ouer wanton, and that it draweth vs vnto euill, let vs ſay, Alas: And ſhall wee ſhake off his yoke like wilde beaſtes? What hath God pronounced? Let vs tremble therefore when wee heare the threatenings of our God. For if the anger of an earthly king bee the meſſenger of death (as Salomon ſaith,) what ought wee to thinke of the anger of God, when it is denounced againſt vs? So then, let vs learne to tame our ſelues with feare. When the tentations of Satan might preuaile agaynſt vs, and that our ſinnes might bee as baytes to deceiue vs: let it come into our minde to ſay, What? Shall I vnder the pretence of ſome pleaſure which will ſoone vaniſhe, goe and prouoke the anger of my G O D, and ſo periſhe for euer? After that manner (I ſay) ought wee to call Gods threatenings to our remembrance; and then to aunſwere thereunto Amen, and ſay, yea Lorde, it is euen ſo, it is no childrens game. When thou pronouneſt condemnation vpon the wicked; thou arte readie to execute it: and when thou haſt once pronouneſt the worde with thy mouth, it is all one as if wee ſawe the fire alreadie kindled to conſume vs. After that manner (I ſay) ought we to receiue all the threatenings which G O D denouneeth agaynſt vs. For that is  $\gamma$  beſt meanes to teach vs to obſerue the Lawe, I meane ſo farre as our weakenelſe will ſuffer. For (as I haue tolde you) it is not poſſible for vs to come to perfeſtneſſe indeede, as long as wee are incloſed in this fleſhe of ours: but yet neuertheleſſe wee may wel dedicate our ſelues vnto God, and bee helde in his feare, if on the one ſide his promiſes bee in force with vs, & againe it on  $\gamma$  other ſide we giue earē vnto his threatenings.

But nowe let vs come vnto the order which is obſerued in this place. *Moses with the Prieſtes of the Trybe of Lewie, commaunded the people ſaying, Sixe Trybes ſhall ſtande on the Hill of Heball, and ſixe ſhall ſtande on the Hill of Garizim.* And afterwarde hee ſaith, *Keepe my Statutes and Commandementes which I commaunde you this daye, for ye are made a people vnto your GOD.* This hath bene alreadie expounded: but it is good to beare that alwayes in minde which hath bene ſaide concerning it; to wit, that G O D ſpeaketh by the mouth of his Prieſtes as if hee were there viſibly in his own perſon. And that is to the intent his wordes ſhoulde bee receiued with the greater reuerence. For when wee ſee but moſtall men as wee bee: wee are of opinion that what ſouer proceedeth from them, may verie well bee reiectēd; and if there bee no account made



themselves into the bottome of hel, and sought  
 nothing else in this present life, but to prouoke  
 the vengeance of God against them, & so to seek  
 their owne woe. Behold what we haue to beare  
 in minde. Now God beginneth with his owne  
 seruice: and not without cause: for (as we haue  
 declared afore,) the law is diuided into two tables:  
 to shewe vs that men ought first of all so to  
 behaue themselves as God may be honoured: &  
 this is the first and principall dutie which wee  
 ought to performe, because we are his creatures,  
 & because he hath fashioned vs vnto his glorie:  
 let vs tend vnto that end, and let our life bee  
 reſerued thereunto, seeing the first table shew-  
 eth vs so briefly how wee ought to behaue our  
 selues towards our God. That is the cause why  
 God saith now in these curses: *Cursed be he which  
 maketh any Idol.* But I haue tolde you that Moses  
 reſerueſeth only certaine sorts; and that is to cõ-  
 prehend the whole in one part, as we haue seene  
 examples thereof. In effect therefore when it is  
 said: *Cursed be he which maketh any Idol,* it is al one  
 as if Moses had ingenerall pronounced a curse  
 vpon them, which falsifie and corrupt the seruice  
 and worship of God, as if he should say: You  
 knowe howe and after what manner our God  
 will bee worshipped of vs; whoseuer inuenteth  
 anie maer of Idolatrie, whoseuer deuifeth any  
 maer of superstition, he maketh Idols. And that  
 is not to serue y living God, but rather to follow  
 their owne fancies and imaginations; and there-  
 fore they are all accursed. Ye see then howe wee  
 ought to expound this place. And Moses meant  
 to set downe vnto vs in this place such a par-  
 ticular, as wherein we might most evidently see  
 an intollerable corrupting of y worship of God.  
 For when God is so misshapen in any painting,  
 or in any puppet, or in any other peece of wood  
 or stone, that men wil there represent his Image  
 & say, It is a resemblance of him: it is too grosse  
 and outrageous dealing. Indeede men thinke not  
 so; as we see in poperie, how they say, Lo yonder  
 is God, and a remembrance of him. And are  
 they not sobritishe that they thinke there is no  
 diuine maiestie in heauen, vnles it be represen-  
 ted there in the shape of an Idol? But they which  
 haue any tast what GOD is, and haue hearde  
 any syllable of his worde, where it is said y God  
 is an immortal and infinite spirit, the fountaine  
 of life: do know that hee hath too great iniurie  
 done vnto him, to be represented by a dead thing  
 and by a corruptible creature, and to haue his  
 name giuen vnto a puppet as if hee were but a  
 creature, & lesse than we. They therefore which  
 haue but a small tast of this doctrine, do abhorre  
 the setting vp of an idol, and the imagination of  
 seruing God by going thereto, & that any should  
 pray to a dead thing; or looke for health from y,  
 which can doe nothing, neither good nor bad.  
 Therefore if this were well marked, wee should  
 finde that Moses meant in this place to make I-  
 dolatrie more detestable, according to that rule  
 which we haue heretofore expounded. Yet not-  
 withstanding we haue two things to note in this  
 place: the one is, tht God can not suffer his in-  
 finite maiestie to bee represented vnder stone,

woode, painting or in any other creature in the  
 worlde. What must we doe then when the case  
 concerneth the worshippe of GOD? Wee  
 must liſte vpe our mindes aboute the worlde,  
 and knowe that wee may not sticke fast here  
 belowe, nor make anie Idol or puppet vnto him;  
 for he can not abide it. That is one point to bee  
 noted. Secondly we haue also to note, that God  
 will not be serued nor worshipped after our own  
 maner, but he will haue vs to walke according to  
 his word, without putting any thing thereunto,  
 or taking any thing from it, so as all the inuen-  
 tions which men haue forged, are al one as if they  
 had set vp as many Idols. Indeede they make  
 themselves beleue that God wil like wel of that  
 which they do: but it is but a bare geſte of them,  
 while they haue not an eye vnto y which hee li-  
 keth. Therefore they serue their own fancies, & not  
 the liuing God, who hath giuen them such a rule  
 as he will haue obserued. And therefore at a word  
 all the worshippings of God (as they terme the)  
 whetein men are so deuout after their owne fan-  
 cies, and whereof they haue no warrant of the  
 worde of God, to say, This he hath commaun-  
 ded me: are nothing but Idols of their owne for-  
 ging. Let this be well noted.

Now let vs consider howe God saith, *Cursed is  
 he which forgeth Idols.* It is true that the Papiſtes  
 when they take paynes to trudge from altar to  
 altar, to mumble their prayers before their Im-  
 ages, to set them out with waxe candles, and to  
 doe their other dotages: if a man tell them that  
 God disliketh of all their dooings, it spitteth the  
 to bee tolde so, and they fall to rayling a-  
 gainst God himselfe. But yet for all that, where-  
 as they thinke they win a score of heauens, e-  
 uerie ſteppe which they set forth, is a casting  
 of themselves into the gulfe of hell. And why?  
 Make they neuer so faire replies; yet y Iudge gi-  
 ueth this sentence vpon them; *Cursed are all they  
 which make Idols.* Let them goe seeke their wages  
 at the diuils hande: our Lord hath already pro-  
 nounced y sentence which is here contayned, to  
 wit, cursed are al idolaters. If any say it is no such  
 great harme for a man to do a thing of good in-  
 tent, and to say I thinke it is good, I beleue it is  
 well done: Yet not withstanding God detesteth  
 euerie whit of it, because it is a forging of a newe  
 God, when men turne themselves from the pure  
 simplicitie of the worship of God, to deuife this  
 or that. Although they thinke to doe well, yet  
 notwithstanding they are accursed. And why?  
 For God disliketh and condemneth that which  
 they doe. And it is not for a mortall creature  
 to promise this or that vnto himselfe, but God  
 must promise, and we must answer Amen. And  
 likewise when he threatneth, we must bee con-  
 founded, and euery mouth must be stopped be-  
 fore him: he must haue audience, and wee re-  
 ceiue his threats and confirme them, as I haue  
 told you. And here is purposely mention made  
 of a secrete place to the we that although a man  
 be not conuicted before the worlde, yet hee  
 ceaseth not to be guiltie before God, and that  
 the heauenly Iudge will finde him out well e-  
 nough. Therefore let vs not beguile our selues,

Deut. 5. 22.  
& 10. 3.

Iohn. 4. 24.

and thinke we shal escape and remaine vnpunished, when men reprove vs not, ne couict vs of the euil that we haue done. For we may wel seek startingholes, but yet will God finde vs out, seeing he saith: *Cursed is hee which maketh an Idoll, and putteth it in a secreet place.* And againe hee saith, *It is an abomination vnto the Lord,* to shew, that me must not beguile theselues, by standing vpon their own opinion, or vpon iudgement of the world: It is ynough that God saith, such a thing displeaseth me. Although the world like of vs, yet gaine we nothing therby, So then let vs take heed that we frame ourselues so vnto the will of God, as y<sup>e</sup> this world carie vs not away, and that wee serue not our owne nor other mens lustes, but submit ourselues always vnto our heavenly Iudge. Thus ye see what we haue to beare in mind. For when God is to be serued, we must not looke whether there be any witnesses of our doings here below; for although we may deceiue the whole worlde, yet God seeth vs, & wee cannot escape his sight. What lurking places then fouer we haue, let vs knowe that our condemnation is ready at hand. And thereupon let vs order our life so as GOD be serued and honoured, not only with our feet, our hands, and our eyes, but also with the seruice of our hearts, that is to say, with all our affecti-  
 ons, and with al our thoughtes giuen ouer vnto him. And (to conclude) wee are taught that the seruice of God is not without cause called spiri-  
 tual: whereby we may vnderstand, that it is not ynough for vs to do him reuerence before men, by kneeling downe, and by vsing of such other Ceremonies, or by abstaining from seruing of I-

dols in the sight of men; but also in secret when euery man is withdrawn into his secreet places: euen then must we auowe him for our God, and all our affecti-  
 ons must be held vnder his obedience, and wee must haue the purencie which Saine Paul speaketh of, namely the obedience of faith, by the which euery of vs may dedicate and consecrate himselfe wholly vnto God. Rom. 1. 5.

Now let vs kneele downe before the Maie-  
 stie of our good God, with acknowledgement of our faultes, praying him that wee may be touched more and more with true repentaunce, to be displeas-  
 ed with ourselues, that in applying our whole studie in the minding both his promi-  
 ses and his threatenings, we may not bee so fro- ward as to cast off his yoke, but rather bee helde backe alwayes by such meanes as are fitte and conuenient for vs; and that we may yeelde vnto him a willing seruice, to the intent that as hee of his free goodnesse hath called vs vnto him, so he also wil guide and gouerne vs by his holy spiri-  
 t, that we may giue ourselues ouer vnto him, and serue him in humblenes and feare, embracing his promi-  
 ses, and trembling at his threatenings: and that in the meane time he wil make vs feele that if we be so giuen to his seruice, he will make vs to prosper, and wee shal bee most happy, and that especially, because he hath set before vs the inheritance of the kingdome of heauen, which he hath purchased vnto vs in the person of his onely sonne. That it may please him to graunte this grace not onely to vs, but also to al peo-  
 ple and Nations of the earth, &c.

## On Wednesday the iiii. of March, 1556.

*The CLI. Sermon which is the third vpon the seven and twentisth Chapter.*

16 Cursed be the man which curseth his father and his Mother: And al the people shall say, Amen.

17 Cursed be he which remoueth his neighbors boundes: And all the people shall say, Amen.

18 Cursed be he which maketh the blind goe out of the way: And all the people shall say, Amen.

19 Cursed be he which wresteth the right of the stranger, the fatherlesse, and the widow: And all the people shall say, Amen.

20 Cursed be he which lyeth with his fathers wife, for he discouereth the skirt of his fathers garment: And all the people shall say, Amen.

21 Cursed be hee which lyeth with anie beast, And all the people shall say, Amen.

22 Cursed bee he which lieth with his sister, the daughter of his father or mother: And all the people shall say, Amen.

23 Cursed be he which lieth with his mother in lawe: And all the people shall say, Amen.



W E haue seene already whereat God aimed in appointing such solemnitie, that the people shoulde meete together on Mount Eball which is ouer against Garizim; to pronounce

the curses that are set downe here. For when God hath once vttered his wil vnto vs, it is good reason that curie of vs shoulde consent thereunto, and confesse that to sticke vnto his worde is the rule of all righteousness. For the cheefe honour which God requireth of vs as though

it were a setting of our seales vnto it, is to declare that there is no gaynelaying or replying to that which he speaketh, but that it is altogether sure and ought to be sticked vnto. Furthermore we ought to marke also, that the condition of mens agreeing vnto Gods worde is such, that if they doe the contrarie in their liues, they condemne themselves with their own mouthes.

For it is not enough for vs to professe, that what soeuer God saith is rightfull and reasonable: but we must also shewe by our deedes, that his doctrine hath full force and authoritie among vs. So then, hee that yeeldeth such confession with his mouth, is his owne iudge without any other processe, if hee follow not that which is taught him, and which hee knoweth to be rightfull.

Nowe we haue seene howe God spake of idolatries and consequently of superstitions. And thereupon I haue told you, that it is enough for vs to haue here some examples touched, to shewe vs that God requireth the full obedience of his lawe at our handes, as shall be declared for a conclusion in the ende. Yee see then that God ratified his whole seruice. Nowe hee cometh to the second table, and beginneth with the honour and subiection that is due to the father and mother. *Cursed shall that man be* (saith he) *which curseth his father or his mother.* Now this curse importeth verie much. For it comprehendeth all that is repugnant to the honour, obedience, and helpe, which children owe to their fathers and mothers. Therefore whosoever yeeldeth not honour to his father and mother, is here cursed of God. We haue well seene heretofore the punishment that was appointed for them: Infomuch that if any man had disobedient children; being brought before the Iudges, they were (vpon his single witness) to be itoned to death, and so such infection was to be taken away. For it is an vnkindly and accursed thing, that the children should set themselves against those which brought them into the world, and haue brought them vp, and haue taken so much paine and care for them. For wee knowe that a father occupieth as it were the roome of GOD towards his owne children and offspring. It followeth then that hee that so listeth vppon himselfe against his father or his mother, doth manifestly dispise God; euen as if he were a contemner of all religion. Nowe here by y way, God telleth vs that although Iudges and Magistrates do not their dutie, or if he y hath done the

wrong to his father and mother bee borne with; yet is he not therfore escaped. For many crimes lie buried in this world, which notwithstanding God referueth; and early or late they must come to account.

Let vs marke well then, that heere is no more speaking of the execution of Iustice which is to be done by meane of law; for that hath bene spoken of afore: but God declareth y although they which haue offended through disobedience, be not punished here in this world; or that their faultes be not knowen, or that no such examination bee made of them as they deserue; yet they gayned nothing thereby; because there is a heauenly Iudge, which forgetteth not any thing, but keepeth all things registered before him, and he in the ende will surely doe his office. Therefore let vs thinke well vpon this doctrine; and although men finde no fault with vs, nor any man vexe or trouble vs; let vs not thereupon fall asleepe, but rather euerie man summon himselfe, according to that which is tolde vs here, & consider that we must come before the iudgement seat of God. And therefore let vs learne to walke in such wise, as hee may accepte of vs when wee come there, and as wee may not stande in feare of the curse which is vttered here. Not that anie of vs canne performe the Lawe (as I haue declared more fullie heretofore;) but that it behooueth vs to tende therunto, and to put our indeuour to it. For although wee bee not altogether cleane before GOD, but contrariwise guiltie of manie of the faultes that are conteyned here; yet doeth not hee lay them to our charge, lobeth that wee mislike of them, and giue not our selues ouer to them, ne let the bridle slacke. Wherefore let vs learne to restrayne our selues, and to bee sorry, seeing wee be not so perfect as were requisite. But yet therewithal (as I haue declared already,) let vs streine our selues to please our Lord God and to obey him: and let vs haue such a recorde in our owne consciences, as wee may freely and with open mouth say; Cursed bee hee which hath not followed the doctrine of saluation in such fort as it is shewed vnto vs. To make anie long discourse of the honour which curie man oweth to his father and mother, it is not needefull as nowe, because the lawe hath bene expounded already heretofore. It sufficeth as nowe [to know] that in this text GOD declareth that all disobedience, as well against fathers and mothers as against all superiours whome he hath set in authoritie in this worlde, is intollerable in his sight. For hee will not haue vs to lue here disorderlie like beastes: but hee will haue order and government obserued among vs. And that canne not bee doone, except we stande in awe of such as beare anie office for the common government of men. Whosoever then breaketh Gods order, let him looke to be accursed, accordingly also as Saint Paul

John. 3. 3.

Deut. 21. 18.

Roma 13. 4.

tellecth vs, that in so dooing wee resist not creatures or men; but we make warre against God himselfe, when wee goe about to ouerthrowe the superioritie which hee hath ordeyned and commended vnto vs. Marke that for one point.

Now it is added afterward *Cursed shall hee bee which plucketh up his neighbours buttelles, Meeres, or Landmarkes.* Wee must alwayes beare in minde that which I haue tolde you already; namelye that here vnder one kinde, GOD comprehendeth all. And I expounded therewithal, that if the boundes of mens Landes bee not kept certayne, no man shall bee Maister of his owne possessions, but all shall goe to spoyle and hauoocke. And surely the hauing of iust weightes and measures, the maintayning of lawfull monie, and the keeping of boundes and buttelles vnchaunged; are thinges that haue bene euer priuiledged. For howe might men buy and sel, or vse anie trade among them; if the coyne bee not lawfull? Againe, if weightes and measures be falsified; in what taking are we? To what purpose shall iustice serue any more? To what end shall all the lawes in the worlde serue? As much is to bee said: for boundes, buttelles, meeres, & landmarkes. So then, vnder this saying God meane to shewe, that it behooueth vs to obserue equitie and vprightnes in dealing one with another. True it is that lawes are made for the punishing of such offences; inso much that it any man doe shift or remooue his neighbours buttell, he shall not be discharged by setting it in the right place againe, and by making amendes for the harme that he hath done; but he shall be openly punished also as for a hainous crime. As much is to bee done for the falsifying of weightes, and for the hauing of wrong measures. As touching the counterfeiting of Coyne, if a man haue vfed it, it is not enough that hee pay backe that which hee hath wrongfully taken; but hee must also die for it; and good reason. For otherwise (as I sayde) all lawes were to be abolished. And it were better for vs to be wilde beastes, than to liue without those meanes which God hath ordeyned and nature also hath taught vs. But put the case that some man do defraude his neighbour, bee it by falsie measure or by some other wicked practise, and that hee seeke to aduantage himselfe by an other mans losse, & the magistrate knoweth nothing thereof, by meanes whereof it scapeth vnpunished; yet is it shewed vs here, that in the ende it must needs come to account before the heavenly Iudge. If a poore man bee put from his right, or oppressed by authoritie, violence, or otherwise, and dare not say a word to it; he findeth anie aduocate to tender his case in this worlde: yet is Gods warrant, and those which thinke themselues greatly benefited by enriching themselues by hooke or by crooke, shall at length finde that it were much better for them to haue had but one bitte of breade to eat, than to haue had neuer so much to glut themselues withall, and in the meane time to abide the curse that is set downe here. For God hath no neede of mans helpe. Put the case that all men deale amisse here, and that all

thinges were confused and out of order: yet shall not this saying fall to the grounde, *That the man shall bee accursed which plucketh up his neighbours buttell*, but that God must needs doe his office. True it is that hee will haue them to vse the sworde, into whose hande hee hath put it, and hee hath ordeyned that they shoulde do so; and if they bee slacke and slowe in doing it, hee will shew them that he appointed them not in vaine to punish the crimes and offences. But yet cannot mortall men preiudice him. When an earthly Iudge dischargeh not his duetie; it followeth not that Gods power is weakened thereby; or that he is bereft of his meanes to execute his office, or y<sup>e</sup> he is idle. For he is not like worldly Princes, which trust to their officers, & are wel contented to play y<sup>e</sup> blind persons, when things goe amisse. As for me [say they,] I vnderstand y<sup>e</sup> al things go wel, & for as much as I haue nine officers, my wil is that they shoulde behaue themselues faithfully as I haue commaunded them. A Prince thiuketh it enough for him to haue saide the worde: but God ouerlooketh them, and controlleth them. And although offenders & transgressors scape the handes of men: yet shall they bee punished at his hands in the end. So then, let not our care bee, least wee shoulde bee spied, or least men shoulde take vs tardie in working any deceyre; but let vs bee mindefull of this saying, *Cursed shall hee bee which plucketh up his Neighbours Landmarke.* Men perchance seee it not a whit; but yet God beholdeth it; and wee can no more eschewe his eyes, than his hande. Wherefore let vs beware of all fraude and falsie dealing; assuring our selues that our Lorde watcheth ouer vs, yea and that in such wise as hee will not suffer the poore to bee wounded in, nor the simple to bee outraged or eaten vp, and that those thinges shall abide vnpunished; but that hee will shewe in the ende howe it is not without cause that hee claimeth to himselfe the title to be the Iudge of the world.

Now it is said further, *Cursed shall hee bee, which causeth the blind to stray out of his way or to fumble in his way.* Here is yet a crueltie euē against nature. For y<sup>e</sup> more necessitie a man is in, y<sup>e</sup> more ought other men to pitie him & to succour him. There is a poore blind man, mē see him readie to take a fall, & they withhold him not from it. They y<sup>e</sup> take pleasure herein, must needs be altogether of a leawd and corrupt disposition, so as there is not one droppe of common kindeesse in them. To bee short, they must needs bee louers of al crueltie and mischeefe. For euen the Heathen did greaue abhorre that thing, in so much that in some places, such a deede was as greuously punished, as murder, Theft, or such other like thinges. Howebeit, commonly men made not a lawe for it. And the reason that was yeelded for it, was, y<sup>e</sup> it seemed y<sup>e</sup> euetic man ought to be sufficiently learned in y<sup>e</sup> behalfe of himselfe; so as it had bene a superfluous thing to haue saide, If a man see a blinde man, let him sette him in his way. Neuertheless (as I haue declared afore) wee haue to note that God extendeth his matter and doctrine yet further. And



in effect his meaning is to say, Cursed shall he bee which suffereth his neighbour to goe astray, for want of good Counsell. For as a blinde man rusheth against things, stumbleth, and goeth astray if he be not led, and guided in his way: so also when we want Counsell and good aduice, surely we be in the same plight that blinde men are, vnlesse we be succoured. Yea and although a man haue eyes, yet if he be in a strange and vnknown Country, and go quite and cleane from his way, and runne wandering heere and there, and men let him alone: it is all one as if they had made a blind man to goe out of his way, and so did the heathen men themselues confer it. It is not for vs to seeke excuses and to say, Why for God speaketh but of blind men onely. Yea, but euen they which had neither the lawe nor the Gospell, could well skill to say so, and haue shewed vs our Iesson; namely that whosoever steecheth not the way to a tracler when he sees him cut of his way, is a very monster, and a detestable creature: and so is he also which is nigardly of light of his candle. I see a poore man whose candle is out, and he cometh to me to light it againe. The dooing therof costeth me nothing, and yet I say vnto him, ye shall haue none of me: and are such folk worthy to liue vpon the earth? So then let vs marke well Gods meaning: where hee curseth all such as set the blinde out of the way, or cause them to stumble. And let vs gather that together which I haue touched heerebefore; which is, that heere God doeth vs to vnderstand, that if any of our neighbours haue neede of our helpe, I must helpe him if I be of ability and haue opportunitie to do it, specially if it be no cost or charge to me. Nay, though it should be some cost vnto vs, yet are we bound to help such as are in neede and distresse: and what ought we then to do, when we shall but open our mouth to do it? In that case we be not to disburse any thing, we be nor in daunger to loofe either time or money, as they say; the thing is to be done of free cost. And shall we be so cruell, as to let a poore man sustaine harme through our naughty-ness? What a dealing were that? Do not such folke deserue to be confounded? But (as I said afore) this place treateth not of punishment to be executed by the earthly Iudges. God telleth vs that although such dealing be borne with, and that it bee but laughed at: yet it shall come to account before him. Nowe sith it is so, let euery man looke to himself. And first let vs beware, that when our neighbours are in any extremity, we also be pitiful moued with compassion to succour them. Therefore looke as any man shall haue neede of our helpe; let vs be prest and ready to reach out our hand and to lende it him. And specially if our Lorde graunt vs the grace to be able to serue our neighbours turnes, without streyning of our selues for the matter, or without cost: let vs vnderstand that hee doeth vs great honour. For whosoever receueth him that is in neede, is the minister of GOD. Thus GOD employeth vs in his seruice, and therewithall promiseth vs that our labour shall not be lost; and ought not wee then to bee the

more prouoked thereunto? Marke this therefore for a special point, y<sup>e</sup> such as are succourlesse, are here commended vnto vs by God. And moreover let vs knowe, that if we be bound to guide the blinde, least they should stumble or stray out of the way: we ought to be much more forward and readie to aduise a man, when we see he hath neede of counsell, and is like to fall into some daunger for want of our aduise. But yet much more ought the way of saluation to be priuiledged: in so much that if wee see a man ouershoote himselfe, and is going into destruction; wee must not disdayne to warne him, saying; Wretched creature, whither goest thou? What wilt thou doe? Wilt thou needes thus wilfully perish? And specially when he doeth it of ignorance: If wee then spare our tongues in that behalfe, so as they be not vsed as instruments of saluation to y<sup>e</sup> poore ignorant soule, who would faine be taught: surely such rechelesse shall not abide vnpunished, nor be forgotten before God. Although neither Lawe nor Iustice proceede against it; yet shall this curse bee rarified vpon it. To be short, let vs marke, that our Lorde meant by this threat, to induce vs to pitie and compassion, in succouring all such as haue neede of vs: And specially in imploying our selues when wee see poore ignorant persons destitute of counsell, and that wee our selues are of ability to bring them backe agayne into the ryght way. Thus much concerning that point.

Nowe followeth immediatly concerning crueltie: *Cursed bee hee that wresteth the right of the Straunger, the widowe, and the fatherlesse.* True it is that to the vttermost of our power wee must mayntayne euery mans right. Neuertheless, our Lorde in this place as afore, speaketh of Wydowes, fatherlesse, and straungers; by cause they lie open to a great number of iniuries and outrages, and no man setteth himselfe in their defence; nay, fewe haue any care at all of them, by cause they be not able to make any recompence. Looke mee vpon a Straunger, see howe hee shall be fleeced, howe hee shall be vexed, howe hee shall be wronged, yea and that openly; and yet it shall be winked at. And why? For euery man will bee friendly to his owne neighbour, and as for that man, hee is not of the same country, he is not of the same Citie, hee belongeth not vnto vs. Thus yee see howe the poore man shall be left destitute. In lyke case are Wydowes and Fatherlesse Children. For as for the fatherlesse childe, men looke not that hee should acknowledge what is doone for him to day or to morrowe. Sometimes he lies in his Cradle, and knowes not who does him good and who does him euill, by cause he hath no discretion: hee cannot requite the pleasure that is done vnto him: and therefore euery man letteth him alone. In the same case do wydowes stand, specially when they be poore, & are of no great countenance to the worldward: for then euery man shynks from them; and so they be left vp as it were to the spoile. Nowe because these things come commonly to passe, God doth pur-

posely take such folke into his protection, saying that if any man doe wrest or hinder the right of the stranger, the widow and the fatherlesse, he will be reuenged thereof in so much that although it be not accounted of before the world, but rather the doers of such outrages be well liked of; yet will he call them before him, and shew that he had a care of those whome he had taken into his safekeeping. And so vnder one kinde, God meant to shewe breifely, that if we tread vpon such as haue no credite, nor meane to defende themselves, nor any stud to leane vnto, as in respect of the world, hee reserueth to himselfe the punishing thereof. That is the thing which wee haue to gather vpon this text.

Now, *to wrest or hinder the Right*, is nothing elsse but vniustly & without cause to oppresse y<sup>e</sup> feeble and weake, and such as haue no body to support and maintain them. Truly that maner of speech is set downe in the holy scripture, which is al one with this which we be wont to say, *to dash a good case*, but yet in generall it is as much to say, as, *to disappoint a man of his right*. Nowe therefore, when I pill a man, when I rake to my selfe the things that belong to him, when I strip him out of his substance, when I thrust him out of al that euer he hath, when I ouermaster him, and I take more vpon mee than becommeth mee: then doe I hinder *his right*. And so we see (as I saide afore) that in this text God sheweth that he will be the Iudge of al the outrages which are done to such as haue no meanes to reuenge themselves, and are forsaken & forgotten on y<sup>e</sup> behalfe of men. But were we wel aduised, surely we would be more afraid to haue God our aduersarie partie, than all the whole worlde together. And in deede therein we shew, y<sup>e</sup> we giue small credit to Gods word: in so much that if a man be of great kindred & haue many friends, if a man be rich or highly fauoured of the world: we dare not meddle with him; & although he haue molested vs, yet wil we sweetely swallow it vp, & in any wise beware that we prouoke him not. Thus wil men beare w<sup>th</sup> al such as haue wherewith to maintaine themselves to y<sup>e</sup> worldward; when in the meane while they that are destitute shalbe pilld & eaten vp. Yet notwithstanding God is their defender, and saith, that in oppressing such folke, we make warre against him, and therefore that he also must be faine to lift vp his arme in the maintenance of those whome hee hath taken into his protection. But men care not for that: and doe we not thereby bewray our vnbeleefe? For had we a true and liuely feeling that God iesteth not heere, in telling vs that his curse shall light vpon those which shall so haue misintreated the feeble fort and such as haue no mainteyners: it is certaine that we would quake whensoever we were tempted to do euill to any poore creature y<sup>e</sup> hath no stay, credite or authoritie in the world. I see this man hath no kinsfolke nor friendes; I see no man regardeth him; I see he is vndefended: now if I aduance my selfe against him, or if I trouble him; God setteth himselfe against me, he setteth his mark vpon the poore man, and he telleth me that if I meddle with such a person, he will take

the case to himselfe, and I shall haue impeached his owne maiestie. If we did thinke on this, certaine it is, that wee shoulde be much more restrained and held backe by his feare than we are by all the fauours and displeasures of this world whatsoeuer. Neuertheless, we see the cleane contrarie, we be very dulheads in this behalfe. And therefore let vs bethinke our selues to be more watchfull than we haue bene. And sith wee dare not attempt any thing against those which are armed with al defence, & haue wherewith to vpholde themselves in this world: let vs much lesse doe any outrage or iniurie to those whome God doeth as it were broode vnder his wings, and of whome he declareth himselfe to be the protector: and let vs also consider well, that though the world say not a word to vs, but rather allow of vs for it, Gods vengeance must light vpon vs double, specially when through such contempe we shall haue taken greater libertie to doe euill. For it is certayne that the cruelty which is committed against poore folke which haue no stay to leane vnto, is a manifest contempt of GOD, and an vtter skorning of him, as who would say hee were vnable to execute the vengeance which he hath threatned. Now when GOD is so lightly esteemed, thinke wee that hee will beare it? Yee see heere first how this kinde of outrage is euen against nature. For if wee were not forepossessed with our wicked affections; surely euery of vs woulde confesse, that it is much woofe to haue hurt or deuoured a poore weake creature; than to haue doone harme to a rich man which is well ayded and hath rescue and power to reuenge himselfe. All men will graunt that. Therefore is it one of the greatest and most outrageous faultes that can be among men. Agayne it is a skorning of GOD; which is a diuine wickednesse when we be not moued at this saying of GOD, I haue these folke in my hande, I will mayntayne them, and whosoever aduanceth himselfe against them, must needs haue mee to be his aduersarie partie. If wee make no account of this, as though GOD had neuer spoken it: is it not a token that we be too hearde harted? And therefore (as I haue sayde already) let vs learne to beethinke our selues better; and to haue a better regarde of him: and when wee be conuersant among such folke as are despised to the worldward, without alyauance, without frendes, without succours: let vs beware that wee deale after such a sorte with them, as it may alwaies runne in our mindes that they be Gods children, and that the heavenly Iudge will not forget the wrongs that are doone vnto them, specially seeing hee hath tolde vs heere, that those which haue bin so cruell to the feeble, shall not escape his curse.

Nowe Moses addeth further, *Cursed bee hee which lyeth with his fathers wife, Cursed bee hee which lyeth with a beaſt, with his owne Sister, or with his Mothers in law*. This place treateth of all the infamous sortes of lecherie, yea euen of the loathsomeſt sortes of them; whether it be incest or  
bug-

buggerie or such other infections. And it is not without cause that God chuseth out those kindes; for it is to the ende that wee shoulde bee touched with the more feare and terrour when we goe about any kinde of Lecherie. God could haue sayde simply in one worde, Cursed shall he bee which committeth any lecherie: and in very deepe, that is the marke whereat this text ameth. Neuertheless hee contenteth not himselfe so, but (as I sayde) hee chooseth the examples which are most outrageous. And why? To the intent wee should bee touched the more to the quicke. For we see how slowe we be in hearken- ing to the things which God telleth vs. We haue his word; but what for that? It passeth away. We will not sticke to say, that it behoueth vs to keepe our selues from breaking his Lawe. But if vices be spoken of but in a word or twaine, shall they be esteemed as they ought to be, that is to say, as crimes before God which deserue endless death? Wee see howe every man dispenteth with himselfe, so as the priue theefe maketh no conscience of filching, till of a petie theefe, he becometh a robber; and then (to his seeming) all is nothing that he hath done afore, except hee become a murtherer and a cutter of mens throates. Thus doe men proceede in degrees of Theuerie: and as much doe they also in Lecherie. For they make account of it but as of a thing of nothing, vntill they fall into y<sup>e</sup> greatest extremities. Forasmuch then as we be dulled, so as we be not touched with any such feare as were requisite, when God condemneth sinne and would plucke vs backe from it: therefore it is needfull that he should set before vs the examples that are most detestable, euen such as (spite of our teeth) must needs make y<sup>e</sup> haire to stand on end on our heads whē we heare them named; to the intent that no man should beguile himself with fond flatterie, but every man be well ware y<sup>e</sup> he holde himselfe vnder the obedience of God. Heere then we see two things: The one is, that GOD hath condemned all vnchastitie, and almaner of Lecherie: and secondly we see how hee hath purposely chosen the things that are most ougly, as Incestes, and vnchastitie against kinde, as the meddling euen with brute beastes. And why is that? To the ende that men should haue occasion to bethinke themselves the better, and not to doe as they bee commonly wont, which is to hearken and to lay down their care to it and to say, All this is verie true; and yet to make no account of it, but to fare as folke amased, as though a man had knocked them on the head with a beetle. Thus much concerning the first point.

And wee see howe God standeth much vpon Incestes, when he sayeth, *Cursed shall hee bee which lyeth with his mother in law, the wife of his Father, or with the daughter of his father, or of his mother, or with his owne daughter in law,* and such other degrees. And why? Herein we see how men haue in all ages ouershot themselves in this behalfe. For God could well skill to apply remedies according to mens diseases. Therefore it is not

for nought that he standeth so much vpon those things. And why? For in as much as he saw that men had neede to bee held short; and that such kindes of wickednesse would haue raigned, if he had not set himselfe stoutly against the, & cast barres in their wayes, as if he should haue sayd, stay there, and play not the loose coles; if he had not so provided afore hand, that men might not rush forth into such vices: surely all had gone to confusion. And if this wickednesse were in those daies; certelie wee not exempted from it nowadaies. And therefore let vs vnderstand, that the more earnestnesse our Lorde hath vsed heere in this behalfe, the more doth he warne vs to occupy our selues in the minding of those things, so as we bethinke vs of them day and night, early and late, to the end we may walke in such chastitie and sobriety, as our life may not breake forth into such beastly sinnes; but as we may be giuen to God to serue him purely. That (say I) is the thing which we haue to gather vpon this place. And let vs not flatter our selues: for God knoweth well what is meete for vs; or else hee would not haue spoken heere of things that are so shameful, that we may be ashamed euen to name them. And what then? Had not God a regard thereunto? Yes that had hee: but he knew that the heart of man is a dreadful dungeon, and that we must be restrained as it were by force, or else he should neuer be able to compasse vs. Nowe then, let this prouoke vs the more to looke neerly to our selues, that we ouerthot not our selues one way nor other, but that wee bee vigilaut to dedicate our selues to the seruice of God with alpurnesse, as I saide afore.

And moreover let vs vnderstand, that lecherie in it selfe is so loathsome a thing before God, that although men make no great account of y<sup>e</sup> punishing thereof; yet shall wee not therefore make the better market, at leastwise when we come before the heavenly throne. For it is no small thing, y<sup>e</sup> god banisheth all whooremongers and lechours out of his kingdome, as is sayde thereof both in the first Epistle of Saint Paule to the Corinthians, (as we haue seene not long since,) and also in the Epistle to the Hebrewes. That is the thing in effect, which wee haue to beare in minde: namely that God will not haue men to excede in their fleshly lustes, by companying together like brute beastes; but that euerie man should liue chastly in marriage, and haue such regard of honestie in that behalfe, as nature be not forgotten by the companying of the sonne in lawe with his stepmother, or of the father with his owne daughter, or y<sup>e</sup> his daughter in lawe, or by the marrying of the brother with his owne sister, but that those degrees be obserued. For without such order, what would come of it? Wherein shoulde wee differ from Bulles and Asses? Thus yee see what wee haue to gather vpon the first point, in that our Lorde hath heere condemned all maner of vnchast dealings, and wil not haue men to behaue themselves as lawlesse in those cases, but to dedicate themselves vnto him, & consider that their bodies

1. Cor. 6. 9. &  
Heb. 13. 4.

1. Cor. 6. 15.  
19. bodies are the Temples of the holy Ghost, and members of our Lorde Iesus Christ; and therefore that they must repress their wicked affecti- ons . Marke that for one point.

Secondly (as I haue noted already) God hath set downe such examples heere before our eyes, as ought to make vs afraide, in that he speaketh of such as against nature doe so company with their owne mothers, their stepmothers, or their Sisters. Hee speaketh of them expressly, to the intent that from the one we should come to the other, as we see hee doeth in all his Lawe . And this hath bene declared more at length heere- before . When hee will condemne hatred, hee speaketh of murder . And why? If a man tell vs that no man ought to hate his brother; wee easily graunt it to be sinne; but yet wee make no conscience to doe it . But when God sayeth, that hee which hateth his brother is a mur- derer: then are wee the more abashed and restrained . Likewise in this text, for as much as y skorners doe but iest at whoredome; they doe also beare themselues in hand, that God ought not to call them to account for it . And this vice is nor of this daies or of yesterdayes breeding: we see it hath bene in all ages, as Moses reporteth heere . And therefore God nameth the detestablest kindes of lecherie, to the intent that there- upon wee should conclude thus, that if wee live not chastly, wee shall fall from one euill to another, vntill wee be fallen into such a bottomlesse gulfe, as shall be horrible to thinke on . That is the thing which wee haue to remember vpon this text . But wee ought to make our benefite of this warning, considering the blockishnesse that is in vs . Wee thinke our selues to be very sharpe witted and apt to conceiue; and yet wee vnderstande not any thing in the doctrine of God; wee be so dulheaded, that hee is fayne to chawe things aforehande to vs, or else wee woulde not be mouued with them . To be shorte, wee haue lesse witte and reason than young babes haue . Let men commend themselues as much as they list, and let them glory vpon opinion that they be very able; yet are they so dulheaded, that wee should play the very bruit bestes, if our Lorde did not chawe things rudely vnto vs . And what is the cause thereof? Forsooth that wee be forepos- sessed with our fleshly affecti- ons, and none is so deafe as hee that will not heare, as they say. Sith wee see this, let vs bethinke our selues the better, and when men chawke things grossely vnto vs, let vs not thinke they doe vs wrong, as some doe, who bee so nice, that if a man vse a rough style to them, Oh, say they, I vnder- stoode all this by a woord or twaine, by like I am a little babe . To be shorte, they be weary if a man bring them not matter of great sharpenesse: for they fondly presume in their owne imagination, that euen at the first dashe they knowe all that is necessaric . But beholde, God speaketh heere in another style and lan- guage. Why doth he so? He seeth there is need. So the let vs suffer our selues to be taught accor-

ding to our capacity; & seeing we be slowe, if our Lorde waken vs, let vs receiue it meekely, and learne to doe our selues good by it . And so yee see what wee haue to gather vpon all these textes.

Now whereas heere is mention made of *stri- king* (or *smysing*) ones neyghbour secretly: it is spoken against all hatred and rancour, and serueth for a conclusion. A man myght demaunde heere howe it comes to passe, that GOD doeth here curse those whose offence is in things whereof no mention is made in his Lawe: for I haue tolde you heeretofore, that it is ynough for a man to haue obserued the things that are con- tained in the ten commaundementes; and also that the full perfection of our lyfe is set downe there . But no mention is made there concern- ing the blind. And how happeneth it then that God doeth heere denounce vengeance against the thing that is not forbidden in his Lawe? Verily heerein wee see (as it hath bene expound- ed already) that our Lorde in his Lawe requir- eth all things that concerne charitie; as, that wee should succour one another, and that there should bee such a common league among vs, as that euery man should spend himselfe in helping his neyghbour. Whatsoeuer is contrary to this, is forbidden and condemned by the law of God. And therefore it is sayde heere now; *Cursed shall he be which smiteth his neyghbour secretly* . Vnder this saying, our Lorde hath comprehended all the misages that wee can offer to our neyghbour: insomuch that if we giue him but a phillip, it is as a kinde of murthering before him . And we see howe that the man which doeth but grinde his teeth at his brother, is condemned to hel fire, & what shal then become of him which shal haue lifted vp his fist? Surely, euen to stirre a mans tongue against his neyghbour; is a sin worthy of greuous punishment . If wee doe but grunt in way of skorne or disdain; it is forbidden. Howe much more then shall wee be blamed, if wee goe aboute to outrage them any maner of way? Let vs marke therefore, that here vnder one particular, God doeth generally com- prehend all outrage, violence, and misde- meanors which wee can vse towards our neygh- bours . And hee sayeth expressly; *in secrete, or priuile*, to the intent wee shoulde bee still put in minde of that which I haue toulde you heeretofore; namely that in this behalfe, the case standeth not vpon the yeelding of ac- count vnto men . Put the case that wee haue offended in breaking all the commaunde- mentes, and yet notwithstanding that no man chalendgeth vs for it, but rather that autho- ritie it selfe allowe of our dooinges, and that when wee be accused for it, wee bee acquit of it, or that no man dare complayne of the misorders which wee haue committed: let vs put the case it bee so: yet doeth GOD speake otherwise, saying; that if wee haue doone our neyghbour any harme priuile, his blood shall crye out against vs for vengeance, euen when wee thinke our selues escaped.

Gen. 4.10.

And we see what is sayde of Abell, although no man gaue information against Cain, nor any proceffe went out against him; yet did the blood of him that was murdered, speake, God saith not, I haue hard say; but, the blood of thy brother crieth vnto me, against thee. Heere then wee see that God threateneth vs not with any punishment to bee suffered at mans hande: but rather telleth vs that wee must walke before him and in his presence. And although wee feare not any earthly Iustice; yet wee ought not to forbear to brydle our selues short, for as much as hee doeth his office, and the vengeance which hee hath spoken of heere, must needs bee executed vpon all such as haue escaped by fauour, or cloaked their crimes, yea or offended so cunningly as no man coulde come to the knowledge of it. Seeing it is so, let vs looke that wee enter into our owne consciences, and that wee haue Gods Lawe written there, so as wee haue not an eye to men, as who would say, I haue not bene blamed or reprocued: but rather consider that our GOD watcheth ouer vs, and vnderstande the office of his word to bee such as is written in the epistle to the Hebrewes: that is to wit, that when it is pre-

ched vnto vs; then all thinges must come to tryall, and it must enter in, euen to the secretest thoughtes of our hearte. Nowe if Gods word haue such power: let vs assure our selues that much more it hath the office which is attributed vnto it. Wherefore let vs bee restrained by this meanes, and when wee haue serued God with our heartes, let our life bee so aunswerable therunto, that when we shall come before our Lord Iesus Christ, we may shew that wee were truly minded to serue him, and not to please mortall men.

Nowe let vs fall downe before the Maiestie of our good God with acknowledgement of our faultes, praying him to vouchsaie to giue vs true repentaunce of them; and moreouer to beare with vs vntill hee haue ridde vs quite and cleane of all our sinnes, and of all our spots, and to make vs so to profite by the things which wee heare, as we may learne more and more to renounce ourselues, and to repress our wicked lustes, vntill hee haue clothed vs agayne with the puritie of that righteoufnesse wherunto he calleth vs. And so let vs all say; Almighty GOD heavenly father, &c.

Egbr. 4.12.

## On Munday the ix. of March, 1556.

*The CLII. Sermon, which is the fourth vpon the seuen and twentieth Chapter.*

24 Cursed bee hee which smiteth his neighbour priuily: And all the people shall say, Amen.

25 Cursed be he which taketh gifts to smite the soule of guiltles blood: And all the people shall say, Amen.

26 Cursed bee hee which confirmeth not all the words of this law by dooing them: And all the people shall say, Amen.



Vnderstande by this text, that the thing which hath bene sayde afore is very true; namely that God meant to teache the people of olde tyme, that it was not ynough for them to discharge theselues before men, or to scape blame and punishment here: but y they must looke vp higher, and consider that there is a Iudgement seate in heauen, before the which wee must one day aunswere and make our account. That is the place whereon we must thinke, if we will discharge our selues of our dutie. For wee may wel beguile men in making a faire countenance; and againe we may so order our liues, as no man may finde any fault in vs, as touching our outward deedes: and yet in the meane while, if our heartes bee full of wicked lustes, if it greue vs to be helde in awe, if we grate our teeth against

GOD: what obedience is that? Therefore let vs note, that whereas in this text it is sayde: *Cursed shall he be which smiteth his neighbour priuily:* God condemne not only the faults that come to knowledge before men; but also the crimes that lye hidden. And therefore if a man haue liued in such wise, as he cannot be rebuked of the worlde, but rather is prayesed and commended: he must not thereupon fall asleepe, but he must examine his heart, and consider well whether there be any lurking hole or backe nooke there within. For if the thoughtes bee euill; although men perceiue them not; yet will God alwayes doe the office of a Iudge. And if our own hearts reprocue vs (as saith saint Iohn:) God seeth much more clearly.

So then this text serueth wel to humble vs. And in dede, we ought to remember this other sentence of Sainct Iohn whete it is sayde, that  
whotouer

1. Ioh. 3. 20.

1. John. 3. 15 whosoever hateth his neighbour priuile, although hee cloake his hatred so as it be not perceived, or rather make a shew of loue: that man sayleth not to be condemned before God. And so ye see in effect what we haue to beare in mind. Let vs not busie our heades about mens reports. Although a man bee well reported of heere in this world, yet let him not flatter himselfe therefore; but let him summon himselfe before God, and consider whether he bee faultie in his heart. Let not men bring hither their owne opinions and fancies; for all such things shall be refused, they will serue to no purpose. And therefore let vs walke with vnfayned heart before God. For we know hee regardeth not the outward appearance, according as it is saide in the first booke of Samuel; but he requireth the heart & truth, as is

1. Sam. 16. 7.  
1er. 5. 3.

sayde in the fifth chapter of Ieremy. And looke what is said heere concerning murders and fightings, the same must wee extend to aliother crimes. For if God call the to account which haue done any outrage to their neighbours; although the same be vnknown to the world: thinke wee that robberies, and treasons, and fraudes, and raylings, and slaunderings, and such lyke things shall passe away vnspoken of. And therefore let vs learne that we cannot by any means eschew the hand of God, nor scape his vengeance, if we foster vices in our hearts, which be not apparant vnto men. And that we may the more benefite our selues by this doctrine, let euery of vs examine himselfe aright in his heart, when he cometh to heare the worde of God. For it behooueth vs to be reprobud inwardly, as Saint Paul speaketh thereof in the fourteenth Chapter of the first Epistle to the Corinthians. Euery man (I say) must search his own thoughts and affections to the very bottom. Alfo it is the peculiar office of Gods word to be a sharpe sworde, and to diuide asunder our thoughts from all our affections and lykings; and to enter euen into the marrow of the bones, and to leaue nothing vndiscovered. Seeing it is so; let vs prevent GODS iudgement, and not tary till he curse vs, and ban vs for the guiltles blood which crieth out against vs; but let euery of vs condemne himselfe as soone as hee hath offended, and let him be sorry in his heart, and beseeche GOD of his infinite goodnesse and mercie, to deliuer vs from the curse which is denounced against all such as haue so misbehaued themselves in secret, and not bene conuicted thereof before men.

20

1. Cor. 14. 25

Hebr. 4. 13.

40

It followeth; *Cursed shall hee bee which shall haue taken gifts to doe any wrong to his neighbour, and specially to smite the soule of the innocent blood.* For so doth Moses speake word for worde. Neuertheless, the word *Soule* meaneth life: therefore is it sayde *the Soule of the Innocent blood.* Surely although a man be faultie, yet were it not lawfull to buy & sel his life. But I haue told you already, that God hath set before vs the crimes that are most detestable, to the intent to waken vs the better, because wee bee not sufficiently moued when he speaketh of common faults. For those things slippe away, and wee beare our selues in

hand, that it is no heard matter to get forgiveness of them. Now for as much as there is so great slacknesse in men: therefore in this place God hath chosen the offences which euen of nature we ought to abhorre. For if the life of an innocent person bee bought and solde: it is an horrible matter; euery man will say, that such wicked conspiracie is not to be suffered. Thus doe wee nowe see the meaning of God. But although this thing bee sufficiently condemned with full mouth: yet doe not nien cease to put it too much in vte. And for prooffe hereof, looke vpon the practises that are wrought continually to oppresse the poore and simple sort. True it is that they shall not alwayes bee in daunger to haue their throtes cut: but yet for hurting of them, what in their persons, and what in their goods, men are still guilty of murder before God. And as for the seeking of bywaies to disappoint the right of the innocent, and the practising of deuices against such as seeke to liue in peace and concord, it is too common a thing; and therefore this law is no more than needeth. True it is (as I haue sayde afore) that at the first pushe we can wellynough say, that there is no reason why we should continue in so great and so excessiue forwardnesse; euery man will say by and by, it is against nature: but yet the common vse and custome is cleane contrarie. And therefore let vs marke well the doctrine that is set downe heere; namely that God cannot abyde so great a crime vnpunished, as the disappointing of the right, whereby the partie that hath not offended should bee oppressed against all right and reason. And truly God speaketh here, as well of Iudges that haue bene corrupted to oppresse a poore man; as of those that haue solde themselves or haue set themselves to hyre to murder, beate, or strike men; as these squaring Russians doe, which seeke to bee set a worke in bearing men or in quarrelling with them: all these kindes of offenders hath God viterly condemned in this text. And vnder one particular he comprehendeth generally all, as I haue sayde afore. And so the thing in effect which wee haue to gather, is, that Couetousnesse must not leade vs to hurt any man at all. Wee see nowe that this doctrine extendeth it selfe verie farre. For what is the cause of the committing of so many couinages, oppressions, outrages, and iniuries; but only the seeking of selfe profite? I woulde faine pleasure a man that is in authoritie, by cause that to my seeming hee is able to requite mee againe: and hercupon I for his sake doe fall to oppressing one, and to tormenting another. And afterwarde that is not ynough; vnlesse I vse other manner of dealings, so as the matter groweth to bee endlessse & out of all measure. So much the more therefore doeth it stande vs in hande, to marke well this doctrine where it is sayd: *Cursed shall hee be which taketh reward to doe men wrong.*

And hercunto answereth that which is sayde in the fifteenth Psalme: namely, that if wee will be Gods household folk, and dwell in his Church, wee must beware of taking rewardes to hurt the guiltlesse. If God banish all such out of his king-

psal. 15. 5.

dom,

dome, and from the company of the faithfull, as haue gone about to misbehaue themselves, after that fashion, by setting themselves to sale and hire through their couetousnesse: what remaineth for them but vtter cursednesse? For when God once displayneth vs, & acknowledgeth vs no longer for any of his: needs must we be accursed. Wherein lyeth all our happinesse?

Psal. 33. 12.

It is sayde in the psalme, Right happie bee those folke whose God is the euerlasting. The way then for vs to bee happie, is to be taken of God into his flocke: And if hee cast vs out; needs must all mischeefe light vpon our heades. Sith it is so, let vs learne so much the more to restraine our selues, and let euery of vs bee contented with that which he hath, and let vs not seeke to aduance our selues by vnlawfull means; least the profite which wee haue gyped to our selues, become as Cudgels or rather as stabbes with a dagger to y<sup>e</sup> poore, whom wee shall haue wounded by raking so to our selues by hooke or by crooke. Therefore let vs learne to haue both our heartes and our handes cleane from all anyoyance and misdealing, if wee will bee blessed of God, and taken to bee of the number of the faithfull. Thus yee see in effect what this sentence importeth.

Nowe for a conclusion it is sayd; *Cursed shall hee bee which confirmeth not the wordes of this lawe by performing them*. Heere wee see yet better the thing which hath bene declared heerebefore: namely that GOD meant to authorise his whole Lawe ingencrall, without excepting any one point of it, notwithstanding that hee haue set downe but some particular examples thereof. The point then wherunto the solemnitie redoundeth which God caused to be made vpon Mount Eball, and likewise oueragin<sup>t</sup> it on Mount Garizim; is, that the people should know that this Lawe is the Rule of all perfection, and that God who is the authour thereof is not to be dallyed with; but rather that it is to bee receaued with all reuerence, yea and that euery man ought to protest with his mouth, that it is good reason that GOD should be obeyed; and that all the transgressours of his will shoulde condemne themselves, without making any reply in their owne excuse; and willingly acknowledge themselves woorthie of death and of all mischeefe, vnlesse they submitted themselves obediently to the seruing of God. For this cause therefore it is sayde; *Cursed shall hee bee which confirmeth not the wordes of this Lawe*. Hee speaketh not heere of some one commandement or twayne, or of some parte of them: but of the whole Law, and of euery parte and parcel thereof, without any exception. And indeede, wee ought to bethinke

Lames. 2. 11.

vs howe Saint Iames sayeth, that hee which hath forbidden to steale, hath also forbidden to commit adulterie: and that hee which hath forbidden Murder, hath also forbidden falsewitnessing. Wee must not then rent Gods Iustice in peeces. After what sorte soeuer we offende, surely wee violate GODS Lawe, and despyse his maiestic. But hee will bee acknow-

ledged in his Lawe throughout in all poyntes, and not in part, as I haue tolde you afore. Seeing it is so, let vs marke that God hath knit his commandementes together, to shewe vs that it is not for man to put them asunder, as wee see many doe, who will needs indert w<sup>i</sup>th GOD to abstayne from some one sinne, and doe beare themselves in hande that they bee discharged when they can say, Well, yet haue I not offended in all poyntes; Indeede I am blameworthy for such a sinne; but as for in all the rest, I haue obeyed God. The theefe will boast that hee is no whoremonger; the murderer will say hee is no sweauer; the whorehunter will likewise haue his excuse, that hee ouerhooteh not himselfe in other things, as that hee is not cruell, or such like. But what? As I sayde afore, God will not haue his lawe to be canceled after that fashion into peeces and gobbets: it is a righteousnesse which consisteth of ten commandementes knitte together in one bonde. God therefore must be hearkened vnto, both in the first word and in the last, and as well in the fourth as in the second. Seeing it is so, let vs remember how it is sayd heere, that God will haue vs to confirme the wordes, that are conteyned in his Lawe: so as it is not ynough for a man to haue discharged himselfe of some peece; God will not content himselfe with that, neither will hee take such seruice for payment; but hee will haue men to giue themselves wholly vnto him. And with what condition? Lord, seeing that thy will is conteyned in thy Lawe: let our lyfe be conformable thereunto. For it belongeth not to vs to part them asunder, we haue no such libertie. Also (as I haue declared afore,) it is too grosse a folly to thinke that wee can beare God in hand that we haue a good will to honour him, and in the meane while despise him in one thing or other.

And it is sayde heere, *To confirme the wordes by performing them*. Heere Moses sheweth after what sort we accept the doctrine which is deliuered vs in the name of GOD. It is not in laying our eare to it, or in confessing with our mouth that it is true & rightfull: that is not ynough. For all is but hypocrisie if our lyfe bee repugnaunt thereunto: And it will fall out accordyng to this saying of Saint Paule, that whereas wee confesse with Titus. 1. 16. our mouthes, that wee beleuee in GOD; wee denye him in our lyfe. Wherefore let vs marke well, that the true tryall of our fayth and obedience, is to haue our lyfe aunswerable thereunto, and to shewe by our dooinges, that wee haue not beene taught in vaine. That is the thing which wee haue to marke vpon this speach where Moses sayth, *That we must confirme the wordes of this Law by performing them*; yea verily, *by performing them*, not by onely protesting y<sup>e</sup> they bee good and rightfull, (for that were but a smal matter;) but by straining our selues to serue God, by applying our whole indeour that way, & by fashioning all our woorkes according to his will. That is the good confirmation: that is the way for vs to protest that God is righteous, &

that he hath giuen vs a good, sure, and infallible rule, such as wee ought to obserue. Nowe wee see in effect the contents of this sentence; whereby wee must vnderstand, that God hath not inioyned vs a peece obedience; but will haue vs to receive his law to the vttermost in all pointes without exception. Wee see likewise that it is not ynough for vs to say, that GOD hath not commaunded any thing which is not righteous; but that we also must shewe an accord and consent thereunto in our life, by framing it after all his commaundements.

Moreouer it behoueth vs now to see in what taking wee should bee, if this Curse should take place vpon vs. Certaine it is that all men are heere denounced accursed. And this curse importeth as much as if it were sayde, that all are damned, all are lost, all are forlorne. Take the righteouslest persons that euer were in the worlde; and by this sentence they deserue to be cast away. There is neither Abraham, nor any of the patriarkes; nor Dauid, nor all the Prophets, that can be exempted from this condemnation. God by his Prophet auoucheth Iob, Daniell, and Samuell for the righteouslest, and for such as were in maner vnblamable; & yet must euen they also be wrapped in this same curse.

Ezech. 14. 16

Ezech. 14. 16

And as for Dauid, he confesseth it with his owne mouth, saying, Lorde, enter not into account with thy Seruaunt, for no man liuing shall bee iustified in thy sight. There Dauid speaketh not of the common people onely; but hee putteth himselfe also in the number. True it is that in other places hee declareth sufficiently, that it was his whole seeking to serue God; and that his desire tended that way; yet notwithstanding he acknowledged that he came far short of discharging himselfe, or of hauing such perfection as were requisite. If he yeelded himselfe guiltie as well as other men: what shall we doe now? But heere is a dreadfull sentence, and such a one as ought to make the haire stand stiffe vpon our heads: *Cursed shall he be which performeth not all the words of this law.* And who is he that speaketh this? It is God. Then is it such a definitiue sentence, as admitteth no appeale from it. For he will haue al men to confesse it to be so; yea he will haue euerie man to cōfesse it with his own mouth. And what remaineth then for vs to do? Where is the hope of saluation? Hereby wee see, that if we had but the ten commaundements of the law: we should vtterly be vndone & perished; and y<sup>e</sup> it behoueth vs to haue recourse to his mercy, which our goeth his iustice, as saith S. Iames, Gods goodnes then must take place towards vs, to deliuer vs frō the confusion wherin al of vs should haue bin, if the said sentence should stand, and y<sup>e</sup> there should be no grace to outgo it. And truly S. Paule in the third of the Galathians proueth by this text, that we cannot become righteous by our workes, but that it behoueth vs to be made righteous by fayth onely; that is to say, by the meere grace of God, because we be cōdemned euerichone of vs, if God enter into account with vs. For why? *Cursed shall hee be which performeth not all the words of the lawe.* If a man reply, yea, but if a

Iam. 2. 13.

Gal. 3. 10.

man doe performe them, why should he not become righteous thereby? And why should hee not be payde his hire at Gods hande, according to his desertes? Saint Paule presuppofeth that there was neuer yet any man found, nor any can possibly be found, which performeth all the words of the law, and all that euer God commaundeth. Indee it hath beene a common saying, That GODS Lawe is not vnpossible. And at this day when the Papistes reason against vs, they thinke it an vnuincible argument to prooue their freewill. Why should GOD haue commaunded vs to loue him with all our hearte, if we be not able to doe it? It were too repugnant, that GOD should exact more of men than they are able to doe: nay, [in so dooing] hee should be vnjust and cruell. After that maner doe the Papistes reason. But Saint Paule on the contrary part sayeth, Cursed shall hee which performeth not all the commaundements. And he presuppofeth (as I sayde afore) that no man performeth them, and that it is vnpossible for to finde any such man. Whereupon he inferreth his conclusion, Then is all mankinde vndone, if they enter into examination of workes so as men must be punished according to their deseruings: GOD must needs cast them off and vtterly damne them. And so wee haue an excellent lesson in this text. For it is as much as if GOD strake downe all the Children of Adam with one blowe of a beele, yea and hundred downe vpon them to fling them into such a dungeon of confusion, as they might perceiue that in themselves they are all damned and perished. But wee tary not there. For when God hath once humbled vs; he giueth vs the fitte meane of deliuerance from the condemnation, as shall bee shewed more plainly heereafter. But eare we proceed so farre, let vs consider howe the Papistes deceiue themselves. They see well ynough that no man performeth y<sup>e</sup> law of God; and although they forge the fantastical arguments which I spake of; saying that God commaundeth not any thing which is not in the power of men to doe: yet are they conuicted euen by their owne experience, that all men are sinners; that all men haue doone amisse, (as the holy scripture also telleth vs;) that there is not any man liuing vpon the earth (as Salomon sayeth) which sinneth not; and that all men haue neede of the grace of God. The Papistes then although they well see this; yet do they wrangle still, saying that that is before wee be regenerated againe by Gods spirite. Neuerthelesse, if they be pressed, they must needs confesse in the second place, that euen the holiest folke are still vnperfect, and y<sup>e</sup> there is some frailty in them. And though they would not confesse it, yet doth the holy scripture shew it, and euerie man fees it in himselfe. Now then, wherefore do the Papists so greatly mayntaine the righteousness of workes, & beare themselves in hand that we deserue well to be recompenced, and that we purchase or earne y<sup>e</sup> kingdome of heauen? How cōmeth it to passe that they be so brutish and so beastly? It is because they imagine that although



we performe not the law: yet neuerthelesse we faile not to merite or deserue; & this they terme a righteousnesse in part. They say that all men doe amisse in deede; that is true: and that in that respect they be faultie before God, and through rigour doe well deserue to be condemned: Neuerthelesse, y when they haue the righteousnes in part, that is to say, when they doe partly obey the law: that doing of theirs is worthie to be accepted, and to be put into the account and reckoning. And that is the thing wherein they glorie so much. After that maner then there are deservings in men, though they performe not the whole law. That is for one point.

Againe they haue another diuclish imagination; which is, that when they haue doone amisse, they can make amendes vnto GOD by their owne satisfactions, and can raunome themselves, so as they shall goe scotfree, at leastwise in their owne seeming. They will well confesse in one woorde, we be in daungered: but yet doeth it not followe that wee haue no meane to thiste it off, and to make GOD to accept in exchange, whatsoever wee bring vnto him. Heereupon haue they founded all their good deuotions as they terme them, as Pilgrimages, Masses, and Yere-mindes, with all their freewill deuotions, as their fastinges and diuerse other things; in so much that euen their Shrift is put among their woorkes of satisfaction. Againe the prating of some Paternosters, the babling before a Puppet, the chaunting of some Masse, the setting vp of some Tapers, and such other things, are all of them such recompences as GOD can not finde any fault at all with them, howbeit, bycaule they see themselves ouercharged with those things: they forge a sort of petitionations, wherewith to play with GOD. And therefore they haue deuised veniall finnes; in so much that if a man be tempted to wicked desires, yet he shall not haue offended God, vntill he be willing and perfectly consenting to y performance thereof. If a mā be tempted in himself, if a man be moued to doe euill; all this is no deadly sinne, say the Papiſts; it is but veniall sin, and one sprinkle of holy water is ynough to wash it cleane away. But contrariwise, wee knowe howe it is sayde; O Israel, what is it that thy GOD requirerth of thee; but that thou shouldest loue him with all thy heart? Heere yee see howe the righteousnesse of the Lawe is, that a man loue GOD with all his heart. But hee that hath offended is accursed. And all of vs offend; and are not all of vs then in daunger of death? There is not that man vpon whome GOD pronounceth not this curse. Nowe when men haue thought euill, so as they haue beene prouoked to doe naughtily: it is no sinne (say the Papiſts,) they bee righteous till for all that. See howe the Papiſtes do fully mocke God, in that they thinke y by some fond ceremonie, or by a *Mexculpa*, they be discharged of their sins, & make account of the as of a thing of nothing. These are the startingholes which they haue to mocke God withal as a yong babe;

and that is a dreadfull thing. But yet is it put in vre in all their schooles. Neuerthelesse, we must not goe to worke after that fashion; but we must rather beclinke vs howe the Apostle sayeth, That it is a dreadfull thing to fall into the hands of the liuing God. Therefore we must not in this case breake the bondes and yoke which hee hath layde vpon our neckes: we must not play the wilde beastes; we must not thinke to beguile him by some faire show in making countenance to serue him, hauing in the meane while no good will to serue him indeede. For in the ende hee will shewe that his vengeance shall light vpon al such as haue lued like hypocrites and dubble hearted dissemblers before him. What is to be doone then? We must frankly refuse this glose of righteousnesse in part, which the Papiſtes haue forged: for it is a deuice of Sathans, and euen they themselves will well confesse, that wee cannot merite by any inwarde worthinesse which is in our woorkes. They say that all the worthynesse of our woorkes commeth onely of this, that God is acquainted with vs; in so much that when men haue doone all that is possible, yet will there euer bee some fault to bee founde in their woorkes, when they come before GOD. Not that all Papiſtes are of that minde, there is not past one of a thousande that thinketh so: but there is yet a farre finer and subler doctrine of Poperie; which is, that woorkes are not worthy of themselves, but bycaule of the promise of the Lawe. But what maner a one is this promise? Let vs come to that point. Beholde, GOD offereth himselfe to all men, and sayeth that whosoever performeth the Lawe shall bee blessed; and contrariwise that they shall bee cursed which step away from it. Thus yee see that the perfect righteousnes is the performing of y law. But as I haue told you already, no man performeth it; and therefore God is quitte of his promise towards vs. Seeing that wee on our side sayle in our condition; hee for his parte oweth vs nothing. After the same maner also speaketh S. Paule thereof, saying; If righteousnesse depende vpon the woorkes of the lawe, then is the promise to no purpose. Saint Paule in that place toucheth the matter to the quicke. For why? Who performeth the Lawe of God, that he can say, I haue attained vnto perfect righteousnesse in my woorkes? There is no such man to bee founde. Then is there no more certaintie in the promises saith hee; & so consequently we be all damned, if wee will needes ground our selues vpon our woorkes. After that maner speaketh hee thereof, as well to the Romanes as to the Galathians. And so let vs marke, that God denouneeth vs to bee all condemned by this sentence, where he sayth, Cursed shall hee bee which performeth not all the things that are contayned in the booke of my Lawe. As for the pelting trash which the Papiſtes call satisfactions, they bee but mockeries. For GOD will bee reſeued with obedience. Moreover the reſeuing of our finnes is free beestowed, as the holye Scripture sheweth. And as for all the

Deut. 10. 12.

Rom. 4. 14.

Rom. 4. Gal. 3.

Satisfactions (as they terme them) which men haue forged; they serue to no purpose, neither doeth GOD accept any of them. When wee fall to breeding of our owne lykings in our owne braynes, hee refuseth euerywhit of it. Therefore let vs holde vs to the grace of our Lorde Iesus Christ, knowing that wee bee washed and clenfed by his bloude; and it is the onely remedie that GOD setteth fourth vnto vs.

Thus haue wee two things to marke: the one is, that if wee should bee iudged by the Law of God, there needed no more but this foresaide sentence to damne vs all, yea euen the holiest Saintes that euer were in the worlde. For no man hath satisfied GODS Lawe; and therefore are wee all condemned. For if the holy fathers which had an Angelicall holynesse in this worlde, were notwithstanding faultie before GOD: what shall become of vs? Let vs nowe make comparison betwene vs and them. Howe farre off are wee from the holynesse of Abraham, the purenesse of Dauid, the foundnesse of Iob, and the perfectnesse of Daniel? When these may bee condemned, what shall wee bee? And therefore let vs learne to shrinke in our hornes, and let euerie of vs keepe his mouth shutte, as sayeth Saint Paule when hee bringeth vs to the righteousnesse of fayth, and to the mercie of God. The thing then which we haue to beare in mind is that God hath bereft vs of all righteousnesse, to the intent to rid vs of al presumption & pride, and that we should no more pretend to come to account with him, to bind him vnto vs, but that we should willingly condemne our selues. Let that serue for one point. Nowe heereupon wee haue to consider the remedie which God hath Iest: which is that yet neuertheless we be righteous by meanes of our Lord Iesus Christ. For hee hath deliuered vs from the curse which was due vnto vs: and for that cause was hee hanged vpon tree, as sayth S. Paule. We haue seene heereof in the one and twentieth chapter, that as many as were hanged vpon tree were all accursed. Now when GOD made that Lawe, knewe hee not what hee had ordayned afore concerning his owne only sonne, who was to be hanged on tree? Surely it was an vnchaungeable decree, made euen before the creation of the worlde. Seeing it is so; wee bee redeemed from the curse by our Lorde Iesus Christ; and wee must nowe match this sentence with the other which wee haue seene in the one and twentyth Chapter. Whereas it is sayde heere, Cursed shall hee bee which performeth not all these sayings: yee see well that for want of performing them, wee bee confounded and of ryght as good as damned. But yet heere-withall, wee must also embrace our Lorde Iesus Christ, who was cursed for our sakes. And if that this Curse bee not in vaine, then must wee nowe bee needes sette free. What a thing werit, that the sonne of GOD should bee cursed without cause; and yet no fruite redounde thereof to vs? That hee which is the

fountaine of all blessednesse, should bee accursed; and yet wee not knowe wherefore, but that it should bee vnprofitable? Nowe then seeing that the curse which Iesus Christ suffered in his owne person, is not vaine and to no purpose: let vs knowe that by the same meane wee bee deliuered before GOD. And so yee see howe wee ought to make those two textes to agree.

Furthermore wee knowe also that hee became subiect to the Lawe, to the intent to performe all maner of obedience to the full, as it were in our person. And the righteousnesse which hee hath gotten in himselfe, is at this day allowed vnto vs, as if euery of vs had discharged our selues towards God. The way then for vs to bee deliuered from our cursednesse, is this: After wee haue beene ashamed and as it were plunged in despaire; wee may take heart againe to vs to bee assured of our saluation, and offer our selues before the Maiestie of our God, with assured trust that hee will accept vs for his children, and also like well of vs: and moreover that seeing our Lorde Iesus Christ hath fulfilled the Lawe, and not fayled in any one point or iote thereof: now we be clothed againe with his righteousnesse, and the same is allowed vnto vs as our owne. And therefore let vs go boldly before God, and call vpon him as our father: yea verily, so wee put not our purenesse in our owne woorkes, nor imagine that GOD oweth vs any thing, nor pretende to bring any desert or merite of our owne: but that being vtterly empty, wee call vpon GOD to vouchsafe, not onely to fill vp that which wanteth in our selues in parte, by the meanes of our Lorde Iesus Christ: but to giue vs the righteousnesse wherof we be vtterly destitute and vnpurueyed. And let vs marke further, that when we be once so received in fauour; then shall our woorkes also bee accepted. The way then for vs to serue God to his lykings, is that being iustified by faith, that is to say, that hauing obtayned forgiveness of our finnes, yea and hauing obtained it because that dayly yea and all the tyme of our life wee haue neede thereof: and also hauing recourse to GODS atonement with vs of his owne free goodnesse by meanes of the death, passion, and sacrifice of our Lorde Iesus Christ offered vp vnto him: wee hauing so doone, be then also desirous to serue God; for then shall wee doe well, and then will hee accept the seruice which we yeelde vnto him; whereas without that, wee can haue no fayth in Iesus Christ. But when we indeuour to serue GOD; although there bee somewhat amisse, and our affections turne vs nowe one way nowe another: yet doeth not our God cease to allowe our life. And why? Bycause our finnes are not impured vnto vs. True it is that in very rigour, this saying, (Cursed shall hee bee which performeth not all these words,) will stand in force: but behold, Iesus Christ is our borow, and payth for vs our of hand, deliuiering vs from our cursednesse, and making satisfaction to God his father. For we know y his death & passion are accepted for  
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Rom. 3.19.

Gal. 3.13.

Gal. 4.4.

the price and ransome of our saluation, that by that meanes we should be reconciled vnto God. Yee see then how that on the one side it beliooueth vs to feele our own cursednes, that we may be afraide of Gods iudgements: and that on the other side we must take courage, not doubting but that seeing our Lord Iesus Christ answereth for vs, we shalbe receiued for his sake, and God will accept vs together with our works, notwithstanding that they be not so exquisite as they should be, but haue some blottes and blemishes in them, so as they deserue to bee condemned & vterly reiected. To be short, the faithfull being iustified by the grace of God, haue therewithall this benefit and priuledge, that God accepteth their woorkes, and chargeth them not with this curse which they haue deserued. After that manner then ought we to put this text in practise.

But I haue tolde you that on the one side we must mourne and bee afraide at the sight of our cursednesse before God: and that on the other side we must trust in  $\gamma$  grace which Iesus Christ offereth vs. For if we should sooth our selues because God forgiueth vs our sinnes; what a dea-king were that? Wee shoulde still enter into the sayde parting of stakes which men weene to make, when they thinke to discharge themselves towards God in part. Now then, it behooueth vs to be forie for all our sinnes: and if wee perceiue any vice in vs, wee must not suffer it to raigne. True it is that wee come short, I say not in some one part onely, but in all. There is not any one poynt of the law, wherein we fayle not. As for him that thinkes himselfe cleare from couetousnesse, and to bee a despiser of worldly goods: surely he hath yet some other affection in his heart, which holdeth him backe in the world. He that is chaste and honest of his body, hath yet some vanities that will cary him away. He that toftreth not any hatred or rancor in his heart, is not so vterly cleere from all wicked affection, that he liueth so perfectly as he ought to do. To be short, we shalbe found guilty, not in one or two points onely, [but in all:] so as there is not any part or peece of the law, wherein God might not condemne vs. And therefore (as I said) seeing we perceiue such vnperfectnesse in vs, we must not stand in our own conceits, but mourne before God: and hauing mourned, we must in-  
 duor to giue our selues ouer vnto him, praying him to increase in vs the power and grace of his holy Spirit, that we may so manfully fight against our sinnes, as we may subdue them, ouercome them, and get the vpper hand of them, to triumph ouer them once when we be quite and cleane rid of them. Thus ye see how we ought to proceede in that behalfe.

And this ought to make the faithfull to reioyce, that although they perceiue their owne imperfections, yet must they not therefore cease to imbrace Gods promises with gladnesse, assuring themselves that they shal not be disappoint-

ted of them. And why? Because they haue the ioying of all good thinges in our Lorde Iesus Christ, by whom and by whose meanes the curse that was due to them is done away. Ye see then howe that on the one side it behooueth the faithfull to be vterly cast downe: and againe that on the other side they bee lifted vp againe in our Lord Iesus Christ, to as much as they know that looke what they haue not in themselves, they shall finde it, if they seeke it there, whether God sendeth them. And therefore let vs not beguile our selues any more with the fantasies of Sarhan which raigne in the Popedome, of being desirous to offer our owne merites vnto God, and to indent with him as though we had performed his lawe: assuring our selues that on our part, all the covenants which are made in the lawe, are vterly vaie; and that al the promises which import any condition of well doing & of holy conuersation, shoulde bee vnauitable towards vs, and neuer come to effect; vnlesse wee referred to this free promise, Whosoener beleueth that Iesus Christ dyed for our sinnes, and that God by his power hath raised him againe to make vs righteous, beleuing the same in his heart and confessing it with his mouth; shal be saued. And therunto also doth S. Paul bring vs backe in the tenth Chapter to the Romanes, which is the verie exposition that will giue vs the vnderstanding of this place. The righteousnesse of the law sheweth vs that we be all accursed, & that there is not any maner of way to saue vs, so long as we stay there. What are wee to doe then, that wee may haue access vnto God? Let vs with our hartes beleue vnto righteousnesse, and with our mouthes confesse vnto saluation, that wee put our whole trust in him which hath acquired vs towards God his father; and let vs imbrace the righteous obedience which he hath yeilded vnto God, and likewise his sustaining of the curse which was due vnto vs, to the intent to set vs free from it.

Now let vs fall downe before the maiestie of our good G O D with acknowledgement of our sinnes, praying him to make vs feele them better than we haue done, that we may be more & more touched with the true repentance which mortifieth all our fleshy affections: and to draw vs from the deliights of this world, and to lift vs vp into a true desire of giuing our selues wholly to his lawe, so as wee may dayly profite therein, knowing that the true perfection of all faithfull folke, is to know how farre they be off from perfection; to the end that all mouthes may be stopped, and none acknowledged for righteous but onely God; and that when Christes righteousnesse once shineth vpon vs, we shall not bee bereft thereof, assuring our selues that therein lieth all our perfection. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

## On Tewfday the x. of March, 1556.

*The CLij. Sermon, which is the first upon the eight and twentieth Chapter.*

**I**F thou obey the voyce of the Lorde thy God, in keeping and doeing all his commaundementes which I commaunde thee this day, then will the Lord thy God make thee head ouer al the nations of the earth.

2 And al these blessings shall come vpon thee, and inclose thee round about, if thou obey the voyce of the Lord thy God.



W<sup>e</sup> haue seen heretofore, howe God hath coun-  
nanted with his people, of purpose to bynde them: that euery one should know his ductie, and bee the

better disposed to doe the same. Now he speaketh as a Iudge hauing all authoritie. It skilles not whether folke doe pleade guiltie or no, when they haue doone amisse: for God giueth here his determinate sentence, though they consent not thereunto. Neyther doeth the case concerne altogether the condemning of those that offend the lawe; but he beginneth with another matter, to wit, with right amiable promises: thereby to allure and to win mens heartes vnto him.

Thus therefore doeth he say: If ye hearken vnto my voyce to obey my commaundementes, and bee carefull to keepe them; you shall be blessed all maner of wayes, and yee shall be enuironed through my fauour, with all maner of welfare and prosperitie. I haue already tolde you, that GOD sheweth great goodnesse towardes men, when hee goeth about by such meanes to wiane them: for it were sufficient for him to say, This is your duty: and al creatures should tremble at his speaking. Therefore when hee

addeth any promises, hee forbeareth part of his right, and therein humbleth himselfe, that wee should bee the more inclined and better disposed to serue him. If wee had doone all that wee can, yea and more than wee are able: is GOD bound to recompence vs? Surely no. Wee must alwaies resort to that which our Lorde Iesus alleageth in Saint Luke, namely: That if a man

Luke. 17. 7.

haue a bond seruant, and he send him to labour in the fickele all the day long, when the seruant commeth home at night; wil he say: Wel, nowe must I doe my turne; thou shalt sit downe at the Table, and I will prepare thy supper, and giue thee thy meate and drinke, bycause thou hast laboured for mee, and my course is now

come to serue thee? Will the Maister say so? No truly. But when the seruant is come home, the Maister will say vnto him, Couer the table, dresse my supper, and giue me drinke. Euen so sayth Iesus Christ, When you haue doone all that is possible for you to do: thinke not in your selues, that God my father oweth you aught at all, or that hee is beholden vnto you: but proceede on still, and acknowledge, that all that euer yee can doe is but ductie towardes him. And indeede seeing that God hath made vs, what is hee that can do too much for the seruice of him? We see then y God might say playnly: Thus it it pleaseth me, & this is my will, follow you y way. And therefore whereas he telleth vs y we shall be blessed & not loofe our labour, but haue rewarde for our seruing of him: It is not to be doubted, but y in so doeing, hee forbeareth some part of his right. In the meane whyle, wee may see that he playeth the good and kinde hearted Father to win his Children. For although a father woth well that his children are bounde to obey him to the vttermost; and that hee for his part, is not any way bounde to them: yet will hee not refuse to saye: Lo, I loue you, and I desire but your owne welfare: doe but so as I may haue lyking of you, and I will not forsake you. A father will be liberrall of promyse, saying: Goe to, yee knowe that all that euer I haue is for you: for whome else doe I trauaile? And to what other ende? And if I see you take good wayes, I will vse you accordingly. Thus doeth the father that humbleth himselfe in his authoritie. And therefore? Bycause hee woulde that his children should serue him of free good will, rather than bee compelled thereunto by rigorous extremite. Let vs marke therefore, that all the promises testymonies in holy Scripture, be as it were so many testimonies of the fatherly loue of our GOD; shewing himselfe to haue a care of our health and welfare, in that hee vouchsafeth thus to apply and fashion himselfe vnto vs. By meanes whereof the Lawe of GOD becommeth the more amiable vnto vs; for as much as wee see that in keeping of the same wee bee not disappointed of a good rewarde, yea farre greater than we can wish. For vnder this woorde Blessing, is comprehended all maner of prosperitie.

More.

Moreouer whē God doeth make vs to prosper in this world : it is for none other purpose, but to giue vs a tast of his louetowards vs. Howbeit, this is not the cheefe point whereupon hee would haue vs to stay : but he leadeth vs euer further: Infomuch that when we feele his goodnesse in this present life, and that hee hath care of vs, & that hee teacheth foorth his hande to prouide for vs al things that are necessarie: wee ought thereupon to conclud much more strongly, that when hee hath taken vs out of this present worlde, hee will then powre vpon vs the Riches of his goodnesse, in other manner of sorte than we be nowe able to comprehend. Indee we haue in this life some small shewe thereof, but the abundant accomplishment of the same shall bee in the kingdome of heauen. Thus ye see what wee haue to consider, in that our G O D deliuereth foorth his promises to traie vs the better to serue him of free good will.

Neuerthelatter, howsoeuer the worlde goe, let vs marke, that all the promises which God maketh vs vpon condition, stand vs in no steed (as it was told you yesterday) if wee stay there. For why? Truly, God is faithfull: and his speaking is not to deceyue vs: but yet let vs looke to our selues. What is hee that so dischargeh him of his ductie, that hee may hope to be blessed of God? It is not saide: You shal be blessed in keeping part of my law: but it is said in the text: *If you heare my voice, and be diligēt in keeping all my commandementes, and vsfull them all: then I will blesse you.* Nowe that men endeour themselves in all that is possible to keepe the lawe of God, I speake not of their owne power or naturall motion. For so farre off are they which bee not regenerate by the holy Ghost, from atteyning to serue God, that they canne no skil so much as to conceyue a good thought, What is the inclination of man, but a struing against God, and all his righteousnesse? So long as men followe the leading of their owne spirit, they doe nothing else but fight against God, as vter rebelles to his whole wil. To bee short, we bee not apt (as Saint Paul sayeth) so much as to thinke to doe well. To thinke is a verie small thing: and yet Saint Paul cutteth vs off from that power, and sheweth that wee bee so corrupted and frowardly bent, that in all things wee drawe contrarie to that which God commaundeth vs. Infomuch that euen when God hath reformed vs by his holy spirit, and changed our malice and rebellion, whereunto wee bee whole inclined: yet can it not bee saide that wee proceede to the obeying of him in all perfection: for there is alwayes some infirmitie to let vs: so that in steede of running wee doe but halt, and trayle our legges after vs: in steede of going right forward, wee reele from one side to another: and it happeneth often to vs, to tripe and to stumble, as euerie man may well finde in himselfe. How then can we hope to bee blessed of our GOD, being so farre wide from keeping of his lawe? That is the cause why I sayde, that all the

promises which bee vpon condition are vterlie vnauyable, and shall neuer come to their effect, if God shoulde rest vpon that point. In deede this matter was expounded yesterday, and this place was expressly alleaged by Saint Paul, where it is sayde, that if saluation come by workes, and the inheritance proceede of the lawe: then shall there bee no performance of the promises. For wee doe faile on our part, and therefore the couenant is void, that God hath made with vs: yet may it not hereby be concluded that God mocketh vs, in setting downe these promises: as the Papistes doe at the first dash, starting out of their boundes, and playing the madde men. For when it is saide, that all the promises conteyned in holy scriptures, bee not effectuell, otherwise than by meane of the forguennesse of our finnes through the free goodnesse of God, and that wee are iustified by faith onely: What (say they?) Seeing it is saide, I will blesse you, so you serue mee and honour mee: it seemeth that God vseth but hypocricie, and maketh a daliaunce with men. To what purpose (say hee?) Thus doth the Papistes accuse G O D of falschoode, and blaspheme him, if they be not able to deserue the promises which hee hath made them. For otherwise [they thinke] it is but a mockerie, to make men beleue that he would blesse them. But let vs beware of such maddenesse, and let vs rather vnderstande to what ende God hath giuen his promises vnto men: and wee shall see that it is not in vaine. I saide heretofore, that God hath shewed his great goodnesse, in humbling himselfe so louingly vnto vs. We perreyne wholly to him, we are altogether his, and yet would hee not simple command; but commaunde with promises, and gentlenesse to win vs. If a man doe hereupon replie and say, What doeth it profite vs? Truly it profiteth vs nothing at all, if wee stay there: but wee must goe further. When wee heare the promises that God hath offered vnto vs, & see that all his seeking is to winne vs through loue, and that hee meanceth not to enforce vs through necessitie, it condemneth vs of vnthankfulnesse, if we bend not ourselues wholly towards him. But wee cannot doe it. Wherefore? Are wee then excused? No. For it is our owne naughtinesse that doth let vs. Euerie man that condemneth himselfe, saith Saint Iames, because there is nothing that pronoketh vs to euill, but the concupiscence of our owne fleshe. Seeing then that the fault is in vs, we must make no more allegations, and here ye see wee bee confounded before God. Thus then haue wee cause to bee twice the more lowely. First of all, for that wee bee so leawde, that Gods goodnesse moueth vs not to come neere him, and to put our selues vnder his leading: And secondlie for that we search not out the bottome of the sinne that is in vs, after this manner: Alas, seeing I haue euerie day so innumerable thoughtes, so many desires and motions, such store of affections, which serue altogether to turne mee away from that good whereunto God doeth call

Gen. 6. 5.

Rom. 8. 7.

2. Cor. 3. 5.

Rom. 4. 1.

James. 1. 14.

me: by reason whereof I ease not to offend God in all things, so as nothing can be drawn from mee, but vtter euill, all offence, and all iniquitie: alas in what taking am I? Men, when they see this, must needs feele themselues double confounded. And when they haue well examined themselues, [ they must needs be driuen to thinke thus, ] Well, God hath layde before mee all the meanes that I can wish, for to attayne saluation, if I were not altogether corrupt and peruerse. And now cannot I pleade ignorance, seeing that the lawe is giuen vnto mee, and the way shewed mee, howe I ought to gouerne mee and howe to leade my life. And to the ende that I should be the more willing thereunto; my God trayneth mee to it by gentleness, promising that I shalbee rewarded for seruing him. Is it so? What is then to be done? I must not in this case make any further protestation, nor stande pleading any more against GOD: for I am too much to blame already. Now when men finde themselues thus condemned, then are they forced to seeke their saluation out of themselues, and to resort to this second remedie; Alas Lord, if the case were so that I shoulde obteyne saluation by seruing of thee, thou hast giuen mee thy lawe, and also ioyned therunto thy promises; howbeit these thinges auale mee nothing: I must therefore forsake my selfe, acknowledging that I am quite shutte out of all hope of life, vnlesse I finde some other better helpe. See heere I say, how wee be ledde to our Lorde Iesus Christ, and made to embrace the grace which is offered vnto vs in him: that by obtaining forgiveness of our sinnes, wee may be sure to be blessed of God. When wee haue once gotten that fauour, that God is at one with vs by means of our Lorde Iesus Christ; then doeth hee accept our vnperfect workes, as though we had accomplished all the lawe. Although the good which the faithfull doe, bee not worthy to be receiued of God: yet doeth hee accept it in good worth. And wherefore? For he of his owne goodnesse wipeth away all the faultes that are in them. So then, when wee labour to doe well, notwithstanding that it lyeth not in our power to attayne to perfection, because of the ouermuch frailtie of our nature: yet wil God receiue our seruice as acceptable, as though hee had nothing to say against it: and so are wee made partakers of the blessings that are heere mentioned. As howe? We haue not fulfilled all: It is true: but yet God passeth it in his accounts, as if all were performed, for so much, as wee bee made cleane by the blood of Iesus Christ. And like as wee bee cleansed, so be our workes also, and when they come before God, bee accepteth them, as though they were thoroughly good, righteous and perfect. Here therefore wee perceiue that the promises bee not giuen in vaine, but that they haue their effect in the faithfull: not at the first dash, but when we come thereunto by degrees, and circumstances, for then wee shall feele the effect and force of them. As concerning the misbeleuers, the

promises stande them in no steade; but to make them the more vnexcusable before God in the last day. For what shall they be able to pleade, seeing that God hath so familiarly offered himselfe vnto them, requiring nothing but to haue the fruition of their whole life: that they might obey him; and yet they continue hardhearted? See yee not howe they bee double confounded? And therefore the promises and threatenings of the lawe, bee alwayes good and righteous, neither shall they bee vnprofitable, if a man can skill to take them as it were meeete they shoulde. But this shalbee better perceiued by the discourse which I shall make thereof particularly. Now let vs proceede to expound the wordes that Moses doeth vs. *If thou wilt heare the voyce of the Lorde thy God, and bee careful to fulfill all the commaundements which I commaund thee this day: all these blessings shall come vpon thee and compass thee round about.* As touching the first point, Moses sheweth that which wee sawe before, namely, that the beginning to liue well, is to hearken vnto God. For men must not haue the rule ouer themselues, saying, I will gouerne my selfe after mine owne liking: wee must not take such libertie: For hee that taketh too much vpon himselfe, shall at the last bee reiectid of GOD, for not yeelding him this obedience, which is the foundation whereon wee ought to builde. Let vs marke therefore, that all they which followe their owne foolish deuotions (as they cal them,) are misliked of God. For this text of the Prophet Esay must take place. *Who hath required these things at your hands?* Let vs acknowledge therefore, that it is an inestimable benefite when God sheweth vs his will, and that the state of the Papists is accursed. For when they intend to doe well, they knowe not which way to turne them, but euery one followeth his owne fancie with, I hope it wilbee well, for my meaning is good: and againe common custome alloweth it, and our holy mother the Church doth commaunde it: but in the meane while the lawe of God remaineth forgotten. Whereby we may learne that there is nothing but confusion in the life of man, in which is nought else but a mingling without order, vntill they bee taught of God, as wee shall see hereafter. This is the way, walke in it. It is said *that we must be careful.* This word was set downe once afore by Moses, and not without cause is it here againe repeated, For we be warned by it, that vnlesse men bee very heedfull in obeying God, and inforce themselues thereunto, and set their whole studie thereon in good earnest, they shall neuer attaine to keepe the lawe. And we ourselues see what weaknesse theris in vs, yea euen albeit that God doe gouerne vs, and although we be reformed by his holy Spirit. For as for the vnfaithfull, they bee so carried away and so furious in their willfull stubborneesse, that a man woulde thinke they should runne vnto against God. Yea and although that wee be gouerned by the holy Ghost; yet are we to frayle as is pitie to see. God requireth a great perfection, when he willet vs

to loue him with all our heart, to eschue all the vanities of this world, and all our fleshly lustes; and (to be shorte, ) to forsake our selues, and to be altogether changed. This is a matter ouer high and difficult. Now let vs consider what Satan doth deuise and practise (to turne vs away from the seruice of God: how many sorts of temptations be there? They be infinite. Againe, how sore are the assaults that Satan prepareth against vs? When we haue considered of all this; wee may well conclude, that it is not without cause, that God sayth, *that we must be carefull*, that euery one of vs must strengthen himselfe, and gather all our forces together; and not thinke to set forth negligently to the seruice of our God. For when we suppose to march one step forward, we shall goe an hundred backward, if we be not very stout and couragious, holding our selues in awe and restreyning our selues, & gathering our wits to vs in such sort, as we bend our mindes wholly thereunto, and euen as yee would say ) labour for breath in traouelling about it.

And moreouer seeing we be forlaide with ambushes on euery side, and should be soone surpris'd, so as we should fall into the snares of Satan ere we were aware: let vs take heede and be watchfull. That is the thing wherof we be warned. And would God we could well cary away this lesson. For then, whereas we now apply all our power, and all our endeouers to things not onely frivoulous, but altogether hurtfull, tending to none other ende but to deceiue vs to our destruction: euery of vs would be vigilant to walke in the obedience of GOD, and to giue himselfe wholly thereunto. And seeing that wee be warned thereof, there is no excuse. Will we then obey our God, and shewe that our affection is so bent without dissenting? Let euery one of vs incline to that which is giuen him in commaundement: namely to be carefull, vigilant and attentiu.

Nowe he addeth: *To keepe all the commaundements which I set before thee this day*, or which I ordeyne for thee. Although Moses be the speaker hereof: yet taketh hee the auctoritie and power to commaund, and to subdue men not to anything of his owne forging, as who should say, it ought therefore to be receiued without gainesaying; but to God, because GOD speaketh by his mouth, and for that hee himselfe doeth faithfully deliuer the doctrine that was to him committed. Therefore speaketh hee in such a high stile, in somuch as he saith, that they should keepe his ordinaunces. It lieth not in the power of a mortall man to binde folks consciences. And yet is that y thing which wholly corrupted the Church; in that men haue vsurped the office of God in making lawes and statutes, for spirituall gouernement of mens soules. And that is a point of high treason to Godward. For the creature vsurpeth to himselfe the thing which appertaineth to GOD onely, whom the Prophet Esay termeth the lawgiuer, and in likewise Saint Iames, to the ende that wee should learne to hearken vnto him, and

wholly to depend vpon his worde. Let vs marke wel then, that it is not lawfull for men to inioine lawes vnto mens soules. But whereas Moses saith, *I ordeine vnto thee*, he presupposeth that he preferred not any thing of his owne, ne forged any law of his owne brayne, or added any thing to that which God had committed vnto him: but forasmuch as hee did his office faithfully, he might well say, *I ordeyne for thee*. As when wee set forth the pure word of God, the same very worde is a fouerente commaundement. Now it is not meant heereby, that we should vsurp any dominion or fouerente ouer mens soules. But that in dooing seruice to GOD, wee may commaund in his name and in his person. Thus wee see heere what the meaning of Moses was. And in deede, doth it lie in vs to promise men life euerlasting, or to denounce vnto them the vengeance of God? And yet wee doe it neuertheless. Yea verily, howbeit no further forth than the worde of God is put into our mouth, and that wee haue the testimonie of him, being his witness beaers and his heraldes: his witnessnesse (I meane) to assure the faithfull of the grace and saluation which is promised vnto the; and his heralds to pronounce and to publish his sentence against all the vnbeleeting sort and rebels. Therefore to be short, God meant to shew forth the maiestic of his word, when he appointed Moses to speake in that manner. And it was to the end that we should receiue the worde of God with so much the more lowlinesse and reuerence, when it is preached vnto vs: not respecting the person, as who would say, hee is but a man that speaketh, he is like vnto vs, and as wee are, so is hee: but as though we thought thus with our selues, It is God that speaketh by the mouth of this man: therefore let vs tremble at his presence, let vs stoope, and receiue that which hee saith: and seeing he calleth vs before him, let it serue to bring vs to such obedience, that wee may doe him homage; thereby to shewe that we embrace that which procedeth from his maiestic. This is the summe of that which wee haue to keepe in memorie touching this text.

Now here might a question be moued, why it is said: *When you haue kept al my commaundements*: For it is impossible for vs to fulfil the law, so long as we stand cloathed with this mortall flesh. As I said afore, we shal euer be ful of vices and imperfections. It seemeth then, that it is to no purpose for God to require such a fulfilling of the lawes, seeing it is impossible. But here we must remember what hath bin spoken of afore: To wit, that God in his law respecteth not our might, power, or abilitie, but our dutie, & after what maner our life ought to be gouerned. And y same ought to suffice vs, inasmuch as we say y a man shal neuer attaine to y perfect obedience of God, but y we be euer farrre from the end of our way: the cause whereof, is our corrupt nature, being so infected through original sinne, y when we thinke on God, we be troubled with many euil fantasies: & wher we haue any good motiō, we are by & by pluckt back from it, & we neede not any other thing to draw vs to the cleane contrarie. But nowe by the way,

doth

doth the impossibilitie of doing it, discharge vs of our seruice which wee be bound to doe vnto God? No. For the euil commeth of ourselues. It is no maruel then, that God in his lawe shoulde haue no regard to mā's abilitie or vnabletie, but rather to the dutie which we owe him, or that he shoulde require the right that belongeth vnto him: for who is he y can denie it him? Hee must not change his nature. If wee be froward, what hath he to do to meddle with our steines & fyl-<sup>10</sup> thines? But he setteth forth such a righteousnes, as we are not able to replie against. And in his law he setteth not down such a righteousnes as is in himselfe, he hath not respect to his own righteousnesse, but vnto the righteousnesse that ought to bee in his creatures, namely, such as is in his Angels. If wee had continued in our integrity, and not bene peruerted and corrupted through sinne, then should we haue bene able to haue discharged all that God requireth of vs<sup>20</sup> in his law. That is certaine. Now then we see how it is not without cause that God will haue vs to keepe his whole law. And yet we be not able to performe it. It is true: but the default proceedeth of the sinne which dwelleth in vs, as I haue shewed heretofore.

Now herewithal we haue to mark, that seeing God promisseth nothing, but vnto thē that haue obeyed al y law, it were too dolufh follie to suppose that we can merit or deserue by doing this<sup>30</sup> thing or that thing: we must first of all haue kept al the law, which is impossible. And whereas the Papiſts prate of their merits, enabling theſelues to purchase the kingdome of heauen; they think that whē they haue done anie good to their own ſeeming, God is bound to them. Oh (ſay they) I haue bene deuoutly at Maſſe. It is certaine that they prouoke the wrath of God by dooing: for we know that it is a diueliſh abomination. Againe, I haue ſerued ſuch a Saint my Patron (ſay<sup>40</sup> they.) I haue builded ſuch a Chappell: and they beare themſelues in hand that in ſo dooing they earne heauen. Truly al theſe things are but a ſpiting of God: they bee diueliſh ſuperſtitions, whereby the ſeruice of God is quite defaced. But put the caſe that the Papiſts did wel in their da-<sup>50</sup> lying ſo with ſuch pelting ſtuffe: were God euer the more bound vnto them for it? It would be-<sup>60</sup> houe them to conſider firſt before what notable euidence did paſſe. For it is not for vs to bridle him, or to tie him to y ſtake, or to ſubdue him to our fantaſies. It muſt proceed of his own good wil. Now then, what ſaith hee? When you ſhal haue kept al my cōmandements, thē ſhal theſe bleſſings come vpon you. Let euery of vs looke how he hath kept y cōmandements of God. Let y Papiſts brag as much as they liſt, can they ſay y they haue accompliſhed y hundreth part of the? If they haue kept one of Gods cōmandements, they haue offended him in a hundred ſins for it: & if there be but one fault comitted, though it be neuer ſo litle a one, they be faultie in al, according as S. James ſaith: he y faileth in any one on-<sup>10</sup> ly point, is a breaker of y whole law. Seeing then y they bee offenders, they are deprived & baniſhed from al the bleſſings y God hath ſet forth,

yea euen y concerne but this preſent tranſitory life: much leſſe therefore are they able to win y kingdome of heauen (as they imagin) being not able to deſerue one morſel of breade to put into their mouth. Thus are they ſhut out of al. And why? For God hath not promiſed any thing but vnto them that keepe al his whole law. How ſhal we do then? We muſt heare God ſpeake after another faſhion: to wit: we muſt harken vnto him ſpeaking of the free promiſes which hee offereth vnto vs in our Lord Ieſus Chriſt. God in y holy ſcripture vſeth a double ſpeech: And whē I ſpeake of double ſpeech, I meane not y he doubleth on his part, or y he is contrarie to himſelfe, or y one ſaying of his is repugnant to another: for God keepeth alwaies at one ſtay, and (as I haue ſaid afore) hee changeth not al y ſpeeches y proceed from him: do very wel agree together, without any contradiction. Neuertheles, as touching his law, there he hath ſpoken as a Iudge & not as a father. In his law he ſpeaketh as a Iudge, ſaying: He y lueth as he ought, ſhal not bee deceiued, he ſhal not leſſe his labor: for when you haue done me ſeruice, I wil cauſe you to proſper. After ſuch maner doth God ſpeake in the perſon of a Iudge. And when wee haue receiued this word, behold we are confounded, howſo euer the caſe ſtandeth. And wherefore? For that in ſtead of abilitie to obtaine the grace y is offered vnto vs, wee ceaſe not to kindle Gods wrath againſt vs, and therefore we be al damned. What is to be done then? God comieth ſpeaking as a father, and ſaith: Well then, I am contented to forbear this rigour of mine, which I might execute vpon you by my law; howbeit y the ſame is not ouer great: for I haue applied my ſelfe ſo far vnto you, as to promiſe that which is not your due: I haue bin willing as it were to entice you by amiable meanes: but I haue wonne nothing thereby, becauſe of your ſrowardnes. What remedy then? I come now to tel you, y if you wil beleeue in my Son, I wil releaſe you of al your debts. If you will receiue him for your Shepheard, y he may guide you quietly, you ſhall perceiue y I deſire not to win you otherwiſe thā by gentle & friendly dealing, as if I ſhould ſay, Come vnto mee, & I will forgive you al your ſins, & accept you into fauor. And albeit y you are miſerable creatures, deſeruing vter damnation: yet wil I quite forget & bury al your offences: when I haue ſo doone, I promiſe to beget you anew, by my holy ſpirit: and this grace ſhal bee giuen vnto you by meanes of mine onely ſon, if you labour to come vnto him. And therupō although you be driuen to ſtriae againſt many temptations, and y at y firſt encourage you haue not ſul victorie ouer them; but that ye be encompassed with many ſpottes and vices ſtill: yet wil I not lay any of al theſe things to your charge; I forgive you your ſinnes: and the good y you doe, ſhal bee acceptable to mee thoro-<sup>10</sup> ugh my fauor, although it deſeruethe it not. Loe heere the ſecond order of ſpeech that God vſeth vnto vs in the holy ſcripture.

Let vs marke therefore, that when we heare the voyce of our GOD, and knowe what wee owe vnto him, and haue hearde the promiſes that



that he hath made vs in his law: we must needs  
 rest there confounded and condemned, forso-  
 much as none of al those things can auale vs by  
 reason of our vnthankfulness: wherupon we must  
 haue our refuge to the free mercie which is of-  
 fered vnto vs in our Lord Iesus Christ: & hearken  
 vnto God when he speaketh vnto vs, which thing  
 he doth both in the Law, in the Prophets, and in  
 y<sup>e</sup> Gospell, saying, I of mine owne mere goodnes  
 am become your Saviour: & you must seek your  
 saluatiō frō somewhere else, than in yourselves.  
 For the redeemer which God promised, was e-  
 uer had in mind, y<sup>e</sup> men might rest thē vpō him.  
 And for y<sup>e</sup> cause were the sacrifices ordained in y<sup>e</sup>  
 time of the law. For although Christ was not yet  
 vttered openly to the worlde: yet did the Iewes  
 vnderstand y<sup>e</sup> all the hope of their saluation de-  
 pended vpon their reconcilement to God by  
 meane of the sacrifice y<sup>e</sup> was to be offered. They  
 brought brute beasts to the Temple: was that to  
 cleaue y<sup>e</sup> vncleannes of their soules? No: for what  
 can corrupt bloud doe, what shal stinking grace  
 doe, can those things purge y<sup>e</sup> soule of her iniqui-  
 tie? No truly. But vnder those figures the Iewes  
 saw how they should be deliuered from the curse  
 of God, & admitted into his fauor, and y<sup>e</sup> al their  
 life should be acceptable vnto him. And nowe  
 haue wee a more sure testimonie thereof in the  
 Gospell, for there wee see the thing it self fully ac-  
 complished vnto vs: namely y<sup>e</sup> although we haue  
 not kept y<sup>e</sup> commandementes of God, yet Iesus  
 Christ hath kept thē. And wherefore was it? Be-  
 cause hee was subiect to it? No. But hee became  
 subiect to the law: yea, but y<sup>e</sup> was for our sakes. So  
 then let vs haue our recourse vnto our Lord Ie-  
 sus Christ, and let vs heare God speaking in such  
 a phrase, whereby he doth not only say, these be  
 the things y<sup>e</sup> I commaund you, and if ye do them  
 thē you shal prosper & be blessed; but also where  
 hee saith, Beholde I am your father, come vnto  
 me, but come in the name of my only Son, who  
 I haue appointed to be your mediator: & acknow-  
 ledge y<sup>e</sup> there is nought else in you but corruptiō:  
 and trust not in your own power, nor in your own  
 freewill: but casting away all foolish fantasies of  
 vaine presumption, come with lowlines to seek y<sup>e</sup>  
 grace of my spirit: and then ye shal be sure y<sup>e</sup> I wil  
 alwaies vphold you by my goodnes, & from day  
 to day confirme you in my feare, and make you  
 to walke in my waies, so as I wil not lay to your  
 charge y<sup>e</sup> faults of your works, they shal not hin-  
 der my blessing toward you: not y<sup>e</sup> you should not  
 confesse your transgressions, & alwaies acknow-  
 ledge before me y<sup>e</sup> you are faultie; but that your  
 sins shal not bee laide to your charge, although  
 there bee occasion why that they should bee cal-  
 led to reckoning, and to be reproved by me. Loe  
 there the second voice of God, to the which we  
 must hearken, if wee desire to become partakers  
 of the blessings y<sup>e</sup> be here contained. But by the  
 way we haue to note for a conclusion, y<sup>e</sup> although  
 the faithful be exempted from the curse of God,  
 and that he wil not deale rigorously with them,  
 but rather vphold them and make them to ioy  
 the blessings which he hath promised in his law,  
 as though they had fully accomplished y<sup>e</sup> same:

yet cease they not to suffer many stripes of his  
 rods, & our Lorde chastiseth them continually,  
 exercising some after one maner, and some after  
 an other, so y<sup>e</sup> al are smitten. And al the chastise-  
 ments which God fendeth vs, bee curses euery-  
 chone of thē, I meane as to outward apparence.  
 If we be sick, if we be hungrie or thirstie, if we be  
 tormented in this present world, if we be trou-  
 bled and persecuted: these are y<sup>e</sup> curses of God.  
 Our enemies scoffe at vs, we bee in reproche, in  
 pouertie, in vexation, & in many anguishes: one  
 is troubled in his house by his wife, an other by  
 his children, and an other by his neighbor: final-  
 ly, the faithful be many waies deprived of y<sup>e</sup> ble-  
 sings of God. It is sure so. Howbeit this letteth  
 not but y<sup>e</sup> we be euermore blessed of him, by rea-  
 son y<sup>e</sup> we haue a continual tast of his goodnes,  
 to allure vs vnto him. Let vs therefore note well, y<sup>e</sup>  
 when he cutteth off his blessings, and giueth thē  
 not as we do wish, the same is for our profite: be-  
 cause he seeth we haue need of some quickening  
 vnto make vs to come vnto him. And forasmuch  
 as euery of vs do fall asleepe in our sinnes: God is  
 faine to waken vs, and to make vs feeble, that so  
 soone as we withdraw vs from his seruice, he wil  
 in likewise absent himselfe from vs, and that his  
 grace shal be taken away from vs, and wee stand  
 dispossessed of the same; howbeit neuer so vtter-  
 ly, but y<sup>e</sup> the blessing of God shal alwaies surmoit,  
 so as we may ioy therein, acknowledging him to  
 be merciful, & wayting vpon his fatherly good-  
 nes, more amply to be shewed when hee shal take  
 vs hence againe to himselfe. Thus ye see howe  
 we may possesse and enjoy the blessings of God,  
 which are set forth for vs in his law, insumuch  
 that although our Lord doth enterlace the same  
 with many afflictions, and many correctiōs, as  
 though he had cursed vs: his so doing is but to  
 prouoke vs day by day to repentance, & to keepe  
 vs from falling asleepe in this present worlde: as  
 we wel know y<sup>e</sup> our delights make vs drunken &  
 vnmindful of God, except hee constraime vs by  
 pricking and spurring vs to reward. Thus ye see  
 how the things which at the first sight seemed  
 contraries, agree very wel. And in y<sup>e</sup> respect doth  
 Moses say y<sup>e</sup> these blessings shal light vpon vs, &  
 encompasse vs round about, as if hee had saide y<sup>e</sup>  
 we shal alwaies be sure of Gods fauor, yea euen  
 so sure of it that it shal neuer faile vs, if wee serue  
 him. For the word *Encompasse*, or to light vpon vs,  
 doth import that y<sup>e</sup> grace of God is not fleeing,  
 as though it fel at aduenture, & as though we  
 could not catch it soone ynough. No (saith hee)  
*You shalbe encompassed therewith.* And therefore let  
 vs assure ourselues of the goodnes of our God,  
 and y<sup>e</sup> it shal neuer faile vs, so that we for our part  
 do come vnto him. But let vs note well, that wee  
 can neuer come there, vnlesse he drawe vs vnto  
 him. And that forso much as we bee subiect to so  
 many infirmitie and vices, he by his bearing  
 with vs, sheweth vs y<sup>e</sup> we must haue our recourse  
 to his free goodnesse, for the forgueneesse of our  
 sinnes by the reconciliatiō that hee hath made  
 in our Lorde Iesus Christ: and that we in stry-  
 ning ourselues to doe well, shall perceiue that  
 the goodnesse of God ceaseth not to bee free

vnto vs, without owing vs any thing at all.

Nowe let vs fall downe before the Maiestie of our good God, with acknowledgement of our finnes, praying him to make vs feele them better than wee haue doone, that beeing beaten downe, yea and as it were drowned in despaire, wee may bee drawn to the faith in our Lord Iesus Christ; and knowing that wee bee altogether emptie and naked of al goodnesse, let vs beseech him to renue vs by his holy spirit, euen till wee

be fully chaunged, and that wee may bee more and more encreased in his graces, so that wee may haue testimonie that G O D regardeth vs, and is neere vnto vs, yea and dwelleth in vs; & that wee may bee so confirmed in his adoption, that wee may alwaies waite for the heavenly inheritance, and not be weary in this worlde to walke in his obedience: That it may please him to bestowe this grace not only vpon vs, but also vpon al people and nations of the earth, &c.

## On Wednesday the xj. of March, 1556.

*The CLIII. Sermon which is the second vpon the eight and twentieth Chapter.*

2 And they shall come vpon thee, &c.

3 Thou shalt be blessed in the Towne, and blessed in the fielde.

4 The fruite of thy wombe shalbe blessed, and the fruite of thy grounde, and the fruite of thy Cattell, and the encrease of thy kine, and of the flockes of thy Sheepe.

5 Thy basket shall bee blessed, and thy store.

6 Thou shalt bee blessed at thy comming in, and blessed at thy going forth.

7 The Lorde will make thine enemies to fall before thee, which doe rise vp against thee: if they come forth against thee one way, they shall flee before thee feuen wayes.

8 The Lorde will commaund his blessing to bee with thee in thy Cellers, and in all that thou puttest thy hande vnto: and he will blesse thee in the Land which the Lorde thy God giueth thee.



**T**is to bee meruelled, that men cannot bee persuaded that they shall prosper by well dooing. But it proceedeth of vnbeleefe, because they doe not acknowledge their life to be in the power and direction of G O D, and that it is his peculiar office to gouerne vs. For if wee were well assured that all creatures bee in the hand of God, and also that hee hath care of vs: it is certaine that euery of vs would rest vpon him, wayting to receiue all goodnesse from him, which is the thing that shoulde encourage vs to serue him, and to direct ourselues after his will. But although euery man seeke and desire his owne ease, yet wee vnderstand not that G O D is hee from whom wee must looke for it. Wee can say it well ynough: 60 but the thing it selfe sheweth that wee can not iudge nor conceiue it to bee so. Euery man would bee riche by leawde practises: euery man setteth his felicitie in offending God. Wee must needs therefore bee without sense and reason, seeing that this article, where-

in wee should bee resolued, cannot bee imprinted in our mindes, to witte, that all welfare proceedeth from the hande of G O D, and that there is no meane to prosper, but by giuing ouer our selues vnto him, and vnto his seruice. Yet notwithstanding, G O D hath alwayes left this engrauen in the heartes of men, that the wretchednesse and miseries whereunto wee bee subiect, doe proceede of the corruption of mankind, insomuch y the very Paynims haue had the same opinion common amongst them. It is certaine that they were not taught concerning the fall of Adam; they vnderstood not howe all mankind was accursed; for the diuel through his willnesse, had put that out of knowledge. Yet notwithstanding, it was vnderstoode among them, and writen, and these things were common vnto them, namely that all the sickeneses and wretchednesse that men endure, all the famines, and plagues, and such like things, proceeded of this, that men will needes robbe G O D of more wisdome than is belonging vnto them. They knew not y this came from the tree of the knowledge of good & euill: they wist nothing of thar.

Neuertheleffe God hath not permitted that knowledge so wholly to be buried, but that it remained amongst the Heathen, and Infidels, so as they vnderstoode, that because man would haue vsurped vnto himselfe more knowledge than was lawfull for him, that now all things are confounded in this worlde, and the life of man is become miserable, and so subdued to so many aduerfities as is horrible. Now, this is sufficient to make vs altogether vnexcusable: but yet will God haue vs, (vs I meane whome God hath chosen to be of his houfholde) to be more familiarly taught. This doth god speak as it were mouth to mouth: and looke what the Infidels had but by imagination, the same doeth he tell and testifie vnto vs: I say, he telleth it vs, that we might know it familiarly: & he testifieth it vnto vs, that we should be thereof assured. That is the cause why hee saith that he would make all maner of felicitie to reigne vpon vs, so we would hearken to his voyce. Whereby he sheweth, that if it were not long of our felices, he were readie and forward to entreate vs as a father doth his children: and that hee delighteth not to vex vs with multitudes of euils, but that hee meaneth rather to make vs feele his goodnesse in all respectes. Let vs therefore be aduised to walke in the obedience of our God, if wee meane that he should powre vpon vs the treasures of his grace, in such wise as all our life may be blessed. Neuertheleffe, it is certaine that God oftentimes afflicteth his people for other causes, than their finnes: as we see it happened to Iob, which is a notable myrrour for vs. Wee see the like in the holy Patriarks, who although they did endeouour and traualle to serue God, yet were they in as great troubles and griefes as could be. The same is yet more manifest in the newe Testament. For seeing that God hath reuiled more fully, what is the perfect happinesse of men: It behooueth the faithfull to be exercised vnder many aduerfities in this transitorie life. But let vs marke first of all, that if God doe not punish the finnes of the faithfull, hee doeth it to preferue them, as the Physicion that waiteth not alwayes till the sicknesse do appeare, but if hee perceiue any likelyhood that a man is in daunger, he will preuent it. God then, in not punishing the finnes that be presently committed by his children, doth vse chaftisements towards them, as preferuatiue medicines. It may euery day fall out, that a man hath not offended against God in some particular sins. But what? If he were alwayes in prosperitie, he would forget himselfe: God therefore doeth cure such diseases by withdrawing his blessings: hee will not suffer the face to blinde mens eyes, or to hinder our comming vnto him, least it should stay vs too long in this worlde: he will not suffer vs to be so intangled in our delights, as to fall altogether on sleepe in the same.

There is yet a seconde point, to wit: that when God forbeareth to punish vs for our sins, it is not for that hee hath nor alwayes iust cause so to doe if he listed. Let the perfectest folke in the worlde bee chosen out, and yet if GOD

would deale with them by rygour, he should lay many harde knockes vpon their pates. But truly wee thinke it not so: for wee bee not so sharpe sighted, as to knowe the faultes which God doth marke. But yet must wee assure our selues, that GOD vrereth his patience and goodnesse in that he spareth men, and punisheth them not, I meane, the most righteous that can bee founde. As for example, when Dauid was cruelly persecuted of Saul and of all his eninies; when Abraham was stinged and vexed so many wayes; likewise when Isaac and Iacob, and all the Prophets were afflicted by the wicked and by the despisers of God, euen to the verie death: and finally when the Apostles and all the faithfull were cruelly delt with, it was not for their finnes. No verily. But had it pleased God to haue called them to account, hee might haue punished them an hundred times more, and they should haue had no cause to haue accused him of cruelty. Hee spared them, and in so doing hee did them the honour to suffer for his name: or rather hee tried their obedience, killed their carnall affections, and drew them neere vnto himself. As for example, whereas it pleased God to make Iob a myrrour of patience, yet neuertheleffe he made him acquainted with his owne frailtie: but howsoeuer it were, yet was it his intent to make him to serue for an example to vs all. Wee perceiue then that God hath other meanings in afflicting his people, than onely to punish their finnes; neuertheleffe he ceaseth not to vpholde them, euen by his own meere grace. And yet must wee on our side resort backe to this point, that the original of all the miseries that we suffer in this present world, doth proceede of sinne. And why so? For were not this corruption in our nature, which God condemneth, and of the which also wee be conuicted: wee should enioy heere a blessed life: all this whole worlde should be vnto vs an earthly Paradise. For we must not thinke that Adam was cooped vp in a little corner for himselfe alone, but that all the whole earth was blessed of God, and that we should haue felt the same to the end of the worlde. But where is the earthly paradise nowe? It is no where at all: For in verie deede, the earth is accursed. It was the sentence that God pronounced vpon Adam & vpon all his offspring. And therefore we must vnderstand, that all the miseries whereunto wee be subiect in this present worlde, doe growe from this roote, that we continue not in the perfection, wherein A dā was created. And that God reformeth vs, when wee haue done amisse, or rather beholde the vices wherof he intendeth to purge vs by his medicines, & tarieth not til we haue offended him and prouoked his vengeance, but preuenteth vs and ministrith the remedie in such season as he knoweth best. And in verie deede, when hee afflicteth vs for some other consideration, than for our finnes; the same is a great honour, and a speciall preeminence vnto vs: and wee haue cause to praise him in that hee vouchsafeth to marke vs, and to make his adoption apparant in vs by making vs to suffer for the Testimonie of

Gen. 3. 17.

his truth, and to receiue wrongfull persecution at mens handes, vnder any colour or occasion, wharsoener it be.

Moreouer let vs marke, that it is not in vaine that God promisseth that they which serue him shall leade a happie life euen in this worlde. Nor that they shall bee exempted from all aduersitie, for that is impossible, yea and also against our saluation. But hee will so dispose our life as wee shall perceiue that hee meant not to feede vs with a vaine hope, when hee saide that he will cause all them to prosper that harken vnto his voice. But by the way we must remember, that the blessings which bee heere contained, serue not to shewe what the foueraigne felicitie of men is: but to giue vs a tast of the heauenly life, to the ende wee shoulde seeke for the celestiall inheritance which is promised vs, there to set our rest. This must bee laide foorth more particularly, or else it will be darke. It is true, that there is difference betwixte vs and the fathers that liued vnder the Lawe: For God did there entreat them as little children: and it was meet for to bee. For they had not yet our Lorde Iesus, who hath nowe set open the gates of heauen to bring vs into the life and glorie of heauen. Indeede they had as good part therein as we, but they were faine to walke in shadowes and figures to vnderstande it; therefore they had neede of some aide, whereof we at this time haue no neede at all; neither may we thinke our state to bee therefore the worse; as many doe complaine at this day, because that God doeth not dandle them, and that they bee not (as seemeth to themselves) so much at their ease as the olde fathers were: surely they deceiue themselves in this comparion. For if any one of vs shoulde reckon vp what he suffered all the dayes of his life, and therewithall looke vpon the state either of Abraham or of Dauid; doubtles he shall finde himselfe to be in better case than were the holy fathers: For they (as saith the Apostle) did but see the thinges as farre of, which wee beholde before our eyes. God promised to be their Saujour, he had chosen them, to be, as it were, of his household; But where was hee in the meane while that was promised to be the redeemer? Where was the doctrine that is made so manifest vnto vs in the Gospell concerning the resurrection? They knewe the same a farre off: but nowe it is declared vnto vs in the Gospell, in such maner, as we may indeede say, as our Lord Iesus Christ gaue vs also to vnderstande, That blessed be the eares which heere the things that are tolde vs concerning him, and the eyes that see the things which we see: for the holy kinges and Prophetes haue longed for the same, and coule not obtaine it. Wee therefore haue a much more excellent state, than they had which liued vnder the Lawe. This is the difference whereof I speake, which had neede to bee supplied by God, for the imperfection that was in the doctrine concerning the recouling of the heauenly life, which the fathers knewe but by outwarde tokens, albeit that they were deare vnto God. Nowe that Iesus Christ is come downe luther,

and hath shewed vs howe wee ought to followe him, by suffering many afflictions, as it is tolde vs, and that we must be fashioned after his image in bearing pouterie and reproch, and all such like thinges; and to bee short, that our life must bee as a kinde of death: forasmuch as we knowe all this, and the infinite power of God is vttered in his raising vp Iesus Christ from death, and in his exalting of him to the glorie of heauen; shoulde not wee thereupon take good courage? And ought it not to be a sweetening to all the afflictions that we can suffer? Haue not we cause to reioyce in the midst of our sorowes? Let vs note then that if the olde fathers were more blessed of God than wee bee, as touching this present life, wee ought not to wonder at it at all. For the reason thereof is apparant. But howsoeuer the worlde goe, yet is this saying of Saint Paul alwayes verished, That the feare of GOD hath the promises not onely of the life to come, but of this present life also. Let vs walke therefore in the obedience of God, and then shall we bee assured that hee will shewe himselfe a father vnto vs, yea euen in the maintenance of our bodies, at leastwise so farre forth as concerneth the keeping and preseruing of vs in peace, the deliuering of vs from all euils, and the succoring of vs in all our necessities. God (I say) will make vs to feele his blessing in all these things, so that we walke in his feare.

Yet notwithstanding wee must returne to this point, that God, in making vs to taste of his fauour heere, meaneth not that wee shoulde be so glutted therewith, that wee shoulde forge the cuerlasting rest wherunto hee inuited vs. And so all the benefites of GOD which belong vnto this transitorie life, must serue vs for ladders to mount vpwarde, and not for Cushions to fall a sleepe vpon in this worlde. When God giueth a man wherewith to liue, indewing him with health, and suffering him not to bee vexed of his enemies; whar else shoulde such a man doe but bee drawn by the grace of God, to endeuour to serue him so much the more, and not misbehaue himselfe in this worlde; but go on forward, vsing that which is giuen him, as though he used it not at all, so as nothing stoppe him from keeping on his way still vnto God? But wee doe all things cleane contrarie, and therefore wee ought to bee wakefuller. When we heare the promises that be heere contained, let vs not thinke, that the meaning of God was to pamper the olde people in their transitorie pleasures: but rather that the same shoulde bee a meane, to drawe them vp on high as hee meaneth nowadays towardes vs: For all the good that wee receiue of him, hath this end and intent, that our mindes shoulde alwayes bee raised vp to the heauenly life. Doth God giue vs breade to eate? Therein hee sheweth himselfe to bee our father. Yea, but yet for all that wee beeing his children, cease not to bee as wanderers in this worlde, hauing alwayes one foote lifted vp, and we haue here no rest. Therefore let vs haue an eye to the inheritance of the kingdome of heauen, and let the

Mat. 16. 24.  
Rom. 8. 19.

1. Tim. 4. 8.

Heb. 11. 13.

Mat. 13. 18.

1. Cor. 4. 31.

breade which we eate to nourish vs, be a meane to direct vs thither. After the same manner is it with all other things. Nowe let vs come to that which is heere contained in the text of Moses, and then in the ende we shall the better vnderstande what hath bene saide. Moses saith heere, *That God will blesse his people both in the towne and in the fildes, he will blesse them in the seede of their bodie: he will blesse them in their cattle, hee will blesse them in the fruite of their lande, hee will blesse them in their baskets and in their stores and in their Graineries, he will blesse them in giuing them victorie against their enemies.* We knowe that the happinelle of this present life, that is to say, such happines as may be in this worlde, is for men to haue wherewith to maintaine themselves quietly, and to be preferred from their enemies. Here God setteth downe both the one, and the other: For touching the one he saith, *Thou shalt bee blessed as well in the towne as also in the field: and shalt bee blessed in the fruite of thy wonbe, and in the fruite of thy lande, and in the fruite of thy cattle.* It is certaine that the chiefe blessing which we can desire of G O D, is in our owne persons: that hee prouide vs of such things as are requisite for this transitorie life. And that is the cause why hee beginneth at our persons, and then cometh to our children, and from thence descendeth to our cattle, to the fruit of the earth, and to all prouisions. It seemeth here at the first that God meant to pamper his people, as though he would set them vp in a sty, and there cram their bellies, as it were to lay them a sleepe at their ease, and to be short, that they should be here as in a Paradise. But I haue told you heretofore, that it behoued God to bestowe his benefices more largely vpon the fathers that liued vnder the Lawe, because they coule not otherwise be drawn vnto him, seeing that the promises of the Eternall life, were yet obscure vnto them. Howbeit wee haue to note herewithall, that when God speaketh after this manner, hee meaneth not onely to giue men hope that they shall be blessed in all respects; but also to admonish vs, that nothing letteth vs from enjoying a soueraigne and perfect felicitie in this world, whilst we waite for the life of heauen, but only that wee be wrapped in vices and corruptions. And so did God thereby meane to traine the faithful, that they should thinke thus with themselves: Let vs serue God, and wee shall want no manner of thing: And if wee be vexed, and haue not all our desires, if the earth doe not yeelde such fruitfulness as may content vs, or if our cattle prosper not as wee would; let vs vnderstande that this cometh to passe, because we be wretched creatures, and cannot abde the blessing of God so perfect as it might be amongst vs, by means whereof he is faine to withdrawe his hande, and to giue vs but a portion of his blessings, because that if wee should haue so much, as he coule finde in his heart to bestowe vpon vs, it should glutte vs, and in the ende wee should be choaked therewith. This is the cause then why God doth heere so greatly magnifie his blessings; it is doone, not for that

men haue euer bene blessed in all manner of respects, without feeling of any euill to vex them: this (I say) neuer happened. And wherefore then doth God promise it? As wee haue saide afore, it is to make vs vnderstande, that whensoever our life is not so blessed as we couer, wee should consider that God knoweth vs to be vnable to receiue the fulnesse of his benefits, and therefore is faine to distribute them vnto vs by pece meales; after the manner of sicke folkes or little children, which for want of discretion, are faine to be governed by others. But we be lesse aduised than the infants, or sicke folkes: for we would deuour the blessings that God doeth sende, if hee helde vs not in order, for our lustes are miserable corrupted. God bestoweth his blessings vpon vs sufficiently: but we like sicke folkes doe refuse good meate, and fall to soule feeding, which cannot but hurt vs: thus are wee caried away by our wicked affections, and are neuer able to direct the vse of Gods benefices, nor to gouerne them as be-houeth; for wee would infect and defile all, if hee prouided not for it aforehande. Let vs make therefore that God doeth heere warne vs to call our sinnes to remembrance, and to bewaile them as often as wee enioy not such fullnesse of his blessings, as is heere mentioned: Neuertheless hee would haue vs to hope, that by seruing of him wee shall prosper, and haue ynough for our contentment.

And indeede, wee see howe all the faithful haue in that behalfe behaved themselves. It is sure (as wee haue saide) that Dauid was diuers wayes in perplexitie, and afflicted: no man more: but did hee in all that while murmur against God? No. True it is that hee vttered his griefes and passions: but that was with all meekenesse: and yet in the meane while hee omitted not to say, that the anger of GOD lasted but a little while, and that when hee afflicteth his people, he hath done in turning of a hand: but his goodness lasteth long, and continueth vnto life. As howe? If wee looke into the whole life of Dauid, what shall wee finde the rein? Beholde, in his infancie hee was brought vp as a Shepheardes sonne of the cuntry, and God saith that hee tooke him from the flockes, as hee was among his cattle. When hee came to the court of Saul, it is certaine that, beyond all hope and opinion of the worlde, hee was aduanced to be the kinges sonne in lawe: but it had bene better for him to haue continued still a shepheard in the field, than to haue bene in such trauaile and miserie, so long time as we perceiue he was: they sought his death by all means, and his life did not onely hang as it were by a thred, but he was also had in reproch. In so much that they counted him the most wicked caitife in the worlde, a Traitor to his Prince, a disloyall man to his King. Yee see then that Dauid was as it were, abhominable to euerie bodie. And when God had set him at peace [that way] then was hee vexed with forsaime warre, insomuch as hee had no sooner done with one people, but hee was faine to turne him

about to another; and to make vp the measure, his owne naturall sonne chafed him out of his kingdome, meaning no lesse than to cut his throate: and we see what other conspiracies hee suffered, as the conspiracie of Semei. Yet did Dauid alwayse confesse without faining, that all the chastisements, miseries and afflictions that God sent him, were nothing vnto him, and that they lasted but the turning of a hand, or for a minute of an houre, whereas his blessings endured for euer. For why? Dauid had not in him such vnthankfulness as we haue. Wee imbrace Gods gracious dealings and make no account of them: of euerly little harme we make a great mountaine; when God chastiseth vs, we shrinke away our shoulders, making great complaints and outcries. But let vs learn to esteeme better of Gods goodnes towards vs, in such wise as we bee not founde vnthankfull for his grace. This is the cause (say I) why wee conceiue not the value of the blessings that are contained here: For why? If God sende vs any vexation, we shut our hartes against it, inso much that there is none of vs which fretteth not against him. And though wee murmure not in speech, yet faile wee not to haue some bitterness lurking in our hartes: there needs but one affliction in all our life, to put the grace of God quite out of tast with vs. And when he hath done vs all the good that can be deuised, yet doth it euer runne in our remembrance, we saying: yea but I haue sustainede such a harme: and our minde is neuer off, of it.

Thus are Gods benefites vsauerie to vs, so as we passe them ouer or let them slip. Contrariwise therefore, when our Lorde afflicteth vs, let vs receiue the comforts that he giueth vs to moderate our heauinesse: and then shall we continue to walke on our way. And albeit we be faine to endure many things, and that by reason of our frailtie and feeblenesse, we be not able to ouercome the temptations at the first blow: yet notwithstanding through the grace of God wee may get the vpper hande. And when wee bee so oppressed with our miseries, then wil wee esteeme of Gods grace in such sort that euen in the middes of darkenesse wee shall perceiue what light God giueth vs, so as wee shall alwayse feele him to bee our father. Now when wee finde this, to wit, that God is our father; it is out of doubt, that hee will sufficiently blesse vs, so farre forth as is fit for our saluation. Thus yee see what wee haue to doe and to practise, if wee will rightly vnderstande, that GOD hath not faide in vaine, that hee will blesse his people, *So they hearken to his voice.*

Moreouer wee bee warned heereby, not to seeke any thing that wee desire, but at the hande of GOD. And this also is another verie profitable admonition. For wee see howe men doe erre, when they desire to bee at their ease. It is the naturall inclination of all men, to couet to be this and that, but in that while, what course holde wee? No doubt, but wee

turne our backes on God, and kicke against him. Hee that meaneth to bee rich, vseth rauen and crueltie, deceites and wicked practises: hee that desireth to attaine to credite and authoritie, practiseth treason, indirect wyles, and other sleights. To bee short, Ambition ruleth him altogether; and finally hee that woulde compass any other lustes of his, cannot but prouoke the anger of God. See at what point wee bee. And thus doeth our faithlesnesse discover it selfe euerly way, as I haue spoken heere before. Therefore haue wee neede to bee mindfull of this lesson, to wit, that if wee will prosper, yea euen in this present life, there is none other meane for it, but to put our selues vnder Gods guiding, who hath all goods in his power to bestowe on whome it pleaseth him: hoping also that hee will not be nigarly in distributing his gracious gifts vnto vs, at leastwise, *so wee hearken vnto his voice.* For (as I saide euen nowe,) seeing that wee be his children, can we thinke that he taketh pleasure to vex vs? Moreouer hee diminisheth not; bee hee neuer so liberrall towards vs, yet hee feareth not that hee shall haue aught the lesse, or that hee shall feele any want. For hee is a fountaine that can neuer bee drawn drie.

Let vs therefore bee persuaded, that our life shall alwayse bee accursed, vnlesse wee returne to this point where to Moses leadeth vs, namely, to hearken to the voyce of our God, to be thereby moued, and continually confirmed, that hee hath care of our saluation, yea not onely of the eternal saluation of our soules, but also to maintaine vs in the state of this earthly life, to make vs to tast presently of his loue and goodnesse, in such sorte as may content and suffice vs, waiting till wee may haue our fill thereof, and beholde the thing face to face which wee be faine as now to looke vpon as it were through a glasse and in the darke. That is one thing more which wee haue to remember vpon this texte, where it is saide that wee shall bee blessed, if wee hearken to the voyce of the Lorde our God.

And this is to bee applied to all the partes of our life: as for example when a man woulde prosper in his owne person, so as hee is desirous to employ himselfe in the seruice of God, and to obtaine some grace, to the ende hee may not bee vnprofitable heere, but that GOD may bee honoured by him: let him bethinke himselfe thus, Lorde I am thine, dispose thou of mee, beholde here I am ready to obey thee: for that is the point whereat wee must beginne, if wee desire that GOD shoulde take vs to his guiding, and dispose of vs to serue him, in such wise as his blessing may appeare and lighten vpon vs, and vpon our persons. So is it concerning euery mans household.

When a man is desirous to liue in peace and concord with his wife, or to haue children in whom

whom to reioyce; let him vnderstande that all this is in the hand of God, and that it lyeth not in our owne power nor skill to order our household after our heartes desire. For they that thinke to compasse it by their owne power, deceiue themselves very much, and commit sacrilege in robbing God of the honour that hee hath referred to himselfe. It is saide that the fruite of the wombe is a speciall gift of God, and so is euery thing els that pertaineth to household: According whereunto it is saide, to be but vanitie for a man to build vniuersall God builde also with him. They therefore that will possesse a quiet state for themselves and their children, let them turne vnto God, and commit themselves wholly vnto him and to his guiding: knowing that there is none other meane, to attaine to the same, but by his blessing: so is it also, as concerning cattle, foodde, and all other things. For wee see heere was nothing forgotten. And God meane to make vs to perceiue his infinite goodnesse, in that hee declareth that hee will deale with our smallest businesse, which one of our own equals would be loath to meddle withall. If wee haue a friende, wee would be verie loath, yea, and ashamed to vse his helpe, vnlesse it were in a matter of some importance. But see heere, God goeth into our sheepefoldes and into the stalles of our Kylene and Oxen, and hee goeth into our fieldes: yea hee hath care of all things else. For as much then as wee see him abase himselfe so farre, ought not we to bee raiused to honour him and to magnifie his bountie?

Moreouer let vs conclude, that whereas God saith, *that he will blesse vs in the fruite of the earth, that he will blesse vs in the fruite of our cattell:* it is a most iure argument that hee will not forget the principal. These things be contemptible and of small reputation, and many times mortal men doe dispise them; and yet wee see that God notwithstanding taketh care of them. Seeing that it is so, will hee forget our ioules, the which hee hath created after his owne ymage, the which also hee hath so dearly redeemed with the sacred bloude of his sonne? Surely no. First of all therefore let vs acknowledge Gods fauour towards vs, in abasing himselfe so farre as to direct and to gouerne every thing that belongeth to our life and sustentance; and from thence let vs mount vp higher, and vnderstande that hee will not faile vs in the things that surpasseth this present life: but rather that in the chiefe things that belong to our life, yea euen in this worlde, God will stretch forth his hande to furnish vs alwayes with all things that are needefull.

There is the seconde point: which is; *that we shalbe vpholden against our enemies.* Wee haue said, y<sup>e</sup> the first point is, that God prouideth for vs, so as we want not any thing that is requisite for the passing of our life in this worlde. But if our Graines were neuer so full, our Cellers neuer so thorowly furnished, and our purse neuer so well stuffed, so as we want no manner of thing: yet if in the meane while our enemies be able to scratch out our eyes, and we be as people set out

to the spoyle, so as wee bee dayly assaulted, and haue no defence; what booteth vs our great abundance? Therefore it was Gods will, shortly to shewe heere, that his blessings shoulde extend themselves so farre and wide in all cases and all respectes; that nothing should be missing to such as doe him honour and seruice. But let vs marke, that God hath not exempted vs quite from our enemies, neither did hee exempt the people of olde time. For why? It is impossible for vs to liue in this worlde without some vexation at other mens hands. True it is that as much as in vs lyeth wee ought to procure peace, for our part. But forasmuch as the diuell is Prince of this worlde, hee will not leaue Gods children in rest. And hee hath supporters ynowe to serue his turne: for al the dispisers of God, al the wicked, and all the hypocrites that be in this worlde; the number of whom is in manner infinite, are satans darts, swordes, and arrowes.

Seeing then that wee must dwell amongst the contentners of God, and amongst the wicked; let vs make our reckoning that wee shall be troubled, and haue enemies, let vs endeavour to appease them so much as we can, and let vs giue them none occasion of hatred: but yet in the meane while let vs not be vnprouided, howsoeuer the matter standeth. Thus much concerning that one point. For God hath not saide, I will vtterly roote out your enemies, so as you shall haue the worlde by your selues, wherein to leade a happie and quiet life, and to haue all the felicitie that can bee wished; hee saith not so: but hee saith, Albeit that you be compassed rounde about with your enemies, yet will I not suffer them to haue the vpper hand ouer you.

Nowe hee saith further, *that if our enemies come forth by one way, they shall flee seuen wayes.* Whereby hee giueth vs to vnderstande, that our enemies may well conspire by great numbers, so as it may bee like that wee shoulde be swallowed vp of them; but yet they shall bee filled with feare, as shalbe shewed more at large in another text. Heere wee haue to marke, that the susteining and maintaining of our life is in the hande of God, and that our rest and quietnesse depende also of him. And although that men doe continually deuise to hurt and annoy vs, yet is God euer strong enough to disappoint them when hee hath once receiued vs into his protection, and to hinder them, so as they shalbe able to attempt nothing against vs, but the same shalbe overthrowen. That is a thing which wee haue to beare in remembrance. Nowe when God permitte vs to haue enemies, thereby hee cilleth vs vnto himselfe, & we ought to be the more prouoked to call vpon him when wee see our selues driuen thereto by necessitie. For if the worlde shoulde laugh on vs, and reioyce at vs on all partes: it woulde seeme vnto vs, that wee had no more neede of Gods protection. But when we be beset with perils and daungers, and see that men lye in waite for vs, seeking nothing else but to come in to vex vs; it standeth vs in hande to resort to

Psal. 127. 3.

Psal. 127. 1.

Rom. 12. 18.

John. 16. 33.

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God, and to commit vs to his tuition, praying him to be our shield and fortress, and (finally) to be our defendour. Let vs marke therefore that God, in permitting vs to haue enemies, doeth thereby drawe vs vnto him, that wee should pray him alwayes to succour and defend vs.

But to conclude, we must remember that God is mightie enough to maintaine vs. As howe? If our enemies came vpon vs with great fiercenesse, it were enough to daunt vs and to put vs out of courage: but howsoever we fare, although hee suffer them to rise against vs, and to bee as furious as wilde beastes; yet shall they not know what to doe, but bee as folke amased. And although they haue neuer so greate aduantage at the beginning, and bee neuer so full of craft and wiliness; yet will God stoppe their eyes, so as they shall cast themselues wilfully into the snare, and there bee taken. Againe, euen when they bee armed with malice and boldnesse to set vpon vs, God will in the end confounde them, no man can tell howe: hee will destroy all their deuises and attemptes, yea and when they bande themselues against vs, & haue neuer so great multitudes on their sides, yet wil God scatter them. Like as when we see a cloude threatening raine, and it seemeth that all shoulde bee drowned; God scattereth it, and the tempest is gone; euen so will hee deal with our enemies. Thus yee see in effect what we haue to remember concerning this text, where it is saide that wee shall bee defended against all such as set themselues against vs, and that our God will make them flee before our faces, if we doe him the honour to acknowledge him to bee the Lorde of hostes, and that his power is infinite, and that therefore the whole worlde can nothing preuaile against him. Finally, what haue wee nowe to doe but to submit our selues vnder the obedience of our God? Also let vs vnderstande, that all the misbeleeuing, and all the despisers of Gods maiestie (albeit that for a time their life may seeme happie) are appointed to perdition, and that all the goods which they possesse, shal become a curse vnto the, so as they must needs be in a forlorn state: according to this saying, <sup>y</sup> their very Table shal be turned into snares and gynnnes wherewith to take them,

and all the benefits of God shall become deadly poyson vnto them. Lo what wee haue to carie in minde.

Moreouer so often as wee bee afflicted, let vs humble our selues, and acknowledge our sins, & bewaile them before God: and in the meane space let vs not omitte to qualifie our griefes, knowing that amidst the afflictions which hee fendeth vs, there alwayes appeareth a certaine testimonie of his goodnesse, and that it is necessarie that he should so holde vs in awe. Yet notwithstanding, we must not be cast downe nor be discouraged, when we bee vexed and troubled though we be enuironed with neuer so many miseries. And why? Because God faileth not for all that, to shew himselfe a father towards vs. That is the thing whereon we must altogether rest, so as al the afflictions of this world may quicken vs vp to aspire to the heavenly heritage: and when we haue bewailed our sins, let vs not doubt, but God of his mercy will blesse vs, euen in Iesus Christ the fountaine of al goodnesse and blessednesse, by whom all curses are quite taken away. To proue that it is so: what may bee the chiefe curse that is false vpon mankinde, but death? And yet wee see that the same is become an entrance into life. And wherefore? For that in the person of Iesus Christ it is nowe made blessed. Wherefore let vs learne to reioyce, sith wee see that God hath so prouided for our saluation, that although he make vs to feele our sins, and would haue vs touched with some sorrowe, thereby to bring vs to repentance, yet hee ceaseth not amidst all these to shewe himselfe a father cuer more, & by al means to aduance our saluation.

Now let vs humble our selues before the maiestie of our good God, with acknowledgement of finnes, praying him to touch vs to the quicke more and more, that we may nishlike them: and that acknowledging the cuill which is in vs, wee may seeke his mercie: not onely to forgiue vs the sins that we haue alredie committed, but also to mortifie vs, and by the power of his spirite to giue vs grace so to forsake our selues, as wee may seeke his righteousnesse, and more and more profite therein, vntill it be perfect in vs, as such time as hee shall haue taken vs out of this world: And so let vs al say, Almighty God, heavenly father, &c.

## On Thursday the xij. of March, 1556.

*The CLV. Sermon which is the third vpon the eight and twentieth Chapter.*

9 The Lorde thy God will make thee a holy people to himselfe, as hee hath sworne vnto thee, if thou keepe the commaundements of the Lord thy God and walke in his wayes.



10 And all the nations of the earth shall see that the name of the Lorde is called vpon ouer thee, and they shall bee afraide of thee.

11 And the Lord thy G O D will make thee to abound in substance, in the fruite of thy wombe, in the fruite of thy cattel, and in the fruit of thy ground, in the land which the Lord thy G O D hath sworne to thy fathers to giue thee.

12 The Lord thy G O D will open vnto thee his good treasure, euen the heauens, to send downe raine vpon thy land in due season: and to blesse all the worke of thy handes, and thou shalt lende vnto many people and borrowe of none.

13 The Lorde God will make thee the head, and not the taylor: And thou shalt be onely aboue, and not beneath, if thou obey the commaundements of the Lord thy God, which I commaund thee this day to keepe and to doe them.

14 And that you swarue not, neither to the right hand nor to the left, from any of all the wordes which I commaund you this day, in walking after other gods to serue them.



Moses continuing the matter which was handled yesterday, sheweth vpon what condition G O D choseth vs, when hee taketh vs to bee of his Church: that is, that wee should bee separated, and set far off from the common curse of mankind. True it is that Gods goodnesse extendeth ouer all the men of the worlde, wee see how all are fedde and maintayned by his libetalitie: but in the meane while wee see to how many miseries men be subiect. For this cause it behoueth vs to bee sundered, and that God watch ouer vs, and beare vs a speciall loue, as to his owne children: for without that, all our lyfe is confused, as it is seene how the wretched infidelles, albeit that G O D bestowe neuer so many blessinges vpon them, yet can they not profite by them, but they stand alwayes in doubt; and not without cause. For where vpon may they repose their hope, seeing they bee not certified of the loue of G O D? How can they holde him for their father? Therefore it is a worde well worth the marking, where Moses sayth that G O D hath separated vs from all other nations of the worlde. It is certaine that this worde holynesse doth importe, that the image of G O D shoulde shine forth in vs, and that wee should serue him purely in virtuous conuersation: but yet from thence hee proceedeth farther, as hee doth in this text; namely that God will giue vnto his people a certaine marke, to shewe that they be priuiledged aboue all other folke. Therefore in beholding what the state of man is in this present lyfe, let vs learne to resort alwayes to this promise, that God hath not onely created vs after the common course of the brood of all Adams children: but that hee hath also chosen vs to himselfe for his heritage. And let vs not doubt at all, but that he watcheth ouer vs, and wil make vs to perceiue that wee be of his housholde, and that

he is nigh vnto vs to succour vs: let vs bee well resolu'd in this.

Moreouer Moses addeth, *Other people shall see that the name of the Lorde thy G O D is called vpon ouer thee, and they shall be afraide.* It is certaine that the Idolaters can vaunt themselves enough of the name of God: and we see howe they pretend it, euen in their fighting against him, when they cast off all doctrine: Inso much that being as fierce as wilde beastes, yet they looke to bee counted of the Church. But Moses dooth here take the worde call vpon, for naming, or calling vpon: yea and that in trueth; meaning that the people were truly and in deed called after God his name; or named his People. If wee walke in the feare of our God, and frame our life after his calling, then shall it be seene how it is not in vaine that hee calleth himselfe our God, & auoweth vs to be his people. Now it is certain that this word dooth presuppose that wee haue our recourse to God, as being vnder his protection. For it is sayd that a man is called vpon or named after the name of a prince, when hee is become his subiect, and is vnder his tuition. Euen so it is sayd, that the faithfull haue G O D his name called vpon ouer them in protesting that they bee his, and that, there they bee all safe vnder his winges. And this cannot bee vnlesse we call vpon G O D, and haue our refuge vnto him in all our necessities. But whence commeth such boldnesse, that wee glory in this: that wee belong vnto God, more than any other? For wee know that the state of men is a lyke by nature. Wherefore then be we preferred before them that are descended of the self same race? It commeth through Gods election: It may not begin of vs. For what is he y that can aduance himselfe to come nigher vnto God, than others come? What deserueth can any man bring w him: [None at all.] The must God make choice of vs through his own meere goodness: & whē he

clared himselfe to be our God, then, may wee also of our parte bee bolde, in all assurance and without doubt to call vpon his name. Nowe wee see what is the effect of this sentence. And Moses meaneth to declare, what preheminence G O D giueth vnto those whome hee hath adopted for his children: to wit, that albeit they be mingled amongest men, and encompassed with many miseries; yet be they preferred, as being vnder his hand and protection, euen because hee doth holde and auowe them to be of his household: not for any other cause than onely his own good pleasure. Let vs therefore courageously desie Sachan, when wee see that hee practiseth all that hee possibly can against vs, and let vs count our selues assured against all the dangers of this world, seeing that God hath done vs such fauor, as not to leaue vs to fortune, as the vnbeleeuers doe imagine. And why? For wee bee vnto him a holy people. 20 And from whence shall wee fetch this preeminence? Wee haue it because hee hath testified vnto vs that hee is our G O D. If wee had not gotten this worde of him, we should bee alwayes in perplexitie, wee shoulde still doubt, through questioning of this and that, and our lyfe should hang as it were by a threed; as wee shall see in this Chapter. But seeing that God hath vttered his fatherly loue vnto vs, and it hath pleased him to open his mouth, to make vs to vnderstand that hee hath giuen vs familiar accessse vnto him: seeing (I say) that wee haue such assurance: let vs call vpon him (that is to say) let vs not doubt to glorie in this: that hee is our Sauour: and that seeing we are his, wee cannot perish. Howebeit let vs beware that wee call not vpon the name of God falsly, as all they doe which abuse it, and yet in the meane while doe make a mocke of him, and are despisers of his maiestie. If wee clayne the name of God, let it bee, because 40 we be grounded vpon his promises, and haue receiued them through faith: and then let vs call vpon him, let him bee our refuge, and let vs not giue our selues to fond bragging as they doe which thinke it enough for them to beare the bare name of Christians. Nay, let vs followe the call of our G O D: as Moses sheweth here; saying: *If thou wilt keepe the commaundementes of thy G O D, as I doe see them afore thee this day.* For it is good reason that seeing God hath so bound himselfe vnto vs, wee in lykwise for our parte should yeelde our selues to his direction. And that wee should not onely profess with our mouthes that wee bee his people, but also shewe it by framing our whole lyfe agreeable to the same, and by keeping his commaundementes, make it apparant that we haue receiued the grace which hee offered vs: For that is the true prooffe thereof.

Now hee sayth moreouer, *That other people shall see how the name of God is called vpon ouer vs, and that they shall feare vs.* It is not enough for vs that G O D doe promise vs to make vs to feele that wee bee in his keeping: but hee saith, that euen the Paynims our mortall enemies,

and the despisers of his maiestie shall bee made to know the same. Now it is certaine that the Infidels knowe not the arme of G O D, in such wise, as it ought to bee knowne vnto vs: they come far short of it. For in seeing, they see not a whit: and how then should it be possible that they should perceiue that G O D hath blessed vs, that we liue of his fauor, and that we be nourished at his cost? For they bee blockish, and thinke not that any thing cometh vnto them from the hand of God. Wee see well how the Infidels be fedde and cloathed, they enjoy the light of the Sunne, yea, and they haue abundance of goods. But as for the worshipping and seeking of God, there is no tidings at all among them thereof. And if besides their despising of the benefites of their God, they haue no vnderstanding whence they come vnto them: how should they then knowe that the name of God is called vpon ouer vs? Their knowing of it is not through any perswasion of minde, or through any such true vnderstanding of it, as we ought to haue: but Moses sayth that they shall haue it proued to their faces: as for example, wee see the wicked grinde their teeth, when they behold the faithfull to prosper, and see that God vpholdeth and keepeth them. And whence cometh that? Truly they shall be astonished at it: and they shal not be able to thinke otherwise, but that God fauoreth the contrarie parte: not that they doe fettle vpon it, or bee rightly resolu'd thereof in their heertes: but for that they be confounded in their owne selues.

Hee sayth, *that they shall perceiue that Gods name is claymed [or called vpon] ouer vs: and that is [shall put them in feare].* For albeit that they feare not God: yet doth hee bridle them secretly, insomuch that when they would practise any thing against his people, they cannot, for they feele their courage broken. This is to be wondered at, that God sometimes doth giue the wicked the bridle so far as to cast out the some of their rage against vs: they deuise what they can, and worke their spite. But haue they once done that: then shall it appeare that they are vnderlings to him, and cannot withstand him. And what is the cause thereof? If God should suffer the faythlesse to haue their owne will, it is certaine that the worlde should not last three dayes, but that they would beare downe all things before them. Therefore it is necessarie that hee should restraine them with some secret bridle, and not suffer their headynesse to haue full scope. And wee see it before our eyes. Whereof comes it that we haue: not bin swallowed vp a hundred thousand times within these twentie or thirtie yeeres last past? Onely of Gods defence, which consisteth not in signes that may be seene, but in his secret holding of the wicked as it were in prison, mauger all the mischieuousnesse that is in them. By reason whereof, when they haue deuised any thing, they wash away lyke water, & all their thoughtes doe vanish, and they ly as with their armes broken, and though they vndertake great thinges, yet can they not attaine to their purpose. And so yee see what Moses meant in saying, that the wicked

wicked, (sofomuch as they bee our enemies) shall perceiue that the name of God is called vpon ouer vs, and thereby bee stricken in feare. Whereby wee see, that there is no such fortresse nor defence as to haue our recourse to God. So long as hee taketh the care vpon him to saue vs, let vs boldly trust that wee stand in safetie, yea albeit that the wicked conspire against vs, and lye in waite and watch for vs; yet shall we be as in an inuincible fortresse, so we can call vpon the name of our G O D, and be thoroughly assured in ourselues that he auoweth vs to be his people, whereof wee haue good warrant, so wee breake nor our faith which on our part we haue plighte vnto him. But wee must feele the protection of G O D otherwise than the wicked doe; that is to say, in hearing his woorde, wee must embrace the grace which is presented vnto vs, and rest wholly vpon it. After that manner must wee ascerteyned that the name of God is called vpon ouer vs.

Now Moses doth repeat againe that which he had sayd concerning the fruite of the womb, of Cattell, and of the Earth. Truly it had bin sufficient, to haue promised at once, y<sup>a</sup>l bodily blessings proceede from God. But on the one side we see the mistrust that is in men, how that when God speaketh vnto them, they cease nor to argue and to reply; Yea, but shall be sure of it? And therefore to resolute vs the better, God confirmeth the matter which he had spoken of. Againe we see our vnthankfulnesse to be such, that we attribute the thinges to Fortune, and to our owne skill and trauele, which God hath done for vs. Therefore he calleth vs vnto him, and sheweth that it is he which doth it: and on the other side he would haue vs to vnderstand, that if we intend to prosper in all pointes, wee must hearken to him and obey him. For all men, yea euen the wickeddest in the world are desirous to haue issue of their owne bodies, increase of cattell, and great reuenues. But what? In the meane while wee despise God the author of all goodnesse, and seeme as though wee laboured of purpose to thrust his hand far fro vs: which is as much as if I should aske a man an almes, and giue him a whyrret on the eare: or as if hee should come to succour mee, and I should spit in his face: euen so deale wee with our God. God therefore perceiuing such a malice in vs, and that wee cannot be taught at the first, but doe stop our eares against that which he saith; repe- teth the same thinges againe which he had spoken to vs before. Whereby hee warneth vs, that if wee want any thing, wee must lay the blame thereof vpon our owne sinne, and not vpon him. Why so? Because hee is ready for his parte, to blesse vs as well in issue of our bodies, as in re- uenue of land, and in cattell, and is liberall and rich enough for vs, neither will hee bee stin- ced towards vs of the blessings that be in his possession. Let vs therefore acknowledge, that the fault is in vs, when hee withdraweth his benefites, and giueth them not vnto vs so largely as wee would.

Moreouer it is a notable manner of speech, when he saith, *That God wil open his good treasure,*

*namely the heauen, to giue vs rayne; that the earth may bring forth fooode.* Here Moses setteth forth the order of nature which wee see with our eyes, that wee might the better vnderstand how God is our father and our nourisher: and that although the sustenance whercon wee feed is gathered from the earth: yet is it onely God that sendeth all thinges. How so? The earth in deede hath nature giuen vnto it, to bring forth fruite; but if it should continue dry, what would come of it? Wee see that vnlesse there fall both rayne and dewe, the earth dooth open, as though it would cry out that it were a thirst, and it dryeth vp for want of moysture. And therefore David intending to vtter his earnest desire of Gods grace, vsith this similitude, say- ing: *Lord I am vnto thee as a dry grounde.* Psal. 143. 6

Wee see before our eyes how the earth becom- meth barreine and parcheth for want of moy- sture, and finally hath neither strength nor sub- stance. Had it so pleased God, coule nor hee haue giuen propertie to the earth, to haue of it selfe substance enough? For as wee reade in Genesis, there was not such raine in the be- ginning as wee haue in these dayes: but G O D caused a certaine vapor to rise vp to moysten the earth: and cannot hee doe the same now, or else that the earth shoulde haue some certaine moysture proceeding from vnderneath? Gen. 2. 6

And in deede, wherence cometh the rayne? If yee aske the Philosophers, they will say that the rayne cometh of the vapors that ascend out of y<sup>e</sup> earth, which being drawn vp into the ayre, bee sent downe againe vpon the earth. Thus then, after y<sup>e</sup> opinion of the Philosophers, the vapors doe ascend: But now wherfore cometh it, that G O D cannot make the heauens to yeelde rayne except it come first out of the earth: or the earth to keepe still that moysture which it hath, so that it may alwayes haue strength and substance of it selfe? What is the cause of this rising vp of the vapors, that when the earth hath yeelded them forth, they be held vp in the ayre as in Bottles: as is mentioned in the Psalme? What is the cause of all this? It is for that he seeth vs to be so blockish and grosse, that although hee shewe as with his finger, that it is at his hand that wee receive all goodnesse; yet is it his meaning to make vs to perceiue it in a more visiole maner. And that is the cause also why hee saith, That he will heare the heauens, and the heauens shall heare the earth, and the earth shall heare the corne, and all the seedes y<sup>e</sup> be committed vnto it. When the husbandman soweth his graine well, he layeth it vp as it were in prison: & it seemeth to be as at the mercie of the earth. The earth then must cocieue y<sup>e</sup> corne, nourish it, & make it to spring, & in likewise giue it substance. But doth y<sup>e</sup> earth heare the Corne? It is deafe: that is to say, it hath no power to make it to prosper, except it be heard of others. And how is that? The earth as I haue sayd, loo- keth vp to heauen, and after a sort openeth her mouth, it cleaueth when it feeleth extreme heate, and is not watered as it would. The heauen then must bee faine to aunswere to the

to the earth. The heauen? What can that doe? Can the heauen giue water? It hath none except G O D drawe it vnto it by his secreete power. In very deede wee shall see hereafter how God threatneth to giue a brafen heauen: It is needefull then that God do heare the heauen, and that we repaire thither. So then, as often as it reineth, wee must vnderstand that God openeth his Treasures, which are else shut vp. God (as I haue sayd) could euen without rayne or deawe) cause the earth to bring forth fruite: but hee vseth such meane, as be knoweth to be conuenient for our dulnesse: and hee doth so, to the intent that we should haue the lesse excuse: that if wee be vnthankfull vnto him, and close our eyes against so apparant a matter: wee should be so much the more blameworthy at the last day, and bee sure to yelde account for our wilfulnesse in refusing to knowe the thing which ought to bee thoroughly knowne vnto vs. Thus yee see what wee haue to beare in minde.

A. S. 14. 16.

Whereupon Saint Paul speaking of the ignorance which was in the olde world, before the Gospel was preached: sayth that all people went astray lyke brute beastes: And what was the reason? Because the doctrine was not yet taught, which is the true light to shewe vs the way of sauing health: as we shall see in the thirtieth Chapter. Notwithstanding he addeth, that

Deut. 30. 15

God neuertheless least not himselfe without

A. S. 14. 17.

witnesse. And his vsing of this manner of speech *Hee leste not himselfe without witness*, is as much as if hee sayd: Wherefore? For hee hath sent rayne vpon the earth in due time and season: hee hath sent faire weather also. These be Gods witnesse, which declare, that as hee hath created the world, euen so hee doth vpholde and preferue it: these bee the witnesses that speake with a lowde and cleare voyce, saying that wee

must looke vnto G O D for all the nourishment that hee giueth vs. And that is the cause, why I sayd, that we should marke well this saying: *that God wil open his Treasures*. For although wee see what great riches God hath set in this world, what sundry sortes of beastes, what

herbes, what trees, and what a number of all other things: yet should all these things go to decay, vnlesse God sent vs dayly from heauen the things that are requisite for the preferuation of this lyfe. Could wee abide three dayes

without the light of the Sauour? If God gaue not the naturall vertue to euery seede, what were it? Wee should quickly perishe. And if there were none other matter, but that whereof I spake euen now concerning the earth, it woulde soone dry vp, vnlesse God remedied it. These therefore be the good Treasures, which God bestoweth on vs. And when it is his will to shewe himselfe a father towardes vs: he layeth the heauens before vs, that wee might see it there. And it is as much as if God should

lift vs vp by the chin, and say; Poore creatures, when ye seeke to bee fedde; you looke whether you haue laide corne enough into the ground or no. Indeed that is a thing which you must looke vnto: but yet you must first of all goe higher,

and lift vp your eyes to mee, and euen nature it selfe doeth compell you so to doe. For ye knowe that without rayne the earth cannot prosper. And therefore forget not the things which I shewe you day by day, and whereof you bee consuited by experience. This is the good Treasure whereof Moses speakeeth: & he expressly addeth, *The heauen*. For what cause? For if hee had sayde, G O D will vtter his bountifullnesse, both from aboue and from beneath; truly it ought well to haue contented vs: but yet by cause of our infirmite, wee see howe God is fayne to expresse the matter more plainly: as hee also sheweth that wee must come vnto him, and looke vp to the heauens by cause hee calleth vs thither, and hath fer such order that he will haue vs to thinke our selues to be as barraine and hungerstaruen folke, vnill hee hath powred his goodnesse vpon vs from aboue.

Nowe hauing spoken of this good Treasure, hee sayeth: *Hee will giue rayne in due time, and will blesse the worke [or labor] of thy handes*. By

speaking of due season, hee sheweth vnto vs that this Gods giuing of rayne vnto vs in due time, proceedeth of a speciall care. For sometimes rayne is verie hurtfull, as wee see before our eyes. Whereupon wee must conclide, that if G O D hau not the power and skill to stay the rayne, the frutes of the earth and also the bodies of men should rotte. What doeth the raine of it selfe? It engendereth but rottennesse. On the other side wee see that the raine refresheth in season, & giueth strength vnto the ground; whereby wee see that it is the Treasure of God for to giue vs sustenance. And why is that? By cause God knoweth it is good for vs, that hee cause it to raine. Let vs therefore when wee see it rayne out of season, let vs marke how G O D sheweth vs that it is verie requisite for vs

that hee doe watch ouer vs, and that no drop of rayne fall without his commaundement; according to this which we haue heard before, namely: That hee holdeth the waters aboue, as it were in bottles. The cloudes be dreadfull bottles. But the Prophet woulde haue vs to consider, that it must needs be a wonderful power whereby the rayne is shut vp there, or else wee should be drowned out of hand: at leastwise it would serue but to rotte vs, as I haue sayde already.

And here by the way wee be admonished, as shall be sayde hereafter, to consider our finnes and trespasses: and to thinke that when God giueth vs extraordinary raines, they be as punishmentes for our offences. Morcouer when the raine cometh in season, let vs acknowledge that there falleth not one drop but by Gods appointment, assuring our selues that it is necessarie for vs. That is the cause why Moses did expressly adde that saying.

Afterward hee saith that *God will blesse the labor of our handes*: to doe vs to vnderstande (as hee hath shewed in another Text) that it is not our owne labour and trauell that feedeth vs, as wee haue seene in the eyght Chapter, where hee saith thus: When thou art come into the land which G O D giueth thee, remember that

Psal. 118. 124

Psalm. 118. 124

Psalm. 118. 124

Psalm. 118. 124

Psalm. 118. 124

Psalm. 118. 124

Deut. 8. 17.

by the space of fortie yeeres thou wast fed with Manna that fell from heauen, to the end thou shouldst not say: It is mine owne labor that findeth me. Let vs therefore learne by these texts that when wee haue traueiled, and bestowed our labour to till the earth, and consideration is had of all that wee see requisite yet neuertheless wee must liſt vpe our eyes, and not stand in our owne conceit to say, I haue doone this, it is mine owne labor and policie: but acknowledge that it is Gods office to giue increase, and that without that, all our labor is in vaine: as we might wel enough breake our armes and our legges, and yet in ſteade of going forward wee should still goe backwarde. The ſumme of the matter which God meant to ſhew vs, is that we should labor in all lowelneſſe, and that when euery of vs hath traueiled for his living, wee should vnderſtand, that it is not in vs to giue the ſucceſſe, but that GOD muſt wholly guide it, and giue it good iſſue: not onely to ſome barage of the earth, but to all things els in generall. So then, when a man applyeth him to any kinde of labor, let him not go about it preſumptuouſly; but let him call vpon GOD to helpe him, ſaying, Lorde it is thy pleaſure that I ſhoulde take paine; well, I goe about it; but I knowe that I ſhall not preuaile, vnleſſe thou guide me, & vnleſſe thou giue me good ſucceſſe: Through thy meete grace and goodnes, let my labor proſper. That is the thing whereof wee bee admoniſhed in this text. Let vs not then thinke, that mans care & ſkill, or his trauell and endeour can make the ground fertile: but that the bleſſing of GOD ruleth all. Yet notwithstanding it putteth vs in mind of our dutie, to wit, that GOD will ſo helpe vs, as wee may not be idle: for wee bee not made as logges of wood: men muſt (I ſay) imploye themſelues when GOD promiſeth them his bleſſing. For theſe two poyntes goe together, namely that the Lorde will bleſſe thee, and yet neuertheleſſe that he will haue thee alſo to labor. It is certaine that GOD canne feede vs, though our armes were broken, he coulde make vs to liue without any care, and without hauing regard to maintaine our houſhold: GOD (I ſay) coulde giue vs fooode of free coſt: but it is his pleaſure to exerciſe vs, with care and traueil, and that euery man according to his vocation, ſhould apply himſelf to that which he ſeeth meete for him. I ſay that Gods matching of his bleſſings with our traueil, is to ſhewe that hee will not haue vs to bee ſluggers, ſo as euery man ſhoulde ſitte on his taile, and neither deale with uiling of the ground nor with any other trade of occupying, & take the bridle in our teeth: but that we ſhould doe this honour vnto GOD, to ſay, Lorde, albeit we haue doone what we can, yet is it nothing, vnleſſe thy gracious goodneſſe rule it. But this is ill put in vre. For we ſee how men are giuen to darken the grace of God vnder colour that they doe ſome thing of themſelues: for ſo they beare themſelues in hande.

And this deuilish arrogancie is not onely in

matters concerning the noutriſhment of our bodies, but alſo touching the ſaluatio of our ſoules. Whereupon is it, that freewill is grounded: Euen vpon this, that God requireth men to ſtudie and labour to doe good, to withſtand temptations, to haue ſuch a feruent zeale as to giue theſelues wholly vnto him, & to forſake themſelues. For ſo much as God requireth all theſe things, it ſeemeth that we can doe them. Yea but we conſider not, that God for all his commaunding, ſayth alſo that hee worketh by his holy ſpirit, ſo as he is ſaine to write his lawes in our hearts, & to engraue them in our mindes, and to make vs walke according as he commaundeth. O it is true, but yet therewithall, we alſo muſt doe our endeour. And whence cometh that endeour? Theſe wretches doe not vnderſtand, that it is God that driueth vs forward and ſtirreth vs vp, and that all the endeouering wherewith men indeour, is that they be inſtrumentes of the holy Ghoſt. Now then, for ſo much as vnder this colour of working wee ſecke nothing elſe but to darken the grace of God, ſo much the more diligently ought we to note this doctrine, whereby GOD doth ſtirre vs vp, and would haue vs to worke, and yet ſheweth vs therewithall that we cannot proſit, vnleſſe he giue vs good ſucceſſe. Truly there is great difference betwixt ſome handy worke, and that which the faithful do in indeouering to liue well. For (as I haue ſayd) men are created to labour by nature: but wee be ſo wicked & froward, that in ſtead of obeying god, we be borne to nothing but to offend God, vntill he hath reformed vs, and made vs new creatures. So then God doth not onely bleſſe our labor, when we endeour to ſerue him, through the grace of his holy ſpirit: but we labor alſo through his only vertue, according as he doth guide and gouerne vs. This is the ſumme of that which we haue to beare in minde concerning this text.

Now it is alſo ſayd, *That God will make thee the head and not the taile*, namely them that indeuour to ſerue him: hee will ſet them aboue, and not beneath. This is as it were the toppe of all proſperite. Now ſurely it was more behououfull (as it was treated of yesterday) that the olde fathers vnder the lawe, ſhould haue moe promiſes concerning the tranſitory liſe, than we haue. For they had not ſuch opening of the heavenly liſe as is giuen vs in the Goſpel. Therefore it is Gods will to drawe them after that faſhion lyke little children. For in ſo much as an infant is not of capacitie to vnderſtand the goodneſſe of his father: therefore to encourage him, he will ſay vnto him; I will giue thee a trim cappe, and I will buy thee a gay newe cote: this is agreeable to the capacitie of the childe, and becauſe his heart is tender, ſuch talke is vſed vnto him: howbeit the father meaneth to lead him on farther. Euen ſo did God deale with the olde fathers; He did ſet forth his benefites which they ſhould enioy in this worlde: meaning to drawe them from thence to a higher hope, namely, to the hope of the heavenly heritage. And ſo the Tewes were made as a head when the kingdom flouriſhed amongſt them, when they ouercame  
their

1ere. 31. 37  
Ezech. 11. 13  
& 36. 27

their enemies, and when God shewed himselfe to fight for them. As nowadayes wee must not loke to haue either kingdomes or principalities as they had; neither haue wee in lyke manner the temporall kingdome of Dauid: it is sufficient for vs that Iesus Christ is giuen vs, and that we reigne w<sup>th</sup> him, and y<sup>e</sup> he being our king, causeth vs to flourish vnder his conduction: I say it ought to suffice vs, that we bee a kingly Priesthood vnder our head; which is the sonne of God Neuerthelesse, our Lorde hath made promise to all the faithfull, that if they walke in his obedience, they shall not be oppressed by the tyrannie of men, but be maintained in libertie, which is also a blessing as much to be desired as any can be in this world. Knowing therefore that this is a speciall gift of God, as it is here shewed, let vs learne to serue him and to giue him the whole authoritie ouer vs: that by his gouerning of vs, we may bee set free from bondage of men. Wee shall see hereafter in this present Chapter, how hee threatneth them that will not feare him nor shrinke at his terriblenesse, accordingly as is sayd in the psalme; God must needs lay the feare of men vpon all them that will not feare him, and be his willing subiectes. Let vs marke therefore, that if in case we yeeld to the reigning of God ouer vs, wee shall be maintained by him, in such sorte, as men shall not bee able to oppress vs. And if at any time the wicked haue their scope, and seeme to set their feete as it were vpon our throates; let vs vnderstand that God doth bring vs lowe, because wee haue offended him, and because wee haue not rendred him the praise that belongeth vnto him; and that hee chastiseth vs according to our desertes. But yet must wee euer come backe to this point, that if we cast not off GOD, wee shall bee receiued of him, in such wise as hee will be vnto vs as an armie, and make vs able to walke with our heades vpright: as it is sayd in the third psalme. So then, this blessing serued not onely for the fathers that liued vnder the lawe, but it continueth also vnto the end of the world, and wee shall vnderstand that it is not vaine, so wee followe in lykewise that which is added here: *Keep the commandementes which I sette before thee this day, (sayth Moses) that thou swaue not neither to the right hand nor to the left, to goe to seeke strange Gods and to worship them.* Wee see how GOD doth euer put vs in minde of obedience to his worde: and that is to the end wee should serue him, not in hypocrisie, whereunto wee bee too much inclined. Let vs remember therefore this lesson, which is, that to worship our GOD sincerely, we must euermore begin at the hearkening to his voyce, and of giuing care to that which he commaundeth vs; for if euery man goe after his owne

way, wee shall wander, wee may well runne, but wee shall bee neuer a whit the neerer to the right way, but rather the further off from it. And God will not onely bee heard, but also obeyed of all men without exception, yea euen without adding any thing to his worde, or without taking any thing from it. And this is exprefly sayd: For that men dare be so bold as to bring in their newe manner of seruing GOD, and to doe that which they suppose to bee good. Contrariwise let vs vnderstand that when GOD hath once shewed what he will haue vs to doe, wee must simply holde vs there, without presuming to adde thereunto or to diminish it by any meanes at all. But about all things hee would haue vs to acknowledge him to bee our GOD. For the very cause that maketh men to stray, and altogether to vanish in so many superstitions and idolatries, is that they knowe not what GOD they ought to worship. Wee haue therefore profited greatly in the Gospell, in the Lawe and in the Prophets, when we haue the skill to say, This is the GOD that shewed himselfe to Abraham, the GOD that shewed himselfe by Moses, the GOD that lastly shewed himselfe fully in the person of his onely sonne, and the same is hee that is our God. As it is also sayde in the Prophet Esay, where hee speaketh of the manifestation of our Lorde Iesus Christ. *Loe, this is hee; Loe, this is our GOD.* Then let vs haue a settled faith, that wee be not rouers; let vs not bee like vnto little children, nor lyke wauering Reedes that are caryed euery way; but let our faith be well stayd, by taking roote in our Lorde Iesus Christ.

Nowe let vs fall downe before the Maiestie of our good God with acknowledgement of our sinnes, beseeching him so to teach vs with true repentance, that we may bewaile them, and be heartily sorry for our corruption, to the end to withdraw vs more and more, and therein to reforme vs. And forasmuch as we bee not onely fragile but also altogether froward: it may please him to bring vs home againe vnto him, and to vnderprope our weakenesse with his mightynesse, so as we may ouercome all the hinderances that serue to turne vs from him; and that we may with perfect constancie go on to the marke whereunto he calleth vs, vntill we attaine to the perfection of all righteoufnesse. And that in the meane while, it may please him to vpholde vs in such sorte, as that albeit we should faile, yet he cease not to take vs still for his children, and make vs to vnderstand more and more, that he dooth confirme vs in the trust of our saluation. That it may please him, to graunt this grace not onely to vs but also to all people and nations of the earth, &c.

On

## On Friday the xiiij. of March, 1556.

*The CLVI. Sermon which is the fourth vpon the eight and twentieth Chapter.*

15 But if thou wilt not obey the voyce of the Lorde thy God, in keeping and doing all his commaundementes and ordinances, which I commaund thee this day, then shall all these curses come vpon thee and take holde of thee.

16 Thou shalt bee cursed in the cite and likewise cursed in the feelde.

17 Thy basket shalbee cursed and thy store.

18 Cursed shalbee the fruite of thy wombe, and the fruite of thy lande, the increase of thy kyne, and of the flocks of thy sheepe.

19 Thou shalt bee cursed in thy comming in, and cursed in thy going out.

20 The Lorde will sende vpon thee cursednesse, trouble, and destruction in all that euer thou puttest thine hande vnto, and in all that thou doest, vntill hee hath destroyed thee, and thou quickly perish, because of thy euil inuentions, through the which thou hast forsaken mee.

21 The Lorde will make the pestilence to cleaue vnto thee, till it hath consumed thee from the lande, which thou goest to possesse it.

22 The Lorde will strike thee with swellings and with the feuers, and with whote diseases, and with burning sickeneses, and with drought, and with sworde, and with blasting windes, and with the yellowe Jaundis, and hee will pursue thee vntill hee haue vterly destroyed thee.

23 And the heauen which is ouer thy head, shalbee brasse, and the earth vnderneath thee shalbee yron.

24 In steede of rayning vpon the earth, the Lorde will giue thee dust and ashes: and hee will come downe from heauen vpon thee, vntill thou bee destroyed.



W e haue seen these other dayes past, howe God entreated his people by promises: nowe on the contrarie part hee addeth threatenings. And that is not without cause, for we see what slownesse is in vs, when the case concerneth the submitting of our selues to the obeying of God. Our feete are swifte ynough to runne to euill, as the Prophet Esay sayeth, and as it is spoken in the Prouerbes, but God cannot make vs to set forth one steppe, to behaue our selues as becommeth vs: and therefore we must bee compelled to it, as of force. Neuerthelesse, it is certaine that God beginneth with gentlenes and goodnesse. And that is the cause why hee keepeth this order of setting forth his blessings vnto them that serue him. Hee mought very well haue begunne with threatenings, but hee did it not. And why? Hee tryeth to see whether wee bee apt to be taught, by shewing

himselfe fatherly towards vs, and by making it to bee seene, that hee seeketh nothing but our benefite and welfare, prosperitie, and quietnesse.

Thus wee see howe God doeth first make a tryall of vs: and if that preuaile not; then hee vseth threatenings; and it behooueth those two to goe ioynedly together. For to what purpose is it, if wee serue not God with a free will? Albeit that men cannot fynde any fault with vs: yet, if wee goe to it vnwillingly, all our life is detestable. For the cheefe poynt is that wee haue a pure and free good wil, to giue our selues ouer vnto God. For wee must not haue our eye to the reward: and therefore doth it much more followe in reason, that if we goe to it by constraynt, all our life is cursed. Yet notwithstanding, this desire of seruing God because it is not lost labour, is not all that wee haue to do. For when wee bee come to that poynt, wee are but at the halfe way. Although a man receiue

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the promises which bee here containd, and offer himselfe to God to serue him; yet his dooing is vnperfect, and deserueth to bee cast off. Wherefore? Because (as I haue sayde) wee may not bee hyrelings: but our yeelding of our selues vnto our God, must bee because wee bee his, and because hee is worthie to haue our lyfe employed in his obedience, and specially for that hee is our father. Hee beginneth at the promises because of our infirmitie, to set vs the more forward. And when hee hath brought vs on so farre, then he manifesteth vnto vs a greater perfection.

But to be short, we haue to marke, that there are three sorts of people which keepe the law of God in outward shewe. One sort dooth it by compulsion, with gnashing their teeth at it, and they doe discharge it after a fashion. And wherefore? Because they knowe well that they cannot escape the hande of God, they feare his anger and his vengeance; and therefore doe they serue him; but that is by compulsion. But as I haue sayde, all this is reproduced. Another sort takes the middle way: for they knowe that God is faithfull, and that such as serue him shall not lose their labour: these harken to the promises which bee expressed in holy Scripture. And so a great many doe yelde themselves to serue God, because hee allureth them thereunto by promising themeward, as we haue seene before. But, as I sayde, wee may not stay there; but wee must rather consider, that forasmuch as God hath made and fashioned vs, redeemed vs, and is our father, the same ought to suffice vs although we had no respect vnto that which hee promiseth vs: and forasmuch as hee hath preuented vs with his mercie: and sheweth him selfe so bountifull towards vs: his fo doing ought to inflame vs with an ardent affection to serue him. This is one of the principall poyntes of our life. But (as I sayde afore) our Lorde in his lawe hath respect to our rawnesse: and therefore hee promiseth to rewarde vs, to the intent wee shoulde haue the better courage. And in deede though wee serue God with affection neuer so pure and freely employed, yet must wee alwayes wayt for that which is promised vs, and staye thereupon. Wee must (I say) hope for his blessing, when we haue serued him with a good courage: but wee may not doe it to that end: wee must not bee drawne by this respect onely. For (as I haue sayde) wee must bee his children, and honour him as our father. And as it is hee that dooth vpholde vs: so must wee assure our selues that it is not for vs to imagine any merite in our selues, but that hee accepteth vs of his owne onely infinite goodness; and therefore that wee for our parte, must seeke nothing but to vowe and dedicate our selues wholly vnto him. Howfoeuer the case stand, let vs learne, that when God hath set his promises before vs, hee must also bee fayne to spurre vs forward. Wherefore? Because our nature is full of rebellion against him: wee bee not onely slowe: but also there is in vs an inclination to drawe quite backwarde from that

which GOD commaundeth vs. If there were no more but slouthfulness, yet were that such a vice as were worthie to bee corrected, and therefore wee should haue neede of the threatenings that are mentioned here. But seeing wee be so frowarde to bee ruled, that wee bee alwayes kicking, so as God cannot reclaime vs nor inure vs to his yoke: it appeareth that the manaces bee double necessarie. And herein there is very iust cause to condemne vs, seeing that God cannot winne vs to loue, but is fayne to shewe himselfe dreadfull, to make vs afraid, without the which wee would lye still asleepe. Seeing then that God doeth so litle preuayle with vs, when hee traineth vs gently, seeking nothing but to make vs to followe him with a willing heart; let vs acknowledge our frowardnesse and condemne our selues: and therewithal let vs also confesse the fatherly care that God hath of our saluation, seeing he vseth all y meanes which hee knoweth to be meete for vs. For it is all one, as if hee should (as yee would say) transfigure himselfe. His onely respect is to reclaime vs. One whyle hee smyleth on vs; and another whyle hee frowneth at vs. But yet all tendeth to this poynt, namely, that we may bee drawn vnto him, to giue ouer our selues to his seruice.

Now will some man say, Seeing that it is so y same when we serue him by compulsion: if the threatenings leaue vs there, what do they auail? It were better that God should forbear them. But let vs marke that he traineth vs by degrees according as he knoweth it necessary for vs. It is certaine, y if nothing but feare doe bring vs to serue god, it is noughtworth: howbeit it is a good preparatiue, y leadeth vs farther on, after hauing begun at it. As for example: before y God hath meekened vs, we be full of pryde, & our flesh is altogether rebellious: to be short, wee be as coltes that were neuer sadled nor bitted. God must be fayne to prepare vs & to bring vs in order, which thing to do, he vseth threatenings. But this (as I haue said) were nothing at all, vnlesse he inured vs to a voluntarie obedience & subiectio afterward. And when we tend thitherward, we haue greatly profited in y this pryde of ours is beaten down, & we be no more so wyldheaded, but y we know y there is a Iudge before whome we must make account; & that the same consideration restraineth vs from vsing such loosenes any more, & from being so heady in doing euill, as we haue bin. This is a beginning, & in deede it is but a beginning; in so much y if we should stay there, wee were not yet plucked out of the mire. But when we haue thus begun, then doth y lord match his threatenings with a taill of his goodnes in such sort as we be drawn vnto him. And in so doing he sheweth himself to be our father. Now when we vnderstand y God in deede is ready to rewarde vs when wee haue serued him, albeit that wee bee not able to deserue any thing, but rather doe prouoke his wrath: therupon wee must haue our refuge to his mere mercie, to obtayne remission of our finnes, as it is offered



vnto vs in our Lorde Iesus Christ; and as hee hath purchased it for vs by his death & passion. When we be thus reformed, and rid of all trust in our owne workes, then ought wee to offer vp our selues willingly in sacrifice vnto GOD, as Saint Paul also doth exhort vs in the twelfth Chapter to the Romanes. Hee setteth vs forth no rewarde, but saith: I beseeche you brethren, by the mercie and compassion that God hath shewed towards you, that euery one of you renounce this worlde, and also himselfe, that you become liuely sacrifices vnto GOD: for that is your reasonable seruice.

But yet some man will reply againe and saye: If threatenings make vs readie for the promises of God, it seemeth that they should be placed in the first ranke, and that the promises should followe them. But the answer to this doubt is: that God will holde vs more conuicted before him, when hee beginneth with vs by his promises. For we cannot say but that there is a shamefull shanklesnes in vs, seeing that whereas our Lorde seeketh onely to winne vs by loue, wee notwithstanding deale forwardly with him, and draw backwarde, when hee commeth so louingly towards vs. Yee see then howe the promises are set before vs in the first place, that wee might be the better reproofed of our forwardnesse. But hath God shewed vs that his goodnesse would not auayle vs, except he threatened vs? then doeth he vse rigour, and y<sup>e</sup> same rigour doeth profite vs, forso much as wee be touched therewith, and our hearts are daunted. I meane not all; for there be many that take the brydle in their teeth to stryue against God: but I meane the faithfull. Those are they that be prepared for y<sup>e</sup> promises of God, through threatenings. Afterwarde God turneth yet agayne, and allureth them newe agayne with his goodnesse, as is sayde afore: in so much that when he hath stoung them with his threatenings, to tame the stubbornnesse of their flesh; (as surely it is requisite that God shoulde shewe some signe of his wrath:) thereupon hee setteth before vs his mercie, which is the accomplishment of all, to the ende (as I haue sayde) that wee shoulde learne to yeeld our selues wholly vnto him with a free disposed affection.

Nowe let vs come to the wordes that bee set downe heere. *If thou wilt not obey the voyce of the Lord thy God, hee will keep his commandments & statutes which I set before thee this day: all these curses shall come vpon thee, and take holde of thee.* Heere Moses speaketh expressly to such as haue been rayes in the worde of God. True it is that they which offend without the lawe, shall perish neuerthelesse, as Saint Paul sayeth in the second Chapter to the Romanes. And in verie deede wee see that the ignorant and blynde scape not vnpunished at Gods hande. Albeit that they might pleade that they were not taught: yet are they faultie vnto him. But let vs note, that heere our Lorde doeth double his curse vpon those vnto whome hee hath shewed such fauour, as to manifest his wil vnto them, and to shew them the waye of sauing health, had they obeyed

him; and yeelded themselues vnto his doctine. This then is not generall to all men. But God doeth first of all thewe, that when hee hath giuen his lawe, and published it abroade. The fault is in the people that they vnderstande it not. This is the cause why Moses doeth expressly say: the commandementes and statutes, which I set before you this day. When hee sayeth, *Commandementes and statutes*, it serueth to shewe that they conteyne a sufficient instruction, accordingly as wee haue tolde you heere before; that God hath not spoken by halues: but that hee hath so taught his people, as they cannot reply and say, Wee wote not what these things meane. Loe heere the *Statutes & commandements which I set before you*, sayeth Moses. If you applye your indouert to them, you cannot doe amisse. And therefore let vs beare well in mynde, that according as God hath deliuered vs his worde, our vngodlinesse is doubled before him, and our punishment must be so much the more grieuous, if wee be not willing to doe good, yea, and also profite therein, and from day to day be established in his obedience. That is the thing which wee haue to consider vpon that saying.

Moreouer when hee sayeth: *If thou wilt obey the voyce of the Lord thy God*: it serueth to touch vs thoroughly to the quicke. For seeing that God vouchsafeth to speake vnto vs: is it not meete that wee shoulde at the least giue eare vnto him? And if wee play the deafe folkes, is it not a matter contrary to nature? For if wee would not heare our equall, hee would take it in disdainne, and much more woulde our superiour. And whereas God hath all foueraigne dominion ouer vs, and hath done vs the fauour to deliuer vs his worde, and acquainteth himselfe familiarly with vs, if hee synde vs stubborne against him, disdainning to heare him; is it not meete that hee shoulde auenge him of such a contempt? Specially when hee seeth such a villaynous statelynesse in vs, which bee but wormes of the earth. The thing then which wee haue to remember vpon this text, is that heere Moses intended to condemne the vngodlinesse of men that doe still continue hardhearted, notwithstanding that God giue them the meane to returne, by setting his worde before them.

Nowe, when hee sayeth that these curses shall take holde of vs; it behooueth vs to remember that which was spoken of here before. For in speaking of the blessings of GOD, hee sayde; Thou shalt be compassed round about; and nowe hee doeth in like wise ioyn the curses in the same manner, so that wee may not thinke to escape the hande of God. Howe slye so euer wee be, wee shall be alwayes entraped, it wil not boote vs to seeke start holes, according to this saying of his by his Prophet, *If thou goe into thy house, and shut thy doore and double barre it, yet shall the serpent come in and sting thee there.* If thou goe into the field, & seek means to escape, thou shalt meet w<sup>th</sup> a Lyon vpon y<sup>e</sup> way: if thou slip aside from y<sup>e</sup> Lyon,

a Beare shall meete thee, and to bee short, what-  
 focuer men doe, when God is against them, &  
 is become, as it were, their enimie, they must  
 needes fynde that they be surprised, caught,  
 and entrapped, and enuironed rounde about  
 with these curses, without any hope to get out.  
 Therefore, let vs not deceiue our selues in see-  
 king worldly meanes to saue vs: for if the hand  
 of God bee lifted vp against vs, (as wee shall see  
 in the song heere at hande) Hee hath his store-  
 house full of roddes, and not of three or foure  
 sortes onely, but of infinite: and if wee suppose  
 that wee are escaped, when wee haue ouertome  
 some one cull, then wee deceiue our selues: for  
 God hath by and by an hundred moe. Let vs  
 then looke for all manner of woe, if wee obey  
 not Gods lawe. But it were a miserable appeale  
 if wee shoulde come vnto God by compulsion,  
 onely for feare of his punishments. What must  
 wee then doe? Wee must submit our selues wil-  
 lingly vnto him, praying him to keepe vs from  
 procuring his wrath, and from warring against  
 him, and from inforcing him to come to defie  
 vs. That were as if some petie lorde woulde at-  
 tempt warre against a great Prince; hauing nei-  
 ther strongtowne, nor munition, nor ought els-  
 and yet woulde needes presume to defye one  
 that is able to swallowe him vp, if hee did but  
 lift vp his finger against him; and were not that  
 a madnesse? Likewise, when wee prouoke our  
 God, by setting our selues against him witting-  
 ly, hee must needes besette vs, and holde vs as  
 in prison. Wherefore, let vs pray him not to  
 suffer vs to bee so farre ouerseene, as to fall to  
 defying of him: but that wee simply obey him,  
 so as wee may bee crowned and encompassed  
 with his blessings; according as it is sayde in  
 the two and thirtieth Psalme. Hee that put-  
 teth his trust in God, shall bee crowned with his  
 benefites: that is to say, God will make him to  
 possesse his blessings rounde about him, and hee  
 shall bee so thoroughly fenced on all sides with his  
 saugarde, that hee shall not neede to feare.  
 Albeit that wee bee layde open to neuer so ma-  
 ny dangers, yet shall wee be preferred through  
 his goodnes. Now as touching that which he  
 addeth, we haue expounded here before.

Concerning the curses, he sayth: *Thou shalt  
 bee cursed in the soone, thou shalt bee cursed in the  
 feilde, thy coming in shall bee cursed, thy going forth  
 shall bee cursed, the fruite of thy wombe shall bee cursed,  
 and the fruite of thy casle and of all thy flockes.* Here-  
 by are wee againe done to vnderstande, that all  
 the euill which wee see in this worlde, proceedeth  
 from the hande of God. By the worde *euils*  
 I vnderstande all the punishments, and all the  
 wretchednesse wherunto wee be subiect, accord-  
 ing also as he speaketh thereof by his Prop-  
 het Esay, saying: I am the Lorde which made  
 both light and darkenesse, which haue in my po-  
 wer both life and death, and which doeth both  
 the good and the euill. Hee vseth this kinde of  
 speeche purposely: not that the euill, wherof  
 wee be faulrie, doeth proceede from God, nor  
 that it ought to be imputed vnto him: it is not  
 so. But hee meaneth that all the miseries and

calamities which wee suffer in this worlde, be as  
 it were so many chastisements: wee may not  
 attribute them to haphazarde, as shall bee more  
 plainly touched hereafter; where God sayeth, *Leu. 26. 33*  
 if you will needes come against mee at all ad-  
 uenture, I will in like wise come against you at all  
 aduenture. Hee vseth the same verie wordes.  
 And wherefore? Because that men doe beare  
 their owne eyes, and saye; Loe, what misfor-  
 tune is befallen mee? When they be any wayes  
 afflicted, they cast out spyteful speeches against  
 God and ouershoote themselves, not consider-  
 ing that God is a Iudge, and gouerneth the  
 worlde by his prouidence; they are not able to  
 perceiue that, so dull and senselesse bee they.  
 And that is the cause why Moses vseth this kind  
 of declaration, and so large in this text. And it  
 serueth to bring vs to that which I alleged euen  
 nowe out of the Prophet Esay; where GOD  
 sheweth that hee made both light and darkene-  
 nesse, and did both the good and the euill. Wee  
 may not heere conceiue vayne thoughtes, say-  
 ing, Whence cometh this vnto mee? It is a  
 misfortune. Woulde God it were not so. But  
 wee must acknowledge the hand that smyteth  
 vs; for that is great wisdome. And for the  
 same cause doeth God complayne thus by his  
 other Prophete: This people haue not regard-  
 ed the hande that smote them. Yee see then  
 howe wee must vnderstande that all the afflic-  
 tions and miseries which wee endure in this  
 worlde, bee verie strokes of Gods owne hande.  
 And euen in that respect is it sayde by the Prop-  
 het Amos: Is there any euill in the city which  
 God hath not done? That is to saye, can there  
 happen either warre, or pestilence, or famine, or  
 diseases, or pouertie, or any other calamitie  
 whatsoeuer it bee, that cometh not to you  
 from God? Wretched people, bee you so fool-  
 ish and beastly, as to imagine, that God which  
 created the worlde, doeth leaue it at randon,  
 and hath no care to watche ouer his creatures,  
 or to bestowe on them, that which hee think-  
 keth meete for them, sometimes to shewe his  
 goodnesse, and sometimes to make them feele  
 that hee is a Iudge, and to punish mens finnes,  
 and to make them to knowe what his office is?  
 Thinke you that hee dwelleth ydle in heauen,  
 and that he vttereth not his vertue, or that the  
 worlde is not guyded and gouerned by his pro-  
 uidence? So then, like as heretofore God hath  
 shewed that wee cannot prosper, but through  
 his grace and loue that hee beareth vs, in that  
 hee hath chofen vs for his children, and will also  
 accept our seruice; so nowe hee sheweth in like  
 wise, that if there bee any affliction, pouertie,  
 or other miserie, they come not by happehaz-  
 zarde: but are very punishments of Gods send-  
 ing: and therefore when things fall not out  
 after our liking, wee must fall to considering &  
 examining of our finnes. If wee bee grieved  
 with any manner of thing, so as one is troubled  
 with his householde, another with the losse  
 of his goods, another with some disease, another  
 with some vexation of mynde, and another  
 with the forgoing of some thing that hee loued:

let vs acknowledge, saying; Loe, it is our God that hath lifted vp his hand, & holdeth it vp still. And wherefore? Because that wee haue offended him. The first point then is, that men may not flatter them selues when God visiteth them: but they must know, that by this means they are made to vnderstande their offences, to the end to humble themselves, and to bewaile them. Thus much for one point.

The seconde poynt is, that wee must not thinke to escape the scourges of God, bee wee neuer so subtil; but that wee shall euer bee caught by the backe, if God bee against vs. And well may wee make vs sheeldes, and rampyres: but when wee haue practised what wee can: yet will not our Lorde misse to finde vs, he needs but to blowe vpon all our defences whereby wee thinke to garde our selues against him. It is not like as if wee should haue to doe with creatures. Against them wee might fortifie our selues both behynde and before; but God will knocke vs on the pates from heauen. Wee can haue neither shielde nor rampaie against him, in hope thereby to stoppe his hande from touching vs, when it pleaseth him to punish vs.

Againe, to what ende shall all the fortifications serue that wee are able to buyde against him, but to ouerthrowe our selues? Let vs therefore vnderstande, that all that euer men can do against God, shall turne to their owne confusion, and vtter ouerthrowe. That is the thing which Moses meant, when hee sayde, *That wee shalbee cursed in the towne and in the feelde, that wee shalbee cursed in our going forth, and in our coming in, if wee obey not the voyce of our God.* And as hee sayde afore, that God will open his good treasure from heauen, to giue vs rayne in due time; so now he sayth, *That God will make our heauen as Braſe, and our earth as Iron, and that in steede of rayne hee will sende vs drought, he will sende vs dust and asbes, and there shalbee nothing but barrenesse amongst vs.* Here wee must call againe to mynde the lesson that hath bene layde out breefely before: that is, that according as euer one of vs is visited by the hande of God, wee shoulde benefite our selues thereby and euer man applye that to his owne vse which is heere mentioned. For God vseth many wayes to chastise vs. One is punished in his owne person with diseases, reproche, and I wote not what else: another hath some secreete heartbyring, so that although hee bee whole in bodye, yet hee ceaseth not to bee tormented in minde: another is plagued with his wife or with his children: and another is troubled with his substance. According therfore as euer one synned him selfe afflicted, so let him resort to this that is tolde vs heere, saying: *Alas, I see how my God calleth mee vnto him, I may not now prouoke him: for what shall I winne by vsing many wyndlasses as the worldlings doe, who desire to fall a sleepe in their miseries: and the onely comfort which they seeke, is to haue no regard to God. Nowe if wee doe so; then must that which is spoken in the two & thirtieth*

Psalme bee practised vpon vs, to wit, that God will deale with surdye and hardhearted folkes as with restiue horses, and made moyses. As hereafter wee shall see more at length. So then yett must wee come to the sayde poynt of feeling of Gods hande, according as euer one is afflicted, first in his owne behalfe, and then in common. When wee see a drought, let vs not accuse the heauen nor yett the ayre, saying it was the disposition of them. Let vs not doe, as the fantasticall folke doe, which looke no higher than the starres; but let vs thinke it vpon the hande of God: that as many afflictions as fall vpon vs, may bee vnto vs as visible signes and markes that God executeth the office of a Iudge towards vs; and that although hee condemneth vs, as often as hee punisheth vs, yett the same is not a condemnation to the death: but a summoning of vs to appeare before him, there to frame newe proceſſe against vs. This is a poynt which wee ought to marke well. Therefore when wee feele any euill or greefe; let vs vnderstande that we haue offended God: but let vs thinke therewithall, that God neuertheless meaneth not to execute a finall sentence vpon vs, when hee calleth vs againe vnto him. To what ende then is it? Is it to condemne vs without mercie? No: but hee doeth vs this fauour, that wee might bee our owne Iudges. When hee doeth summon vs, it is to the ende that euer one shoulde plead guiltie of his owne good will, and thereupon aske him forgiveness, and flee for refuge to his mercie. Loe heere an inestimable priuilege. And so let vs benefite our selues both priuately and publickly by the things that are tolde vs heere: That when wee see the heauens burning hote, and wee aske rayne, and yett goe without it, so as the fruites doe sayle vpon the grounde, and the heate dryeth vp all things: let vs vnderstande that it is the hande of GOD which visiteth vs, and let vs confesse our sinnes with one common accorde. And if any man feele anye household vexation, let him confesse; Well, GOD doeth waken mee by this visitation, because I haue offended him. Thus the cheefe studie, wherein God woulde haue the faithfull to exercise themselves, is the examining of their sinnes, after this manner: whereby it will come to passe, that (as Salomon sayeth) Blessed is the man which doeth trouble and quicken vp himselfe, not that wee must so trouble our selues, as to fall into vnumesurable despair: but wee must quicken vp our selues with feare, because the diuell seeketh nothing else, but to make vs dull and blockish, to the ende wee shoulde offend God, and blear out our tongues against him like as wee see these despisers doe, which set themselves against him, dashing at him with their hornes, and vomiting out their blasphemies. To the intent therefore that wee come not to that passe, wee must quicken vp our selues with feare and trembling: which cannot bee done, vnlesse wee profite vnder the correction of our God, and consider, that when hee visiteth vs, it is to call vs vnto him.

It is to the ende that wee should make our owne inditement, and not tarry the last laying of his hande vpon vs, but prevent him, that (as sayeth Saint Paul) they which condemne themselves, may not bee condemned of him.

Nowe finally it is here declared vnto vs, that the course of nature, as we call it, is nothing but the disposition of the will of God, and that hee beareth such rule ouer both heauen and earth, and ouer raine and faire weather: that hee changeth them at his owne pleasure, and yet sendeth them not without cause. If there were a permanent order in nature, it would seeme vnto vs that God medled not with it; wee would graunt that hee hath made the worlde, but yet would wee say that hee doeth not gouerne vs: wee would thinke thus: What? when the spring time commeth, wee see that the rest of the yere goeth on in one egall course, as did the yere last before past. It is alway one. But we see one winter longer, and another winter later, and another rather, and last longer: wee see one winter raynye, and another drye: we see abundance of snowe in one yere, and another yere none at all: one yere whote, and another cold. Nowe, doeth not such inequalitye make it manifest that God must needs worke? For the Sunne doeth his office in one yere aswell as in another, and euer keepeth his iust compassse, better than the best ruled clocke in the worlde. And how then commeth such a varietie? It is Gods dooing to call vs vnto him. Truly the Philosophers doe seeke out the causes (as they terme them) there is such a meeting of starres (say they,) and this proceedeth of such coniunctions. But whence commeth all this? Euen from the hand of God. Wee must euer resort to the first cause. And in deede, they bee more than beastes, if they will not yeelde to that. Yet is it not sufficient to knowe that God guydeth all his creatures, and that hee holdeth them brydeled to make them to howe, as a horse man maketh his horse to turne on this hande and on that hand, to stoppe, & to runne. All resteth not in knowing that God looseth & holdeth, and sendeth such changes as him listeth: but we must vnderstande further that God doth nothing without cause. For if wee say that God governeth the worlde, and know not wherefore hee doeth plague vs, wee shalbee quickly enclyned to murmure against him: and in the meane whyle wee shall not profite vnder his chasticementes and corrections, but continue still dulle in our finnes. So then let vs marke, that in shutting vp the heauen so as it yeeldeth no rayne, and in drying vp the earth, as it were Iron: thereby hee doeth shewe vs our finnes, & that hee is our Iudge. This is it that wee haue to beare in mynde as concerning the course of nature, according as it is heere declared vnto vs.

Neither is God contented to saye that the heauen shalbee as brass, but hee sayeth also, *That hee will sende vs ashes and grauell or sande in Steele of raine*. Like as wee see the Caterpillers that eate, marre, and destroy all that is on the

earth: there needeth but one blasting or mildewe to eate the corne and to consume it within. And it is more than if God should sowe salt. And these blastings or mildewes come not but of the dewe or else of the rayne, at leastwise they bee none other substance. But God needeth not but to make a little change, and to sende a little sharpe colde, and the same colde will make cleane riddance of all. When wee see such things, let vs euermore take warning by this doctrine, and let vs bee no more intangled in our follies, to saye: Ah euill fortune, euill fortune: but let vs vnderstande that our Lorde doeth call vs backe vnto him, and hath his hande stretched out: and let vs knowe that it is hee that smyeth; as if hee should saye: I haue gone about to drawe you vnto me by faire meanes, but you haue not humbled you before mee. Seeing then that you will not be brought to it willingly, I will now compely you, as though I drewe you by the hayre of the head. Let vs (I say) bee admonished by this teaching, that is here mentioned, to prevent the wrath and vengeance of God, so often as hee giueth vs aduertisement of the same.

Againe, when God maketh the earth fruitful, let vs acknowledge it to bee his worke, and that there springeth not a blade of grass, but hee hath put thereunto his hande. Let vs then take our dayly foode of him: that is to saye, let vs not cramme our selues like brute beastes, which fill their bellies, not knowing whether there bee a Creator that causeth the earth to bring them forth foode: but let vs vnderstande that God blesseth the earth, and causeth it to yeelde fruite for our nourishment and sustenance; let vs beare it so in mynde, that aswell in affliction as in prosperitie wee may turne our eyes euermore vnto God. And it is expressly sayde further, *That God will make the pestilence to cleaue vnto vs, and that hee will sende other diseases, and that they shall continue vpon vs, vntill wee be consumed by them*. This should yet a little better waken vs, seeing that God striketh not (as it were) a blowe, and away; but that his curses shal followe vs, and cleaue vnto vs, vnlesse wee forsake our finnes and wickednesse. Finally let vs learne, that they which indent with God, and fletee away againe from day to morrowe, doe deceiue themselves. As for example, wee see many which when God doeth sende them any affliction, will haue some regarde of it: but they haue doone with it by and by. They doe but shake their eares, and thinke they haue ouercome it. And like as a dogge that hath a yerke with a whippe, they turne their backe and runne away, bearing themselves in hande that they may pacifie God by some shift. Thus dealeth the worlde. But let vs beware of such blockishnesse. For wee fee what is sayde expressly in this place. After that God hath spoken of his curses, and added that they shal be hemmed in with the; hee concludeth they shal cleaue vnto vs. And wherefore? If we cleaue to our iniquities, so as they raigne in our bones and in our marrow, and be fixed in our beartes and mindes; then

mult the curses of God followe vs also . When a man will not doe away his euill affections , but is delighted in them and continueth saping in them, God for his part must needs shut him vp in it, and when we doe so; he must needs sende vs his curses to sticke fast vnto vs like a leprosie that it may consume vs vtterly; so that it shal be to no purpose to lay playsters thereunto, for the healing of that which is to deeply rooted within and is become in manner vncurable . Therefore lette vs bee afraide at the hearing of these things . And so we see nowe to what purpose Moses addeth that the curses of God shal cleaue vnto vs: namely to warne vs, that if the mischiefe haue taken roote, we must straine ourselues the more in praying to God , to shewe to vs the fauour that his holy Spirit may cleaue vs , as to

1. Cor. 14. 15

whom it belongeth to search the bottome of our secreete affections; that it may please him to reprove vs, in such wise, as this feare may serue vs for a maruellous purgation, to expulse our sinnes from vs, and that we may no more be so wedded vnto them as we haue beene .

And therewithall let vs knowe, that when diseases beginne to reigne, or any other afflictions, it is not for vs to hope for any ende thereof, vnlesse we cease to offend our God . It is sayde in a common prouerbe, that diseases come on horsebacke, that is to say very quickly, and that they returne againe on foote; that is to say verie slowly . But we consider not the cause though it be neuer so apparant . And that is ( as I haue sayde afore ) because we looke not to the hande that smyteth vs; neither can God winne vs vnto him with the first stroke, when he punisheth vs. Surely wee will make him fayre protestations. When a man is sicke, hee will protest that his whole desire is to serue God, and that if he may recouer his health, the worlde shall see him a newe man . But all is quickly forgotten. Therefore it is no wonder though in steede of mitiga-

ting our punishmentes, God doe diuers times increase them, and suffer vs to languishe in our aduersities . It is because he seeth that our diseases be deepe rooted; that he must come again oftener than once or twise to purge vs of them. And therefore let vs learne to pray vnto him, to vouchsafe to cure our faultes in such wise, as they may not proceede to the extremitie here expressed: but that so soone as wee feele a litle stroke of the rod of his hande, the same may be sufficient to bring vs againe vnto him: yea euen with such repentance, as may shewe that we deale not faindly; but that it be done in simple trueth, and we also continue therein to the ende.

Now let vs fall down in the sight of our good God, accusing our whole life of the malice and rebellion that is therein: beseeching him to vouchsafe to chastise vs in suchwise with gentlenesse, and to spare vs in such sorte, as wee be not cast downe into dispaire; but that we may rather be brought home againe vnto him . And therewithall, forasmuch as wee cease not to offend him; and it is also necessarie that he should daily call vpon vs, and waken vs, that we may fare the better by his corrections; let vs continue; to lament and mourne, vntill the time that he haue ridde vs from all the corruptions of our flesh, & haue brought vs to the perfect righteousness, wherein lyeth our true rest: to wit, the heavenly blessednesse which we hope and looke for . And forasmuch as we can not obtaine any such matter, but by the meanes of our Lord Iesus Christ: it may please him to reconcile vs to God his father, by his death and passion, and in the meane space so to mortifie our old Adam, that his owne Image may be restored in vs, and his glory shine forth in vs same. That it may please him to grant this grace, not onely vnto vs, but also to all people and Nations vpon earth, &c.

## On Wednesday the xviij. of March, 1556.

*The (Lviij. Sermon which is the fifth vpon the eight and twentieth Chapter.*

25 And the Lorde will cause thee to bee beaten downe before thine enemies: Thou shalt goe fourth one way against them, and flee before them seuen wayes, and thou shalt be carried away into al the kingdomes of the earth.

26 And thy carkeffe shalbe meate vnto all the foules of the ayre, and to the bestes of the earth, and no man shall skarre them away.

27 And: the Lorde shall smite thee with the Botch of Egypt, with the Emerodes, and with scabbes, and with itch, whereof thou cannest not be healed.

28 The Lorde also will strike thee with madnesse, and with blindenesse, and with astonishment of heart.

29 And thou shalt goe groping at nooneday, as a blinde body gropeth in the darke, & he will not make thy life prosperous: and thou shalt but suffer wrong and pollinges all day long, and no man shall deliuer thee.



If we were threatened by a mortal man, as God threateth vs in his lawe: surely we would be moued, albeit that hee had no great power ouer vs: wherein our vngodlinesse is to be seene, infomuch that although we endeavour to cloke it, yet it bewrayeth it selfe, in that we attribute more power to mortall creatures, than we doe to the liuing God. But heereby God intended to try the honour and obedience that we beare him: to wit, namely in this, y hee assureth vs of his loue, we should rest all wholly thereupon, and hold ourselues contented therewith. And in likewise on the contrary side, that when he giueth vs any certaine token of his anger, we should quake thereat. Let vs take good heede therefore of the thing that is heere mentioned: namely that we be not so blockish as to make a skorne of gods wrath. But let vs returne to that which hath bene sayde already, to wit, that his hande must needes be againt vs, if we liue not according to his lawe. It is certaine that men will naturally giue libertie to their lustes, to doe whatsoeuer God hath forbidden the, and that they will not sticke to make warre againt him. In deede they will not say so, yet doeth the thing shewe it selfe to be so. For when wee on our part haue defied him and assaulted him; is it not reason that he should arme himselfe againt vs? True it is, that so long as we liue in this present worlde, the infirmitie of our flesh is such, as we are not able in all respectes to satisfie the lawe of God. Neuerthelesse when men passe their bounds so farre that good and euill is to them all one; and that they striue not at all againt their lustes: they shew themselues open enemies vnto God. And to that end also is it that Moses speaketh. Albeit that wee doe our endeavour to resist the euill, and that the feare of God doth brydle vs, yet cease we not to deserue to be chastized of him: as wee see the faithfull be not exempted from many afflictions: and that God reclaimeth them much rather than he doth the despisers of his maiestie. For as they be his children, so hath hee the greater care ouer them: and therefore doth he chastise them the more earnestly. Howbeit Moses in this place speaketh but of such as harden themselues in stubbornnesse, flinging out of course in such wise, as they make no conscience at all to doe euill. They neuer thinke that there is a Iudge in heauen, vntill he make them to feele his hande. And therefore he saith not; God will chastise you as a father doeth his children: but God will strike you mainly; you shall feele his hande, so roughly and liuely, y you shall not be able to abide it: and that not for one day but continually til ye be consumed and perished. Seeing then that we heare such threatenings; let vs vnderstande that they be prepared for such as are hardened in euill, and be not restrained with any feare, to figh when they feele any euil temptation in themselues: but goe on, taking the bridle in their teeth, and make a mocke of God. And what shall followe of that? Ouer and besides the things which we haue seene heere

before; Moses addeth, that God will smite such despisers with diuerse plagues. First that he will sende them enemies; and giue them power, to destroy and to consume them, inso much that they shall persecute them euen in their dead carcasses, so as when they be discomfited, hee will not do them the honour to iustre them to be buryed, but leaue them for meate for the crows, and for the beastes of the earth: and moreover that he hath diuers other meates to plague them in their bodies; by sending them diuerse diseases, as cankers, and other hottes and scabbes, whereby they shall be brought to such an afterdeele, that they shall not haue as it were any more vnderstanding, but be vriterly out of their right wit, so as they shall grope at nooneday, as the blind doe in the darke. And surely the foremost point of Gods vengeance, is when men be so ouerthrown that they haue no more the heart to returne vnto him, ne be able to recouer themselues to acknowledge their faultes, and to perceiue that when the hande of God doeth visite them, there is no helpe, except they make their refuge to his mercie: but abide astonished as men besides theselues. By which meanes God sheweth himselfe to be mortall enemie vnto them.

Now as touching that which Moses speaketh here of enemies: we see againe howe God holdeth the hartes of men in his hande: so that if we be in peace and anon warre is made againt vs, and we wote not wherfore: (as I haue already shewed) it is because God is angry with vs: and that forasmuch as wee haue spited him, hee must also warre againt vs. He hath souldiers ynowe. As soone as he maketh any signe (as saith the Prophete) all the earth is moued; yea euen though a litle while before, no man thought to haue stirred. Let vs therefore vnderstand, that when warres are towarde in the worlde, God sheweth tokens of his wrath. It is certaine, (as we haue already sayde) that albeit we serue God faithfully, and stande in his protection: yet wee shall not cease to haue enemies. For it is his will to exercise vs by that meanes: and it is the state of the Church, as it hath also alwayes bin. But this good commeth thereof, that God will maintaine vs againt our enemies. When they haue deuised wonders againt vs, yet shall they not bring their purpose about. They shall be disappointed. And though they be as fierce as lyons, and full of desperate rage: yet will GOD tame them at the last: and though they continue in purpose to deuour vs, yet they shall not haue the power to doe it: But (as hath bene sayde afore) if they come againt vs one way, they shall flee seuen wayes. But nowe it is sayde contrariwise that although we be of power about our enemies, and doe set vpon them in neuer so good order: so as the victory may seeme to be already gotten on our side, (as we see howe the wicked be inflamed with pride and presumption) yet when wee thinke our selues to haue gotten the goale, God will touch vs with such a feare as wee shall not knowe which way to runne fast ynough, but euery of vs shall be at his wittes ende. Let vs vnderstande hereby, that when God stirreth vp warres

[Esa. 5. 26.]

Deut. 28. 7.

to chastice vs, though wee be neuer so well furnished, and haue all the meanes that may be to resist; yet must we needs perish if God be against vs. For victorie is not obtained by the force and valure of men, but by the power of GOD, who for that cause is called the Lord of hostes. And there is none other helpe for vs, but to bee at peace with God, that he may broode vs vnder his winges: accordingly as he vseth the same similitude, that he wil play the part of a henne towards her chickinges. For then shall we be safe though all the world conspired our destruction. And albeit that our enemies be neuer so mightie and strong, and fully minded in their malice to destroy vs vterly: yet is it sufficient y God doth warrant vs: and y albeit we haue no succour of maie, yet are we sufficiently fortified by his only power. But if we proceede to offend him: and he seeth that when he hath spared vs to recouer vs vnto him; we haue leauer to be aduersaries vnto him and to continue in our rebellion: then after hee hath borne with vs long ynough, he must needs bring vs to this point of being consumed by the hande of our enemies. And although others seeme as wicked as we, & that God doe not prosper them more than vs: let not that deceiue vs. For God will sometime giue victory to the wicked, which be no better than we, but peradventure worse; yet will hee not faile to destroy vs by their handes, and yet they shall haue their turne as well as we. But in the meane while, we must not thinke that this threatning is deliuered in vaine. Therefore let vs not compare our selues with others, saying, O, are not they offenders as well as we? And hath not GOD good cause to punish them? Yes, hee hath: for but he knoweth the due time and season, and he can vse them as seemeth good to himselfe; but let vs prepare ourselues to abide his blowes, if we stoppe our eares against his threatnings, and sleepe when he would waken vs. For if we giue no credit to his threatnings, wee must feele by effect, that hee which pronounceth them, hath power to put them in execution, and that he speaketh not, as they say, to feare litle children. It is certaine that GOD will threaten often, before he execute iudgement. But therein let vs consider his long patience in tarrying for vs. And if we abuse the same, it will be nought else but a heaping vpe and a doubling of Gods wrath towards vs: insomuch that it had bene better for vs that hee had rooted vs out the first day, than so long to haue forborne vs. Let scoffers say, that respite is worth golde. But there is no respite so long which we would not redeeme with a hundred deaths, if it were possible, when wee haue bene so stubborn against our GOD, and so disobedient to his worde, that we haue made but a laughing matter of his giuing of some token of his anger. Let vs therefore consider, that whilest that GOD doeth spare vs, hee giueth vs pleasure to returne vnto him: and that if our enemies haue forborne vs, it is of his fauour shewed vnto vs, that we might prevent his wrath. But if wee will not heare him when he speaketh, nor receiue his

warnings: it behoueth vs to giue care to these his threatnings heere denounced, and he must be faine to sende vs to another schoole. It is the wonderful goodnesse of our God, that when we haue thus prouoked him, as we see; yet hee forbearth vs, and all to recouer vs vnto him, not by forcing vs with mayne strokes, but by alluring vs after a louing manner, being ready to receiue vs to mercie, as though hee were not a fudge to vexe vs and to condemne vs. But what? When wee haue contemned all this, it must fall out in the ende (as I haue sayde afore) that our Lord must stirre vs vpe other maisters, so as the wicked may rise vp against vs, and seeke to make a slaughter of vs by butcherly murdering of vs, being in verie deepe the executors of Goddes vengeance, whereof wee were warned long aforehande, and made but a laughing game of it, continuing still in our finnes and wickednesse. That is the cause why I sayde, that so long as GOD speaketh vnto vs, and wee condemne ourselues, and acknowledge our finnes, and seeke attonement with our GOD that wee may liue in peace in this worlde: although it be Gods will, that wee shoulde haue enemies and be kept occupied with warres, yet notwithstanding he holdeth vs still in his keeping, and wee be maintained and defended by his power and goodnesse.

Nowe as touching that which Moses addeth, *Thas the dead carcafes should be eaten of crows and of wilde bestes, and that there shall be no man to drine them away:* it seemeth to be a vaine threatning: for it is no matter whether it bee so or no. If a man be buried when hee is dead, what is he either the better or the worse for it? It seemeth then at the first blush, that this shoulde not be greatly regarded. But GOD ment to shewe that he will make his wrath felt euen in the bodies of them that be dead. And in verie deepe buriall is a priuledge that GOD hath giuen to mankind for a warrant of the resurrection. Lette vs not thinke that the vse of burying the dead is proceeded of a foolish superstition, or that men deuised it. It is true that the heathen haue vsed it, and that was a witnesse against them: And at the last day they shall be conuicted by their vsing of that Ceremonie, which shoulde haue taught them to looke for the last resurrection; and their not considering of it is vnexcusable. For our buriall ought to be vnto vs as a liuely glasse or portraiture, to shewe vnto vs, that wee bee not created to goe after such a sorte in corruption, as though there were not an other life, and that wee shoulde not be restored vnto a newe state. And it serueth alwayes for a larger declaration, that mankind perisheth but for a time, and that their bodies shall be renewed. Nowe forasmuch as buriall is as a memoriall of the Resurrection as I sayde afore; therefore is it giuen to men as a prerogatiue, to be buried: in respect whereof there is vsed an honest comelinetie, as who shoulde say that wee which remaine are taught as it were by eyesight to looke continually for a

Ist. 1. 24.

Mat. 23. 37.

Psal. 86. 15.  
Rom. 2. 4.

seconde life. For the dead also doeth beare a certaine marke in his body, that he is as it were layde vpp in safe keeping, vntill the day come that GOD will rayse the dead againe. Nowe on the contrarie side: whereas it is sayde that men shall not be buried, but that they shall be eaten of beastes and fowles: it is as much as if GOD ment to depriue them of the common benefite, that he hadde graunted to all mankind: and as if he had shewed openly that both in life and in death they were accursed of him. And that is the cause why it is layde: Thou shalt be buried with the buriall of an Asse: which thing was spoken by the Prophet to a King, euen the King of Iudah. But yet, because he would not be corrected, and that whereas GOD hadde giuen him the honour to beare in his life time the figure of Iesus Christ: yet notwithstanding forasmuch as he had abused the same and giuen ouer himselfe to all vngodlinesse: thou shalt be buried with the buriall of an asse (sayeth the Prophete.) Wee be heereby warned to haue verie great regarde of all the corrections that GOD sendeth vs: yea euen of the verie least: that wee may be alwayes stirred to feare. For what is the cause, that wee passe ouer so many chastisements of GOD, without profiting by them? Because we shutte our eyes wilfully, and vnlesse we be compelled by viter force and necessitie, we are contented to beare ourselues in hande, that it is not GOD that chastiseth vs: and (as we shall see hereafter) we fall to such blockishnesse, as to attribute all to fortune. Lette vs therefore be admonished to marke all the corrections which GOD sendeth vs, both vppon ourselues, and vppon our neighbours, that we may receiue warning by them. It seemeth to be but a small matter, not to be buried: yea but yet will God haue it noted, and to be vnderstood that it is his hande, and that he sheweth himselfe a Iudge against such as haue offended him. Seeing that GOD will haue his Iudgements known in so small things: lette vs be aduised to haue more witte and discretion. As often as GOD giueth vs (as yee would say) but a silluppe, let vs be moued to thinke on him and not carrie vntill hee drawe his sworde, or bende his bowe to hit vs with a mortall wounde: but let vs by all manner of meanes humble ourselues vnder his hande. Moreover wee haue heere, a Testimonie of the life euermlasting. True it is that this point was not so plainlie declared in the lawe, as it is to vs in the Gospell, neither that we should rise againe to the heavenly glory, nor that we should liue with God after our death. But yet for all that, the olde fathers did not leade the life of beastes, neither did God leaue them in such ignorance, as to haue their faith closed vpp in this present worlde and in this transitorie life. For heere we haue a re-  
 corde, that when we haue finished the course of this life, there is yet a greater Iudgement prepared for all men. And if GOD doe fore-  
 beare vs here, and notwithstanding that wee escape all the curses mentioned in the lawe, e-

uen to the ende: yet must we come to a greater reckening. For it were a needelesse matter, for GOD to speake of depriuing menne of their buriall, if (as I sayde euen nowe) he had not a farther meaning in it. Therefore lette vs so vse this doctrine, as we may be prouoked to haue an eye to the life that is yet hydden from vs, and which wee looke for by faith; and let vs not thinke it shall greatly auail vs, when GOD punisheth vs not in this worlde. For it is farre better for vs to linger heere beneath, and to be alwayes in miseries: than to enioye our ease and delights, and that in the meane while GOD should but tartie for vs, to thunder vppon vs when he hath taken vs out of this worlde. Thus yee see whereto this Texte of Moses doeth serue vs, where he sayeth, *That the birdes and beastes shall ease our carcestes, and that no man shall drine them away.*

Nowe if God giue such tokens of his wrath on the bodies that haue no feeling: what shall become of the fowles, wherein is the verie seat of euill, and the kingdome of Sathan? For our handes, our secte, our eyes, and our eares, offende not of their owne proper mouing; but by the direction and prouocation of our wicked thoughtes and affections. And wherely all those things, or whence procede they but from our soules? Seeing then that the bodies which were but instruments, doe feele the wrath of GOD, and doe aunswere to the same as we see: lette vs not suppose that the soules goe quit. Lette vs therefore looke euermore higher than to this transitorie life for to waken vs, and to make vs to walk in such obedience, that after we haue fought against sinne, and against Sathan, and haue bene exercised in patience, and in diuerse afflictions in this worlde, hauing doone our endeuour to serue GOD with all diligence, our soules may be taken vp to rest, and that our Lorde in likewise may shew the selfe same fauour vppon our dead bodies. Notwithstanding, this fauour and blessednesse of hauing their bodies buried, doth not alwaies happen to the faithfull, whereas it falleth out that many of the wicked are verie honourably buried; howbeit that the same is nothing to them, neither is their state any whit bettered thereby. We see what is sayde in the Psalme concerning them that haue faithfully serued  
 GOD: namely, that their bodies were layde out for a praye to the fowles, and the beastes: and yet were they the children of GOD. And albeit that this bee a testimonie of Gods wrath vpon the wicked: yet may it oftentimes come to passe, that our Lorde will vse the same manner of chastisements vppon his owne people: and yet it shall bee nothing to their hurt.

True it is, that wee must cuermote humble ourselues, when such a thing happeneth, and we must vnderstande that such thinges bee as it were markes of Adames sinne, and of the corruption that is in vs, and also of the offences which we haue committed: and yet for all that  
 our



our Lorde in the meane space turneth this euill to good, when he permitte the faithfull to be deprived of buriall. We see what is sayd of the wicked riche man and of Lazarus. It is **Luke 26.22.** sayde, that the riche man dyed and was buryed: beholde howe the worldely pompe is bestowed on the reprobate. It seemeth that his soule should haue bene receiued into paradise when his body was sumptuously caryed and vsed with great ceremonies. And what of Lazarus? He dyed too. But what mention is there of his buriall? None at all. Whereby our Lorde Iesus doeth vs to vnderstande, (for it is he that speaketh it) that we must not stay altogether vpon these visible things. But yet this threatening (howe so euer the case standeth) is not in vaine. What is to be doone then? Lette vs gather generally (as we haue sayde) that buriall serueth to leade vs to the hope of the heauenly life, and of the resurrection which we must hope for. Thus much concerneth that point.

When we burie them that be dead before vs, lette it serue alwayes to prouoke and to stirre vs to vnderstande that wee bee not created to liue onely in this worlde: but that there is an other better life prepared for vs. And againe, when when wee see that our Lorde deprieth any of their buriall, let vs vnderstande that he therein sheweth his wrath. Neuert helesse it is better sometimes for a man to be deuoured of beastes and birdes, and to be chastised of G O D after that sorte in his bodie for the sparing of his soule, and to haue a temporall condemnation, than to perishe for euer more: It is better sometimes for a wicked man to be hanged, than to dye in his bedde. For howe manie doe we see to gnaw their teeth against G O D, when he hath patiently taryed for them, and giuen them so many playne and apparant tokens of his wrath for their conuersion; and yet neuerthelesse they make a mocke of him, and still continue obstinate in their rebellion? When a wretched ill doer is condemned by men, hee is ashamed of it and cast downe in himselfe, and acknowledgeth and bewyleth his finnes. This condonation then, which he beareth in his body, albeit that it is an execution of that which is heere spoken by Moses: doeth serue to his saluation; and therefore let vs beare away these things. . . Morcouer when the faithfull, euen the very martyrs bee burned, and their bodies consumed to ashes, so as they haue not y<sup>e</sup> which should bee common to all mankind: let vs vnderstande that G O D conuerteth the same to their welfare, and that their glorie is thereby doubled. As howe? It is certaine that this is a threatening of God, as be also all diseases. But when our Lorde sayeth so, hee meaneth that they be the ordinarie meanes, which hee vseth to correct our finnes: but yet neuerthelesse hee sayeth not to chastise thole so with his owne hande, which haue not offended him: or at leastwise whome hee meaneth not to pursue with rigour. This is in summe that which we haue to beare in minde concerning this **Text.**

Nowe let vs come to that which Moses sayth farther. *He sayeth that G O D will strike the despisers of his lawe with many diseases.* He hath spoken heretofore of feuers, and of the whotte disease, and of the yelowe jaundis, and of such others: nowe hee speaketh of the Itch and canker and of other wormes and scabbes. Where also mention is made of the Emorodes, as some doe expoune them; all these foresayde things be the weapons of G O D, to punish the offenders of the Lawe. To be short, they be his men of warre to incounter with vs, when hee seeth that we take heart of grasse against him. And truly when we fauour our owne lustes to violate his righteousnesse, and to breake the order which he hath established among vs: and when hee seeth our lustes to bee so inordinate which are theeuces and robbers: he armeth his people and substitutes which bee the diseases that are heere spoken of, and other sortes. Lette vs therefore learne, that whatsoever diseases we suffer in our bodies, the same be all messages of G O D to make vs to feele his wrath, because wee haue offended him: but specially the extraordinary diseases, as when G O D sendeth vpon vs the sickeneses that are not vsuall amongst men, for the curing whereof they can hardly finde any meane, or else it is altogether impossible to doe it, by reason of the straungenesse of the things: then meaneth G O D to make vs to feele his anger towards vs double, and to shewe vs that wee haue prouoked him too too much. But we thinke verie slenderly of this. For contrariwise concerning the common diseases, the ordinarie hauing of them maketh vs to thinke that they proceede not from God. They saye: there is a man that hath a feuer: and there is an other that hath the murre & the poxe, or some such other disease. Wel, these be things wherein we be hardened. As howe? By custome. And must God in the mean while leese the possession of his righte? If he doe still shewe himselfe a Iudge towards vs, in chastising vs: is that a reason why wee should forget him, and haue no regarde of his hande? But howsoeuer the case standeth, such is our blockishnesse. I woulde God that the examples therof were not so notorious as they be. But let euery one looke to himselfe, and see if the customablenesse of sickeneses cause vs not to turne our backe vpon God, & to haue the lesse regarde of his iudgements and of our owne sins, so as none of vs findeth any fault with himselfe. Thus much touching the comon and vsuall sickneses. And as for the extraordinary diseases, we see howe men are hardened by them also. I pray you haue we not seene that God within these fiftie yeares hath brought vp new diseases, against whoredome? Whence cometh the pockes and all these other filthy diseases, which are not to be reckened vp at this time? Whence come all these things but from G O D, who vttereth such vengeance as earst was neuer knowen? The worlde wondered at it, and for a time, men were greatly asfayde of it: but yet of all this whyle they haue hadde no consideration of the hande of God. And at this day it is become so ordinarie

ordinarie a matter, that the despisers of GOD, I meane the lecherous sort and the whore hunters, which giue ouer themselves to all leaude- nesse, doe but wring their groines at it. Though GOD smyte them with that kinde of lepro- sic ( for it is a kinde of leprosic in very deede ) so as they be eaten with the fretting thereof and with other filthynesse; yet they cease not to fol- lowe their trade still and to mocke at it: and truly it seemeth a verie straunge case, that such a punishment of GOD should be so turned to a scoffe. What a iesting make they now- adayes of their baudry when they bee thus pun- ished at the hande of God? How commeth it to passe, that they themselues doe make a iest- ing and scoffing at it, as it were in spite of God, and that whereas hee calleth them to humble themselues in sackcloth and ashes, they doe but blurt out their tongues at him, and are so farre from being ashamed of their dooings, that euen as it were in spite, they make a sporte of their owne filthynesse and miseries. Wee see then howe frowarde men be, seeing that they can profite no better in Gods schoole. I meane not in the schoole of his doctrine, where hee speaketh vnto them, but when hee smyret with heauy strokes, and also raiseth vpp warres and troubles, which ought to make menne besides themselues for feare: but yet in the meane whyle this is not written in vaine. Let vs there- fore be better aduised: and when GOD sendeth vs any straunge diseases; lette vs vnder- stande that our sinnes be multiplyed, and that GOD must therefore be more moued than e- uer he was. Wherefore let the same bring vs to repentance, and let vs not double our in- iquities: for in the ende, we shall finde the thing by experience, which we fawe euen now; namely, that when the euill shall sticke vnto vs, yea euen in our marrowe and in our bones, vn- til we be vtterly consumed. Besides this God hath other manner of meanes to punish vs, and when he perceiueth that the vidual meanes pre- uaiile not, then hath he other rodde layde vp in his storehouses; as it is sayd in the Canticle. Yea and we shall see what it is to walke at all aduen- tures against him: namely that in the ende hee will ouertake those folke ouerthwartely with a crooked measure, which playe the ignoraunt fooles after that fashion, and doe nothing but scoffe and shake their eares, when he hath punished them one way or other. Lette vs not tarry therefore till GOD vse such extremitie towardes vs: but being warned afore hande by that which is mentioned heere, let vs looke to it, and consider that looke howe many sortes of diseases he sendeth vs, so many witnesses he sendeth to prooue that we haue sinned against him: that we might thinke thereon and tittne to him againe with all lowlinesse.

I sayde erewhiles, that the verie vttermost of all, is this which Moses addeth in the ende: to witte, *That GOD will smite vs with astonish- ment, and that we shall be blinde groping at full middle daye as the blinde in the darke, and that our heare shall be amazed.* Hitherto wee haue seene that God

sheweth a singular fauour towardes men, in af- flicting them in their bodyes, when they haue their mindes still in quiet, that they may be pa- tient. For they feele their sinnes and bewaile them, and they cease not to call vpon him that chastiseth them. And in verie deede it is some- times seene, that the grace of GOD is much more manifested towardes such people, than if they hadde no such great afflictions. As for example: If GOD spare a man, and he serue God: wee see that God blesteth him. When we see a sounde and holy life in one, we will say, heere is a man that serueth GOD, and God also sheweth him selfe gracious towardes him. Againe we see an other that is visited with great diseases, euerie man hath pitie and compassion on him; he pineth continually, and hath vehe- ment paines, he is vexed with diuerse maladies, and the verie remedies that are giuen him be so greuous that nothing can be more: yet not- withstanding this man ceaseth not to hold him- selfe in quiet, confessing his sinnes and crauing pardon of GOD: wee see such a patience as nioueth vs to glorifie God; and the partie con- tinueth still in prayers and supplications. When a man is thus mortified, and GOD holdeth his heart still in awe, so as the partie continueth in obedience vnder his hande; then perceiue we a great grace of GOD in the middest of those chastisements. But when we be without reason in our sicknesse, and play the madde bed- lems, and stande chawing vppon the brydle and wote not which way to turne vs; and of all the while neuer make any countenance of flee- ing vnto God for reliefe, it is euen the full mea- sure of all miserie.

Therefore it is not without cause, that Mo- ses hauing spoken of the sicknesse and griefes that GOD sendeth vppon mennes bodies, and in likewise of extraordinarie chastisements, which constrain men in spite of their beardes, to feele their sinnes, addeth heere; *God will strike thee with blindnesse, yea and hee will so strike thee, that thy wisses shall be amazed: thou shalt grope as noondayes as in the darke: thou shalt haue no more sense or feeling in thy heare: but thou shalt be altogether blockishe.* And heere wee be warned againe, that the chastisements which happen to vs in our mindes should be more dreadfull vn- to vs, than all that we can suffer in our bodyes. It is true that our nature draweth vs cleane con- trary; for wee be so tender and nice in our bod- ies, that as soone as wee feele any grieffe, by and by we cry out, and leese our patience; and therein we see a part of our brutishnesse. For if we hadde any droppe of stayed vnderstand- ing, we would a hundred times be more a- frayde of the chastisements that God threat- neth to our soules, than of all that euer we can endure in our bodies. In what case is a man, when he is forsaken of GOD, so as he seeketh him not any more, but induced by al meanes to hyde him from his presence? Surely when we come to that point, if we coulde plucke God out of his seate, we would gladly doe it. Hee that seeketh such hydingholes to conuey him- selfe,

selfe from comming vnto God; doeth what hee can to robbe him of his maicentie, and hee is loath to come to present himselfe before such a Iudge.

And truely, although a man haue no further harme than this blockishnesse, so as hee feelth not his owne miserie; is it not a token that God hath alreadie giuen him ouer to a reprobate mind? **Yea:** for there is not a more euident signe of reprobation, than to bee without remorse or scruple of conscience. Moreover, when a man is frighted and out of his right wittes, in such wise as hee woteth not which way to turne him, and hath no more taste or feeling of God, nor can any skill to lament for his finnes, or to aske forgiuenesse of them, and to repent him of them: but gnatheth his teeth, and byteth the byrdle like a Mule: is not that a dreadful thing? When wee beholde such glassees, our hayres stande vp right, and euen nature forceth vs to it. And yet for all that, if wee thinke not vpon it, that wee may stande in awe, and walke in feare and humilitie, is it not a tempting of God? Let vs learne therefore not to harden our selues in such wise as God shoulde bee forced to fall to this rigour, wherewith hee doeth here threaten his people: namely, *that hee will make them grope as the blinde in the darke, and that they shall haue neither vnderstanding in them nor discretion:* that hee will make them to fall in such a feare, as they shall not knowe whether they be liuing creatures or no: nor perceiue whether there bee a God that will receiue them to mercie, and whether they shall preuaile in calling vpon his name, or not. Let vs not tarrise till such cuil doe come vpon vs. For it is a deepe pitte, out of the which verie fewe can get forth. In deede God will some times bring his people to that poynt that they shall not knowe where they be, and they shalbee so greatly afraid, and so troubled therewith, that they shall become dull & blockish: this is well seene. But hee lieth them vp againe after that hee hath brought them lowe. Howbeit for as much as this example is very rare, let vs not tempt our God; but when hee afflicteth vs in our bodies, let vs vnderstande that hee spareth vs greatly, and that hee mitigateth the rigour of his wrath, and let vs bee no more so impatient as wee haue bin wonted to bee. Albeit that the grieffe bee hard and bitter to vs, yet let vs confesse: alas: but yet God hath not touched mee in my soule. Let this come alwayes in our remembrance, to the ende that wee acknowledging the goodnes of our God in that hee doeth forbear vs: may returne vnto him; and not dout, but that hee is readie to take pittie vpon vs, when wee seeke vnto him vnfaynedly. Let that serue for one poynt which wee haue to remember in this lesson, where mention is made of the sayde blockishnesse.

Nowe Moses sayeth expressly, *that the transgressors of Gods lawes, shall grope as noone day.* As if hee shoulde say: notwithstanding that God giue them many occasions to reioyce, yet shall they

be frighted in such sort, as they shall not take hold of any grace, but be as blinde wretches. Seeing it is so, let vs mark farther that although God doe mitigate our griefes, and comforterth vs; yet doeth that serue vs to no purpose, if hee giue vs not the wisdom to vnderstande his goodnesse. And wee must vnderstand, that wee are not able to enioye the good that God offereth vnto vs, when wee be destitute of his holy Spirit. And this is one execution of that threatening that is here mentioned. True it is that wee shoulde alwayes returne to this poynt, that our Lorde desireth not the viter confusion of sinners: but y<sup>e</sup> forsomuch as such miseries doe happen oftentimes, wee shoulde not tarrise till they light vpon our heads; but rather seeke the remedie, to the ende that God haue not occasion to withdrawe himselfe from vs. Howsoever the case standerth, let vs first of all marke, that God directeth this doctrine to such as haue bin trained in his worde, as wee haue already sayd. It is certaine that he is Iudge of the world: yet notwithstanding wee well deserue to bee chastised, after a more boystrous fashion, when wee haue bene taught at his mouth, and haue reiected his will, and bee so farre forth corrupted that wee make but a iest of his worde: and that wheras hee sought to retayne vs as his people; wee haue despised him. It is verie meete therefore that wee shoulde bee grieuouly punished, and therefore let vs thinke, that seeing God doeth vs the fauour to let vs haue the pure doctrine of the holy scripture, the same seaueth to bereaue vs of all excuses, and also to quicken vs vp to walke so much the more in feare.

But herewithall let vs marke farther, that God doth not onely vse threatnings towards vs, but also dayly exhort and allure vs vnto him, to reconcile vs to him: shewing that for his parte, hee is readie to come to attonement, so wee condemne our finnes, and returne to his mercie. What else is the Gospell, that wee heare eueury daye, but a message of reconciliation, as Saint Paul calleth it in the seconde to the Corinthians? Seeing then that God sendeth vs a herald to declare peace vnto vs, and to shewe that he is ready to doe away all our offences, let vs take heede, that wee vse this time of our Saluation, to receiue y<sup>e</sup> grace that is offered vnto vs in due season, as the Prophet Esay telleth vs, and as Saint Paul sayth, v<sup>sing</sup> the same testimonie. Againe when wee haue bin ouermuch hardened, and that God hath patiently wayted for vs, and wee still continue in our finnes: let vs not thinke that hee in the end hath either giuen ouer or forgotten his office. Wee must needs yeeld an account of such vnthankfulnesse. When wee forsake the Saluation whereunto hee called vs, and despise him out of measure: such wilful stubburnesse must of necessitie come to reckening. Then let vs stande in feare: and as often as wee heare speaking of the grace of God which is offered vnto vs in our Lorde Iesus Christ, let our heartes be enclined to receiue it: and let vs giue way vnto God to come in. And when wee

goe vnto him, let it bee doone with bewayling our finnes, and with yeelding ourselues guiltie, not onely in worde of mouth, but also with such griefe of heart, as may prouee that the euil displeaseth vs. And when wee thus mislike of our selues, let vs not abyde till our Lorde put in execution the threatenings that hee setteth foorth heere, but let vs turne them to our commoditie. And when wee heare the promises of the Gospell, let vs remember the threatenings also: that wee may bee so much the more prouoked, and euery man make haste to receiue the good which is offered vnto vs to enioy and to possesse, vnlesse the fault bee in our selues.

Nowe let vs cast downe our selues before the maictie of our good God, with acknowledgement of our finnes: beseeching him to make vs to feele them yet better, vntill wee bee vtterly beaten downe in our selues, and seeke for the remedie wherunto hee calleth vs: namely, that being guyded by his holy spirite, wee may increase and profite more and more in all holinesse and righteousnesse, and that wee may endeavour so to glorifie him in all our whole life; as in the ende wee may attayne to that same euerlasting glory, vnto the which hee calleth vs: And so let vs all say: Almighty God heauenly father, &c.

## On Munday the xxij. of March, 1556.

*The CLVIII. Sermon, which is the sixt vpon the eight and twentieth Chapter.*

29 And thou shalt alwayes suffer iniurie and oppression, and no man shall deliuer thee.

30 Thou shalt mary a wyfe, and another man shall lye with her: thou shalt buylde a house, but thou shalt not dwell in it: thou shalt plant a vyne, but thou shalt not gather the fruite thereof.

31 Thyne ox shalbe killed before thine eyes, but thou shalt not eate of it: thyne Ass shalbee taken away before thy face, and it shall not be restored vnto thee: thy sheepe shalbe deliuered to thyne enemies, and there shalbe no bodie to saue them.

32 Thy sonnes and thy daughters shalbe giuen to another people, thyne eyes shall see it, and dasle at it all the day long, and thy hande shall haue no strength.

33 And a people which thou hast not knowen, shall eat the fruite of thy land, and all thy labour: and thou shalt doe nothing but suffer reuylinges and oppressions alwayes.

34 And thou shalt be amafed at the sight of those things which thyne eyes shall beholde.

35 The Lord wil smite thee with a sore swelling in the knees, and in the legs, of the which thou shalt not bee healed from the sole of thy foote to the crowne of thy head.



Wought well to remember the meaning of Moses, whereof wee haue spoken heerebefore; namely, wherefore hee continueth in vttering so many curses. For wee are slow to bee moued: when our Lorde doeth threaten vs, wee make a game of it: and albeit wee confesse that wee shoulde thinke thereon, yet

doeth it escape vs. And furthermore, wee suppose that wee shall alwayes synde starting holes, and that if God doe followe vs one way, wee by flying another way shalbee able to void his blowes. Thus doe men deceiue themselves; and thereupon waxe hardhearted. Nowe Moses (or rather the spirite of GOD speaking by his mouth) perceiuing that men be so carelesse, and that they shrinke not at the

first, when the iudgement of God is set before them, continueth his matter still and addeth threatenings vpon threatenings. Againe, on the other side, perceiving also that men seeke starringholes, and thereby deceiue themselues, bearing themselues in hande, that they can saue themselues by flinging ouer the Fenne (as they say :) hee sheweth that God hath infinite meanes to punish vs withall, both aboue and beneath, before and behynde, on the right hande and the lefte, and that wee shall bee so hemmed in on all sides, that it shall not be possible for vs to escape his hand.

Nowe after the threatenings, which we haue seene heere before, hee presently addeth that they which soresist God shall bee afflicted and tormented, so as men shall spoyle them, and they shall layde open to all violence for euer, and no man shall deliuer them. Wee see heere that God serueth his owne turne by the wicked, and that although their intent bee nothing so, yet doeth hee apply them to a good vse, when hee listeth to punish vs. Whereas there bee theues and robbers, albeit that they bee giuen ouer to Satan, yet sayle they not to serue Gods purpose; yea truly, for wee see in this text that our Lorde leaueh them not at random, to robbe and to spoyle, whether hee will or no: but hee threateneth his people, saying, They that disobey mee, shall bee vexed and robbed. And whence proceedeth that? It must needs, come from him.

Nowe albeit that God suffereth oppreffions, robberies, and violence to bee done, hee can very well condemne them, according as hee is righteous, and must needs hate Injustice: yet notwithstanding, by his wonderfull wisdom which to vs is incomprehensible, hee turneth these things to his owne seruice: so that when wee haue offended him, hee must needs punish vs by the hand of the most wicked: which is the more to our reproche. For if hee himselfe should haue punished vs, and we sawe before our eyes, y hee reuengeth him of our iniquities, we would wee say, seeing that wee haue offended him, it is good reason that wee should come to account for it. But when hee sturreth vppe leawd folke, and despisers of his maiestie, and such as are giuen to all naughtnesse, and maiketh them our Iudges: it is to make vs so much the more ashamed. Let vs therefore consider, that whene focuer the euill cometh, wee haue euermore to deale with GOD: and wee must thinke that there is nothing done in this worlde but by his direction. And thereupon let vs enter into the examination of our faultes. For it is not ynough to know that God ruleth all things: but euery one of vs must also make his owne inditement, and consider that all afflictions and aduersities, are tokens of Gods wrath. Nowe when wee speake of his wrath, wee must in like wise remember his iustice; and thereupon conclude that wee verie well deserue to bee punished. But yet he threateneth vs before hee strike, to the end that wee should not stand gaping til the things

were come to passe; but rather prevent them aforehande, as Saynt Paul also doeth aduonith vs. Whilest God spareth vs, let vs bee aduised, not to walke in his feare, that wee prouoke him not to flure vp theues to torment and vex vs: but that rather (if men attempt such iniuries against vs) wee may stande in his protection, according as hee promisseth to vpholde all them that walke in his obedience.

Then let vs see that wee doe so; and let vs remember that which is spoken by the Prophet Esaye, to wit, that they which haue robbed, must bee serued with the same sawe. And that is the cause why violences and extortions doe so continue in the worlde.

Men wonder to see that the mischief growes woorse and woorse: but they should note the cause thereof. For they that beare chiefe sway and preheminece, doe let themselues loose, seeking nothing but to enriche themselues, and to swallowe vp other mennes substance. Let haue they robbed? God must sende a reuolution, so as other robbers shall come and bereaue these of their booties: and afterwarde, a thirde sorte must step vp to spoile them againe. And so there is neuer any ende. And why? Because the worlde neuer ceaseth to prouoke the wrath of God. And for so much as wee bee headstrong, it is reason, that our Lorde should continue to shewe himselfe our Iudge. But (as I sayde euen now) let vs bee well wate to walke in such wise, as innocent bloud cye not out for vengeance against vs. Let vs not doe iniurie or outrage to any person, that our Lorde may blesse vs for so dooing, and not pay vs with like measure, according as wee see howe our Lorde Iesus Christ sayeth, that it shall come so to passe. Let euery of vs therefore brydle him: selfe in such wise, as this curse come not vpon vs, to bee robbed for vsing of robbrie and extortion against the innocentes. But for as much as men imagine that their aduersitie shall bee short, and that they shall bee soone ridde of it: Moses addeth, That it shall bee for euer, and that when the hande of God is against vs, no man shall bee able to saue vs.

It is certayne, that like as God is slowe to anger, so is hee soone pacified; but that is but towards the faithfull. As for the wicked, hee must holde on with them, and they must feele their burden euery day heauyer than other. And wherefore? According as they harden their hartes against God, they must in like wise feele him the harder against them. And albeit that this is not alwayes, yet doe wee see it often come to passe, God will at some times withdrawe his hande after hee hath menaced the wicked; or else when hee hath giuen them some strypes with his rodde, hee will let them goe againe: and that is, as it were a respitte, that they may haue leasure to turne to repentance. Notwithstanding, because hee knoweth them to bee vnreformable: that dealing of his must of necessitie bee turned to their

forer condemnation. If GOD then do spare the despisers of his lawe, and them that bee obstinate in malice, it doeth not therefore followe, that they shall bee saued: but it is to the ende that the plague shall come double vpon their heades, for their abusing of his patience after that manner. For when hee hath waited for them, and they proceede still from euill to woorse: hee must needs put to his hande at the last. Howsoeuer the case standeth, it is not in vayne that Moses telleth vs heere, that when GOD is our enemy, our life shall not bee miserable onely for a day, or yet for a little while; wee must not limit our selues any terme in that case: but we must looke for one mischicfe to drawe another, and that there shall bee none ende, vntill hee hath layde vs quyte vnder foote, vnlesse wee turne to him to obtayne mercie. Wherefore let vs weye well this worde which Moses addeth, where hee sayeth, that if GOD doe beginne to smyte vs for despying of his iustice: it shall not continue for a little while, but wee must bee miserable for euer. And why? For in as much as the maiestie of God is cuerlasting, he must needs take endeleffe vengeance of them that despise his iustice. Therefore so soone as wee see the blowes come neere vs, let vs bee afrayde, and let euery of vs make haste to returne vnto him, whome wee haue offended, to wit, our GOD, to obtayne forgiueneffe of our trespasses. That is the onely remedie, without which there will bee neyther ende nor measure of our afflictions, except wee take order to reconcile our selues to our God.

Nowe where hee allegeth, *that none shall saue them*: That is to cut off all the vayne hopes which men doe forge to them selues in their owne braynes, when hee punisheth them. They looke hither and thither, and if they finde any comfort in this worlde, it seemeth vnto them, that they shall make a scapeage against God, and that they shall bee able to winne the goale in the ende. In deede they will not say so; for it is a blaspheemie which all of vs doe holde accursed; but yet wee bee so dolous, that wee hope to turne away the hande of GOD when wee finde any helpe heere: in so much that if men beare vs any fauour, and wee be supported in any thing, wee arme our selues therewith against God. But Moses telleth vs heere, that it is in vayne for men to seeke dyuers succours after that fashion, when GOD warreth vpon them. For why? All creatures are in his hande, and without him they can doe nothing. More ouer, that which is for our benefite, shall become our bane, and all things shall redounde to our confusion. Let vs not therefore looke to bee saued by any means that may bee, when our Lorde taketh parte against vs: but let vs returne vnto him, seeing that there is none other

remedie but that, and let vs ridde our selues of all such thinges as may hinder vs to come to repentance.

Let vs then bee quickened vp by these two sayings of Moses, that wee sleepe no more in our vayne fantasies, as wee haue bene earst too much accustomed. But what? There are very fewe which thinke vpon that. For euery man martyreth himselfe, if his griefe continue, and hee synde no helpe in men. In all our afflictions, wee can complayne wellynough: but wee consider not that GOD withholdeth mennes helpe from vs, when hee intendeth to punish vs, in such wise that wee shall (after a sorte) bee vterly ouerwhelmed. And againe, if our sorrowe continue; it is, because wee haue persisted too much in our stubbornnesse. Wee thinke nota whit of all this. But yet are not these things written in vayne. And therefore let vs learne to profite better thereby, than wee haue done in times past.

Finally, Moses setteth foorth by this threatening, howe wee shall be vexed and robbed, if wee offende against the lawe of God. Hee sayeth: *Thou shalt marry a wife and not be wishler: Thou shalt buyde a house, and not dwell therein: Thou shalt plant a vineyard, and not gather the fruite thereof. Yea, they shall take thy Bees and thy Mutions, and kill them, and thou shalt continue still a hungred: and not onely all thy cattell shall be made a praye and a bootie: but thy verie children also shall be deliuered into the handes of thine enemies, and thou shalt yerne after them, and thine eyes shall dash for verie greefe and sorrowe, & in the meane while, thy hande shall be without strength or power to recover them.* It had bene ynough to haue sayde in one worde, *Thou shalt suffer robberies, extorsions, and wronges*: but because men are slowe, it behooueth them to bee so much the better touched, and to beholde the thing as it were before their eyes. That is the cause why Moses speaketh heere of houles and vineyardes, of wiuies and children, and of cattell. As if hee shoulde say: Some shall bewaile the taking away of their houles which they had builded, the putting of them from their vineyardes and their other possessions, the spoyling of their goods, and the driuing away of their cattell: And othersome shall bewaile the wrong that is done vnto them in their children, and in their very wiuies. But wee bee to consider that all these thinges bee the scourges of God, wherewith hee punisheth vs for our sinnes.

It is certayne (as I haue sayde alreadie heretofore) that GOD at sometymes, for the exercising of the faithfull in patience, doeth sende them the verye chastisements heere mentioned, and yet punisheth them not for their offences. For Iob was not punished for his sinnes: Not that GOD had not iust cause so to doe, but for that hee had no respect to that: howe so euer the case stand, surely it is an ordinarie matter.

In deede wee may alleage many examples of men that are tormented and vexed by the wicked, so as they bee driuen from possit to piller, and robbed of their goods : such examples doe happen euery day : but this prouoeth not, that this doctrine taketh not place, and that it is not true in it selfe, as an ordinarie rule, to wit, that God punisheth mens sins by such means. Nowe when wee haue walked in the feare of God, and endeouored to serue him : and yet notwithstanding, our substance is taken away, and the robbers possesse it : let vs consider, that if this bee not doone for our finnes, our Lorde giueth vs a great preeminence. For first of all, of whome was it long that wee offended him not : We were preferred by his holy spirite.

And moreover, notwithstanding any good affection and zeale that wee haue had to lue vprightly and vncorruptly ; yet wee cease not to be guiltie before God. But what for that ? Hee spareth vs, and yet hee meaneth to trye our patience, for to humble vs. When it is his will that wee shall beare the miseries, which bee punishments for them that despise his lawe, and that wee must feele them : well, wee must stoope. And thereby hee tryeth vs, howe pleasurable wee bee vnder his hande to yeeld vnto his gouernement, as shall stande with his good pleasure. Moreover, this alwayes taketh place, (as wee haue sayde afore) that our Lord punisheth the offences and transgressions of his lawe, by the things that are specified here. So then, when a man buildeth, let him take heede that hee buylde not with extortion, pilling, polling, and robbetrie, vnlesse it bee his meaning to haue his house taken from him, according as it is spoken by the Prophet Abacuc. For the Prophet bringeth in the walles singing and answering one another. For in as much as mens Palaces and houses, bee oftentimes buylded with blood, robbetrie, extortion, and wicked practises : and the verie wickett them selues doe crye out that they were buylded with pilling and polling : it must needs waken vp Gods wrath and vengeance against such buylders. Desire wee then to bee harboured in peace ? Let vs looke that wee buylde without doying wrong to any body, whatsoeuer hee bee.

And moreouer let euery of vs in his dwelling, dedicate himselfe in such wise to God, as hee may dwell with vs. For they that are driuen out of their dwellings, haue commonly driuen God out before : that is to say, they haue followed some lewde trade, so as G O D hath not reigned there. Is it then any wonder, if they bee driuen thence in the ende ? No : For why ? Shall G O D bee thrust from his right ; and wee in the meane while possesse euery man his dwelling in rest ? Were that reason ? Therefore, when wee see such changes to happen, as they bee to bee seene in the worlde : let vs vnderstande that G O D driueth them out, which earst woulde giue him no lodging : and let such examples admonish vs to stande in

feare of the threatenings heere specified. And let vs not tarrie till our Lorde banish vs from the place where wee bee harboured : but let vs rather endeour to serue him, so as hee may continue alwayes with vs to maintayne vs. And if it come to passe, that wee bee driuen out, let vs vnderstande that the same is for our finnes : for it is better late than nither. Moreover, if wee bee driuen out for any other cause, as at this day wee see the poore righteous people, in state like a byrde on the bough, as though the earth coulde not beare them : as Saint Paul speaketh of his time, and as it is known at this present time that the children of God bee as vagabondes, hauing not a hole to hyde themselves in : when wee beholde these things, let vs vnderstande, that forasmuch as our Lorde leadeth vs this walke, hee doeth vs great fauour that the same is not because of our finnes, but for his names sake, and for our better establishment in the hope of the heavenly inheritance, seeing that there is nothing sure nor stable in this present worlde, but that wee must alwayes aspire to the eternal life, and to the rest that is prepared for vs on high. Let vs then acknowledge the good that hee doeth vnto vs in this poynt. But in any wise, let vs take good heede : that wee prouoke not his wrath against vs in such sort as I haue saide afore.

Nowe, whereas hee sayth : *Thou shalt marrie a wife, and another shall lie with her* : let euery man take heede to walke in such chastite, as hee drawe not vpon him this curse of God, in such wise as to bee deprived of the wife that hee thinkes to haue : and the wifes in like case of their husbandes. Wee see howe men bee giuen ouer to all vnchastite, and God must needs yeelde them their rewards accordingly. Dauid himselfe was not spared in this case. Wee heare howe it was sayde vnto him : Thou hast done this in secreete, but that shall bee done openly. Hee was sayne to abyde reproche before all the worlde, in heauing his wifes raiufhed openly. Sith it is so then ; let vs take good heede, that wee walke in such chastite, that when men take wifes, they may so lue together as they may feele the blessing of God, and that their marryages bee not broken through the committing of any offence. For, as I haue sayde : it is no wonder that there bee so confused changes in the worlde at this day, because men doe more and more kinde the wrath and vengeance of God. It is euen in like case with adulteries. For what is the cause that they reygne so ryfe, and are come ( as yee woulde say) to their full pryde ? It is because wedlocke is so little regarded, and that there is no feare of God : there is neither faith nor truth : and therefore must men needes plunge themselves in all misfortune, so that in the ende there will bee nothing but disorder. So much the more therefore ought wee to take warning to walke so in all cleanness of life, as euery one may keepe him to his owne wife, and the Lorde blesse their marryages and mayntayne

them in quietnes.

Moreouer, seeing that God is matched with vs in the person of his onely sonne, and woulde haue vs to keepe fast the faith of wedlocke towards him, according to the simplicitie of his Gospell: let vs sticketh throughly to that which hee hath commaunded vs: and to bee short, let vs be halowed vnto him, and followe his holy calling. For if wee doe so, our Lorde will graunt vnto husbandes the grace to liue quietly with their wiues and householdes, and vnto the wiues that they shall learne to liue in good agreement with their husbandes. For wee must marke, that if man and wife doe not ioyne in one mynde, there must needs bee discorde in the whole house, and one shall byte and snatch at another like dogges and cattes, and the one woulde with the other a hundred foote vnder the ground, so as they shall liue in continuall miserie and disquietnes. And why? Because that neither the one nor the other hath any regarde to God, to yeelde themselves to his direction. Therefore let vs learne, not to prouoke any more the vengeance of God in this case.

As concerning the landes and possessions he sayeth: *That the transgressors of the law of God shall plant vines, but they shall neuer gather the fruite of them.* Nowe wee see that they which haue thus offended God, bee the stoutest and boldest sort, bearing themselves in hand that no harme can come neere them. And that is the cause why wee see that the greatest getters, & the doers of greatest enterprises, are those which wilfully giue them selues to pilling and polling by hooke and by crooke, hauing no care what polling and extortion they commit, and offending both God and man without ende or measure. Such persons as these therefore must afterwarde yeelde an account. [They beare themselves in hand] that when they haue plated vyneyards, they shall inioy them without controuersie: and that when they haue buylled houises, they shall dwell in them without putting out agame. Thus do men hardē themselves against God. But Moses cōtrariwise declareth: *That when they haue planted vine, other men shall gather the fruite of them.* And in deede, whereas wee see at this day so much theeritic in the worlde; let vs vnderstand, that it is because there bee so fewe that haue cleane handes, and are able to protest that they haue not encroched vpon the goods of other men by vniust meanes. Soothely there is so vnumerable disorder nowadayes, that the children of God bee fleeced though they abstayne from all manner of iniuries. But we must euermore haue recourse to the ordinarie course whereof I haue spoken, to wit, that our Lorde will not fayle to punish the finnes that breake out after that fashion like a waterfloud. As for them that haue landes and possessions, they will not goe to steale otherfolkes goods, nor to picke a fewe grapes: they will not goe fishingly to cut downe a patche of meadowe: it is for beggers to doe for and wee see in these dayes, that the most parte of poore folkes are pilferers, fishng and stea-

ling all that euer they can finger. But yet they that haue landes and possessions, bee the greatest theeues: for the things which they possesse, they get by vnlawfull meanes. It is no wonder then, if God do require them with the like; and that they bee so vexed in their goods and possessions. God therefore sheweth vs by experience, that his vttering of such speeches is not in vayne; but wee thinke not thereon. Men can well ynough complayne, as I haue sayde afore: but they haue no regarde to the principall poynt, which is; that G O D putteth the thinges in execution which hee spake by the mouth of Moses. Let vs therefore bee thinke our selues; and whereas wee see so much stealing, both of vynes, of corne, and of such other things; let vs vnderstand that our Lorde punisheth the rauenousnesse and extortion that is committed both in marchandize, and in all other trades of occupying: and let vs not tarye till G O D doe punish vs in verie deede; but let vs walke vprightly, if wee will haue him to defende vs. For although that all places bee neuer so full of theeues; yet will our Lorde keepe our goods in safetie, if wee walke in his feare, and abstayne from all manner of euill doing. That is the thing whereunto we must haue our recourse; and wee must not thinke to escape euill, by euill doing: but wee must vse the remedie which our Lorde setteth forth in this text. As much is to bee sayde of our cattell, and also of our children. Yea, and Moses proceedeth still with enlarging, to the ende that men shoulde so much the better perceiue, what the effect is of this speche which hee vttereth: namely, *that this shall bee for euer.* As if hee shoulde saye, that the hande of God shall euer waxe heauier and heauier. In so much that if a man which is driuen from his dwelling, doe thinke to remooue to his possessions, and to his landes; G O D will persecute him euen there: and if hee thinke to cheere himselfe with his wife, shee shall be taken from him by force: and if hee thinke to fynde some comfort in his children, they shall be deliuered into the hands of his enmies; and if hee thinke to haue any recourse to his cattell, they shall be all stolne or taken away by force. Moses therefore beset- teth vs heere on all sides, to the ende wee shoulde learne to resort vnto our God; forasmuch as it is in vayne, for vs to labour to escape by any other way. This is the matter in effect which wee haue to beare in minde of this text.

Nowe hee addeth moreouer; to the increase of the mischeefe, *That the fruis of the earth and the labour of our handes, shall be eaten by a people which wee haue not knowne: and that wee our selues shall be disgraunted by reason of the miseries which shall so light vpon vs.* That is to say, wee shall be as out of our wittes, beholding the mischiefe before our eyes; and being amazed thereat, whereby wee shall be enforced to perceiue that the hande of God is against vs. That is in effect the matter which hee meant to say in this text.

Nowe



Nowe I haue tolde you that the miserie is fo much the more greivous to beare, when a people vnknown commeth to ransacke all. Truly if we be robbed by our owne neighbours, and by them that should bee at amitie with vs: the same is verie harde to beare . But if there come a straunge people, there is lesse mercie . For when men bee so separated one from the other, and haue no intercomong at all: there is the lesse likelihoode of any meanes of safetie. And wee see howe this repetition heere is often founde in the Prophetes: insomuch as it is saide sometimes, that the people which shall persecute vs, shall be a barbarous people without language whereby to haue any talke with vs: by reason whercof, when we shall aske them mercie, and cry alas, it shall seeme vnto them that wee curse them; and that shall be an increase of their crueltie . So then lette vs marke, that his speaking thus of a straunge people, is to make vs to vnderstande, that GOD will sende vs such chastisers as will haue no pitie nor compassion of vs, vntill they haue quite and cleane rooted vs out.

And nowe by the way we be warned, that although the plague be not yet come nere vs, we must not therefore fall asleepe . For wee doe alwayes measure Gods threatenings, by our owne conceiuing of them, and by the things that offer themselues to our sight. When men speake of warre, and doe threaten vs with the Turke, But how can he come at vs say we: He is too farre off. Againe, can such a Prince inuade vs? Tush, he shall be letted by such a meane: the plague can not come that way, by reason of such a caule. He may be deak withal by such a meane: it can not be . When wee haue such kinde of worldly shifts to defende our selues withall, thereupon wee despise GOD, not in worde, but in deede, for wee continue vnreformable and frowarde, and feare not that the plague can come at vs . Therefore sayeth God, that he will stirre vpe straunge people against vs, euen people of farre Countries. When men doubt it least, then shall they wonder to see howe GOD will come in vpon them on that side which they neuer thought of, and bring them enemies to spoyle them. Lette vs then marke by this texte, that Gods scourges lye sometimes hidden, and breake out vpon a sudden, so as men are taken tardie by them, according to this saying, that they be like to a woman that is childe bearing. For a woman that is with childe, is vtterly abashed when her houre is come; euen so farreth it with them that are puffed vp with their iniquities, and delight in them: they forecast not that the hande of God is nere them. It commeth vpon them like a tempest; when they say, Peace and all is safe, then commeth their ruine and vtter destruction. Therefore whereas we be tolde of strange people, lette vs learne to looke farre before vs when GOD doeth threaten vs; for like as saith must aduance it selfe aboue the worlde to take holde of Gods promises, that it

may rest altogether vpon them: so likewise when GOD threatneth vs, our sayth must looke further off than we can see with our eyes, and we mistrust the thing which wee see not at all: like as wee may perceiue that Noe tarried not till the floude brake out, and that GOD did vnlocke the Raine of heauen, and opened the waterspringes of the earth: but as soone as hee hearde the woorde, hee did nothing but thinke vpon the vengeance of GOD: and by vertue of that worde, he behelde the floude as if it hadde bene present: and hee liued in such feare and carefulnesse, as if he had seene the rayne both euening and morning to destroy all things before his eyes. Euen so should we doe and we be warned thereof by this saying, where God speaketh of farre countries.

Morcouer wee be therewithall warned to lue in peace and concord. For seeing that GOD hath associated vs and wee be intermingled together: we must learne to lue in such vnicite, as our Lorde neede not to bring strange enemies to chastise our churlishnesse in resembling cats and dogs. For when men which ought to agree together, doe vex one another; it causeth GOD to stirre vp strangers to bee their enemies; because that the nearer that our Lord commeth vnto vs, the more would he haue vs giuen to doe good one to another. And if wee doe the contrarie, then must GOD stirre vpe a people to come to spoyle vs, because we haue not liued in peace like brethren, ne knite ourselves together like fingers of one hande. This is the thing which wee haue to beare in minde touching this text.

Nowe where he sayeth, *And you shall be amazed at the sights which you shall see*: it is according to that which was sayde before; namely: that men shold be distraughted, and grope at noone day, as doeth the blinde in the darke. For if wee be borne withall so farre as to gather and plucke vpe our spirittes to call vpon GOD, and to bee patient in our afflictions; it is a great grace, and such a one as can not bee sufficiently esteemed. But if our Lorde incourage vs not to repentance, ne giue vs wherewith to asswage and diminish our sorrowes, but all hope is taken away, and we be as folke already forlorne, so as we bee besides our wittes to see the naked sword continually before vs, hauing no meane of remedie or succour at all: that is a dreadfull threatning. Neuerthelesse it is not sent without cause, considering the hardnesse of hearte which is to bee seene in all men. For vntill GOD haue brought vs to this distraughtednesse, we be altogether blockish, and we haue the contrarie vice, which is, that we can verie well complaine when any thing doeth trouble vs: yea, and sometimes we lye as beaten downe, but yet doeth not that make vs to come againe to God: for we see howe euery man taketh the bridle in his teeth, so as they shake off all feare, and neuer thinke vpon that which is set downe heere. And so wee see howe men become blockish. Now our Lorde would faine drawe them to repen-

raunce, at leastwise if they were teacheable, that is to say, if they were not wilfull stubborne. For he cryeth all manner of wayes to drawe vs vnto him. This is the cause why hee doeth correct vs gently, and as it were within compasse, as with his litle finger. But when hee seeth that that will nothing preuaile; then must he bring vs to this kinde of woodnesse. For vntill he hath left vs as men distraughted, we will neuer haue our minds peaceable and obedient, we will neuer be wunne.

Therefore let vs marke well that this threatening is directed to such a stoope not at the first blowe when GOD hath warned them; but goe on from euill to worse: for then must they of necessitie come to this woodnesse. Nowe he speaketh expressly concerning the sightes of the eyes. For men doe blinde themselves (as I haue sayde heeretofore) perswading with themselves that they can escape by some mean: in so much that although wee see the euill at hande, yet ye woulde wonder to see howe wee holde on our course, and care not for it, according as the prophet Esaie speaketh of the wicked: saying that when the scourge passeth ouer the whole earth, and the storme ouer taketh them all, they bee not any whit moued thereat. After that manner doe the despisers of GOD speake, and the number of them is infinite. So then, when men doe thus blinde their eyes, and haue no respect at all to the plagues whereunto they be subiect: but notwithstanding that they fall into infinite troubles out of the which they can not get our againe, yet they holde on stil: so farasmuch as they be so forward, Moses sayeth expressly in this texte: *You shall haue a sight before your eyes*: that is to say, after that you haue bene a long while hardened in your vaine fantasies, and haue flattered yourselves in your finnes, imagining that GOD should spare you and that you be (as it were his mates, and haue made a league with death and with the graue, according as the Prophet speaketh of it: when as you haue bene thus a long while vntouched with any awe, and haue deceiued yourselves in bearing yourselves in hande that your plague shall not last: *There shall come a sight that shall make your eyes to darke* in beholding the infinite mischiefes which you must bee faine to endure: and which way so euer you turne your eyes, whether it bee vwarde or downward, forward or backward, you shall see Gods hande continually pursewing you; by reason whereof you shall be driuen into a madness. Let vs learne therefore to conuert this text to our benefite: and whyle GOD doeth forbear vs, or at the least so moderate his plagues

that wee be not thereby altogether ouerthrowen; let vs feare him, and let vs berhinke ourselves howe sundrie wayes wee haue offended GOD: in so much that if he lifted to deale rigorously with vs, we shoulde then perish euerie minute of an houre. And therewithall let vs not tarric till hee thunder downe vpon vs, and poure out his curses vpon vs in such sorte as they may sinke into our verie bones: but let vs returne to him and to his goodnesse. And aboute all things when hee giueth vs the grace to foresee his plagues afarre off, so as wee may say that others be punished for our instruction: let vs take warning by their example, and in such wise by faith receiue Gods corrections wherewith he threatneth vs, as it may preserue vs from that sight whereof Moses speaketh heere: to the intent that our Lorde strike vs not with such feare, as we can not in any wise thinke to receive any recorde of his goodnesse by reason of our finnes. Nay rather, that by putting this lesson of obeying him and of submitting our selues vnto him in vte, wee may eschewe this toresayde amazednesse, and not bee so oppressed as wee shoulde become like folke that were out of their wittes. Let vs not come to such an extremitie, neither let vs compell GOD to execute such Threatenings againt vs.

Nowe let vs fall downe before the maiestie of our good God, with acknowledgement of our finnes; beseeching him to vouchsaue to make vs so to vnderstande them, as euery one of vs may be his owne iudge, and turne to him, before we be thereunto contrayned: and that hauing willingly condemed ourselves & bewailed our sins, we may seeke to returne to his obedience in such wise, as the same may be to dedicate vs wholly vnto him. And that in the meane while it may please him y<sup>e</sup> like as he hath sent vs the message of reconciliation by his gospeil, he will also giue vs y<sup>e</sup> grace to obtaine mercie of him, & forgiveness of all our finnes in the name of our Lord Iesus Christ: and that resting thereupon, we sayle not to walke alwaies in feare: and that his bearing with vs through his fatherly goodnes may not cause vs to sleepe in our finnes, and to flatter ourselves in them: but y<sup>e</sup> euery of vs may quicken v<sup>r</sup> himselfe, vntill we be quite and cleane rid of them. And that in so much as wee are to passe through so much filthines in this world, we may be taught to amende our misdoinges continually vntill that we be thoroughly ridde of them, for the full vnting of vs to himselfe, and to make vs perpetrators of his heauenly glorie. That it may please him to graunt this grace, not only to vs but also to all people and nations of the earth, &c.

On

## On Tewfday the xxiiij. of March, 1556.

The CLIX. Sermon, which is the seventh vpon the eight and twentieth Chapter.

36 The Lord wil carry thee and thy king which thou shalt haue fet ouer thee, to a people which thou hast not knowen, neither thou nor thy fathers: and there shalt thou serue other gods, of wood and of stone.

37 And there shalt thou be a gazing stocke, a skoffing stocke, and a byworde to all people, to whom the Lorde shall bring thee.

38 Thou shalt lay much seede in the gronde, and shalt gather litle: for the grasshoppers shall deuour it.

39 Thou shalt plant a vineyard and dresse it: but thou shalt not drinke the wine of it, nor gather any fruite of it: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy coastes, but thou shalt not annoint thyselfe with the oyle of it: for all thine Oliues shal be shaken off.

41 Thou shalt beget sonnes and daughters, but not to thy selfe: for they shall goe into Captiuitie.

42 The worme shall destroy all thy trees, and the fruite of thy lande.

43 The straunger which dwelleth with thee, shall rise about thee very high: and thou shalt stoope vnder him verie lowe.

44 He shall lende vnto thee, and not thou vnto him: he shalbe the head, and thou shalt be the taile.

45 And all these curses shall come vpon thee and followe thee and take holde of thee, vntill thou be vtterly rooted out, because thou hast not obeyed the voice of the Lorde thy God, by keeping his commaundementes and ordinaunces which he hath commaunded thee.



We know when the people of Israel chose the a king, with what affection they were led; euen of pride, for that they would not be inferiours to their neighbours. Morcouer they thought

to be very sure, by hauing a head ouer the, that should haue the whole authoritie. And so ye see that the children of Abraham could not content themselves with their libertie, but desired to haue a king. Because they sawe the Egyptians, the Syrians, the Moabites, yea and the Tyrians, and other like people to haue kinges: they bare themselves in hand, that if they also might haue a head, all would goe well with them. Now like as pride and ambition was the cause that they chose a king in Israel: euen so became they hardhearted thereupon, supposing themselves to be out of all perils, by hauing such a defence: by meane where of we see that they despised the prophetes, vnder pretence that they thought themselves well fenced. The spirit of GOD foreseeing this (albeit that it was not yet come to passe) sayde in this Text, *Thar the king which they shall appointe shoulde be lead captiue into a strange*

country: As if God should haue sayde that they might well seeke startinghooles to saue themselves: but they should stande them in no steede at all against his hande. This is the thing that we touched yesterday; namely, that when God is our aduersarie, we may not thinke to mayntaine ourselves against him by the meane of creatures, knowing that he will surely apply the to our destruction. Therefore let none of vs deceiue himselfe, neither let vs make our defence of that which is nothing but smoke and leasing. It is true that the king which was first chosen by the people of Israel, namely king Saule, was not brought to captiuitie: howbeit that he dyed in battayle: but the successours of Dauid were handled cruelly & with great reproch, notwithstanding that God had ordained them, yea and that they were a figure and Image of our Lorde Iesus Christ. And it is a horrible thing, that the kingdom which GOD had dedicated vnto himselfe, (as witnessed the annoynting) should be layde forth to such a reproch. Yee see howe the successours of Dauid which hadde receiued the promise that their seare shoulde be cuerlasting, and in the meane while

1. Sam. 8. 20.

1. Sam. 31. 4.

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were as the figures of our Lorde Iesus Christ: were handeled on such a sort that they were led prisoners in chains, were arraigned as offenders, had their eyes put out, hadde their childrens throtes cutte in their owne presence, were cast into a deepe dungeon, there to rotte or to be eaten to death with vermine: and that, as you see is a verie strange matter. But the vengeance of God was to extende to farre euen of necessitie, because of the frowardnesse of the people, whereof was none other remedie. And the more that God had suffered them and patiently waited for them, the more were they to be brought to the extremitie of all confusion, for despising so great goodnesse, and for being so frowarde and hardhearted against it. Nowe we may heereby gather a good warning, to witte, that (as was declared yesterday) albeit that according to the worlde, we seeme to stande in no perill: yet doeth it behouue vs to seeke to haue Gods fauour: for if he be not on our side, and we vnder his sauegarde, cursed are all the helps which we suppose to haue of creatures; for they serue rather to ouerthrowe vs. And therefore lette vs take heede that wee put not our confidence in the greatnesse of Princes, or in any other defences; for wee see howe they beebur meanes to blinde such as might else turne to GOD, and obtaine foregiuenesse of him: and that in the ende it shall ouerthrowe them vterly. Let vs then bee better aduised, and though we see me to be neuer so wel garded to y<sup>e</sup> worlde: yet let not that be a lette vnto vs to walke alwayes in the feare of God, knowing that all the fauor which we are able to purchase in the world is nothing at all; and that if God doe but blowe vpon it all vanisheth away in the minute of an houre. That is the thing which we haue to mark vpon this text.

Nowe it is sayde expressly, *That as well as king as the subiectes shall serue strange Gods, yea euen of stone and of woodde*, that is to say, puppettes and Idolles. No doubt but that God by these wordes ment to vter how dreadfull punishment was to come vpon the Iewes. For albeit that the nourishment that God giueth vs, and in like wise, all the Testimonies of his fatherly loue and goodnesse appertayning to this transitorie life, bee to bee highly esteemed: yet the most singular benefite that we receiue as long as wee liue in the worlde, is that we haue Religion well ordered, that his seruice be pure amongst vs, that we call vpon him, and that it bee lawfull for vs to claime him as our GOD, and that wee be not berayde and defiled with superstition and Idolatrie. That (say I) is the principall good thing wherunto the faithfull should aspire: and we be verie blockes and beastes, if wee preferre not the same before all manner of riches and pleasures, and before all our ease and commodities. Nowe then on the contrarie parte, the plague which ought to be most dreadfull to vs, and the horriblest calamitie that can fall vpon vs, is to be deprued of Gods seruice, and to haue our mouth shutte, so as wee can not call vpon

him: and not onely that, but also through Tyrannie to be compelled to honour Idolles, and to defile ourselues with their abominations, and to peruert that which GOD hath ordained for the magnifying of his name amongst vs. When thinges be thus confounded, let vs vnderstande that GOD is departed from vs, and declareth himselfe to bee our mortall enemy, and hath quite forsaken and refused vs, and is loath that wee should theenceforth haue anie token or inking at all, either of his presence or of his fauour. And so, whereas Moses sayeth in this Text, *That the Iewes shall serue strange Gods*, he meaneth to threaten them more dreadfully than before. As if he should say; Right grieuous will it be vnto you when you shall be famished and want bread to eat, and water to drink, when your enemies shall robbe you of all your substance, and make hauocke of all your possessions, when ye shall pine away in griefe and sorrowe, without any meane to helpe you: surely these wil be verie hard thinges for you, specially when you can obtaine no fauour of your enemies, who shall be as wilde beastes against you: but yet is all this nothing in comparison of the other curse, that whereas in steede of honoring the liuing GOD, and of confessing that he hath chosen you to be his people, (which is an immeasurable blessing) in steede of such thinges I say, you should serue Idolles, and bee conuerfant amongst the superstitions of the Paynimes, and haue no more prayers neither Psalmes nor Sacrifices, but be disperfed and forlorne.

Nowe seeing that wee perceiue the naturall sense of Moses, let vs vnderstande that amongst all the blessings of GOD which we enioy in this present life, this ought to be preferred aboue all the rest: namely, to haue libertie to serue our GOD, and to make confession of our faith, and to declare that wee bee his people, of his Church and of his flocke. Truly it is slenderly knowen: howbeit, it is not in vaine that we be admonished thereof. Seeing then, that it hath bene the will of God to plant his Church amongst vs, and that we should haue his worde and his sacramentes, by the which he declareth that he dwelleth amongst vs: lette vs accept such a blessing according as it is worthy: It will serue vs to a double vse. First of all, when wee fare the better by the doctrine that is preached vnto vs euery day, such a treasure perisheth not but through our owne vnthankfulnessse: as wee see that manie folke thinke it ynough to bee at sermons, and it seemeth vnto them, that God had his ductie, so they haue vsed some ceremonie. But in the meane while the seede of life doeth perish without yeelding any fruite. To the ende therefore that we may apply the blessing that GOD bestoweth on vs, to this vse: when as wee haue libertie to heare his doctrine, and to bee trayned therein, and haue the Sacramentes for an establishment of our faith, and may declare that it is the liuing God whome wee worshippe and that hee goer-  
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net vs: I say, let the same profite vs; and fo will it, if we acknowledge that our Lord can nor bestowe on vs any greater blessing than that is. And in the meane while we will take it patiently if other things doe faile vs: as where many want their commodities, let them not be grieued at the children of this worlde, which haue their delights, and do triumph, weltring themselves in their earthly pleasures; if the children of God haue not the same, let them knowe that they enjoy a thing which recompenseth double, yea an hundredth iolde: that is, that they can serue God. For to what purpose is it, that these wretched people which dwell in papistrie may lye slumbering in their nestes, and in the meane while be banished from the kingdome of GOD, and that Christ Iesus himselfe and his worde be banished from the country wherein they dwell? What auayleth it, that they bee serued in their houses, and in the meane while bee not suffered to serue GOD? What auayleth it, that they haue whercof to eate and drinke till they burst, and in the meane while be starued for want of ghostly foode? What auayleth it, that they be in honour and credite, and in the meane while be constrained to defile themselves with these treacherous dealings whereby GOD is despised, and his honour spoyled, and conueyed ouer to Idolles, and they be guiltie thereof? Alas: is not this a cursed state? Let vs therefore take it patiently, albeit that we be had in contempt to the worlde warde, and counted as vnderlings and castawayes, not hauing our ease, nor that which our fleshe desireth: seeing that GOD giueth vs this special libertie, that we may purely worshipp him and serue him, and be deliuered from this cursed seruitude of Idolles; let vs be contented, and esteeme this sayde benefite, according as it is worthie, so as wee be not grieued towards them that enjoy the goods of this worlde, and in he meane while are destitute of the grace of God, which remaineth amongst vs.

Besides this, here is a warning that seeing God hath put vs in possession and fruition of this libertie, we must take good heede that wee bee not deprivied thereof through our owne leaudencie: for this threatning which was made to the Iewes, is in likewise directed vnto vs. Let vs vnderstande therefore, that seeing we haue the Gospell preached vnto vs, if it preuaile not with vs, God must deliuer vs into the hands of other teachers when wee shall haue refused to obey him. And in verie deede, wee may not thinke that the horrible confusion which is in the Popedome, befalleth for any other cause, than that whereas they haue bene taught the pure doctrine of the Gospell, yet they haue bene rebelles to God, and haue not bound their neckes to beare his yoke; and therefore GOD could not otherwise doe, than deliuer them ouer to such Tyrannie as wee see. And truly the same was tolde them aforehand by Saint Paule: It is good reason (sayeth hee) that the worlde, seeing that it will not beleue

the truth, should obey lies: and that they which would not be subiect to the liuing God, should be obedient to the creature, euen to the Idolles, which be nothing. Beholding therefore the examples before our eyes, and hearing the threatning as it lyeth heere: let vs learne, whilst GOD doeth keepe vs in his schoole, so to walke in his feare, and awe, as we may not be bereft of the welfare which we now enjoy; but that God may rather augment it, and cause it to preuaile. Moreouer let vs marke that they which doe serue Idolles, shall not bee excused therefore, although the same be a punishment of God. We knowe that one sinne is punished by another, according as it is spoken in diuers Textes of scripture: and as we see it specially auowed in the first Chapter to the Romanes, That they which serued not GOD in giuing themselves wholly to cleanness of life, shall be shaken off and giuen ouer to all maner of shameful lustes, and haue no more vnderstanding to discern betwix euill and good, than brute beastes, but shall runne into all manner of infamie. Hereby Saint Paule doth very well shew that when GOD giueth vs heade to bee plunged in the depth of our iniquities, it is for that we should be the more guiltie before him. They therefore which worshipp Idolles, notwithstanding that they be compelled thereto, and doe sigh and would faine be at libertie: yet cease they not to offend God: and thereby they should vnderstande the better, howe haynous their finnes bee, seeing that they must receiue such correction for them. As howe? Whereas I should glorifie my God, I must offend him, he is faine to cast me off, because I am not worthie to serue him, and he must deprivie mee of the liberty and mean to dedicate my selfe wholly to his obedience. Let all them therefore that be in the captiuitie of poperie and mingled amongst the superstitious, vnderstande that the vengeance of GOD lieth vpon them, and that they shalbe more and more guiltie for their seruing of Idolles. It is a poore reply for them to say, we doe it not willingly, wee wish that it might please God that the right and pure Religion were ouer all: but for all this, our Lorde doeth not exempt them from condemnation. And he is the competent Iudge. Let vs therefore rest vpon his worde: and seeke no more starungholes, but let them that indure such a state, vnderstande that it is nowe time or neuer, to turne to God, forasmuch as they bee as good as drowned therein, and haue a token of his wrath, aganist them, in that he is gone farre away from them. Therefore let them thinke thereuppon, and bee moued therewith to the quicke: according as the meaning of GOD is in this Text, and as we haue touched it heretofore.

Nowe Moses sayeth: *That this people shall be a caring stocke, and an example, and a byworde, and a stopping stocke vnto the nations, amongst whom they shall be dispersed.* Heere our Lorde sheweth that as his goodnesse should be knownen in the people

Rom. 7. 24.

people of Israell, and euery man should reioyce in the seede of Abraham, so shoulde the verie same people be abhorred and detested. The promise was thus: Al Nations shall be blessed in thy seede. The truth is that we must resort to our Lorde Iesus Christ, which is the verie bonde of the seede of Abraham; or else this blessing hath no place, nor grounde to stande vpon. Yet notwithstanding, they which were descended of the race of Abraham, shoulde haue bene blessed of GOD, so as they might haue been an example, that euery one desiring grace might haue sayde, O God take pitie vpon me, as vpon the children of Abraham, whome hee hath chosen and adopted. Such was the promise. See heere the threatening that was layde against it, that seeing GOD did smite so rigorously vpon the people whome hee hadde chosen, men might bee astonished at it and thinke thus with themselves: Is it possible that they whome GOD hath chosen, should now be cast off, and be persecuted and thrown vnder foote with all manner of reproch? And here vpon men may say: O God keepe mee that I fall nor to such case as this people is in, or else when they intende to curse, they might say, G O D doe vnto thee as hee hath doone to these vile Iewes. This much is to be vnderstoode of this place.

Nowe let vs marke that whereas the holy ghost spake thus by the mouth of Moses, it was not his meaning that this doctrine shoulde serue onely for two thousand yeares or thereabouts, which time the law lasted vntill the comming of our Lord Iesus Christ; but y<sup>e</sup> we at this day must apply the same to our owne vse: that inasmuch as God is come nigh vs, wee must walke in his feare in despite of Sathan, so as his goodnesse may shine in vs, and be perceyued to remaine vpon vs: and contrariwise that when wee be vnthankfull, and our God is as it were mocked of vs, it behoueth vs then to thinke thus: Wel may wee shrinke backe, but wee shall gaine nothing by all our shufftes: for in the ende wee shall not faile to come to shame. Verily wee see how it is sayde that the name of God shalbe blasphemed amongst y<sup>e</sup> misbeleeuers, because that they which were counted faithfull before, bee so cast downe, as G O D may seeme to haue falsified his promise and to haue deluded them, so farre forth must the vengeance of G O D extend. Nowe seeing it is so, let vs learne to submit ourselves to our Lorde while hee allureth vs vnto him with gentlenesse, and so to holde vs vnder his obedience, as we may not become a byword and a iesting stocke to all the wicked, which seeke nothing but to blaspheme G O D and to make a mocke of vs. Let vs (I say) looke well to that.

Moreouer, where Moses sayeth, *That G O D will thus disperse his people*: it serueth still to confirme his matter, to the ende that the Iewes, should not thinke that they were carried away by a storme, as it were by happy hazarde; but that they should vnderstande that it is the hand

of GOD that is vpon them: and that forasmuch as this threatening preyayed not with them, therefore the thing that is happened vnto them should stande vs in some steede. For looke what vengeance we heare G O D speake of in this place, the same we see executed before our eyes. Is it not a horrible thing that the Iewes be abhorred at this day throughout the whole worlde? Yet were they the people whom G O D hadde sanctified for himselfe, they were his heritage, they were the royal priesthoode, according as they bee termed in Exodus, and they were the blessed Generation, and yet for all this, they be reiected of all men, inasmuch that men doe as it were shudder to behold them as though they ought to be cutte off from mankind. If it be sayde, O this may verie well happen to the faithfull, and the like besell euen to the holy Patriarkes; it did so in deede, howbeit after an other sorte. For the faithfull may well be put in feare, according as it is sayde in the prophet Esay, that folke shall point at them with the finger, and shunne them as farre off: and that is because G O D is not knowne, and his grace is despised. But whereas we speake of the Iewes at this day, it is very well seene that God is against them: for they be as rotten members, and their bodie is torne in peeces, and there remaineth nor any token of this blessing which God hadde bestowed on them. Therefore when we beholde such a looking glasse, let vs learne to make our commoditie thereof, and lette the example of them serue to seale this doctrine and to ratifie it, that wee tempt not G O D, and that wee continue not hardehearted so long till hee bee faine to wrappe vs vp in reproch with all the rest of the nations of the worlde. After this, Moses returneth to that which hee hadde touched afore: which is, *That the people hauing sylled their groundes and their possessions, shall not drinke of the wine of their grapes, nor ease of the corne of their harvest, nor enjoy the fruites of their trees.* This hath bene spoken afore; but there is heere a certaine difference to be noted. For therefore God had shewed, that when the Iewes had laboured for corne and wine, the enemies should come and take all away, and that all the same should be made a pray: but nowe he sayth, that without any force of man, and without any troubles of warre, they should neuertheless not faile to bee famished, and to bee destitute of all things that might doe them good. Why so? Because that wormes, bestes, Caterpillers, locustes, and all other things shall eate vpp the fruite of the earth. Loee what armies God stirreth vp against the wretched. Again, on the other side, there shal come blasting and sindging, so that all must needs perish: albeit that men touch not the Iewes, but let them alone in rest, yet shall they vnderstande that G O D hath other meanes to punish them, and that hee is alwayes armed infinite wayes. That is the thing which G O D meant to declare. And therefore lette vs take warning by this Text, that when wee haue escaped one plague, G O D will finde

Gen. 22. 18.

Exod. 19. 6.  
1. Pet. 2. 9.

Esa. 8. 12.

Deut. 28. 30

Esa. 52. 5.

Gen. 29. 15.

finde out an other for vs: and if we step aside to the left hand, & he neuertheless is armed against vs, and before wee haue gone three pases, hee stoppeth vs of our way. Loehow men preuaile, when they seeke lurkingholes; according as we see how the Prophete Elyas mocketh them that thinke by their subtiltie to escape the hande of God. Dreame on, dreame on your fill (saith he) yet shall the curse alwayes ouertake you. And in like case, although we haue no enemies to trouble vs, & to rise vp against vs to spoile our substance: yet let vs vnderstand y<sup>e</sup> God hath other meanes, which we know not, for to bereaue vs of y<sup>e</sup> which he hath put into our hands, and that we shall be abashed, to thinke how wee haue wherewith to satisfie vs, and yet that the bread shall be plucked out of our mouths: and that when we thinke to drinke, we shall be drie. And wherof commeth that? Euen of this, that it is our Lorde which giueth increase to the corne when it is sowne in the ground: it is he that sendeth the Grapes; It is hee also that causeth all thinges to prosper for our nourishment. We be taught by this text, first of all, that when we till the fieldes, sowe them & reape them, we must make prayers alwayes vnto God to blesse the earth, that wee may be fed through his grace; and wee must holde it for a certayntie, that it is his peculiar office to feede vs like as a father doeth his litle children. Thus much concerning that poynt. Wherof because I haue treated more at large heretofore, it sufficeth as nowe to touch it in one word.

Now furthermore let vs marke, that whereas God speaketh here of *Locusts, wormes, Caterpillers, & other beasts*, & whereas he speaketh of *blasting & of burning which cometh thereof*, hee sheweth y<sup>e</sup> he hath men of warre of a strange sort, when hee vouchsafeth not to doe men good: & this also serueth to pull downe the pride of men. For if we be spoyled by the enemies; verie well (will men say) this was doone by violence and plaine force. As for example when warre is, the whole countrie is spoyled, the richest foolke become beggers; and all this is wred vpon the warre, man is not blamed for it. But when it commeth to passe by other accidentes, so as men wote not by what meane their substance is wasted, though they see it melt away before their eyes, one yeare by haile, in other yeare by frost, and one while one way & another while an other, so as all thinges consume betwixt their handes; God by this ineane maketh it more manifest vnto men, that hee meaneth to confounde them vtterly. And indeede it we marke the course that he kept with the Egyptians, wee shall perceiue it much better. For we discern Gods iudgements better in other men than in our selues. If God had stured vp a great armie against the Egyptians, in steede of the yee and vermine: they would still haue continued in their pride and presumption: and albeit that they had bene a hundred times discomfited, yet woulde they not haue sayled to haue bene suffencked still. When they were persecuted with lice, and that there were such Swarmes in Egypt, they shoulde haue bene ashamed. Therefore let vs well note, that God

Exod 7. 2. 10.

by sending men such chastisements as be set downe here doth warne them to thinke on their frailtie. If Herod had bene slaine with a thunder bolt from heauen; it had not bene so fit a punishment for the blasphemie which he committed in suffering himselfe to be called a God, and not a man, as when God caused him to bee eaten and consumed with vermine, till hee was as rotten as coulde bee, inso much as hee was compelled by that disease to say (as hee that liued at that time and was his familiar beareth witness) Oh see here a goodly God, which is so rotten that he is enforced to feele that the hand of God doeth persecute him for his pride. Let vs therefore marke well, that God, after he had threatened the Jewes to sende them enemies, which by violence and force of armes shoulde spoyle the countrie of all manner of foodenow hee addeth moreover that although they were not vexed nor troubled at al by mans hand, nor anie thing were attempted by man against their possessions and lands, yet notwithstanding they shoulde not boote themselves by their labours, nor by the well tilling of their groundes. And why? Because the vermine shall wast all. And hee saith againe expressly, *Thou shalt sow much and gather nothing*, whereby hee sheweth that when men make neuer so good prouision aforehande, thinking vndoubtedly that all shall goe as they woulde wishe, yet shall they bee neuer the better for it. And it serueth to this end that we shoulde not fall asleepe when wee see sayre likelihoodes, according as wee bee commonly wont to despise God: as who shoulde say, that if there bee a good seedetime, wee are past danger, and God had no more to deale with the thinges that bee vpon the earth, or if we haue reapt and laide vp the Corne in our barnes, it shoulde make vs to be the more proude, because we see no likelihood of any more daunger. But in steade of this, wee shoulde euermore haue an eye to Godward, saying, Lorde, beholde, the earth waiteth for raine as though it were a thirste, and when thou giuest it, it is to make it to bring forth sustenance for our nourishment. Againe, such stormes might fall from heauen as woulde washe away all from vs, and one warre woulde be enough to bereaue vs of all that wee haue. Thus is all in thy hande O Lorde, and wee must depend vpon thy mercie, and bee all our life long in thy custodie; or else we must perishe, and all the prouisions that we haue shall profite vs nothing. Thus then must we call vpon God with diligence, and walke in his feare, seeing he is so gracious as to bee our fosterfather, and vouchsafeth to stoop so low vnto vs. Therefore had Moses verie well declared in this text, y<sup>e</sup> wee must not be beguiled by the goodly likelihoods & faire prouisions which we are able to haue. As for example, when we see y<sup>e</sup> corne to bee saine vpon the ground, we must not bee too lustie as though all were won, no not euen when the corne is gathered in. For God will be then called vpon, according as we are bound to make our dayly sute vnto him, saying, Giue vs our daily breade O Lorde, that day by day hee may feede

A3. 12. 23.

Ioseph. 6. Aut. 17. 118.

Matt. 6. 11.

vs. For albeit we haue neuer so much to day, yet to morrowe we may starue. For when it pleaseth God, he is able not only to destroy y<sup>e</sup> corne and wine in the feldest; but also he can make the to bee worth nothing, euen when we haue them in our garners and Cellers. Nay, we heare the threatnings that he maketh, saying, You shall carie corne to the mill by measure, and y<sup>e</sup> bread to the ouen by weight, and yet for all that, you shall be stil emptie and hungrie, when you haue eaten neuer so much, there shall be no vertue at all in the meat, neither shal you be sufficed therewith. Seeing our Lord telleth vs that he hath so manie wayes to famish vs, let vs not bee harde hearted: but let it rather waken vs, that we may altogether depende vpon him, and walke in his feare, and be his children, if we intend that hee shall still continue to do the office of a father toward vs. That is the effect of the things which we haue to remember. Here againe Moses repeateth these threatnings, whereof he had spoken afore, saying: *That the Iewes and their linage shall be caried away into captiuitie.* Now certainly there can nothing more bitter happen vnto men, than to see their children taken away by force, eaten, and deuoured by the enemies, and cruelly dealt withal: they had rather to haue buried them a hundred times. Now then let vs marke in fewe words that God meant to declare in this text, that although he haue bene neuer so bountifull towardes vs, and filled vs with his blessings, so as we be fenced in on all sides: yet he can write well bereaue vs of them all againe, and that plague shal be much more greuous vnto vs, than if we had neuer knowen, what his good nesse meaneth. Wherefore the largelier y<sup>e</sup> God bestoweth his blessings vpon vs, yea euen those blessings that concerne this transitorie life, let vs looke that wee bee alwayes so much the more prouoked to honour him and to serue him. For he for his part, will not cease to do vs good, so we turne not taylor, & giue him our. But seeing he allureth vs so gentlie, if we be willing to come vnto him; let vs assure our selues that his hande shall euermore be stretched forth to augment the giftes and blessings that we haue receiued of him.

In the end he returneth to the matter which we saw heretofore. *All these curses shal come vpon thee, they shal seafe vpon thee, & thou shalt be caught and besieged by them on all sides, vntill that God hath quite consumed thee: euen because thou hast not hearkned to his voice, to obey his statutes and commandmentes, which he hath giuen thee.* I haue tolde you herbefore howe that Moses hath oftentimes shewed to the Iewes, that no euill or aduersitie came vpon them but by the hande of God. But it behooueth vs also to know the cause. True it is that sometime God doth visite vs, and we cannot perceiue the cause thereof: for hee doeth it not for our sins, not for that he might not doe it, but for that he spareth vs. Yet is this alwayes to be looked vnto, that when we susteyne any afflictions, we must thinke on our sins, & enter into examination of them to condemne our selues before God: yea & we must not tary so long: but

We must benefite our selues by al manner of calamities which we see throughout y<sup>e</sup> worlde, knowing y<sup>e</sup> God punisheth mens sins by such meanes; and thereupon bridling our selues from the like. The matter then wherunto Moses doth nowe returne, is, that hauing shewed vs howe it is the Lord that withdraweth all maner of blessings from vs, it is he that curseth our possessions, and the fruites of the earth; it is he that sendeth vermine, stormes and tempests, to destroy all: it is he y<sup>e</sup> giueth power to our enemies: hee sheweth wherfore all this is done: to wit, because we haue rebelled against him, because we haue despised his law. That is y<sup>e</sup> verie cause why these plagues of vengeance do so pursue vs. Now then, let vs beare in minde the doctrine which hath bene sufficiently set forth hereaboue: which is, that when God doeth afflict vs, we must shutte our mouthes from replying or entring into plea: for we shal win nothing by standing in contentiō with him. Nay rather we must condemne our selues, confessing that hee dealeth iustlie. Although it be his will to proue our patience, and to trie vs to the vttermost; yet notwithstanding we must yeeld ourselues as guilte before him, & vnderstand that our sinnes deserue to bee thus roughly handled at his hands. Here is wherwith to cause all y<sup>e</sup> blasphemies, murmurings and complaints to cease which are daily heard in y<sup>e</sup> world. Whē there happeneth any aduersitie or anie other affliction, it is to the end we shold thinke on y<sup>e</sup> sinnes that we haue committed. Marke that for one point. And whereas mention is made of the commandments and statutes which God hath ordeined, the same exprefly and purposely concerneth vs. For albeit that the Papistes haue the law, yet is it buried in them: the Iewes (as saith Saint Paul) haue a vail before their eyes, so as they vnderstand nothing. The Turkes walke in their owne ignorance, so doe all the rest of the heathen. Now our Lord doth inlighten vs, and shew vs the way. There is therefore a more villanous rebellion in vs, when we do not according as we be taught, and also wee deserue that God shoulde vse greater rigor toward vs, and powre vpon vs the plagues of vengeance which bee here conteyned. Therefore let vs benefite our selues by the things that are saide here, concerning the commandments & statutes that God hath ordeined. And seeing it is so, y<sup>e</sup> hee speaketh daily vnto vs, declaring vnto vs his wil so familiarly: let euerie of vs submit himselfe obediently therunto. And whereas Moses saith further, *That these curses shal catch holde vpon vs, and that wee shal be hemmed in round about by them, vntill they haue consumed vs:* it is a warning to vs y<sup>e</sup> we shold not be selfe willed against God: for wcl may we seeke starting holes: but it shal nothing boote vs, (as hath bene saide heretofore) for the end shal be euer vnhappy for vs. And therefore let vs remember the complaint that God maketh by his Prophet Esay. He saith in that text (as we heard yesterday) that from the crowne of the heade to the sole of the foot, God must needs smite hard vpon all them that haue rebelled. And hauing spoken so by his Prophet Esay, he saith: What

Eze. 4. 16.

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2 Cor. 3. 14.

Isa. 1. 6.



may I doe more? I haue not ceased to chastise my children: in somuch that from the crowne of the head to the sole of the foote, I haue so beaten them, that there is no whole nor sounde place, and yet they continue hardhearted still. Alas, what shall I doe? I must crushe them and breake them all too peeces. Then let vs be afraid to stande so wilful froward against our God, and let vs preuent the condemnatio here pronounced. And so soone as God beginneth to correct vs, let vs bestirre vs to returne vnto him, yea and let vs not tarie so long neither, but being admonished by his worde, let vs fall to bewaile our sinnes, and to be forie for them, and moreouer let vs aske forgiveness of them in the name of our Lord Iesus Christ.

Now let vs fall downe before the maiestie of our good God, with acknowledgement of our sinns: beseeching him not to suffer vs to bee so blinded in this mortall life, as not to know that alý miteries & wretchednes which we suffer, be warnings giuen vnto vs, to make vs to thinke vpon our-

selues & vpon our liues: & also to moue vs to repentance. And therefore that if we be afflicted at his hand, it may not make vs to blasphemie his holy name, nor moue vs to impatientie: but rather tame vs, so as we may fare the better by al his corrections, and turne againe vnto him. And that for asmuch as we see the wretched world at this day to be so full of wretchednes and miseries, as is horrible, and also do behold the wrath of God for the sinnes that raigne therein: it may be a meane to hold vs in awe, praying God not to vse any such rigour toward vs: but rather that we fleeing for refuge to his mercie in the name of our Lorde Iesus Christ, may be touched with true repentance: & increase and prosper more and more therein, vntill that, being deliuered from all our imperfections and sinns, our God do cloath vs with his righteousnes vnto the which wee bee daylie called. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Wednesday the xxv. of March, 1556.

*The C<sup>Lx</sup>. Sermon which is the eight vpon the eight and twentieth Chapter.*

46. And these things shall be for tokens and woonders to thee and to thy seede for euer,

47 Because thou hast not serued the Lorde thy God with ioye, and with a good heart, for the aboundance of all maner of things.

48 And thou shalt serue thine Enemy, whom the Lorde thy God will send against thee: I say thou shalt serue him in hunger and thirst, in nakednesse and in all maner of want. And he will lay a yoke of yron vpon thy necke, vntill he haue rooted thee out.

49 The Lord will bring a people vpon thee from a farre, and from the end of the earth, which shall fly as the Eagle: a people whose language thou shalt not vnderstand,

50 A people of a shameles countenance, which wil not reuerence the person of the aged, nor take pitie vpon the young.

**B**Ecause that things bee so greatly confused in this worlde, that it is hard to discern who they bee whome God meaneth to punishe for their sinns; or to whome hee meaneth to shewe his loue:

Moses sayth expressly, that God will send such apparant tokens vpon them that bee stubborn against him, as shall bee wonderfull to them: In somuch as they shall be compelled to vnderstande, that the same cometh to passe: neither by fortune, nor by common meane; but that they bee extraordinary things, and that God

doth shewe forth his power therein. It is true (as wee haue saide heretofore) that at the first sight it cannot bee well discerned, who they be whome God bueth, and who they bee whome hee mislikerh: because that (as Salomon saith) both the good and the euil is common vnto all. Hee that serueth God doeth some times prosper; and oftentimes hee is afflicted: And so is a despiser of God also. This is the cause saith he ý men become hardhearted, for it seemeth vnto them ý they win nothing by seruing of god: or rather that it is but lost labor. Moreouer it is oité

*Ecclesiast.*

scene that the children of God bee sometimes more hardly handled than the most wicked in y<sup>e</sup> worlde, and therefore it is to bee gathered after carnall capacitie, that it is much better to despise God. Dauid confessed, that hee staggered as vpon the Ice, when he behelde the course of things to be such as that the good, and they that endeoured to walke in all maner of integritie; must be constrained to drinke the water of troubles, to eate the bread of heauinesse, and to moisten themselves with teares: and in the meane while the wicked, which cease not to doe euill, to lue at their ease, and in pleasure: whereby it should seeme that God loueth them. And what a dealing were that? But our Lorde declareth in this place, that in the ende he will make it apparant to the world that hee corrected at his hand, that their sinnes are the cause why they suffer smarte, howbeit that it be not so quickly persecuted. We haue scene heretofore among other 20 curses which Moses denounced, y<sup>e</sup> they which cast off the worde of God be constrained to borrow, and to be euer in neede: and that the others which shoulde borowe of them, haue wherewith to help themselves. But we see how all the children of God fall into necessitie, and find not any y<sup>e</sup> wil comfort therin: they make many turns before they meete with a man that wil vse gentlenesse toward them: and this seemeth cleane contrarie to the other. But yet doeth God exercise his people after y<sup>e</sup> manner: and in that respect it is that I said, that when we bee afflicted, whether it bee with pouertie, or with sickenesse, or anie other way, we must not fail to enter into accout with God, that is, to examine our life, and to see whether we haue not committed manie fautes or no: & then shal euerie one of vs finde himselfe faultie.

Againe on the other side, if wee perceiue not the cause why that God is moued to vse rigour towardes vs: let vs content our selues, that hee knoweth the same to be profitable for vs: and y<sup>e</sup> if we had not already offended him, yet were we in way to do it: and he hath prevented it: and that all these corrections bee to bring vs lowe, to the end that we shoulde walke vnder him in feare, and that our fleshe shoulde not be ouerlustie, as it is thereunto enclined: for God doeth some times forsee the pride of a man, and then he taketh away the occasions and the obiectes. Besides this he knoweth that a man will be too iolie in his pompes and delights; and therefore hee cutteth off the occasion aforehande, whereby the partie is letted, so as hee cannot doe as hee woulde. Seeing that our Lord prouideth aforehand for our welfare after such manner, let vs thinke on the faulces which we haue earst committed. Moreouer if there were no further meaning in it, than to exhort vs to repentance; euen that were much: but we haue alwayes to consider, howe God cannot too much prouoke vs to come vnto him: for euerie strawe is enough to stay vs in this world, and in the meane while wee haue no minde of the heauenly life; or if we thinke thereon, it is so coldly, that our traueilling towardes it is not with so earnest affection as it ought to be; and therefore God is faine

to deale with vs by manie afflictions. After this manner ought euerie of vs to behaue himselfe toward him. As touching others, we may not at the first dash condemne them whome God doth punish: but we must remember that which is saide in the Psalme; Blessed is the man that deemeth wisely of y<sup>e</sup> afflicted in the day of his trouble. But wee be wonderfull hastie in that point. As soone as wee see a poore man in miserie and wretchednesse, O say wee, God plagueth him, and he hath deserued it: we be in that case verie rash Iudges. If God smite vs; after that he hath bestowed many stripes vpon vs, we will hardly remember that wee haue sinned: but as concerning others, our tongues be verie quick to condemne them. But we shoulde much rather encline to gentlenesse: as for example, when we see the faithfull to suffer, we shoulde thinke thus: Behold howe God dealeth with his children, instructing vs thereby, that there is no rest in this world, and that our happinesse is in heauen, and it is thither that wee ought to lift v<sup>p</sup> our hearts. And againe, if this happen to the greene trees, what shall become of the drie wood? If God spare not them which haue induedoured to followe his worde, as appeareth vnto vs, what shall become of the skorners thereof, as sayth the Prophet: If iudgement beginne at the house of God: miserable then shall they be which haue hardened themselves against him. Saint Peter also doeth admonishe vs to put the same in vre. And so see hee howe wee ought to deale in this matter. Moreouer, if wee haue patience, and meekenesse and bee apt to bee taught, it is certaine that we shall euermore feele a tast of the goodnesse of God in the midst of the afflictions which hee sendeth vs. True it is that oftentimes wee shall bee put in feare by them. There will be a kinde of vnquietnesse in vs which will so vex vs that we shall thinke our selues vtterly forlorne vnlesse GOD withdrawe his hande very quicklie. If he prolong our afflictions; then we be altogether blanke, our courage faileth vs: so that if we be not held in with y<sup>e</sup> feare of God, and with patience, to be altogether quiet vnder his hande: we be euermore wandering. But if we holde vs still there, then shall wee vnderstand y<sup>e</sup> he chastiseth vs in his mercie and goodnesse: according as it is saide in the Prophet Abacuc, That the faithfull after they haue bene in heauinesse, doe in deede vnderstande: that God doeth neuertheless vphold them, and forgetteth them not: but doeth alwayes temper & mitigate their afflictions, so as they feele his fatherly goodnesse towardes them, and therewithall doe comfort themselves, and can well say with Dauid, Lord if thou wilt bee angrie, it is but for a little while: but thy goodnesse endureth all our life long. Beholde (I say) here wee may alwayes haue matter wherewith to cheere our selues, and to reioyce in the midst of our afflictions: so as we may perceiue indeede that our Lorde will not faile to be mercifull vnto vs, notwithstanding that hee vseth some rigour towardes vs, to trye our patience, and to quicken vs v<sup>p</sup>pe to come vnto him, and to labour to

the eccleſſiall life. But we muſt euermore haue  
an eye to the ende, according as Dauid ſaith.  
And therefore in the pſalme 37. hee exhorteth vs  
not to be greeued at y prosperitie of the wicked:  
for he knoweth that our eyes be as it were daſſed.  
When we ſee a wicked body to be at eaſe and to  
haue all wiſhes, we ſtreight waies conclude that  
God hath no regard to deale with me according  
as they be worthy: by means wherof we ſtagger  
and are in ſuch perplexitie as we wote not what  
ſhal becom of vs. Now Dauid ſaith; that in think-  
ing ſo, he played the beaſt, and was out of his  
wittes, and hee confeſſeth that hee was in that  
point, bereft of reaſon and iudgement, affirming  
that he did wrong to al the generation of Gods  
children, vntill he had looked into the Sanctua-  
rie. It is true, that in the thirty & ſeuenth Pſalme  
which I alleadged here before, he ſaith, I paſſed  
by and ſawe the wicked flouriſh and growe high  
like a Cedar tree of Lebanon: and after that I  
had turned me about, he was cut downe as a tree  
that had no more leit but y drie ſtocke vpon the  
earth: ſo as there remained no ſigne of him at al.  
Such changes doe we ſee in this world; but put y  
caſe we ſawe none: yet muſt we enter into the  
Sanctuarie of God, as it is ſaid in the threeſcore  
and thirteenth Pſalme. And there we muſt waite  
patiently till God make it apparant vnto vs that  
al afflictions be profitable for his children: and  
that hee ſendeth them as medicines for their  
health: and contrariwiſe, y the proſperitie which  
he permiteth to the contempters of his law and  
iuſtice, ſhall be conuerted to their great confu-  
ſion. We muſt therefore learne to hold our wits  
and ſenſes in awe, that we wander not in the af-  
flictions which God doth ſend vs.

But to returne to the purpoſe of Moſes: let vs  
note well howe hee ſaith that the puniſhmentes  
which God ſendeth vpon them that haue re-  
belled againſt him to the vttermoſt, and woulde  
not be corrected: *ſhall be as tokens and wonders to  
them and to their poſteritie:* that is to ſay, he will pu-  
niſh them after a ſtraunge ſaſhion, and as hath  
not bene wonted amongſt men: ſo as they ſhal  
be compelled in ſpite of their teeth to ſay: This  
is the verie hande of God. And indeede can there  
be a more beaſtly contempt of God found, than  
that which was in Pharao? Hee was a man not  
onely drunken with pride, but altogether ſenſe-  
leſſe: he was a man that deſpised the maieſtie of  
God, and a man ſo rebellious, as was not in any  
wiſe to be dealt withall. When he heard Moſes  
and Aaron ſpeake, he laughed them to ſcorn: his  
feeling of the firſt ſtrokes coulde not make him  
to yeelde. And in the ende hee needed not a  
Prophet to admoniſh him: for he himſelfe coulde  
ſay, Surely this is the finger of God. Wee ſee  
therefore howe God doeth oftentimes expreſſe  
his power in ſuch wiſe, that euen the moſt fierce  
are conſtrained to perceiue and to thinke that  
there is ſome maieſtie in heauen, which afore  
that time they had not accompred of, and there-  
vpon to enter into conſideration of their finnes  
and to confeſſe them, and to be the more huely  
touched therewith. That is it which Moſes  
meaneth here concerning ſignes and woon-

ders.

This matter is worthe to be marked, For (as  
I haue ſaide) if God beginne to puniſh men, it  
is euermore ſaide to be fortunate, this is agreeable  
to our ſtate, (ſay they): we know that mans life  
is ſubiect to much wretchednes, and in y meane  
while the hand of God is not regarded. And  
though he double it, yet do men continue dull,  
& ſeeme as though they coulde euermore hide  
them, & ſcape away, becauſe they enter not in-  
to their confeſſences to ſearche out the finnes  
that be there, but are loath to knowe them, as if  
a man ſhould goe hide himſelfe in a darke cor-  
ner of ſet purpoſe to ſhun the brightneſſe of the  
ſun at noone days. Euen ſo doe we in al the cha-  
ſtiſementes which God doth ſend vs to warne vs  
of our ſins and to drawe vs to repentance. But  
in the end God doth augment his puniſhmentes  
in ſuch ſort, as they become miracles: that is to  
ſay, they exceede the common meaſure, order  
and courſe of nature, ſo as we might be rauſhed  
with aſtoniſhment, and thereby perceiue that  
God doth then ſhewe himſelfe, as though his  
hand appeared vnto vs froſ heauen. And that is  
the thing which he declareth more fully in the  
xxvi. Chapter of Leui. For after he hath pronou-  
ced the ſentence vpon them that receiue the do-  
ctrine of ſaluacion, he ſaith, I will ſend vpon you  
ſeuentimes as much, if I perceiue that nothing  
do preuaile with you: If my puniſhing of you  
amend you not, I will ad there to ſeuentimes as  
much. And hee repeateth this ſentence againe  
in the end; & ſaith, If you will walke at al ad-  
uenture againſt me, I will walke alſo at all aduenture  
againſt you. Now this word, Aduenture, hath re-  
lation to the blockiſhnes that is in vs, which we  
haue touched here before. For we ſee very well  
the aduerſities that doe befall vs in this worlde,  
& wading yet further we confeſſe that it is God  
that puniſheth vs: but to thinke thereon in good  
earnest; and to iudge euerie man himſelfe by  
calling our finnes to remembrance ſo often as  
God giueth any incling of them: it is the furtheſt  
part of our thought. Let euerie man looke to him-  
ſelfe: How many afflictions haue we in the yere  
which ſhould be teſtimonies vnto vs of y wrath of  
God, & as it were ſummons of apparance before  
him, warning vs to ſue to him for pardon, and to  
haue purg vpon vs? Scarſely doth any one day  
paſſe, but that a man is warned five or ſixe times  
as if God ſhould ſay vnto him; Wretched crea-  
ture, why haſt thou no minde of thy ſoule? Why  
haſt thou no care to beſeech me to receiue thee  
to mercie? But caſe once in a month will a mā  
enter into examination of his life to condemne  
himſelfe; and if we doe it, it is but coldly. But we  
ought to be ſo aſhamed and vexed at the feel-  
ing of Gods wrath as though we ſaw hell lie o-  
pen before our eyes. But wee ſee that very few  
doe thinke thereon: for euerie of vs forgetteth hi  
himſelfe. That is the thing which God mea-  
neth by this worde of walking at all aduen-  
tures againſt vs. Yet doe wee follow on our  
courſe ſtill, as though no harme had touch-  
ed vs, we ſwallowe vp our afflictions. They that is  
indeede trouble vs, when they pinch vs, at

do we nothing but shake our eares (as they say) and followe still our owne way. Then goe wee at all adventures, yea euen with exceſſiue ouerweening, when we acknowledge not the hande of God, ne perceiue that hee is a iudge, to the end that we might miſſelike of our ſinnes, and euerie man labour and indeuour to withdrawe himſelfe therefrom. Our Lorde therefore ſaith, I will come againſt you at all adventures, as if he ſhould ſay, I will croſſe you and ouertwhart you, & thinke not to gaine a nic thing either by your hardening of your heartes, and by your kicking againſt me, or by your dulneſſe in that yee perceiue not howe it is my hande that muſt bring you againe: No no, (ſith hee) I will bee as ſtout and headſtrong as you, yea and more ſtout and headſtrong to. For I will come at all adventures, I will let my plagues tunne out at randon, ſo as I will breake your neckes, and beate you both backe and bellie, and that without pittie. Nowe we ſee howe much this word ought to wey with vs, where Moſes ſaith: *That the plagues ſhall bee for ſolems and wonders*, to all ſcorners: inſomuch that when they haue bleared out their tongues at the threatenings of God, and haue nodded their heade againſt the firſt corrections which he ſendeth them, & haue bitten on the bridle: he proceedeth on ſtil & ceafeſt not to wring them, but driueth them in the end to come to a reckning do the worſt they can, & to ſay openly, It is the hand of God that preſſeth vs; theſe are the miracles, they be no ordinarie things not according to the courſe of nature.

Now therefore, let vs learn, not to prouoke Gods wrath ſo far againſt vs; but let vs ſuffer ourſelues to be tamed by him; and let vs yeelde our ſelues conformable & gentle ſo ſoone as he hath ſummoned vs, let vs yeeld ourſelues guiltie without vſing any ſtaring holes: for we ſhall win nothing thereby. There is nothing better than to enter into pure and free confeſſion, ſaying, Lord what wilt thou do to theſe frail & wretched creatures? It is true y we haue a hundred folde deterued to be ſuncken: but yet for all that, wee flee vnto thy mercy: wherefore haue pittie vpon vs. When we haue thus condemned our ſelues, it is a meane to pacifie the anger of God, which thing will not be done by hardening of our hearts. For then he will euer more proceede farther, vntill hee haue brought vs to theſe ſignes and wonders, that be here mentioned. Again God muſt needs do the like alſo in reſpect of mens ſlouthfulnes & negligence, or rather vtter ſenſeleſnes. If wee could be ſubdued at y firſt blow: God would take no pleaſure in laying plague vpon plague. But when he ſeeth that there is ſuch a kinde of ſtournes, and ſuch a preſumption in vs, that we wil not itoope nor bow our necks: he muſt needs hold on vntill he make vs to feel in very deed & after a ſtrange manner, that it is he before whom we muſt yeeld account. Let vs therefore marke well how the ſtinted malice of the worlde is the cauſe why we ſendeth ſo ſtrange corrections to put vs in we And if we conſidered well the ſtate of the uel. at this day, it would make y haire of our on as it ſtand vpright. Certainly they doe all

ſigh at the feeling of the ſtripes, and they complain, howbeit not to any amendmet, but rather they bite on y bridle: inſomuch that when thoſe which be not altogether blockiſh do make comparifon of the preſent ſtate, with that which we haue ſeene before the wrath of God was on this wiſe prouoked; they ſee it as it were a ſea gulſe: & that ought to make vs afraid. And ſo let vs come backe againe to that which Moſes declareth, to wit, that God muſt needs haue found the world very rebellious & hardhearted when he augmented his puniſhments in ſuch ſort: for it ſhoulde neuer come to that paſſe, were it not that men were otherwiſe vnreformable. Let vs not accuſe God of cruelty, when we ſee his rigor to exceed in puniſhing vs; but let vs acknowledge that our ſtubbornneſſe is ſo great, that our Lorde muſt needs handle vs after that faſhion: for otherwiſe he ſhoulde neuer ouermaſter vs.

That is the thing which we haue to beare in mind. Howbeit that is not al: for we muſt alwaies feare that which is to come. And ſith we ſaw that God hath thus increaſed his puniſhmentes not vpon one man only, but vpon the whole world: let vs bethinke vs to call our ſelues home againe before he fall to ſtriking of vs with maine blowes to our confuſion and vtter vndoing, without giuing vs any more reſpit to come to the acknowledgement of our ſins. For it is the foreſt point of Gods wrath, when ſinners be taken after ſuch a ſort out of this world, y they cannot haue remembrance of their ſins, nor take breath to reſort vnto God, or to aſke him forgiuenes. Let vs beware leaſt Gods vengeance proceede ſo farre. And for ſomuch as we ſee y the aduerſities of theſe daies be verie great, let vs acknowledge that we haue prouoked God verie much, & that it is not for vs to abuſe his patience any longer. Thus ye ſee in effect what we haue to beare away: ſpecially whe we ſee y ſin doth ouerflow, ſo as all the world is infected with corruption. Although a man doe good, yet neuer theleſſe for inſmuch as it is euer more mixed w ſin, he ſhalbe chaſtified, howbeit, not at the firſt daſh: for as I haue ſaid afore, God doeth ſpare the wicked and carrie for them, and in the meane while puniſh the good that ſeek to walke a right: but yet in the end he alwaies plagues the diſpayers of his law & maiſtie. And as touching the good, he will make the to feele his grace to their ioy, ſo that although hee exerciſe the with manie chaſtitements & aduerſities: yec notwithstanding, they ſhal not faile to know him to be their God & father ſtil, & to reſt vpon him. As for the wicked they be not diſpoſed to taſt or to feele the loue & goodnes of God: but are rather wood againſt him. But when iniquitie is become as a maine ſea, & al men are corrupted: the vengeance of God muſt alſo ouerflow, ſo as none may be free from it. We haue ſeen already y threatning y was made here before, namely y Deut. 18. y people ſhould be led into captiuitie with their king. When this came to paſſe, were none carried away into captiuitie but the wicked, and ſuch as ſtroue againſt the Prophetes, and ſuch as deſpised the good doctrine, and ſuch alſo as were headſtrong againſt God like wilde beaſtes?

Yes, there was Ieremie himselfe who had called vpon the people fittie yeeres together and neuer ceased to crie: What do ye, ye wretched people? Yet notwithstanding wee see that while others sported them, he wept and wailed: and not contented with that, saide; Who can turne my heade into teares, so as my braine may bee as a fountaine gushing out continually, that I may bewaile the finnes and calamities of my people? See how the holy Prophet, (after that he had laboured in the seruice of God, and sought against all the wicked, and made warre against all manner of iniquitie and stubbornnesse): is faine to be led away captiue aswell as the rest, and to be put to reproch, not of being caried to Babilon, for that had bene the best that could haue bin wished at that time: but God gaue him not the fauour to be brought thither, but he was faine to be harried into Egypt: yet had hee sayde, Cursed bee they that goe into Egypt: goe ye into Babilon and serue the king of Babilon; be quiet and obedient there, and beare patiently this punishment of God, and in the ende he will take pitie on you. The holy Prophet had not the same libertie. So then wee see, that when calamities come for the generall corruption of all men, the good are wrapped vp amongst the euill. And why is that? By cause it is not almost possible to walke amongst such infectious, and not to bee somewhat spotted therewith. Albeit that Ieremie resisted the euill as much as he coule: yet fauored hee of the publike corruptions of the people, and therefore it behoued him to be punished with the rest; howbeit God did not execute such vengeance vpon him, as he did vpon the despisers of his lawe, nor by a great deale. For Ieremie had alwayes a good testimonie, that God did guide him; and when he was in Egypt, he was by a speciall priuiledge free from y<sup>e</sup> curse that hee had pronounced vpon all them that would goe into Egypt: for they drewe him thither by force. Yee see therefore howe God wrapeth vp his people amongst the rebels, but yet he saucth them after a marauilous manner, which giueth them continuall cause of comfort in him. As much is to be sayd of Daniel. Daniel is set forth vnto vs as a myrror of integritie. Ezechiel speaking of him, putteth him for the third of the most holy that could be chosen; yet was he caried to Babilon; and was it for the finnes of others? He was an hypocrite and had lied vnto God, if it had not bin for his owne finnes. For he saith expressly in the ninth chapter, I haue made confession as well of mine owne finnes as of the finnes of my people. He saith cuen at the first, Lord we haue offended thee, & bin disobedient, we haue rebelled against thee, both wee and our fathers, our Kings and Rulers: which wordes of his are spoken generally: It may be sayde, that he put himselfe in the number with the others. But, to the end that nothing should be replied thereunto, he goeth further and saith, I haue confessed my finnes and the finnes of my people. Whereby wee see that Daniell, whatsoeuer integritie and perfection was in him, was neuertheless stained with the common vices, and therefore deserued

to feele his part and portion of the punishments that God sent vpon all the people. Heereby wee are also the better warned, to stand in feare and to walke in the more warinesse when wee see the world so corrupted; assuring our selues, that in the ende wee must feele by experience, that God hath spoken in good earnest, where hee sayeth, that hee will come stubbornly against vs, if we continue in going stubbornly against him; This is in effect all that wee haue to remember in this Text, where Moses speaketh of Signes and myraeles. Wherefore let vs open our eyes in this case, and let vs not linger vntill GOD compell vs to come to him by force, and stretch out his mightie arme against vs: but let vs receiue his worde, and let it serue vs for Spectacles to beholde his iudgements afarre off, and let vs not tarie the executing of his extreme rigor.

Nowe he addeth therewith, *By cause thou hast not serued thy God with a good will, and cheerfully when thou haddest abundance of all manner of thinge.* Heere doeth hee reprocue the Iewes, for that they coule not abyde that God should intreate them gently. And it is not all onely to them that hee speaketh, but also vnto vs. We haue therefore a generall doctrine to be gathered of this speeche; namely, that God of his owne nature, is inclined to allure vs vnto him by gentle and louing meanes, like as a father goeth about to winne his children, by being merrie with them, and by giuing them all that they desire. If a father coule alwayes laugh with his children, and fulfill their desires, all his deliight should surely be in them: such a one doeth God shew himselfe to be toward vs. In deede he is not passionate as men are: we may not thinke y<sup>e</sup> God is like vnto vs; but in so much as we comprehend not his maiestie, because it is too high, he is faine to humble himselfe, and to vse a kinde of speech fitt for our rudenesse and for the weakenes of our wittes. Neuertheless it is certaine that the proprietie of God is to winne vs gently, as a father endeouoreth to win his children. What is it that God requireth? That wee shoulde serue him with a franke and free heart, yea and euen with gladnesse. In what manner? Verily that because he dealeth gently with vs, and giueth vs all things that we neede, we therefore ought to be quiet and well contented, if we be not vnthankfull. And so let vs conclude, that all the calamities, troubles, wretchednes and miseries, which happen in this world, be the fruits of our finnes, and that wee driue God to handle vs with such rigor. He is faine (as ye would say) to transforme himselfe, and to forsake his nature to ouermaster vs, because hee seeth that sinne is exceeding great in vs, and that we can no skill to turne the good to our benefite, which he is ready to doe vs. Howbeit (as I haue said afore) God doth not alwayes tarie till we haue offended him: we must needes graunt that he preuenteth our finnes: he seeth that we be in danger to fall, and he doeth remedie it in due time. Yet notwithstanding, all the corrections which we endure in this world, proceede of our finnes: and the filchines that is

in vs, is the cause why God sendeth vs not abundance of good things according to our desire. And if there were nothing else, but this, y<sup>e</sup> men fall asleepe, & say: themselves in these earthly pleasures, so as they be not able to looke to the place which David doth call them to; namely, to satisfie our selues with the sight of God, & to reioyce in his presence. Seeing y<sup>e</sup> men cannot attain thereunto, but are euer wedded to these base things; doe not we deserue that God should withdraw y<sup>e</sup> plenty y<sup>e</sup> he was ready to giue vs, for y<sup>e</sup> he perceiue that it would burst vs; and in stead of suiteining vs it would foerload vs y<sup>e</sup> it would beare vs down to the ground. This is y<sup>e</sup> cause why our Lord vseth not such liberality toward vs as we desire. For he for his part is not dreined dry, neither doeth hee feare to bee impouerished, by sending vs plenty of all manner of good things. We know he is a fountaine y<sup>e</sup> can neuer bee drawn dry: but when he seeth that we wast & deuour his benefites, and be worse than drunken, & that besides the riotousnes which wee vse, we be also vnthankful as not onely to fall into forgetfulness, but also to spurne against his maicesty, & to turne our backs vpon him: inso much that if we haue wherwith to maintaine our selues well, we fall to Gluttonie, pomposnesse, whoredom, and other loosenesse, and to be short, the abuses which we commit in the vsing of Gods blessings, are as an vnmeasurable seagulle: therefore when he seeth such things, he withdraweth his hand & sheweth not himselfe so liberall toward vs. This is the Summe of that we haue to beare in mind. And therefore, seeing that God for his part is alwayes readie to multiply vs, & to giue vs plentie of all good things, were it not that we be not able to brooke it: we must vnderstand that wee are as sicke folke, which must haue a small pittance allowed vnto them, and be constrained to a diet. And why? Because they be not able to brooke their foode. Whereupon we ought well to vnderstande that which Moses speaketh to our reproche. For what a shame is it, that we cannot abide that God should vse vs gently and after a fatherly sort: Behold, God offereth himselfe, not onely in wordes, but also in deedes: and he offereth to giue vs all that wee desire. But what? Hee seeth vs not disposed to receiue him, wee despise him, and thrust away his grace; must there not bee then a horrible frowardnes in men? Let euery one of vs excuse himselfe as much as he will: yet must this saying needes bee verified, and when we haue kicked and spurred neuer so much, yet shall wee at the last be conuicted of this maliciousnesse, that we could not finde in our heartes to suffer G O D to deale gently with vs, *we haue serued him joyfully and with a merrie heart*. Therefore let vs not woonder though hee doe handle vs as wee deserue, when wee be so rebellious against him. For when hee seeth that wee kicke against him, hee must needes breake vs, and deale with vs after such a fashion as wee may vnderstande that hee is our maister: not that they which bee punished, doe serue G O D: but for that they vnderstande that hee hath the maisterie ouer them, when

the punishmentes come so farre that they are become signes and wonders. When G O D appeareth vnto them as it were in a visible manner from heauen; then doe they perceiue, Alas I cannot flee nor scape the hande of G O D. Then doe they vnderstande that hee hath the Lordship ouer them, not that they willingly yeeld themselves thereunto, but that they lye languishing and astonied therein, as men locked vp in prison. The thing then which wee haue to remember, is that sith wee coulde not bee contented, that God should handle vs gently by bowing vnder his hand, that he might guide vs, turne vs and returne vs which way he listeth: wee must bee forced by trouble and sorrow, to vnderstand that he hath full souerainty ouer vs, and that his vtter breaking and overthrowing of vs, is by cause wee could not abide to bee governed by his hande, when hee was ready to guide vs. This is the matter that we haue to note: in the second place.

Wee see the very same in all mankinde, not onely touching the afflictions of this present life; but also wee haue this reproch layde vpon vs, that we bee still as it were, famished for want of spirituall blessings. For our father Adam was created in such state, that the worlde was an earthly Paradise: The whole earth yeelded him all good things to his wishe: hee endured neither heate nor colde, nor any greuous want. Thus was our father Adam appointed Lorde and Maister ouer all the worlde, all the Elementes and all the beastes of the earth serued him quietly, and all fruites serued his tast and fauour. What was hee in his person? Hee bare the Image of God, and was of so great noblenesse and worthinesse that hee was as the Angels of heauen: and hee had dwelled in this worlde, with all his lynage, as in a place where hee shoulde haue had no trouble; but hee could not abide to bee so gently entreated. When God had thus enriched him with his benefites, hee must needes mistake himselfe, hee could not serue God with a good heart nor with ioy. What could haue greued him? For God shewed him a sweete and a gracious countenance, and powred out the treasures of his fatherly loue towards him; but Adam could not abide that, but through his vnthankfulnesse hee alienated himselfe from God. And in what case are wee now? Wee must serue God in hunger and thirst, in nakednesse and reproche, for the earth is cursed vnto vs. When we haue tilled it, it must bring vs fourth thistles and thornes. Wee see the seasons contrary; when we wait for a good yeere, we see hayle or frost, drought or rayne, which serue to pluck the bread out of our mouthes, and to disappoint vs of our foode. Wee see the ayre troubled, and infectious which oftentimes engender diseases. Great is the toyle of men. For when they haue gotten foode with greates distresse; yet want they wherwith to cloath themselves. See there (I say) in what taking we be. And wherefore? Because wee would not serue our God cheerefully and with a good hart, when he gaue vs abundance of all

all manner of blessings. But this is not the cheefe matter, (as I haue sayde heretofore:) for wee are destitute of the righteousnesse of God. Our very true ornament, was that wee could haue fashioned our selues to all manner of right; and now we be spoyled thereof. As then wee had reason and vnderstanding: but now we become beastly, for the brightnesse that shoulde shine in vs, is bur darkenell. Againe, we be covered with reproche: and whereas the Image of God shoulde shyne in vs, now we haue the markes of sinne; so that euen our very bare bodies must giue vs to vnderstand of the same: insomuch that if a man bee naked, hee is ashamed of himselfe. And why? God doeth by this meane shewe vnto vs what infection there is in our soules, in that wee bee sayne to hyde vs, as not being worthy to bee numbered amongst his creatures. Finally wee bee like dry earth. Truth it is that wee bee ouer fruitfull in euill: but of goodnesse, what is founde in vs? Seeing wee bee thus vnfinisshed of all graces, it is good reason that wee shoulde languish in this fraile lyfe, by cause wee could not serue our God with ioy and a good heart, at such tyme as hee had powred out all his riches most perfectly vpon vs.

Nowe sith wee beholde the euill that is in all mankynde; let vs also apply the same particularly to our selues. Therefore when as our Lorde visiteth vs, and maketh vs to feele afflictions that bee straunge vnto vs; let vs cast down our heads, and enter into such examination of our selues as thus: Goe to, whereas GOD hath giuen vs wherewith to serue him, howe doe wee discharge our selues thereof? If there come an ill yeere that bringeth dearth of Corne or wine, so that famine doth threaten vs; let vs looke howe wee honoured GOD in the tyme that hee gaue vs plentie. If wee see there is aboundaunce of wine, then drunkennesse hath his full scope, so that men cannot be restrained from breaking out into all manner of disorder, and (which worse is,) they sticke not to blaspheme the name of GOD, and to iust out into all disorder, and to take leaue to surfeiting and glutting of themselves out of all measure. In aboundaunce of Corne wee see the like; men bee so proude thereof that they cannot abyde either warning or discipline, but they kicke against GOD, and their pryde is moreouer: matched with crueltie, so as euery man taketh to himselfe; hee that hath the most, will if hee can playe the Tyrant ouer his neighbours, in taking no pitie vppou them that bee in want. At this poynt are wee in the tyme of plentie. Therefore is our Lorde sayne to chaunge his Copie, and to manifest his Maicstie vnto vs, and to compell vs to vnderstande what souerainie and dominion hee hath ouer vs, seeing wee cannot finde in our heartes to serue him with a cheerefull heart and with a good will, nor to giue ouer our selues vnto him. Are wee in rest? All our iudeouer is howe to plucke out one another eyes, and to torment our selues lyke

Cattes and Dogges. And if wee warre not with men, wee fight against GOD, which is farre worse. And if wee holde on, let vs not be greued that wee bee confounded altogether, seeing wee set vp our selues agaynst the Maicstie of him, vnder whome wee ought to bowe. Nay, wee see that most commonly men make warre against GOD, when hee giueth them rest: wee shall see both generally and particularly that they which bee at leasure to doe euill, doe persecute the Church, and torment the poore saythfull ones. As soone as GOD giueth them any respite, they seeke nothing but occasion to doe hurt and to exercise their crueltie. And this is to be seene, not onely in the enemies of the Church, but also in all others: insomuch that both greate and small, when GOD hath left vs in rest, and wee haue made an ende of warring one against another, wee fall to despising of GOD one way or other. Let vs not wonder therefore, if when a warre is finished; it beginne againe immediately. For it is needfull that GOD should deale with vs in such manner, otherwise he cannot rule vs.

And lets mark well howe it is sayde heere moreover, *That GOD will raise vp a barbarous people against such as would not be obedient vnto him.* Such is Gods reigning ouer vs, that hee desireth to bee as a father vnto vs, rather than to bee a dreadfull King or Prince ouer vs. It is true that wee must doe him homage as to our soueraigne Lorde, and that wee must behaue our selues as his people in all subjection and humilitie, submitting our selues vnder his obedience: but yet therewithall hee doeth the office of a father towards vs, and will be knowne to bee a father. For hee speaketh after an amiable manner, insomuch that although his commandementes be harde vnto vs, because of our malice and rebellion as concerning the flesh: yet notwithstanding after hee hath declared his will vnto vs, hee exhörteth vs, he warneth vs, he rebuketh vs; and all these things hee doeth with such myldnesse, as wee must needs shewe our selues to want both witte and reason, if wee be not benefited by the goodnesse hee vseth. But will wee not hearken to our GOD when hee speaketh vnto vs in so gentle and gracious a manner? Then will hee talke with vs with maine strokes of halbardes, pykes, and hagbuts. Wee shall there vnderstande nothing, the language of them will be very strange vnto vs. And wherefore? By cause wee had no cares to heare when GOD spake graciously vnto vs, yea and when hee stooped so lowe, as to teache vs lyke little children, that are taught their A, B, C. Go too then, let vs vnderstande that when wee bee so deafe against God: hee must talke with vs in another language, and hee must stirre vp some barbarous and brasen faced people, that haue neither reuerence, reason, nor equitie: to whom when yee shall pray for pitie and compassion: it shall be but in vaine, they will giue no care vnto you, you shall goe that way in spite of your  
bardes,

beardes. And what is the remedie of all these euils? Let vs enter, let vs enter into our consciences, let vs not grynde our teeth at men, as wee are wont to doe, let vs not striue with them. For our combate is not there. But let vs vnderstand that God meaneth to chastise vs by men, bycause wee haue beene stubborn: towards him, and would not bee edified by his woordes, according as his meaning was. And therefore let vs benefite our selues by all these warnings, 10 and corrections which GOD doeth sende vs. And let vs not abyde till wee feele the knockes; but whensoever GOD doeth vs the fauour to teach vs at other mens cost, let vs receiue profite thereby: and when he spareth vs, let vs not abuse his patience. And for as much as the meane to reconcile vs vnto him, is to accept the promise that hee offereth vs in the Gospell;

let vs embrace our Lorde Iesus Christ, which is our peace, to the ende that wee may be entrea-<sup>Eph 2 14</sup>ted after a fatherly sorte, at the handes of our God.

Nowe let vs fall downe before the Maiestie of our good God, with acknowledgement of our mildeedes, beseeching him to make vs to perceiue them yet better; and therewithall to beare with vs in such sort, and that his chastisements and corrections may bee so fatherly and measurable towards vs, as wee may bee reduced to the obedience of his righteoulesse, and that he will euermore so comfort vs, as wee may haue whereof to reioyce in him, and to glorifie him, for his procuring of our saluation by all meanes. And so let vs allay, Almightye God heauenly father, &c.

## On Thursday the xxvj. of March, 1556.

*The CLXI. Sermon which is the ninth vpon the eight and twentieth Chapter.*

49.50 The Lord will stirre vp, &c.

51 The same shall eat the fruite of thy Cattel, and the fruite of thy land, vntill thou bee rooted out, and hee shall leaue thee neither Corne, wine, nor Oyle, nor any fruite of thy Cattel, nor of the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And hee shall besiege thee in all thy Townes, vntill hee haue cast downe thy high and strong walles, wherein thou vddest put thy trust throughout all thy lande: and hee shall besiege thee in all thy Townes throughout al the lande that the Lord thy God hath giuen thee.

53 Thou shalt eat the fruite of thy wombe euen the fleshe of thy sonnes and daughters, which the Lorde thy God hath giuen thee, in the siege and distresse wherewith thine enemy shall straiten thee.

54 In so much that the man which is tender and exceeding daintie among you shall bee grieved to looke vpon his brother, and vpon the wife in his bosome, and vpon the rest of his children that be left,

55 And shall not giue vnto them of the flesh of his children, whereof hee himselfe eateth, for feare least he should leaue nothing at al for himselfe, by reason of the siege and straitnesse wherewith thine enemy shall distresse thee in all thy Cities.

56 Yea and the woman that is so tender and nyce among you, that shee will not venter to set the sole of hir foote vpon the grounde, bicause of hir tendernes and nycenesse, shall bee grieved to looke vpon the husband that lyeth in hir bosome, and vpon hir sonne and vpon hir daughter,

57 And vpon the afterbirth which is come out from betwixt hir legges, and vpon the babes which shee hath brought forth: for shee shall eat them priuily for want of all manner of things, in the siege and straitnesse, wherewith thine enemy shall distresse thee in thy Cities.

58 If thou doe not keepe and perfourme all the wordes of this Law, which be written in this booke, and feare this glorious and dreadfull name of the Lorde thy God,





He must remember what was  
 touched yesterday , and also  
 what Moses doeth still continue  
 to speake of: that is, that  
 if men bee rough and cruell  
 vnto vs, God doeth stirre them  
 vp thereunto: by cause he hath found vs rebellious  
 towardes him . And therefore whensoever  
 men deale not to myldely with vs as we woulde,  
 let vs looke whether we haue answered God, &  
 whether wee haue meckely embraced all that  
 he hath commaunded vs: for if any of vs doe  
 finde himselfe to haue made warre and to haue  
 set vp himselfe against God; it is not to be wonder-  
 ed at, if God pay him with the like againe, on  
 the behalfe of men . But wee shall neuer be per-  
 swaded of this doctrine, vnlesse we vnderstande,  
 that God holdeth the hearts of men in his hand  
 to soften them , when it pleaseth him be they  
 neuer so hard hearted; and on the contrarie part  
 to harden them , though they bore vs neuer so  
 much good will before. Let vs not therefore trust  
 to y loue of men, vnlesse we walke in the feare of  
 God. For it lieth in him fo to change their hearts  
 as they shal beare rancor toward vs , & be quite  
 & cleane wdrawen fro vs for lesse than nothing,  
 in so much as the worlde shall see y they which  
 were most forward to helpe vs , shall become  
 most against vs. And on y other side let vs vnder-  
 stand, y our Lord can well qualifie al malice, yea  
 though they be as fierce as a Lion, he will make  
 them mylde & friendly towardes vs. There was  
 neuer nation so proude & cruell as y Egyptians:  
 and in special, how pitifull were they against the  
 children of Israel? It seemed y this poore people  
 should neuer haue founde any mercy . And yet  
 God wrought in such wise, y the Egyptians gaue  
 them all their treasures, & all that euer was excel-  
 lent in their houses , there was neither siluer  
 nor gold spared . And whereof came that? Be-  
 fore y time they had held the Iewes in bondage,  
 they had vexed them out of all measure: they  
 wold haue plucked y bread out of their mouths,  
 yea & haue cut y throates of the all . A litle afore  
 they had killed their children as soone as they  
 came out of their mothers wombs, of purpose  
 to haue destroyed y whole stock of them; & wherof  
 then came this foundaine myldnes y euery man  
 brought them y things y were most precious in  
 his house? It was god y couerted their harts, And  
 likewise on y cotrary side, it is said y he hardned  
 the hearts of kings, when y people were to enter  
 into y land of Canaan: whereas they shold haue  
 bin suffered to passe, there were many gainclay-  
 ers y resisted them. Whence came that? Euen of  
 this, y they had resisted their God. Let vs there-  
 fore learne (as I haue saide heretofore) so to be-  
 haue our selues in obedience towardes God, y  
 men also for their partes may be friendly vnto  
 vs, For there is none so great nor so mightie, but  
 he shal finde some miserie to rise vp against him,  
 when he wil needes play the stout fellow in stru-  
 ing against God. And we haue seene that they  
 which are drunken w their owne greatnes , must  
 in y end bee punished, nor by such as are in any  
 authoritie, or by such as are of estimation in this

world; but by rascals & naughtipacks: such folke  
 must euen spit in their faces. And such examples  
 are to be seen euen in princes, & men of great  
 state. For when they yeelde not themselves to be  
 gouerned of God, he is faine to stirre vp gouer-  
 nours to y contrary, to shame such as wil not be  
 obedient vnto him. Yet notwithstanding when men  
 yeelde not the selues tractable; then must we vnder-  
 stand y god manageth the matter by a secret  
 meane; and that he doeth it to make vs to stoope.  
 Therefore let vs not deceiue our selues in the  
 creatures, saying: What fortune is this? In deede  
 we may say so, but wee must go yet one step far-  
 ther: & we must vnderstand y it cometh not to  
 passe without y direction of God. And thereupon  
 wee must repaite to y remedie, that is to wit, wee  
 must stoope vnder the word & hand of God, and  
 consider, y if it please him, he can turne y minds  
 of men y were so spitefull against vs, & make the  
 to become friendly to vs. And y is a thing more  
 than necessarie. For when wee haue to doe with  
 them y be rough & intractable , we be by and by  
 out of heart, & woulde, (if we could possibly) ridde  
 our selues of all troubles, and be set free from the  
 at the first dash. But we should rather returne vn-  
 to God, acknowledging y those things proceede  
 from his hand. And so, when men shew the selues  
 so vnfaithful and cruell towarde vs , handling vs  
 scornfully & opprobriously, so as we canot get  
 one whit of right or reason at their hands, but we  
 see how their whole seeking is to set their feete  
 on our throtes, & they haue such a beastly shame-  
 lesnes (as it is said here,) y they be not ashamed  
 of any thing y is said vnto them, but they take y  
 bridle in their teeth, & play the wilde beastes, so  
 as there is neither grace nor honestie in them;  
 when wee see such barbarous beastinesse, let vs  
 learne to resort vnto our God, & to acknowledge  
 y we deserue to be so tamed by him. Moreover y  
 onely meane to appease such furie, & to aswage  
 those which are so hot and harkie; is to call vpon  
 our God, and to pray him to touche those in-  
 wardly with his holy spirite, which are so cruell  
 and cannot yeelde to doe vs good, by cause we  
 haue set vp our selues against our God. That  
 is the thing wherof we are admonished in this  
 Text.

Nowe Moses repeateth that which hath  
 bene touched heretofore: namely, *That God  
 will bring vs enemies from a farre Countrey, and shal  
 they shall sie as Eagles,* to the intent wee shoulde  
 not thinke that GOD needeth to make any  
 preparation long aforehand, As if a man shoulde  
 threaten vs: we woulde looke whether he had a  
 sword in his hand, and whether he be in readi-  
 nes to execute y which he hath said . But if God  
 doe but whistle (as he often speaketh by his Pro-  
 phets,) by and by he hath his men of warre in  
 readines; he needeth not to make musters, or to  
 inrolle them, or to founde the drum: he needeth  
 none of al this: onely at his whistle (for he vseth  
 that similitude;) all the whole earth must needes  
 bee moued. Therefore let vs not looke whether  
 things be in a readines, nor whether any hurt or  
 harme be done vs. Let vs not looke whether any  
 worldly meanes be prepared thereunto: but

1. mod. 1. 16.  
 2. mod. 11. 2.  
 3. of 21. 11. 0

let vs vnderstand that ere we can conceiue what euill may happen vnto vs, we shall be presently ouerthrowne. And wherefore? Bycause it is God that speaketh, which maketh men to flye as birds, euen from y<sup>e</sup> one end of the earth to the other. There is neither sea nor mountains able to saue vs from the experience of y<sup>e</sup> which we neuer beleecued. Howbeit God hath so disposed things, yea & euen amongst the heathen is oftentimes scene incredible speedines, when God is disposed to chastise the great est part of y<sup>e</sup> world; in so much that some one man hath risen with a smal number of people, to chastise an infinite multitude y<sup>e</sup> did set themselves against him: and that not for one time onely, but twise or thrise one after another, with taking of Townes & Fortresses, which seemed to be so well appointed, yea and strong by naturall situation, that they could not be approached vnto, & yet haue they bin sacked as if God had meant to renewe a great part of the worlde. It hath bin in likewise scene, that a people without renouue or estimation, haue risen and made the most mighty to tremble. In this dooing God giueth examples of that which is written heere: to wit, that he can surely bring our enemies vpon the soudayne, and that they shal make such dispatch, as if they came swifter against vs than by post: and that when we suppose to haue some respite, by truce for one month, for one yeere or for al our lifetime, we shall be suddenly surprisid in a morning before we thinke thereon. Let vs therefore vnderstand, that as soone as God speaketh, wee must haue an eye vnto the infinite power (that is in him, yea and which is incredible to mans vnderstanding,) & to tremble at his very word, and to yeeld vnto him: knowing well that if we delay from day to day, wee may be prevented, & then will it be too late. Let vs therefore be aduisid to humble our selues in due time, and to graue pardon when we haue offended him.

Moses sayeth expressly, *That they which are disobedient vnto God, shall be besieged & shut up within their walles, vntill all their fortresses in which they trusted, be beaten downe.* Here we see how God reprooueth the false and cursed presumption whereby men deceiue themselves, in thinking themselves to be well fenced against him. It is a sacrifice whereby God is robbed of his honor, whē we attribute vnto the creatures, y<sup>e</sup> meane to vphold vs. It is certaine y<sup>e</sup> God serueth himselfe by meanes, & we must also apply the vnto our vse: but in the meane while to settle our trust vpon them, were a robbing of God of his maiestic. For he wil haue vs to hold al things of him, and to do him homage for them. So then it is an intollerable presumption for vs to put our trust in creatures & to ground our selues on them: and yet there is no fault more common in y<sup>e</sup> world. We can say wel ynough, y<sup>e</sup> it is not lawfull, & that we ought not to doe it: but in the meane while cuerie one doth it. Now let vs remember our selues, for there is nothing y<sup>e</sup> God holdeth more deare, or whereof he maketh greater account than his honour. Neither is it sufficient for vs to leaue him the title & name of God: but he must also be knowne as he is, y<sup>e</sup> is to say, that al power lieth

in him, that he is the fountaine of all manner of grace & goodnes: that it is his proper office to maintaine and preferre vs: that our life is in his hand, & all things that belong therto. When we haue well thought vpon this, let vs take order to gather our wits so about vs, as we be not grounded vpon creatures. Surely the mischief is double when we shield our selues with y<sup>e</sup> creatures against God, & therby to become stubborne whē he threateneth vs, & to hold on still when he vttereth forth tokens of his displeasure: let vs consider that the offence is then much more grievous. But yet is this our common. For whilest we perceiue not any danger towards, as in respect of the world; doe not wee continue in our sinnes? And doe we not abide in stubbornnesse? God speaketh: but we regard him not. So y<sup>e</sup> men doe fauour vs, & so we haue wherewith to fortifie our selues, we thinke that y<sup>e</sup> hand of God can not come at vs. And therefore it is not without cause y<sup>e</sup> our Lord reprooueth the frowardnes of al such as are disobedient towards him: that is to say, that they put their trust in their fortresses, in their high walles, in their munitions, and in such like things. Now forasmuch as we be subiect to these things, it were better for vs y<sup>e</sup> we had neyther hedge nor aught else, than to be well fenced with walles and bulwokes. For they serue but to blinde our eyes, that haue no more respect to our God: but be bewitched by Sathan to put our trust in things which shalke our confusion. Howsoeuer the case standeth, let vs aduisedly holde this rule in general; that is, y<sup>e</sup> God be euermore our fortress: as we see he promiseth by his Prophet Esay, aswel in the 12. Chapter, as also from y<sup>e</sup> 55. vnto the end: for it tenderth al to this point. And it is so common a doctrine in the holy scriptures, that we can scarce turne a leafe; but we shal see some text, whererein God telleth vs y<sup>e</sup> he wil be our rampyres, our wals, our ditches, yea & double ditches, our towers, and whatsoever else is needefull for our defence. And why? For (as I haue heretofore said,) our nides do forthwith slide into vanitie so as God is not able to hold vs backe to himselfe; and to make account that we will put our whole trust in him. What must wee then doe? First of all, if we be destitute of mans aide, let vs vnderstand that God alone is sufficient, if we returne vnto him, [& say:] Ah Lord, it is certaine y<sup>e</sup> we are set for a pray, we haue not wherewith to saue our selues, for all the world doth faile vs: but yet it is ynough y<sup>e</sup> thou art our succour. After y<sup>e</sup> maner should wee learne to resort vnto him. And so shoulde wee take occasion to yeelde our selues wholly vnto him when the things of this worlde doe faile vs. And by the way, although wee haue walles, and artillerie, money and munition, and all that wee can wish for, yea and people also, and all things else: yet let vs vnderstande that wee must in the meane while so vse them, as our Lorde may be alway our trust, and we giue him euermore this honor, that it is his office to defend vs, and that thereupon wee wade no farther. It is certayne that wee may serue our turne with the things which hee putteth into our handes: but yet in the meane

meane while, our hearts and mindes must bee rayfed vp about all the worlde, and hee alone must bee our shootcanker. Thirdely, wee must not vaunt our felues of the force of the helpes that he giueth vs: for a speare of a bramble (as they say) is enough to make vs beleuee that wee bee inuincible. What [say wee?] Is it possible that they should preuaile against vs? All this is nothing: no nor worth the pill of an Oayon, as they say: yet will wee needes straine our wittes to giue it price and the glory. Nay contrariwise, let vs acknowledge our debilitie and weakenesse, that we may reparaire vnto God, and let nothing hinder vs from yeelding our felues wholly vnto him and vnto his protection: let vs not deceiue our felues with such vaine confidence, as the Iewes had in their high wals. Nowe herewithall hee sheweth also that all that euer wee can deuise for our strength and safegarde, can doe nothing against his power: but that wee shall continue besieged, vntill wee bee altogether wasted. Yea and wee may gather by this Text, that it were much better for vs to bee deliuered at the first into the handes of our enemies, than to haue meanes to resist, whereby wee may bee made to languish in such wise as wee may not dye a simple death [out of hand]: for the poore people that be abroad in the fieldes, are spoyled at the first, and so are dispatched of it. Surely it is a pitious case, to beholde their throates cut and all fet on fire: but yet for all that, by that meanes they are deliuered from their miseries, so as they pine not away in them. But as for them that are in strong Townes, they must bee faine to abide a long siege, they must languishe and pine away by peccemeale, not for a moneth or two, but euen vntill they can holde out no more: and that is asmuch as if they should passe a hundred deaths. Thus doth our Lorde reuenge himselfe of them that thinke themselves to bee dispatched, when God doth not roote them out at the first. No, saith hee, bethinke your felues whether of these fruites doe speede best; they that are brought to the market in their prime, and eaten out of hand; or they that are kept for a time, and in the ende doe rotte? It were better then for you to bee ouercome and vanquished by your enemies at the first. Let vs therefore consider well, that when wee haue wherewith to defend vs to the worldward, where it should profite vs, it shall turne to our double confusion if wee trust therein: for wee must growe a great while vnder the burden, and bee wasted by little and little. For when wee bee disobedient and wil not be reformed, our Lorde wil neuer leaue vs till he haue vtterly brought vs to nought, as he sheweth here so oftentimes. And y is yet better exprest by this that Moses addeth. *The man (saith he) that is tender and delicate among you, shall bee greened as his brother, and as the wife which lyeth in his armes, because hee cannot bee suffered to eate his owne children alone.* The woman which is so nice that shee dare not touch the ground with her foote (for so are the very wordes of Moses) shall seeke to destroy and to spoile her own chil-

dren; yea, they shall no sooner bee borne out of her wombe, but shee shall bee desirous to deuoure them; and if shee haue brought them vp to some bignesse, shee will spare them neuer the more. These bee dreadfull things: for it is not sayd alone, You shall bee besieged, and tarie a long while in famine, so as you shall bee diuened to eate, Horses, Rattes, mice, shooleathers; yea and the very dounge of byrdes (as it hath bin seene) and all these things shall bee your meate. Neither is it sayd that men and women should bee eaten: but that euery man shall eate his owne children. Seeing that God speaketh in this maner, were it not enough to make our hayre stand vpright? Yes vctily; and yet here is nothing declared by Moses, which hath not bin seene in execution. It is not for a man to say, it is not credible, it is repugnant to nature, a man would plucke the bread out of his owne mouth, when hee is in extremitie, to giue it vnto his children, he would dy to helpe them, inso much that wee see that Agar could not abide to see the death of her childe, but shee left him alone, and wished her owne death. But wee neede not to alledge examples of these things: for the common affection doth sufficiently declare, that euery man would rather dy, than eate his owne children: but yet was such crueltie seene among the Iewes. They which were instructed in y lawe of God, and should haue had much more humanity and compassion, than the Paganes and infidels, euen they forgot al manner of honestie, and were overcome with this madnes. It was meete that this blindness, whereof the Prophets had spoken, and which wee see here before touched also by Moses, should bee then accomplished in them, and that they should bee rauished of their wittes: For when G O D taketh away all reason and vprightnesse from men: then hee leaueeth them to a kinde of madnesse. Such furie then must needs be in them, when they did eate their owne children.

Hereby wee bee specially warned, that they which bee referred for the last cast, bee in no better case than they, whom God hath chasticed long afore. And this is a profitable warning. For so soone as God striketh some, and forbeareth other some: And why not these also, say wee? Haue not these deferred asmuch? We haue not the patience to suffer God to execute his iudgements in such order as seemeth good vnto himselfe: but wee surmise, that thole whome hee dooth respite, and whom hee for a little while forbeareth, bee priuiledged more than wee. But it is contrary: for it had bin better for them to haue bin punished sooner than to be so referred. And therefore let vs not enuy them because that God forbeareth them for a time, as though they were exempted from all plagues, but let vs tary till God fetch them about at their turne: for it had bin farre better for them, to haue bin dispatched out of hand. And therewithall let euery of vs looke to himselfe. Let vs not trust to the patience that God vseth toward vs, to deceiue our felues therewith. In deede when God hath bin patient, and forborne vs, it shoulde

giue vs the better disposition, to resorte vnto him, and to hope to finde him pitiful, to forgiue vs our faultes and trespasses. But we must not fall asleepe thereupon, to dally with him, and to say: O, hee hath taried for vs, he will yet doe the lyke hercafter; as wee see the wicked doe, which doe but shake their head at it: when they see that God hath spared them, they thinke they be discharged. Let vs beware that, For wee see how he faith, that when we be well appointed, and haue fortress as it were inuincible, all must fall on our heades, and wee shall be so much the more grieuouly punished. Thus much haue we to remember touching this text.

Now let vs marke further, that when we forget our God, wee must also forget all the course of nature, and he must needs bereaue vs of our wittes: for it is hee on whom all fatherhood dependeth, he is the wellspring thereof. We should not knowe what the dutie of the parents is towards their children, nor what reuerence children doe owe to their parentes and superiours, vnlesse God did beare the fouercentie. If we referre not all vnto him, he wil make vs to become blockish, (so as wee shall not vnderstand what this fatherly affectio toward our children should meane. Thus much for one poynt.

But by the way wee haue to note, that the men which did so deuour their owne children, were not so blockish but that they were pinched with terrible heartbitings, and vexed with such furious fearefulness, as made them euen to abhor that which they did. True it is that they were caryed away by force, and had no reason in them; but yet for all that they had certaine secret stings and prickings inwardly, and God held them as it were vpon the racke or torture, as if he should haue sayd vnto them, What wilt thou doe; thou wretched creature? It had bin better for thee to haue bin borne afore thy time, and y<sup>e</sup> the earth had swallowed thee vp a hundred times, than thou shouldst haue comitted so terrible a fact: but yet must necessitie needs get the vpper hand of thee. Let vs marke therefore, that when wee be not meekened by the hand of God, wee must then fall into such a woodnes, as shall ouermaister vs, and make vs torment our selues without the helpe of any other executioner, so as euery of vs shall execute Gods vengeance vpon himselfe, which he had skorned afore and scoffed at. I haue sayd, that here is nothing spoken of, which hath nor bin feene in effect: to wit, that the fathers haue eaten their own children, and in lyke case the mothers. But like as the Iewes had most exceedingly prouoked God; euen so came they to the fullnesse of iniquitie, and consequently it behoued God so to vter his wrath toward them with extremitie, as it was seene when they were besieged with their enemies; for then did they eate Pygions dounge, and bought it by golde weight; yee shall see that they committed actes against nature in eating one another. But when they had once reiected the sonne of God, & had vterly cut themselves off from the hope of saluation by forsaking the redeemer vpon whom whome were grounded all the

promises which had bin made vnto them concerning the goodnesse of God; then was it of necessitie that those things should bee the more accomplished. For if yee reade the histories, euen of them that were of the same nation, and which were present witnesses of the matter; yee would thinke that yee heard dreames or fables; and yet for all that, those things were then notoriously known, and noted to bee true, and God intended as it were to set vp scaffolds, that it might be scene how his threatening of his people after that manner, was not in vaine, as wee see, and that all men should take example thereat. For they bee horrible thinges, and such as may make our hayres to stand vpright, when it is sayd that the husband shall deceiue the wife and steale away the children issued of the bodies of them both, and that y<sup>e</sup> wife lykewise shall seeke some secret place to cut the throat of her childe in, as if shee should say, I will locke vp this for my selfe: and that both the husbands and the wiues should bee so madde as to say, I will eate mine owne childe. Seeing that all these things were accomplished; and that our Lord hath executed such vengeance: let vs vnderstand that wee ought not to reade these things at this day without trembling, euen as if GOD should lay forth his foredenounced vengeance beore vs in a paynted table. Morouer let vs vnderstand, that when God had pronounced such sentence against the Iewes, it was not executed at the first day. For he waited for them with so long patience, that it seemed that no mischief should light vpon them. But when the sore was burst, then was the rottennesse perceiued which lay hidde afore and the disease was the more deadly. Also let vs marke, that if God doe beare with vs, and afterward do diuers wayes correct vs, and yet nor strike so roughly as to come to extremitie: wee must not thinke that wee are thereby escaped his hand, but we must returne vnto him, and notary till hee see our disobedience vnreformable, and so be faine to proceede to the extremitie of his threatninges. Thus much haue wee to remember touching this text.

Now finally Moses sayth: *If thou keepe not all the wordes of this lawe for so doe them, and feare not this dreadfull and glorious name: that is so saye the euer-nall thy God.* Verily it seemeth at the first sight, that Moses requireth of men aboute measure, that which is not in their power: for who is hee that can fulfill all the lawe of God? And againe, though a man misse in some certaine poyntes, should GOD vse such rigor? I haue tolde you heretofore, that hee directeth this talk towards them that be altogether giuen ouer to euil, and to such as bee despisers of God to break his lawe by all means they can. To what ende then dooth hee require such a perfection? Let vs first of all marke that GOD will not haue his law chopped into peeces & gobbets: for therein he setteth forth his righteousnes vnto vs. Men therefore must not make a parting of stakes in this case at their own pleasure, as who would say, I wil, for Gods honor, abstain from whoredome, but

**Iames. 2. 11.** but yet I will steale : I will abstaine from murder, but yet I will bee a blasphemers: No; but seeing that he which hath forbidden to robbe, hath also forbidden to kil; and hee which hath forbidden fornication, hath in lyke wise forbidden to blasphemers: let vs learne to obey him in all poyntes and all respectes, let vs restraine our senses, and bridle our affections, and to bee shorte, let vs come to the poynt to giue ouer our selues wholly to the seruice of our God. So ought we to doe: and that is the thing also wherunto Moses hath respect. For if we misse in any one poynt, wee be accursed of God, and deserue the rigor which is mentioned here. Neither the lesse he of his mercie ceaseth not to beare with vs: yea and he will neuer vse the great severity that is spoken of here, but towards such as fet themselves altogether stubbornly against him. Yet notwithstanding it is not without cause, that Moses dooth here exhort the Iewes to the perfect obseruation of the law. A Phisitron prescribing an order, giueth not the bridle to the appetite of his patient; to doe any thing amisse how little soeuer it bee: but he saith, I will haue you to doe thus, and thus. Now if the sicke man doe step any whit aside, very well, hee is not yet incurable, the Phisitron will haue a care of him still. But if hee will needes fet all at fixe and at seuen (as they say), and cast off all order, and play the madman; well, hee shall haue his payment as hee deserueth. And in like wise will our Lorde haue vs in his commaundement in all cases: and good reason. Howbeit there is so great infirmitie (I meane euen in them which bee governed by the holy Ghost, and which streine themselves to bee obedient vnto him) that they faile in many respectes: but yet howsoeuer the world goe, sinne ouermisisteth them not, they striue not of set purpose to transgresse the Law; but they proceede and go forward stil: and albeit that they do it lumpingly, yet doe they hold on still toward God. As touching these they bee borne withall. True is that G O D will chastise them: and in what maner? Euen in forgiuing them: according to this saying of his, If thy children transgresse my commaundements, I will visite their iniquities; but it shall bee with the rodde of men, and not with extremities: I will not deale with them as with enemies, I will not take away my mercie from them, albeit that I doe correct them. Thus doth God deale in that behalfe. But if our hearts bee vtterly hardened: then will hee warre vpon vs, and destroy vs without sparing: & although hee beare with vs, yet shall all turne to our confusion. That is one thing that wee haue to remember concerning this Text.

Allo it is a notable poynt to bee obserued, where Moses speaketh of the yoke of yron. For hee saith, *That the Lorde will lay a yoke of yron vpon the neck of all transgressors until they bee altogether consumed.* And that is the ende wee shoulde learne to receive the correctiōs which we heare of, and not kicke against them. For wee see what befell to Ananias, when hee mocked at the threatninges of Ieremy, and came to breake

the yoke which hee had vpon his necke, which was a yoke of wood and of cordes. The Prophet did weare that yoke, to moue the people to consider that they shoulde all become captiues, and so to beholde their owne state in the person of the Prophet. Now this wicked one that was possessed of the diuel, (to make the worde of God to bee naught fet by) came to breake the bandes of Ieremy, and sayd, euen thus wil God breake the yoke of Nabuchodonosor: and albeit y he besiege you, and doe what hee can to carry you away captiues into a strange land; yet shall you bee preferred by the grace of your God, God threatned, and this fellowe mocked all his threatninges: and thereto tooke the shadowe of the name of God to abuse the people. Well then, what wanne hee by such rebellion? It was sayd to the Prophet, Take a yoke of yron: for whereas the bondage shoulde haue bin gentle and tollerable; it must now be so cruel, as they shall not be able to endure any more. See here how hee dealeth with all such as harden their heartes against G O D, and will not abide to bee meekened by his hand. Then let vs bee afraid of this yoke of yron. First of all wee know that Gods yoke is amiable vnto all such as willingly yeelde themselves vnto it, and suffer themselves to bee governed by the hand of our Lorde Iesus Christ. Wee haue the testimony of the sonne of G O D, My yoke (sayth hee) is easie, and my burden is light. Come to me, and learne that I am lowly and meeke. Seeing that our Lord Iesus declareth, that they which be teachable and obedient shall perceiue that there is neither burthen, nor weight, nor grieue in his yoke, to ouerpresse them withall: it ought to moue vs to yeeld our necks vnto it, and to pray God, to pug vs vnder it, and also to suffer him to chastise vs whē we haue offended him. In deed the strokes will be greuous vnto vs, as y Apottle sayth, and I we shall neuer finde the correctiōs pleasant during the time y God stryketh vs. Wee bee lyke little children when they bee corrected; we seeke it greuous, because our nature doth repugne against it. But howsoeuer wee lyke of it, yet God will vse that fatherly meane, and by little and little teach vs to returne vnto him. But if wee will needes tempt his patience to the vttermost, hee must then vse the yron rodde to breake our heades withall, as it is sayd in the Psalme: Wee shall bee driuen to feele the yron, which shall serue, not to reclayme vs withall, but to breake vs in peeces and to consume vs vtterly. And rustly. For wee doe heare what is sayd here: *If thou wilt not feare the glorious & dreadfull name of the eternall thy God.* Whence come the despising and contempt of good doctrine, and the boldnesse that wee take to sinne, but of this, that wee are deafe to all admonitions? In deepe if wee could yeelde our selues obedient to our God, with a good heart, and with a good affection, and abide at that point continually: wee shoulde no sooner heare these threatninges but wee shoulde consider thus: Alas, haue wee not deserued a greuous curse at Gods hand, seeing wee haue thus striuen against him? Wee see then

that all the euill deedes and disobedience which is committed, doe spring of ignorance and of the contempt of GOD, for that wee haue not regarded his maieftie. Certainly this kinde of stubornesse is not alwayes directly of set purpose and foredetermined malice: but yet is there such rudeness in vs, that wee yeelde not such a reuerence to God, as is requisite, nor the obedience whereby wee should indeuour to submit our selues to his worde. And because wee bee so dulheaded that nothing can quicken vs vp, when wee be called vpon to submit our selues vnto GOD: Moses sayth expressly, *This dreadfull name, this glorious name*, to wit, *The eternall, thy God*. Whereas he sayth, *The eternall or Euerlasting*: that worde importeth all glorie and Maieftie; and therefore ought to raiuish vs with astonishment: yea truely; for wee shoulde not haue this name of GOD alonely to vse it coldely, for to say, GOD, GOD, as they doe which haue it continually in their lippes, and afterward doe let it vanish, as though it were a thing of nothing: but wee must ioyne both twaine together thus, GOD, euen the same that created vs; the same that holdeth all things in his hand, the same that is honored of the Angels, the same that is of glory infinite, the very same whome all the principalities of heauen cannot abide, at the sight of whome all manner of creatures must be faine to cast downe their eyes, euen the same which with one onely worde can make all the earth to tremble, the

same that can remoue mountaines with his onely blaste, that same that giueth being to all manner of creatures, finally the same that maintaineth and governeth all things, and ordereth all things well, righteously, and with wisdom: the same is hee that speaketh vnto vs. And so yee see after what manner we vse the wordes of Moses, where hee saith, *The eternall thy God*, this is hee that speaketh nowe vnto thee. Lec vs therefore heare him speake, in such sorte, as his maieftie may possesse all our wittes, and that thereby wee may bee so humbled vnder the same, that when wee haue worshipped him, wee may so remaine vnder his hand, as wee suffer our selues to bee gouerned by him, to followe the rule that hee hath deliuered vnto vs.

Nowe let vs fall downe before the Iudgement seate of our God, acknowledging the infinite faultes whereof wee bee guiltie, if hee listeth to execute the office of a Iudge against vs: and therewithall let vs pray him, nor to omit to bee our father for our Lord Iesus Christes sake: And that forsomuch as wee bee guiltie of many offences: wee may suffer our selues to be dayly cutte off from our sinnes, so as nothing may hinder our comming to him to yeeld our selues in such sorte vnto him, as wee may renounce all our wicked affections more and more, vntil wee bee thoroughly ridde of them, and bee clothed with his heauenly righteousness. And so let vs all say, Almighty GOD heauenly father, &c.

## On Fryday the xxvii. of March, 1556.

*The CLxii. Sermon which is the tenth vpon the eight and twentieth Chapter.*

59 Then will the Lorde make thy plagues marueilous, and the plagues of thy feede, greate plagues and sure: euill and sure diseases.

60 And hee shall turne vpon thee all the plagues of Egypt, the presence whereof thou diddest feare, and they shall cleaue vnto thee.

61 Also all the diseases and all the plagues which be not written in the booke of this Lawe, the Lorde will cause to come vpon thee, vntil thou be destroyed.

62 And where as thou wast in multitude as the starres of heauen, thou shalt bee fewe in number, because thou hast not obeyed the voyce of the Lorde thy God.

63 And it shall come to passe, that like as the Lorde thy God reioyced ouer thee to doe thee good, and to multiplicate thee: euen so will the Lorde reioyce ouer thee to destroy you, and to bring you to nought: and thou shalt bee rooted our of the land to the which thou goest to possesse it.

64 And the Lorde will scatter thee among all people, from the one ende of the earth to the other ende of the earth. And there thou shalt serue other goddes, which neither thou nor thy fathers haue knowen: euen goddes of wood and of stone.



Haue shewed here before, how  
 slow men are to bee taught by  
 the chastisements which God  
 doth send them. For vntill they  
 perceiue the hand of God, and  
 be driuen to vnderstand, that it

is hee with whome they haue to doe: of them-  
 selues they waxe hardhearted: and which worse  
 is, they labour to cloke that which they ought  
 to feele and see as it were before the eye: namel-  
 y, that they bee smitten for their sinnes. For-  
 asmuch therefore as men doe neuer willingly  
 come to the knowledge of themselves: G O D  
 is faine to enforce them to it. This is the cause  
 why Moses, ouer and besides that which hee re-  
 peareth afore, doth adde, *That God will make the  
 plagues of the despisers of his Lawe, wonderful.* That  
 is to say, they shall bee so notable, that euen in  
 spite of their teeth, they shall be affraide of them  
 as of things that were neuer known, nor in vie,  
 For wee see that accustomed things are despi-  
 sed: and euen so is it also with Gods benefites.  
 Forasmuch as the Sunne doth dayly rise to ligh-  
 ten vs: who is hee that thinketh of the change  
 and intercourse which G O D maketh betweene  
 the night and the day? according to the say-  
 ing of the nineteenth psalme, that it is as if God  
 should waken vs vp euery morning, and tell vs  
 with a lowde voyce how it is good reason, that  
 his infinite goodness, wisdom and power should  
 bee known. But wee haue no eares to heare.  
 What is the reason? It is because the sunne  
 appeareth euery day in lyke order, by meanes  
 whereof we bee hardened with it: and be-  
 cause it is ordinarie, we make none account of  
 it: euen so is it concerning punishmentes. For  
 the more our Lorde prouoketh vs to come vn-  
 to him, the more doe we take heart to become  
 vnterminable. And therefore it is needefull for  
 vs that his plagues should bee woonderfull  
 vnto vs, that wee may bee made affraide of  
 them in spite of our teeth. And againe hee ad-  
 deth, *That they shall be great and certaine.* The  
 last worde that Moses vseth, dooth signify  
 true or faithfull. Whereby G O D dooth vs  
 to vnderstand, that his plagues shall holde on  
 still, lyke as hee sayd also that they should  
 cleaue vnto the that were rebellious and could  
 not bee wonne by gentlenesse: these plagues  
 must bee rooted in them: and for that cause  
 dooth hee terme them *Certaine.* Here haue  
 wee to consider our owne hardnesse, that eu-  
 ery of vs may bee the more vigilant in look-  
 ing to the hand of G O D and conceiue the  
 better thereof. Forasmuch as wee bee so dull of  
 nature, we must learne to steepe vp our selues.  
 And let vs feare least G O D should accom-  
 plish that which is pronounced in this text:  
 Namely that when his accustomed punishmentes  
 profit vs not, then hee must needes proceede  
 against vs after such a straunge and horrible  
 manner, as shall make vs affraide, and cause  
 the hayre of all them to stand vp which doe  
 but heare speake of it: yea, and (as the Prophet  
 Jeremy sayth) to make mens eares tingle, whē  
 the reporte thereof commeth into foraine

Countries.  
 Let vs be affraide therefore, least God doe  
 worke after that manner, when hee perceaueth  
 such stubbornnesse in vs, as hee cannot winne vs  
 by measurable and tollerable corrections. And  
 therewithal let vs also take warning by this word  
*Of stre plagues*; that when God hath followed vs  
 to reduce vs to the way of saluatiō, and we haue  
 still fled from him, the plagues must also con-  
 tinue to the vttermost both vpon vs and vpon all  
 our lynage, in somuch that when wee thinke to  
 see an end thereof, we shal not haue yet begunne.  
 Let vs not therefore make account to escape,  
 when the plague hath lasted a while: for accord-  
 ingly as wee proceede on in our naughtinesse;  
 so must God proceede with his rigor and aug-  
 ment it more and more, according as hee seeth  
 vs to waxe worse and worse. Then let vs not  
 doe as we see most men doe, which cry out and  
 storme at it, saying: And when shall this haue  
 an end? How happeneth it that God taketh no  
 pite on mee to eale me of my paynes? But in the  
 meane while haue they any minde to reconcile  
 themselves to God? Do they cōfesse their faults  
 and bewaile them? Nay rather they be at the  
 very poynt to defy him. Yet doe they talke of  
 their afflictions, and make complaintes: but in  
 the meane while no man loo'eth to the ground  
 of the mischief to amend it. Therefore when we  
 haue bin stubbornne against our God, let vs not  
 thinke it straunge, that he should pursue vs with  
 such rigour: but let vs acknowledge that it is ex-  
 pedient for vs. In the meane space, let vs not  
 forget this that is written here: namely, that  
 God threatneth sinners, to the ende to bring  
 them backe againe, notwithstanding that they  
 haue bin as folke forlorne and past hope of re-  
 couery. For God speaketh not to such as had  
 committed but one onely fault, or some two or  
 three faultes, or to such as hauing done amisse,  
 did not wholly giue themselves ouer to wicked-  
 nesse: but he speaketh vnto such offenders, as  
 had made warre long time against him, and des-  
 pised his word, and bin deafe to all his warnings,  
 and had made but a mock of them. Yet notwith-  
 standing he doth not cease to threaten them still.  
 And to what end and purpose? Euen to winne  
 them by his amiable goodness. So then although  
 we haue bin misaduised for a time, yet is it better  
 for vs to turne late than neuer: and so shall wee  
 fare the better by that which is shewed vs here  
 by Moses. Now consequently hee sayth, *That  
 God will cause the plagues of Egypt to turne vpon the  
 Iewes.* Wee vnderstand that God did so afflict  
 the Egyptians, as that they were a terror vnto  
 his own people, in somuch that the Iewes them-  
 selues were astonished thereat, notwithstanding  
 that they were exempted from the euil. When  
 the Egyptians were oppressed to the vttermost,  
 thereby the Iewes vnderstoode that God spar-  
 ed them, and that hee held them in his pro-  
 tection, because hee smote their enemies,  
 and in the meane space did keepe the in peace  
 and rest. And this wee see chiefly in his killing  
 of all the first borne of Egypt: For G O D had  
 commanded, that the doore postes of the  
 houses

19. 1.

19. 3.

Exod. 12. 7. Houses should be marked with the blood of the Paschall Lambe. There God gaue a *signe* that testimonie vnto the Jewes that hee would spare them; and during that while he turned his wrath and vengeance against their enemies. But now he saith here cleane contrary, *That God will cause those very plagues to returne backe*. For the worde that Moses vlieth doth importe as much as if he should say, Thy fathers sawe howe God turned his wrath against the Egyptians, but nowe they must returne backe againe vpon thee, because thou makest none account to honor and serue him, which hath loued thee so much, and to whome thou art so greatly bound. By this saying we be admonished, that when God hath forborne vs for a time, and moreover for the loue that he beareth towards vs, hath punished our enemies, and shewed himselfe a contrarie partie against them for to maintaine vs: wee must not therefore flatter our selues, but rather be more diligent to walke in his feare. For when we will not acknowledge such grace, but rather abuse it quite contrarie: it is good reason that our Lorde should cause the thinges to returne backe vpon vs, which hee had sent vpon our enemies, thereby to shewe vs that hee held vs in his defence and safegarde. It is sayd that the people of God shall be as a fyre kindled to consume all the wicked and vnbeleeuers. And God will shewe the same in very deede. But if we will needes kindle his wrath through our sinnes and transgressions: then the fyre that should haue bin vpon the vnfaithfull, must fall backe vpon our selues, and we must perithe therewith. Let vs therefore consider well of this worde, and let this which is recited concerning the land of Egypt be vnto vs a myrror and a learning, that we at this day may apply it to our owne vse; according as all these thinges bee written for vs. Let vs marke (I say) what our Lorde did in olde time for the Jewes, and let vs vnderstand that thereby he gaue record what loue hee beareth to his Church. But yet therewithal, let vs take warning to yeelde our selues in such wise obedient vnto him, as he may continue to doe vs good, and that this couenant may be confirmed betweene him and vs. Namely, I will be a friend vnto thy friends, and an enemy vnto thine enemies. It is certaiue that this promise was giuen to Abraham: howbeit, to the end that wee all should inioy the same. Now if we cannot suffer God to be our friend, but rather wil make war against him, and breake the faith and aliance that is established betwix vs: then whereas afore, hee did set himselfe against our enemies, now hee must be faine to fall vpon vs, and to make vs to feele his infinite power, vntill wee be quite confounded and brought to nought. Therefore while our Lorde spareth vs, let vs acknowledge his goodnesse, and not prouoke his wrath to make vs to feele his power in smiting vs. And moreover, when as we see, that whereas the vnfaithfull should be stricken at his hand, wee feele the first blowes: let vs acknowledge that it is meere it should be so, because we haue broken the peace which he had made with vs. Let vs not thereu-

be discouraged, howfoeuer the worlde goe; but let vs stick to him stil. Furthermore let vs not tary till he proceede to extremitie. And if we be not so wise as to haue that discretion at the first, yet at leastwise let vs benefite our selues by the aduertisements which are set down in this place. After that manner should we put this text in vte.

Now Moses saith expressly, that the Jewes feared the plagues of the Egyptians, and that they had good cause to stand the more in dread of them, for that in beholding them vpon their enemies, they were then astonishd at them, & therefore it was good reason that they should magnifie the goodnesse of God: but howfoeuer the case stood, the plagues which God sent vpon the Egyptians, were so great and so horrible, that the Jewes must needs be amazed at them, albeit that they themselues were free from the, because they beheld such an alteration of nature. Nowe if they feared the wrath of God whilse it was vpon their enemies, and had therein a testimonie of his loue & goodnesse: what ought they then to doe when God ruether vpon their heades, and that they must be faine to feele the selfe same plagues which came vpon the Egyptians? Must they not needes be doubly dismayed? Yes: and therefore we see that this threatening is not superfluous; but serueth to waken them, according as we haue sayd herebefore, and as experience sheweth that we be too much deaf, yea and as it were senselesse, when God doeth warne vs; and that he must smite vpon vs as it were with a hammer, or else will wee neuer vnderstand what he saith. And so ye see the reason why this word is expressly set downe. Now when we see that God punisheth the wicked, let vs learne to haue such feare of his vengeance, as we doe not tarie till he wrappe vs vp amongst those whom wee haue seene punished afore vs. This is the thing that S. Paul meant in saying, Deceiue not your selues, neither let any man abuse you with vaine words: for the wrath of God hath bin wont to fall vpon the vnbeleeuers & disobedient for such offences. Hereby S. Paul sheweth to the faithfull, that they should not feare the hand of God alonly when they see it armed against them, and when it toucheth their persos; but they ought to vse the opportunitie in reforming the selues, euen when God is so good vnto them as to punish the reprobates & rebels before their eyes. Let vs therefore be afraid when God punisheth the wicked, and let vs be aduised to acknowledge him for our Iudge aforehand; and that we haue wel deserued to be handled as seuerely as they, were it not that he of his goodnes forbeareth vs. Let this touch vs to the quick, that we may be brought to repentance. Thus should we yet further put this saying of Moses in practise.

Nowe hee addeth, that God (ouer & beside all this which he hath declared,) will sende yet other aduersities and afflictions vpon the Jewes. In deede Moses did reckon vp many sortes of plagues heretofore, and hee thought it not ynough to haue saide at once, God will chastise the



thee after such and such manner : but he redoubled it, because he sawe men so grosse and heauy that they bee not so moued at the first, as were to be wished . But our Lordes intent heere , is to declare that hee hath meanes of vengeance incomprehensible, and moe than can bee vttered by wordes; inso much that if a man should make a Roll of them, and rehearse a whole million of seuerall sorts of them, yet should he not comprise them al: for God hath other hidden means vnknown to men, wherewith to punish them that doe still rancle in malice against him. And that is according as wee shall see in the two and thirtieth chapter, in the solemne song that Moses maketh there . These things are laide vp in my Treasurie (saith the Lord) so as I haue my whole Chestes full of horrible plagues, such as neuer were imagined nor vnderstood by men. As much is saide in this text.

Deut. 32.34

And so let vs remember two things, to wit, when wee haue had experience of the power of God by his doings, or reade the threatenings that he hath made against the transgressours of his lawe, and doe beholde the practise and execution thereof: let vs bee amased thereat and say, How now? What a thing is it to prouoke the Lord? For if hee spare vs on the one side, hee can well assaile vs on the other; and when wee bee deliuered from one hundred of afflictions, he hath three hundred others readie for vs; and when wee haue escaped all those, yet haue wee gotten nothing. Let vs therefore thinke vpon these things . Nowe let vs looke what a sort of threatenings there are in the holy Scripture, howe many sortes of deaths there bee that God hath denounced against the despisers of his maiestie, and against all them that despise and set light by his worde: it would wearie vs to recite them . And in reading the hystories, wee see the examples that God hath giuen vs of his wrath: and that not in one sort; wee should needes bee at our wittes ende if wee should thinke but vpon the tenth part of them . And if wee should set our mindes to marke and to note them all: what a thing were it? The first thing therefore which wee haue to doe, is to be diligent to cal to remembrance all the threatnings whereby God would tame our wicked affections, and holde vs enbridled: and therewithall to compare the things that are set downe vnto vs, howe that God hath not threatened in vaine, but hath accomplished whatsoeuer hee hath saide . Let vs thinke on that. And moreouer let vs vnderstand, that besides the meanes which are contained in the holy scripture, God hath yet a great many of other meanes to punish men; and we see how he doeth daily bring vp newe. If we had eyes, or rather would open them, wee might well see that God doeth daily sende newe kindes of his wrath: and that is to the end which I haue touched heretofore, namely to make his plagues wonderful, that men may be inforced to thinke vpon them because they see that God worketh not after the ordinary course of nature: but after a sort that hath not bin earli knowen. When

euery of vs hath well studied all the lessons that be declared vnto vs in the holy Scripture; and made our comoditie of the examples & punishments y<sup>e</sup> bee there mentioned; let vs conclude y<sup>e</sup> God hath yet a great many moe meanes than be expressed, which men neuer thought vpon. And y<sup>e</sup> thing he hath made manifest euer since y<sup>e</sup> the law was written: and he doth not yet cease to do the same still, that al maner of excuse may be taken from vs. If a man looke vpon the diseases that bee at this day in the worlde, hee shall see that there be many which were not expressed in the law of Moses, or in y<sup>e</sup> dayes of our fathers. Howe hath whoredome bin punished by diseases that be come vpe of late? Who knewe the pocks a hundred yeres ago? That is one horrible plague which God hath sent vpon y<sup>e</sup> worlde. And it is as much as if hee had stretched his arme out of heauen, and sayde, No, they knowe mee no more to be their Iudge, they harden their hartts against al the plagues y<sup>e</sup> men did knowe & receiue afore time, they make but a figge at it; but now I will make them to vnderstand; that in my Coffers, and in my storehouses there are yet other roddees that be incomprehensible to them. God sheweth this: and wee perceiue that wee cannot take a better course to profite by this doctrine, than to feare the rods and punishments, which be not written in the booke of the lawe: otherwise, it is meete that wee vnderstand that GOD is stil our Iudge, howe soeuer the world goe .

Now he addeeth: *That albeit they were as many in number as the starrs of heauen, God would wast them in such wise as there should but a handfull of them remaine .* Here must we remember that which was spoken of herebefore . For whereas God vsseth this similitude of the starrs of heauen, he hath respect to the promise which he had made to his seruant Abraham: namely y<sup>e</sup> his seede should be in number like the starrs of heauen . So God spake. But now, to the end y<sup>e</sup> the Iewes should not presume to thinke y<sup>e</sup> God was alwayes bound to multiply them, he sayth, No, I wil consume you whatsoeuer come of it, and thou shalt bee but a handfull of people . It seemeth at the first sight that here is contrarietie. For where as God promised so great a seed vnto his seruant Abraham, it was not grounded vpon the merites of men. And why? For seeing that the promise dependeth vpon the free goodnesse of God, must it not be kept, albeit that men be wicked? Yes in deede . But we haue to consider, that God doeth nor alwayes accomplish his promises after our fashion, nor according to our carnall capacitie: he hath meanes incredible to vs, & which we vnderstand not, vntill they appeare by effect. Whereas he promisseth to multiply his Church, that is to say, to make it to prosper, if hee see that vnder colour thereof the hypocrits take libertie to doe euil, he withdraweth his hand. Let vs therefore consider wel, that forasmuch as the Iewes were puffed vp w<sup>th</sup> a foolish presumption, and thought it impossible for God to diminish them, seeing he had spoken the worde that he would increase them: forasmuch I say as they abused the goodnes of GOD and falsified his promise through

their hypocrite, hee consumed them and brought them to a small number. Neuertheless, of that small number, there came a great ofspring againe, yea and so great a one, that men might so much the better perceiue his truth and mercie, howbeit after an other manner. Therefore saith hee by his Prophet Esay in the tenth Chapter: Although you were as the sande of the sea, (for he did alwayes send them backe to the promise made to Abraham,) although thy seede (as I saide) be as the sande of the sea; yet shall but a small remnant bee saued. But when ye are altogether consumed, yet shall that little remnant bee disperfed ouer all the earth, as if out of a little fountaine shoulde issue forth a great riuier, or a great lake, wherewith verie many lands shold be watered. So shall it be. Nowe then wee perceiue, that although G O D punish the hypocrites which abufe his promises, yet faileth hee not to performe his sayings still, howbeit by an extraordinary meane; as we haue seene it in the Popedome, and as is to bee seene yet stil. For the Papists haue ouerflowed the whole worlde with superstition and ydolatrie, and all manner of euill: yea and moreouer thy harden their hartes in pride, and fesse at God with open mouth. Howe nowe, say they? Are not we the church? Is it not said that Iesus Christ shall be with vs vnto the end of the worlde? Can he forsake his Church? Yet do they continually crucifie him as much as in them lieth, they spit in his face, and doe him all the reproch in the worlde; they make him as if hee were a prisoner or a bondslauie amongst them: and they consider not that such a horrible destruction happeneth throughout y whole worlde, through Gods iust vengeance for the shamelesse hypocrite which hath bene in them that haue rebelled against the Gospel: yet notwithstanding, G O D hath not omitted to saue his people, as it were vnder the earth. And in our dayes he hath raised his Church, as if y bones of rotten bodies shold recover flesh and strength againe. For what were we through our vnbeliefe? Yee see howe it is a meruilous resurrection that God hath wrought in that behalfe. Marke well therefore that when our Lorde promiseth to maintaine his Church and to preferue it, the same belongeth nothing to them that abufe his name falsely, nor to them that come to despise him vnder colour that hee is gentle and mercifull. For they shall euermore be disappointed of that fauour which God hath so referued vnto his people: for they bereaue themselves thereof through their owne malice and vnthankfulnesse. Yet notwithstanding howe soeuer the case stande, God is euer faithful, and wil find incomprehensible meanes to giue place to his truth, by fighting against the malice of men. That is the thing which we haue to remember concerning this text, where he saith: *That he will wast the Iewes though they were as the starres in the skie.*

And in verie deepe the same appeared euen in Iesus Christ the head of the church. And therefore we ought not to thinke it straunge that that the members of the bodie should be fashion-

ned like vnto him. Whence came Iesus Christ when God his father sent him to be the Redeemer? The Prophet Esay saith that hee shoulde spring from a stocke, as if a tree were heuen downe and there remained but the stub within the ground, in such sort as men might tread vpon it. It is not said that hee shoulde come out of house of Dauid, but out of the house of Iesse, who was a Neateheard and a man despised. The same was I say the father of Dauid a man of no estimation. Albeit that Dauid was so excellent a king, that he was chosen of God to be magnified to the skies; yet the Prophet sheweth, that when Iesus Christ shoulde come into the worlde, it should not bee with any shewe of that royal maiestie that was in Dauid, but he should come out of the house of Isey, as if he should come out of a heard. And that euen then also hee should not come of a tree, but of a stocke, that were cut off. And in what manner? And after what fashion? As a little braunch, saith he. Nowe seeing that God did thus to the head of the church, we must vnderstande that all the bodie must be surelike: but this maketh not that the hypocrites shall be partakers of that which God referueth to his elect, and whom he hath chosen, and indeede doe shewe themselves to be his children, and bee obedient vnto him, as to their father: which also come not alonely with all confidence, but also are drawn with a right affection to honor him. And wheras we perceiue y God doth at this day sende horrible destructions into the worlde; let vs vnderstande that hee chastiseth that which is heere declared: yet let vs not doubt, but that hee doth euermore preferue his Church: let vs not doubt but hee doth vpholde vs as oft as wee haue our recourse to him, according to this saying, that whosoever calleth vpon the name of the Lord shall be saued, yea euen amidst the greatest troubles that may be. Though heauen and earth should run together, yet are wee sure that by calling vpon the name of God, we shall bee preferued. But let vs take heede, that wee abufe not his name, to make thereof a fained cloake: for he can wast vs well ynough. And if we boast that wee bee of his Church; when he hath cut vs off, he can quickly rayse him a new people: and augment them in such wise as his truth shall not be defaced, and yet we shall perish.

After that Moses hath thus spoken, he addeth: *That like as God had taken pleasure in dooing good to the Iewes, euen so he woulde take pleasure in persecuting them, vntill he had consumed them and vnterly rooted them out.* Heere Moses doeth first of all shewe what affection G O D beareth towardes these whome hee hath chosen out for himselfe, and meaneth to take for his flock. It is certaine that God is not subiect to any humane passions: yet can not be sufficiently manifest either the goodnesse or the loue that he hath towards vs, but by transfiguring himselfe, as if he were a mortall man, saying that he woulde take pleasure in doing vs good. Let vs vnderstand therefore that God holdeth vs so deere as if a father shoulde shoulde delight and reioyce to doe good to his child.

Esa. 10. 22.

Matt. 28. 20

Esa. 11. 1

Ioh. 2. 21.

60

children. When hee seeth them according to his minde, and to doe him honour, and to bee obedient vnto him: then his feeding of them, and his clothing of them, is a comfort to him, and it doeth him good to see them in their brauerie; for that is the very felicitie of a father.

GOD likeneth himselfe to mortall men, and saith that hee will delight to doe vs good. And therefore wee cannot magnifie the inestimable goodnesse of our God too much, seeing hee stoopeth so lowe as to tell vs, that his whole delight is in making vs to inioy his benefites, and in demeaning himselfe in such wise towards vs, as wee may haue cause to praise him, and finally, in yielding to all our desires. But what? Wee cannot away with it: we are not able to apprehende that, for wee bee not able to consider it.

Wee see that God is (as yee would say) waywarde towards vs, wee see that hee doeth not onely bereaue vs of his blessings, but is also angrie with vs: and to be short, wee perceiue in him nothing, but all manner of rigour. And what is the cause hereof? Verily that wee shut the gate against his goodnesse, and will not suffer him to vse (as yee would say) his naturall disposition. Loe heere a thing that should make vs the better to acknowledge our faultes, and not to accuse GOD of any accessiue crueltie, when hee dealeth not with vs after our lyking. For it is certaine that hee will take pleasure in doing vs good: but on the otherside let vs consider also, that hee must in likewise delight to doe vs euill. And why so? Verily because that he is iust. In deede, if wee did suffer GOD to vse his owne inclination towards vs; he would bestowe infinite benefites vpon vs, and we lyuing in this worlde should bee as in Paradise: but because of our sinnes, we must liue heere like wretched wanderers, wee must languish in many miseries, wee must dwell in continuall feare and in doubt, and wee must grone in great vntrest: it must bee euen so. And wherefore? Because God is iust.

This is the verie pleasure that is spoken of in this texte. According whereunto it is saide, that GOD will reioyce and bee gladd, when hee hath punished the wicked, and maintained his maiestie against them, for that they haue despised him and set him at nought. Nevertheless, it is likewise true that hee saith by his Prophet Esay, that hee doeth vnwillingly. Alas (saith hee) must I needes reuenge mee of mine enemies? GOD crieth there alas, as if hee were in sorrowe and anguish for it. I must (saith hee) take comfort in auenging mee of mine enemies. Those whom hee termeth his enemies, are the children whome hee had adopted, and which boasted themselves to bee his people. And howe doeth hee comfort himselfe in them? Euen by giuing them ouer, and by driuing them away. But in the meane while, hee sheweth that it is against his will, when hee must so beate men downe with maine strokes, howbeit that hee can none

otherwise doe. Yet notwithstanding, in verie deede God is able to tame the hartes of men without any great violence: for (as wee haue saide) hee is not subiect to our passions. But heereby we be to consider howe his intent is to declare, that our vnreformable naughtinesse is the cause why hee is faine to pursue vs after such manner as is spoken of heere, and that hee is faine to take pleasure in doing vs harme, wherein the order of nature is after a sort quite altered and chaunged: but all is through our owne fault, and wee our selues are to blame for it, and it is not for vs to seeke any other reason thereof than our owne sinne, which hath kindled his vengeance to the vttermost. Thus much concerning that sentence.

Nowe for a conclusion it is saide. *That God will roote out this people from the lande wherein hee had planted them, and that he would disperse them amongest all the nations of the world.* And that there this wretched people, (which were earst in a countrey of freedome, wherein God had sette them to the ende that his seruice and pure Religion should dwell there) shall serue *strange Gods, euen ydols of Woodde and Stone.* First we see that albeit the Land of Chanaan was giuen in Inheritance to the people of Israel, yet they failed not to bee put out and banished, when they abused the fauour that had bene shewed vnto them. GOD had planted them there, euen as though hee had set them at his owne hande. Loe (saide hee) heere is my resting place and yours: hee intended to dwell amongst them himselfe, and therupon hee promised to giue them rest there, in so much that although all other people should bee displaced and removed too and fro, yet should the children of Abraham inioy the heritage of that lande still. Notwithstanding, this letted not God to driue them out againe, and to scatter them abroade with the winde, because they had defiled that lande, which should haue bene kept holy to his name.

Nowe sith it is so, let vs not thinke it strange though God at this day doe sende many changes into the worlde: for he hath giuen no such priuiledge to any Nation as to say vnto them, You shal inhabite this lande, as the Lande of Chanaan was giuen to the linage of Abraham. But wee see howe GOD is offended, wee see mens misdoings as haynous as can bee. Nowe then if GOD remoues men, let vs vnderstande that it is for their sinnes. Moreouer, let vs returne to the eternall rest, whereunto the Apostle leadeth vs in the Epistle to the Hebrews. *Hebr. 4. 9. & 11. 26.* Having spoken of the rest of the land of Chanaan, hee saith that wee must looke vnto a rest that is higher. For the children of GOD are commonly as wayfarers in this worlde, as Sainct Paul termeth them, putting himselfe in the number: but let vs cuermore direct our course and indeuour to this heritage, which is promised vs in heauen: for wee shall not bee disappointed of that heritage, so wee continue in our vocation whereunto

God

Psal. 132. 14

Hebr. 4. 9. & 11. 26.

a. Cor. 5. 6.

Exod. 32.34

God hath called vs. Neuertheless it is said, that they which giue themselves ouer vnto wickednesse shalbe wiped out of the booke of life. Not that Gods chosen shall euer perish: but it is spoken in respect of such folke as thinke it ynough for them to beare yname of Gods children, and to haue benee baptesed, and to receiue the Lords supper, and such like thinges: and make no further regarde. But our Lorde telleth vs that although it seeme for a time that they be written and enrolled in his Register, because they be taken to be of the company of the faithfull: yet shall they not faile to be wiped out. So then let vs aduise our selues, and so long as it shall please God to keepe vs in this worlde, let vs walke so vnder his obedience, as his hande may euer be stretched out to preserue and maintaine vs: Let vs so stick vnto him as wee may haue libertie to honour and serue him. For it is a dreadfull desolation which Moses speaketh of heere, namely to be no more of the body of the church nor to haue any more the shewe or shape of Rehobon: and yet is this scene throughout the worlde at this day. Therefore let vs marke, that one of the greatest benefites which GOD can bestowe vpon vs in this transitorie life, is to let vs haue some little corner wherein to assemble our selues in his name, to call vpon him and to professe our selues to be his people. This ought to be more esteemed amongst vs than either meate or drinke or any thing else. Howbeit yerie few do thinke thereon. Yet notwithstanding we must needs confesse, that albeit we haue sufficient foodde, and in the meane while forget God, our state is miserable. And if we thinke not thereon, we bewray our owne beastlynesse: for God telleth vs that this benefite which is spoken of here, is farre greater than all the rest, that is to wit that we may worship him in purenesse, & be gathered together vnder that head which he hath appointed vnto vs, namely our Lord Iesus Christ. And therefore while we haue such priuiledge to heare the worde of God, to call vpon his name, and to walke according to his Gospel: let vs harken vnto it, for feare least God disperse & scatter vs abroad in like sort as he hath dispersed the Iewes. And specially let vs stande in feare of this threatning, namely, to be made such beasts, as to honour ydols againe, as we see it is become of others, who are a good president

to vs of the vengeance of God, whereof wee our selues also haue felt our part. For wee haue benee as bondslaues vnder ydolatrie, and vnderlings vnto the abominations of the Popedome; and that was for our sins, and for the sins of our fathers. Seeing we haue earst felt the blowes, yea, and benee as looking glasses vnto others; shoulde wee nowe be so brutish, to prouoke our God in such wise, as he shoulde bee forced as it were, to deprive vs of the grace that he hath giuen vs? Let vs then vse this benefite and treasure of the Gospel, whilst our Lord giueth vs place where to hide vs as it were vnder his hand while he doeth gouerne and guide vs, and while we be knit together in one bodie: that hee may be magnified amongst vs with one accorde not onely with the mouth, but also specially with our life: to the ende that vpon our indeouoring of our selues to honour him, hee on his side may continue his good doing towards vs: and that this threatening bee not executed vpon our heads, that is; to be dispersed heere and there, and to be constrained againe to worshippe ydols, and other deade and senselesse things.

Nowe let vs fall downe before the maiestie of our good God, with acknowledgement of our finnes; beseeching him to touch vs with such repentance, as being athamed of our finnes, wee may seeke altogether to put our selues wholly into his handes, and that by obtaining forgiveness of him, we may also feele that hee hath reformed vs, and that wee bee in his fauour, to giue ouer our selues altogether to his holy will. And that albeit there is alwayes much to be amended in vs, and that our lustes and affection doe drawe vs quite away from that which hee commaundeth vs; yet neuertheless wee may not cease to striue against them, and to yeelde our selues wholly vnto him, and to inforce our selues thereunto more and more, knowing that the same is our feueraine welfare: and that although hee shewe vs nowe and then some tokens of rigour in correcting vs, yet wee may learne to profite thereby, to the amending of our finnes, so as wee may bee brought to the perfection wherunto hee daily calleth vs. That it may please him to graunt this grace not onely to vs, but also to all people and Nations of the earth, &c.

## On Saturday the xxviij. of March, 1556.

*The CLXIII. Sermon, which is the eleuenth vpon the eight and twentieth Chapter.*

65 Amongest these people also shalt thou haue no rest, neither shall there be any rest to the sole of thy foote. Moreouer the Lorde wil giue thee a trembling heart, and dymnesse of eyes, and a heauinesse of minde.

66 And thy life shalbe hanging before thee: thou shalt be afraid day & night, and be vncertaine of thy life.

67 Thou shalt say in the morning, O that it were night: and at night thou shalt say, O that it were morning: because of the fearefulnesse of thy heart, wherewith thou shalt bee afraide, and because of the sight of thine eyes, which thou shalt see.

68 And the Lorde will make thee to returne into Egypt by shippes, by the way, whereof I haue said vnto thee, that thou shouldest not go about to see it any more: and there shalt thou bee sold to thine enemies for bondmen and bondwomen, and none shall by thee.



Amongst the benefites that we desire in this present life, one is to haue some resting place and some harbor to lodge in. Though a man be poore yea and troubled on all sides: yet if he haue some litle hole to hide his head in, that he may resort thither: he careth not for all the rest. But if we knowe not where to become, nor haue any friend to receiue vs, nor any nooke nor corner wherein to rest vs; our state is then extremely miserable. That is the cause why Moses now (after hee hath declared that God woulde driue away and banish the Iewes out of the lande which hee had giuen them to inherite and to rest in for euer) addeth, that they shall be as vagabondes and haue no certaine dwelling place, but be tossed from post to pillar.

Nowe it is certaine, as we haue alreadie saide y<sup>e</sup> this shal oftentimes happen to the faithfull, but it is for another purpose: & God doth in y<sup>e</sup> mean space comfort them, & it is behouefull that their patience should be tried after that maner. For the thing wherein wee shewe our obedience towarde God; is when as hee mingleth vs among the wicked, so as wee seeme not to differ a whit from them, but all goes to hauoocke (as they say) and yet notwithstanding we continue sounde in heart, and commit our seules into the handes of our God, knowing that hee hath not forgotten vs, though he suffer vs to be so tossed. Contrariwise all despisers of the Lawe doe beare their mark, as if they were butted with a searing yron in their hearts, and do know that God is against them, and that their sinnes doe reprove them. Albeit that men doe not accuse them, yet doe they feele a sufficient testimonie in themselves to confound them withall. And that is it that Moses doth farther adde, saying: *That vnto such as are hard hearted against Gods worde, God will giue a trembling heart, a sorrowfull minde, and dafeling eyes, so as in the morning they shall say: May I see night? And when night is come. Alas, how shall I passe it ouer? Can I continue vntill the morning? In somuch that their life shall as it were hang before them, and they shall be in miserable vniquietnesse.* That is the thing wherein the faithfull doe chiefly differ from the despisers of God, and wherein their state doth varie. For albeit that y<sup>e</sup> faithfull do suffer much trouble in this worlde, yet haue they euermore wherewith to comfort themselves: according as our Lorde Iesus saeth in Saint Iohn. You shall be vexed in this worlde (saith hee) but yet shall ye not faile to haue comfort in me. Wee must con-

sider what is the grounde of our comfort; namely that they which stande assured in the protection of God, do euermore commit their life into his hands, as we see Dauid did when hee was beset on all sides. When he was threatened with a hundred deaths, he said, Lord, I commend my soule vnto thee, thou art faithfull, and thou hast redeemed mee. He knewe that God had maintained him euen vnto that houre; and that in deede without the maruelous power of him, hee coulde not haue lued so long. And thereupon he concludeth thus: because that God is faithfull, hee will surely haue pitie on mee: and therefore I commit my soule to his keeping. Loc at what point the faithfull are. They verie well perceiue the daungers wherewith they be beset: they perceiue that their life is but a smoke that might vanish away out of hand: they see there be many ambushes laide for them, in somuch that all the worlde is against them, and that they cannot safely steppe forwarde one step without incountering of some miserie. The faithfull vnderstande all this: ouer and beside, that they be subiect to all the chaunges of this humaine life, and that they be fraile as all the children of Adam bee, they see well there is no resting place for them heere. But yet heere withall they knowe that God hath care ouer them, and that hee is their protector. That is the thing which they rest vpon. Having such a stay, they holde on their way forward: but yet are they not careless; for we must not be so blockish as to cast no perils: for we coulde not call vpon God if wee sawe not the perils wherein we bee. And it prouoketh vs to seeke vnto our God, when wee see that without him wee shoulde perish curie minute of an houre. The faithfull then must not be without feare, but resting vpon the tuition of God, they must sticke vnto him, & assure themselves that he will neuer forsake them. That is it wherein they reioyce. Yea and they goe yet farther. For although they be to go among thorns; although they bee driuen to make many leapes, although they catch now & then some knocks; yea and although they bee altogether shut vp & haue no way out: yet notwithstanding through the power of faith they euermore reioyce euen in the midst of all their sorowes & perplexities. On the contrary side, the despisers of God be as blind as is possible, and do close their eyes, least they might see their infirmities, & so do harden themselves. Yet for all this, God compelleth them to look vnto themselves, & then are they vndone: they be ouertraught with feare & amafednesse. It

Psal. 34. 6

is not their manner to make their recourse vnto God. For they vnderstand nothing of his protection, nay contrariwise they shunne him, & flee as far from him as they can, because they conceiue nothing in him but dreadfull maicstie, which putteth them quite out of hart. As for the wicked therefore, and all such as haue rebelled against God; they after long hardening of the selues, when God waketh them, know not where to become. For they passe not of comming vnto him, but doe rather vtter their rage by spying him and by gnashing their teeth at him. And because they finde no ende of their miseries, nor haue any rest, this terrour which God casteth vpon them is an incurable disease. As for to call vpon him, or to betake their liues into his hands, they haue no power: but rather forasmuch as they knowe that they haue warred against him, they bee likewise driuen to vnderstande, that in steede of helping them, hee will surely vexe them. That is the thing which we see heere in this text, where Moses saith, *God will giue thee a trembling heart, a sorrowful minde, and dafeling eyes.*

Nowe here may a question bee demaunded. For we perceiue that Gods children, euen they that bee most deare vnto him, and which haue serued him in the rightest and soundest manner; euen verie they are oftentimes in such distresse, as doth amaze them & make them besides them selues. What complaints maketh Dauid? That his eyes are forworne; that he is as good as consumed with mourning, that the marowe of his bones is dried vp; that all his strength is faded, that he is in so great feare, that to his owne seeming hee was swallowed vp into a bottomlesse gulfe. This happeneth sometimes to Gods children. How so? This threatening is made to them that despise him, to them that cannot by any good meane bee reclaimed, and which haue alwayes withstoode God. I haue tolde you already heerebefore, that God to trie his people to the quick, suffereth them to bee altogether in like case as the wicked, inso much that euen they themselues doe thinke so too. But yet doth God therewith reach them his hande, and although he doth not qualifie their griefes at the first, yet he holdeth them at such stay that they shall not quaike. There lieth still some seede of Gods spirit hidden in them, which at length vttereth it selfe more fully, so they see well that God susteined them in the midst of those extremities, and in the end it appeareth vnto them, as it were in a visible manner. Let vs markeit well then, that when the children of God bee tossed and troubled with afflictions and haue so grievous and harde temptations as were able to make them thinke, that God is their enemy, so as they dare not open their mouth to call vpon him, but are vtterly astonished: inso much that although he alledge vnto them the promises of his grace, yet they cannot tast of them, but do sometimes euen refuse them like the vnbeleeuers, as though they were fully determined to shut themselues out of all hope of saluation: when they bee at this point, then doeth

our Lorde worke in them, in such wise as he suffereth them not to bee quite ouerthrowen with temptation: And that is Saint Pauls meaning where he saith, We be afflicted, but we perish not, wee bee oppressed, but yet howe soeuer the worlde goe, wee bee not overcome: for we beare the mortifying of Iesus Christ in our flesh. Whereas hee saith, that the faithfull may in deepe be bent vp in afflictions, he saith also that yet notwithstanding they quaike not for euer: albeit that they are made to stoope vnder the burden, and to grone as though they were crushed and broken; yet notwithstanding, al those heartbreakings breede not any deadly fall. Hee addeth the reason. Namely that it is the mortifying of our Lord Iesus Christ, that they beare. As if hee should say, that God doeth euermore separate them from the misbelceuing and reprobates, and from the despisers of his maicesty, and that hee printeth in vs the marke of his only sonne. It is true, that in this case they seeenie as dead, but the same death is holy, for God sanctifieth it, for that they bee members of our Lord Iesus Christ: and thereby they attaine to the resurrection. True it is, that Saint Paul speaketh not a lonely of the last resurrection, but he beginneth at the comfort which GOD giueth presently to his children to trayne them on still to the port of saluation. Now then, they enter into the middes of death, euen while they bee alieue. And therefore let vs marke, that although God doe now and then so afflict such as haue walked in his feare and haue put their trust in him, that they bee stricken with terror and tossed with vnquietnesse: yet notwithstanding hee holdeth them vp by the secret operation of his spirit: and moreover comforteth and gladdeth them in the ende, accomplishing that which he saith in another text: That the more they were distressed, the more doeth hee set their heartes at libertie, that they may freely come vnto him: and so consequently maketh them to vnderstande that he neuer forsooke them. Lo how our Lorde tempereth the troubles, and afflictions of the faithfull: so as although they in iure neuer so great paines, and doe euen pant in comming vnto him, as folke scarce able to open their mouthes to call vpon him: yet when they haue ended their conflict against their temptations, albeit that at the first they cannot get the vpper hande, yet shall they get the victorie in the end. But as for them that haue played the reit iades, they remaine pent vp in their miseries, without any remedie, because God doeth still set himselfe against them more and more vntill they become frantike, and gnash their teeth at him, and finally fall into vtter despair. To be short, we see that which is spoken by the Prophet Esay, dayly accomplished: namely, that there is no peace for the wicked; but that their mindes are tossed like the waues of the sea: when there is any storme, the waues bee troubled and the water is full of mudde: and euen so is it with them that despise God. Because they make warre against him, therefore must he also trouble them: Inso much that euen with-

1. Cor. 4. 8.

1. Cor. 15.  
Rom. 5. 5.

Isa. 48. 22.

out enimie, yea and without any body to fray them, they of themselves be trighted, and beate and bounce themselves, as if they were at warre within themselves, so as there is no calmenesse at all in them, but all is full of trouble and disorder. For whereas the faithfull be inlightened in the midst of their darknesse, and G O D doth still restore vnto them to gae them some little sparke of light, in such wise as they may behold him; and albeit they attaine not thereunto at the first, yet notwithstanding they still streine themselves and holde on their way thitherwarde: in steede of this, the misbeleeuers are troubled at the very heart roote, and can none otherwise conceiue, but that they must needs perish in despair: and when they bee at the last cast, then tall they to spiring of God, and blasphem him with open mouth. To be short, here wee see that the grieuouest curse that God can sende vpon men in this transitorie life, is that they cannot rest vpon him, to acknowledge him to bee the keeper of their life: but contrariwise, are cast vp at aduerture, by reason whereof they bee cutt in doubt of their liues, and be so carried away with mistrust, that they wote nor where to become. When men be in this case, it is the greatest curse that can light vpon them. Not without cause therefore doth Moses declare heere for a conclusion as it were in way of summing vp the rest of all the curses which wee haue heard of heertofore, that there is nothing so dreadfull, as when men are become blockish, y there is in them no vnderstanding, as who would say, God maketh not any more reckening of them as of his creatures, but they may well perceiue that hee doeth not guide nor gouerne them any more. When men are come to this point, and that their life, (notwithstanding that it bee allowed of men,) is neuertheless hainous and detestable before God, and moreover they haue no tast of his fatherly loue, nor of the care that he hath of other men, but they be as in the dungeon of despair: when men (I say) bee come to such an extremitie, it were better for them that they had bene borne before their time, and that they had neuer enioyed this present life. And euen that is the verie cause why wee heare it threatened that they shall say, O ye mountaines fall vpon vs; and that they shall wish that the bottomlesse pittes had swallowed them vp. And why? For they finde that all creatures bee against them, when they haue no more access to God. When men perceiue once that hee will not maintaine them, but sheweth himselfe to bee armed against them: then do they vnderstand, that all creatures be their enemies, and it grieueth them to behold the sunne: then be they so possessed with teare, that they wishe there were no worlde at all: or rather that they were rooted out of it.

Nowe sith wee heare so horrible threatnings, let vs learne to walke in the feare of our God: for there is no other way to liue in rest, and to bee comforted in the midst of our sorrowes and aduersities, but to come with a free will to yelde our selues obedient to our God, and to

doe him such reuerence as is due vnto him. For when we acknowledge him to be our iudge, we will not play the Rebels; but bee willing to bee reclaimed, that we bee not in the ende comprehended and wrapped vp in the number of them that haue resisted him. Yee see then howe the way that wee shoulde keepe is that we must willingly hearken vnto God when hee menaceth vs, and that wee must bee moued therewith, and bee touched therewith to the quicke: and that thereupon wee endeavour to serue him, and to obey his worde. For it may well bee that we shall sometimes bee vexed with feare and vnquietnesse: but yet will G O D deliuer vs from them. It is certaine that wee shall be weakened by that meane, and it is good for vs to be: but yet howe soeuer wee are, God will so keepe vs that wee shall not fall into vtter despair. Moreouer, when wee sometimes feele any vnquietnesse in our selues, and wee haue not power to call vpon God, but are tormented with distrust: let vs vnderstande that it is the fruite of our sinnes, and let vs desire God to make vs to perceiue that we haue not kept touch with him as wee ought to haue done, and that therefore hee casteth vs into that vexation and distresse. But let vs not so tempt our God, as he shoulde proceede to this rigour that is here mentioned: namely, wee shoulde haue no power to commit our life into his handes. So then, whereas heere is mention made of a trembling heart, let vs consider wherein our true rest doth remain, namely euen in this y God is our father, and that wee be his children. Likewise whereas mention is made of dafeling or sunken eyes; let vs vnderstande that we must looke upwards, as often as wee be in any feare: and that there is no other remedie to qualifie our griefes, but to liue vp our eyes to heauen. For as long as men looke downward, what shall they finde there but an infinit masse and masse of miseries able to feare them out of their wittes, so as they shall not knowe where to become? Let vs therefore seeke vnto this meane: that is to lift vp our eyes to heauen, knowing that God hath his hande stretched forth, to vpholde them that returne vnto him. Where mention is made of a sorrowfull minde; let vs vnderstande that it is the proper office of G O D to set our heartes at libertie, to the end that no temptation may vtterly vanquish and ouerwhelme vs. And this shall be treated of yet more fully.

Let vs come to that which Moses addeth; Namely, that in the morning they shall say, *What is hee that will make mee see the night; and at evening, howe shall wee attaine to the morning; For thy life (saith hee) shall be hanging before thee, as at a threde.* Heere wee see yet better that which hath bene saide afore. For what is the cause that men bee thus in a continuall feare, but that they cannot commend their life into the hand of G O D? In verie deede and to speake properly, the liues of vs all are euermore, as it were hanging at a Threde, but yet the despisers of God doe most peculiarly finde it so; and well worthie, for that they haue warred against

him that shoulde haue set them in rest and safetie. Their life is as it were hanging by a threede, because that in steede of life there is euermore this feare of death in their heartes, and reason good. For what is the life of man? A smoke that passeth and vanisheth away. And moreover let vs see howe many deathes besee vs on all sides. So then as long as wee remaine in our naturall state, without hauing respect to GOD, our life is alwayes, as it were hanging at a Threede. Yea surely. Though wee bee neuer touched outwardly, how manie diseases beate wee in vs? A man needes not to goe out of himselfe, nor to seeke farre, to learne to howe many miseries and wretchednesse hee is subiect: for euen in his owne selfe hee shall forthwith finde an infinite number of deathes. Seeing then that it is so, let vs knowe, that vntill wee haue learned to rest vs in the prouidence of God, our life must of necessity bee as it were fluttering before our eyes, and altogether vncertaine; and to be short we beare it continually as it were in our hands: according as it is saide in Iob and in the hundred and nineteenth Psalmie.

Nowe when it is saide that wee carrie our life in our handes, it is to shewe, that where as life shoulde beare the man, the man beareth the life: that is to say, the life is left vp to the hazarde of all misfortune. Euen so it is with al men naturally, and as we haue already saide, the verie faithfull are not free from it, and that doe wee see by example in Iob, and Dauid. Notwithstanding, the despisers of God are they that feele most howe their life hangeth by a Threede. And wherefore? For God euen spite of their teeth inforceth them to perceiue the perils that beset them: they see it is good reason, that all manner of creatures shoulde become their enemies, by reason whereof they start when they heare but the falling of a leafe, and they bee afraide when no bodie pursueth them, as it is saide in another place of the Prouerbes. Thus doeth God open the eyes of them that are puffed vp with pride, and are drunken with the d-lightes of this worlde, and specially which haue hardened themselves in stubboinesse against him. Hee openeth their eyes, that they may knowe howe their life is lesse than nothing, and that all these shadowes, leasings, and vaine hopes wherupon men are wont to rest, are but baies to beguile them. See heere I pray you whereunto they come which doe skorne God and his worde, and are wholly giuen to this worlde, reposing their trust on earthly meanes and on the creatures. Needs they must at the last be caught with such feare as will teach them double and trebble to vnderstand their owne state.

Nowe when Moses hath spoken thus, hee addeth what they then say. *Who shall assure vs so soe the morning? Howe shall wee ende the day?* When men vnderstande once howe frail they be, and with howe many perils and miseries they be enuironed: then haue they no more happinesse. In deede wee can well say, that

there is nothing more certaine than death, nor any thing more vncertaine than the houre thereof: but in the meane while wee regard it not, vntill God doe wring vs, and driue vs therunto by force. For then they which did beare themselves in hande that their life shoulde last without ende (as we see howe men deceiue themselves by fancying an immortalitie in this worlde, imagining that they shall liue a hundred yeares after they bee deade,) [doe finde the contrary.] And therefore because men are so blockish, God doeth still constraineth them to beholde present death continually pinching them and holding them at a bay. Thereupon they be in continuall feare; and albeit that they vtter nothing with their mouthes, yet doe they say thus in their heartes, Who can assure mee to see the morning? To be short, to their thinking, the very earth sinketh vnder them. And albeit that this doth not alwayes appeare, yet notwithstanding the despisers of God doe feele that this threatening is not in vaine nor without effect. Wherefore let vs not linger the time vntill God doe execute such iudgement vpon vs, but let vs rather prevent it, by hauing that same willing feare which is spoken of in this wise: Blessed is the man (saith Salomon) which feareth in his heart, that is to say, which calleth vpon himselfe, and taryeth not vntill God inforce him whether hee will or no. When euery of vs doeth stirre vp himselfe, it is the greatest benefite that wee can haue. Therefore where as the worldlings make themselves dull heades, and wander away after their owne vaine imaginations, and sling beyonde the moone as they say to the intent to liue in peace and rest without feeling of any grieue or trouble, whereas they (I say) would thus fall asleepe; let vs looke to our selues, and gather our wittes into some feare, and let euery of vs quicken vp himselfe. And if wee doe not stirre vp our selues in this manner, then must God needes torment and vex vs, and make vs a luely portraiture of that which is mentiooned heere. For in verie deede, after that the despisers of God haue plaide the madde beasts, and bleared out their tongues at all manner of doctryne, and set light by all threatenings, and like chafed bulles haue rushed against God and all his iudgements: they must at the last feele themselves vexed and troubled with vnquietnesse: as wee see howe the great Tyrants that make all the worlde to shake vnder them, haue their part hereof without measure: insomuch that where as they make others to drinke a little glasse of feare and terrour, they themselves must drinke vp a whole potte full, and suppe vp the dregges, according to the phrase of the Prophets, when they speake of the greatest punishment that God sendeth: Namely that when those whom God chastiseth, haue drunke more than their fill, in swallowing vp great store of sorowes; then they which haue liued at their ease and in pleasure, must drinke the leaze, which is the bitterest, and will make them to burst. And in deede, we haue an example of a heathenish Tyrant,

Iob 13. 14.  
Psal. 119. 109

Prou. 18. 19

Prou. 28. 1.

Esa. 51. 26



Tyrant, who hath verie well proued and declared that all his whole life was a continuall torment, yea euen by his owne witness. For being flattered of one that saide vnto him, O syr, howe happie is your state? Yea (quoth hee) and I will make thee to vnderstande it thy selfe. And thereupon hee made him a feast, and when hee had set him at y<sup>e</sup> table, he put a sworde ouer his heade, hanging by one onely hayre, to shewe vnto him, what manner of state that was, which hee had counted fo happie. The man seeing himselfe in that perplexitie, saide: Let this kingly state be taken away from mee: for I had leuer die a hundred times than to be in such vnquietnesse and perplexitie. This I say, was the confession of a heathen Tyrant: as if GOD shoulde haue helde him vpon the Torture, that it might bee a generall lesion againt all such as make warr with God, and trouble the worlde with terrour: they must spite of their teeth bee made afraide themselues, and finde no rest. After many rossings and turmoylings, hell must euermore waite for them, they must see their graues open which they are to fall into, and they must beholde the great gulfes readie to swallow them vp, and in the meane while can haue no recourse nor refuge to God, but doe stil flee from him, where as he is the onely person to whom they shoulde haue sought for succour.

Nowe ouer and besides that which wee haue saide already, namely, that we ought to preuent this threate, by fearing God of our owne accord: let vs vnderstande, that forasmuch as we be all wretched sinners, and there is not one, be he neuer so well and rightly minded, which ought not to vnderstande that hee is greatly indaungered vnto God: yet when wee haue our Lorde Iesus Christ, who is our peace, and when wee can by his meane rest vpon the fatherly goodnesse of God: then may wee be sure that he holdeth vs for his children, and that hee watcheth ouer vs, and procureth our welfare. And that is the cause why Saint Paul saith expressly, that when we be once iustified by faith, then we be at peace with God. He saith that we must be iustified by faith, that is to say, that wee must haue embraced the grace which is offered vnto vs by the Gospell: knowing that God forgiveth vs our sinnes, and is mercifull vnto vs; in that hee beareth with vs for our Lorde Iesus Christs sake. Vntill we come to this, we must needs be alwayes in doubt and in perplexitie: but hauing knowledge once that God hath buried all our sinnes, so as wee put our trust in the death and passion of our Lorde Iesus Christ; then wee bee at peace, yea in peace and not in dulnesse like as the vnfaithfull and the despisers of God may haue some peace for a certaine time, as we haue saide afore: but forasmuch as they forget themselues, and do still followe on their wicked traine, they vterly besot, and bewitch themselues. But Saint Paul saith that wee haue peace with God, that is to say, that we acknowledging our selues vndone without him, may boldly preace vnto him and say: Seeing GOD is my father and hee hath shewed himselfe so

gracious to mee in this present life, as to giue me some rest heere: surely there is a more blisfull rest prepared for mee, when as our Lorde Iesus Christ shall come to meete vs, for to guide vs, and to bring vs vp, that wee may seeke our God; as in deede that is the place which wee must come vnto, if wee intende to haue a place to rest vs in. And in that respect it is that the Prophets in likewise speaking of the kingdome of our Lorde Iesus Christ, doe alwayes say, that euerie man shall then sleepe vnder his owne figge tree and vnder his owne vine: and nothing shall make him afraide. Nowe then concerning the threatenings which Moses hath set downe heere; the Prophets as true expounders of Moses, and as renewers and bringers of the Lawe to remembrance againe, hauing shewed vnto the people the vnbeliefe and rebellion which they saue in them, and hauing shewed the vengeance of God which was readie to light vpon them for it, did bring those back againe vnto Iesus Christ, which erst were altogether vnreformable. And albeit that it behoued them to suffer smart for a time because of their sinnes; yet doe they giue them hope that God will make a couenant with them, and that then they shall sleepe euery man in his vyneyarde and vnder his figge tree: doing then to vnderstande that although they slept nor in a locked chamber, but lay in y<sup>e</sup> midst of the fields, yet they shoulde be safe ynough because they were vnder the protection of their God, by reason whereof they might sleepe at ease and in safetie.

Forasmuch then as wee haue such assurance, wee ought to bee well settled in our mindes: and sith wee haue vnderstanding of the reconciliation that is made in our Lorde Iesus Christ, wee haue nowe good cause to rest vs in our God, and to be still and quiet; howbeit, so as we forget not to great a benchie. And wee see that our Lorde Iesus Christ is minded to raigne among vs. Let vs therefore suffer our selues to bee gouerned by his hande, and as Ewes and Lambes let vs followe our shepherde, and then shall wee do that which our Lorde hath appointed for vs, so as nothing may hinder vs, but that we may attaine vnto him. Although wee see things turmoyled in this worlde, so as all goes to hauocke, yet shall wee bee able to take breath againe, and to say; Yet hath my God still shewed mee the way: insomuch that whereas other men haue bene posted to and fro, I haue euermore stooode fast: and although I haue bene diuerse wayes troubled and vexed, yet doe I knowe Lorde that thou doest euermore gouerne thy people. Thus yee see that being stayed in our Lorde Iesus Christ, wee may bee assured that GOD will neuer faile vs. Seeing it is so, let vs returne vnto him, and pray him to defende and deliuer vs from all euill. The way then for vs to bee sure of our life, is, that although wee see nothing but continuall warr, yet wee must inforce our selues to fight, and perseure vntill we haue obtained the victorie, and if hee take vs away to himselfe, hee will then bee the keeper of our soules. He will guide vs in this present life, so as

Eph. 3. 14.

Rom. 5. 1.

Mich. 4. 4.

both day and night wee shall feele his grace. When the euening commeth, albeit that the night doe bring neuer so much feare with it, yet shall we be in safetie. Why so? For God is that while our fortresse, and we shall not be forsaken of him. Therefore let vs tarie vntill the morning. Thus doe we euer more referre our life vnto him. And although we be not senselesse, yet shall we haue continually, whereupon to stay vs when wee see our owne infirmitie. As for example, when a man perceiueth that hee is not able to stande, but his legges quake and solter vnder him; hee either leaneeth to some thing, or sitteth downe in a chaire, or else stayeth himselfe vpon some staffe; euen so is it with vs. For wee haue not the strength of Gyants, wee be not of such power as to be able to defie our enemies, for wee see well that wee bee too too weake. But in the meane while wee cease not to stay vpon God, and that is our refuge. Neither haue we this assistance for this present life onely; but wee haue it also for the life to come: inasmuch that although our Lord doe put vs into the hands of our enemies, yet will he not misse to be our sauour euen in the midst of death. Let vs not doubt, but that he will safely conuey vs not onely from the morning to the euening, and from the euening to the morning; but also that euen in the midst of the darkenesse of death, we shall alwayes be lightened with his goodnesse, and hee will shewe vs that the life which hee hath promised to his people, shall neuer faile. Therefore doth Dauid vse this manner of speach. Lorde (saith he) thy staffe or else thy shepherdes hooke. He taketh the similitude of a sheepeherd, that hath his staffe or his hooke. Lorde (saith hee) so long as I see thy staffe before me, I am safe, inasmuch that if wee were to goe into the darkenesse of death, yet being in that dark and yrksome dale, yea euen in such sort as I might seeme to be cast into hell: I would not cease to ioyce. After this manner must we practise this doctrine.

Nowe lastly it is said, *that God will carry his people by the waie, concerninge the, which is said: Thou shalt neuer see it againe: & that they should bee caried in shippes: and that being come into Egypt, they should bee set to sale as slaues, & yet no body should buy them.* They should not be esteemed, but as a people vterly cast away, and euery body shoulde dildaine them. Now this was all one as if God should haue meant to cut them off, saying, Remember how I meruelously deliuered you out of the lande of Egypt, when I made you to passe through the wilderness, and in like wise to goe through the red sea, or the sea of Bulrushes, (which they call y red sea: but properly it is the sea of bulrushes, because of the Bulrushes that growe in it) for I caused that arme of the sea to shrinke back, that you might passe on drie foote. But now shall you returne thither in shippes; you must passe againe that way, yea, albeit that I forbade you, and inioyned you expressly, that you should not goe that way any more: yet shall you returne thither spite of your teeth. In deede at the other time that you were in Egypt, you sorowed for the oppression which you suffered, and I tooke

pitie of you, and tooke you out of it. But at this time, when you shall require any bodie to buy you to be their slaues, and to yeelde your life to the most miseries that may bee: you shall haue no buyer at all. As if hee had saide, Seeing you haue despised the deliuerance that was wrought for you, and haue forgotten such a benedictie; it shall be well known that you bee vnhappy and a cursed people, and that I haue forsaken and refused you vterly. This threat coulde not bee but exceeding terrible to the Jewes. And when the Prophetes expounded Moses, wee see likewise howe the people gnashed their teeth against them. Howbeit, no whit were they meekened thereby, but rather they doubled their confusion: inasmuch that it was alwayes cast in their teeth that their iniquities proceeded to such extremitee as was intolerable. It is saide, that, notwithstanding all the manaces of the Lawe were pronounced vnto them, yet they regarded them not, but helde on still, and became so much the more hardhearted, as though they had ment of set purpose to make warre against God. Soothly it is a horrible thing and against nature, that they which were the householde of God, the holy generation, the children of Abraham, and which from the beginning had bene trained vp in the doctrine of the lawe, and had had the sayings alwayes laide before them which were written by Moses, so as their eares were continually beate therewith: shoulde yet notwithstanding fare neuer the better for it, but still goe on from euill to worse. Was not that a horrible thing? Yes verily: and yet wee see the like example. Let vs make our benefite thereof, and beware that we wax not so hardhearted, least wee be possessed of Sathan, and forsaken of God, so that whatsoeuer is tolde vs & shewed vnto vs, we be touched with no manner of feare, but become like wilde bores which of their owne wilfulnesse doe cast themselves into death. Let vs take heede that we prouoke not our God in that manner.

And morouer whereas it is saide heere, that God woulde bring this people whom he had redeemed, into a double captiuitie and more reprochfull than was the first: let vs repaire vnto that redemption which was once wrought by our Lorde Iesus Christ; and that we may be partakers thereof, let vs freely serue him which purchased vs so deere. And seeing that our God hath redeemed vs in the person of his sonne, to such a state that now we be franke and free from the bondes of sinne and Sathan, let vs hencefoorth feare him and serue him all the dayes of our life, according as Zacharie speaketh in his song, recited by Saint Luke. Seeing then that the case standeth so, let vs learne to walke in such obedience to our God, as hee may make the redemption auailable which is wrought by our Lorde Iesus Christ; and let vs serue him in all holinesse and righteoufnesse, that wee bee not bereft of the fauour which hee hath purchased for vs as wee see this people were, who after they had bene fetled in the lande of Chanaan, were put our a

gaine for their vnthankfulnesse. Therefore let vs bee well ware that God dispossele vs not of the grace which he hath bestowed on vs; but let vs learne to take such profite thereby, as all the whole may yeelde fruite to his glory, to the intent he may make vs to vnderstand, that as well in life as in death, hee is cuermore our Sauour and our redeemer, and y<sup>e</sup> we may make our boast that he hath not redeemed vs in vaine, but with condition, that we should henceforth lue in libertie in despite of the diuell and of death, according as wee haue example thereof in Sainct Paul.

Nowe let vs fall downe before the maiestic of our good God, with acknowledgement of our sinnes, beseeching him to touch vs more and more to the quicke, that being stricken with such a feare, as may make vs to see that of our selues we bee deade and forlorne; we may yet for all y<sup>e</sup> not faile to flee for refuge to his mercie. Let vs 20

therefore seeke the way thither, which is, that we acknowledge our selues to be recōciled by Iesus Christ, and that hee is our peace vnto the ende, according as he doeth continually declare and testifie vnto vs by the doctrine of his Gospell. Eph. 2. 14  
And that in the meane while it may please our good God, to giue vs the spirite of mildnesse and meekenesse, to the ende wee rebell not against him any more, nor haue our affections any more, striuing and rebelling against his Lawe, but rather that wee may commit ouer our selues to his guiding, and bee confirmed in the assurance which hee hath giuen vs, that hee holdeth vs for his people; so as he may shew by effect, that hee watcheth ouer vs, and that hee will continue with vs to the ende to preferre vs both in life and in death. That it may please him to graunt this grace not onely to vs, but also to all people and Nations of the earth. &c.

## On Munday the vj. of April, 1556.

*The CLXIII. Sermon which is the first vpon the nine & twentieth Chapter.*

**T**Hese bee the wordes of the couenant which the Lorde God commaunded Moses to enter into with the children of Israel in the lande of Moab: ouer and besides the couenant which he had made with them in Horeb.

2 And Moses called all Israel, and saide vnto them: you haue seene all that the Lorde hath done before your eyes in the land of Egypt, to Pharao, and to all his seruants, and to all his COUNTRY.

3 The great trials which thine eyes haue seene, and the great signes and wonders.

4 And yet the Lord hath not giuen you a heart to vnderstand, eyes to see, and cares to heare, vnto this present day.



WHEN GOD hath once shewed his wil vnto me it ought to suffice for euer. For what would wee more, when wee vnderstand y<sup>e</sup> we ought to walke in the obedience of our God: euen of him who hath formed and created vs; to whome wee belong, and who hath so dearely bought vs? Needs then must men be wonderfully vnthankful, whē they can forget that which God hath taught them. And that is the cause why it is so often times tolde vs that wee must not turne away from the truth when it is once knowen vnto

vs. But we see howe God was faine to ratifie his Law againe the second time, to the end it might be receiued, yea euen of that verie people whom he had chosen; and yet we see that at that time the Iewes ought to haue bene sufficiently reclaimed to obey God: for hee had brought them lowe with long affliction, and surely it is a thing that ought to make men y<sup>e</sup> more pliable to learn, when they haue bin beaten with the scourges of God and their pride bin long punished in them, so as they haue bene driuen to flee vnto God to pray him to take compassion of their miseries. It may well seeme that this should make them as gentle and meeke as lambes. The people of Israel were in that case, but they did forthwith forget the miseries which they had suffered, they kicked against their God, and they could not finde in their hearts to receiue the yoke that was laide vpon their necke. Therefore we haue here a faire looking glasse of the naughtinesse and forwardnes of our nature: for this is not written to

this ende onely that we should blame the Iewes: but much rather that we should consider that we our selues doe nothing differ from them, vntill God haue reformed vs by his holy spirite. Here then in y<sup>e</sup> person of the Iewes, God sheweth vs what we are of purpose to humble vs.

Therefore he saith, *that God commaunded Moses to make a couenaunt the seconde time wish the children of Israel in the Land of Moab, yea ouer & besides that couenaunt which hee made in Horeb,* 10 where the law was first deliuered. It is certaine y<sup>e</sup> Gods declaring of his law was to the intent that euerie man should remember this lesson both night and day, and for that cause was the law set downe in writing. For it is not ynough for vs to haue had God speake once; but the fathers must also teach their children, and euerie man must exercise himselfe in that which he hath heard, y<sup>e</sup> he may frame himselfe thereafter fro day to day, & bee the better edified. Gods intent then was y<sup>e</sup> 20 this people should bee dayly furthered, and for that purpose also were the Priests ordained. For I haue tolde you for what purpose our Lord had chosen them from among the people: It was not for the ceremonies of the Temple onely: but (as it is touched in the Prophet Malachy) it was to sowe good and profitable doctrine throughout all the whole lande: and to that ende also were they dispersed euerie where, that the people might be retayned in the purity of Religion, and in obedience to the lawe. But the question here concerneth the solemne couenaunt. When God published his law in Horeb, we vnderstand that the lightnings did flie forth, that there was a sounde of trumpets, that the heauen moued, that the mountaine flamed, that mens minds were a-fraide, and to bee short, that God there shewed his presence with such maicentie, as all men must needs know that obedience was due vnto him, Marke heere the solemnitie that was kept to 40 make the Lawe autenticall. I haue saide that this ought to suffice vs to the ende of the worlde. Should wee then looke to haue him to doe it againe the seconde time? Seeing that God hath tully certified vs that the lawe proceeded from him, and y<sup>e</sup> it is not a doctrine of mans deuising, but Gods owne vnchangeable wil, and the rule that hee meant to haue kept without breaking, not onely of them that lyued at that time, but also from age to age so long as the world should laste; seeing (I say) that God did so shew forth his power to his creatures, ought not the remembrance of such a deede persuaile to rule vs, without any opening of our lippes against the doctrine contained in the Lawe? Yes surely. Needs then must it be that the people were verie leawd, yea and very rebellious, seeing they could so soone forget that which God had ordained to cause his lawe to bee receiued with all reuerence.

And that is the cause why it is saide, *besides the couenaunt that was made in Horeb.* Here Moses reprooueth those that should teach their children and posteritie, vpbraiding them that they had forgotten God, and not profited themselves by the wonders which they sawe at the publi-

shing of the lawe, but compelled God to renew it againe at the ende of fourtie yeeres, as though they had not known whence the lawe came, but had cast doubt of it still, and would make none account thereof, vnlesse they were subdued againe by maine force, and fetched home againe by God like a sort of stray cattell. That was a token of great malice. But let vs marke howe God hath turned the euill vnto good, by making it to serue to our saluation. For by this meane wee bee the better confirmed in the doctrine of the Lawe. If it had bene published but onely once in Horeb, it ought to haue bene more than ynough to vs. And seeing that God gaue forth his voice in the aire, in so much that if a beast had come neere the mountaine, it should haue dyed; and men heard dreadful things and all their wits were troubled; the reciting of these things vnto vs ought to make vs to cast downe our eyes, and to yelde our selues pliable to receiue that which is contained in the Lawe of God. But nowe seeing it is saide that God began againe, and that there was a double confirmation, whereby the lawe was ratified anewe, and God auowed himselfe to bee the author thereof, and no mortal man: ought not the hearing of such thinges, to assure vs so much the more to stay vpon the doctrine thereof without any replying? If we doe it not, double condemnation will lye vpon vs. And thus we do see that the rebellion of the Iewes profiteth vs by that which fell out vpon it, inasmuch as it was an occasion that God did yet better confirme the authoritic of his lawe.

Nowe let vs consider whereat Moses doeth beginne. He saith: *The Lorde hath wrought dreadfull wonders before your eyes in the Lande of Egypt, there were sensations to trie you: you knowe what hee did vnto Pharaos and to all his subiectes: yes notwithstanding, you haue not considered any of all those thinges; you haue had neither wits, nor eares, nor eyes, you haue bin deafe and blind, senselesse & beastly, and so ye see howe al gods myracles haue nothing auailed you, because of your dulnes. lustily hath Moses begun here with vpbraiding, and iustly doth hee blame y<sup>e</sup> people for that they had not bin more attentive to vnderstande and to marke the testimonies that God gaue them: yea verely. Wherevnto tendeth that, but vnto this which hee addeth for a conclusion, My will was that you should haue knowne that I am the euerlasting your God: Lo howe God declared that his intent was to reforme his people, as if he should haue said, hold ye to me: know ye that seeing I haue taken y<sup>e</sup> charge of you, your life shall be happy, & I will haue care of you: therefore honor me, put all your trust in me, settle your affection vpon me, & glorifie me in al your life. That was gods purpose, when he shewed his wonderful power in deliuering y<sup>e</sup> people of Israel 60 out of the bondage of Egypt. Seeing then that all this profited them not, must it not needs be that they were too too froward, in burying so many testimonies of Gods presence, specially seeing it was for their welfare and felicitie to haue yeluded themselves in subiection vnto God? Seeing then that they were so wiltheaded, and would*

Mal. 2. 7.

Exod. 19. 16  
Exod. 20. 18

Exod. 19. 13.

would not by any meane bee reclaimed. it is a signe of too diuclish malice. It is al one as if Moses thold say thus: Look to your selues: For there is no excuse why you should be thus deaf, blind, and senselesse. Whereas God hath wrought so mightily in the land of Egypt for your deliuerance, it was to the ende that you should be established in the trust of his goodnesse and power, and bee stayed vpon the mightie strength which hee shewed vnto you in so excellent manner: But you haue doone no such thing: and therefore yee be more than guiltie, because nothing hath hindered you to knowe your God, which hath thus shewed himselfe vnto you, but your owne vnthankfulness in refusing al manner of vnderstanding.

In deede it seemeth at the first shew, y<sup>e</sup> Moses doth in this place diminish the fault of the people, by saying, *God hath not giuen you eyes to heare euen to this day, neither eyes to see, nor minde to vnderstand.* For hee sheweth that it was not in the peoples power to haue either reason or vnderstanding, vntill the same were giuen them from aboue. Nowe if men bee so brutish that they cannot bee taught, vntill God call them vnto him; what can they say, but y<sup>e</sup> they are to be pitied, and that he ought not to condemne them for the same? It seemeth therefore that Moses went about here to cloake the iniquitie of the people, in saying, that it was long of G O D. For it was in Gods power to haue enlightened that people if hee had would, but he did it not. And he sayth precisely, *God hath giuen thee neither eyes nor eares.* Whereby hee sheweth that it is a singular gift of God, to bee able to beholde his workes and to discern aright of them, that wee may be instructed by them. If we be destitute of the spirite of God, then are we altogether brutish: insomuch that although God speake, yet we heare him not: and although he stretch forth his mightie hand, yet we perceiue it not a whit. Shold not this serue me for some excuse of their ignorance? And in very deede, they that would walke their handes, wil alwayes say, Why? If I haue libertie to doe well, I am to be blamed if I discharge not my selfe: but of whom is it long that I haue it not, but of God who depriveth me of his grace? Thus doe men pleade their cause, and it seemeth to them that they be iustified and acquitted, so they can declare that it lyeth not in them to doe wel, vntill God do assist the. And so saith Moses. But yet is al manner of excuse taken away, insomuch that although men be not able to attaine to well doing, no nor (which more is) to conceiue one only good thought towards it: yet shal they stil abide condemned before God, neither can they haue any colour of excuse for their infirmities, or of the faultnesse which is in their nature. Moses (as I haue already declared) doth here plead the cause of God against y<sup>e</sup> people. The people therefore must rest in their cōdēnation, & be shut out fro al manner of thifs. And what saith he to this? *The Lord hath not giuen thee eyes to see.* yea euen to this people that is de-  
 priued of the grace of God: and yet are condemned here neuertheless. Let vs therefore make

it well, that the vices which bee in vs, serue not to discharge vs, so as God shoulde not alwayes haue his right to reprove vs, yea and also to condemne vs, if we folowe not his truth when it is offered vnto vs. For the better vnderstanding whereof, let vs consider that this is not spoken of the Iewes onely, but generally of all men. For through the offence of Adam, we be so alienated from God, that al our powers be corrupted and faultie. By the powers of the soule I meane the vnderstanding, reason, will and iudgement: All these thinges are vterly peruerted by Adams turning away from G O D. And for prooffe thereof, the reason and wisdom which the first man had, were not in himselfe, sauing in that hee was fashioned after the Image of God: and therefore as soone as hee was separated from his creator, who is the fountaine of all goodnesse, hee coulde not but be depriv'd of all the graces that G O D had earli bestowed on him. Yee see then howe Adam did so banish himselfe into the kingdome of G O D, that in stead of the spirituall riches wherewith hee was first endowed, there is nothing in him now but al manner of wretchednesse. For the heritage which wee haue from him is to bee altogether sequestred from Gods grace. In deed there doe yet still remaine in vs certaine prints of them: to the intent we shoulde not be like the brute beastes, I meane euen by nature. Although the Paynims bee not reformed by the spirite of G O D, yet are they not as Oxen, Asses, or Dogges. Wee therefore doe still beare some marke of that Image of God which was imprinted in the first man: howbeit that wee haue corrupted it altogether. For although that wee can iudge betwix good and euill, yet is not that able to leade vs to perfection of true doctrine; neither is it able to make vs to knowe our God, to honour him sincerely as we ought: but whereas wee haue a certaine seede of knowledge that there is a G O D, wee bee dazzled in our thoughtes, and forge vaine dotages to our selues. Thence come all the idolatries, that euer were in the worlde. For albeit that men doe very well vnderstand that there is a certaine diuine maiestie which ought to be honored, yet are they not able to attaine thereunto: but doe beguile themselves with certaine imaginations, notwithstanding the light which is in them: whereby they shewe, that because of sinne, they be bereft of all good vnderstanding, so as they bee not able to sette one foote forward to march one stepe in the right way. To be shorte, all the vnderstanding and reason which wee haue, serueth but to make vs so much the more vnexcusable; for we cannot pleade ignorance.

Nowe then we perceiue that there is no vnderstanding in men that they shoulde say they knowe G O D, though hee haue opened himselfe vnto them. Therefore sayth Saint Paul that the naturall man is not able to vnderstand the thinges which belong to the spirit. Hee saith not, that men be so forward that they wil not vnderstand: but hee saith that they can-

not at all: the power or abilitie thereof is not in vs. And why? Because of the corruption that is crept into vs through the sinne of Adam. Nowe then like as our will is frowarde, so is our vnderstanding darkened, so as we neither discerne ne deeme as were requisite for our saluation. Whereas wee knowe both the good and the euill, wee encline to the euill rather than to the good. What causeth that? Because wee bee captiues vnder the seruitude of sinne, and the diuell who is Prince of this world, reigneth ouer vs, vntill wee be deliuered out of his bands and Tyranny, through the grace of our Lorde Iesus Christ. And like as the will is frowarde in vs, euen so is our spirite wrapped in much ignorance, so that God must inlighten vs by a speciall grace, or else we shall neuer iudge of his word or works, as becommeth vs. Now therefore we see here, that God doth fo accuse the Iewes, as that by that meane he sheweth vnto vs, that we be all deafe, blinde and senselesse. We must make these three things; that vntill God giue vs eyes, eares, and spirite or heart, we can not but goe cleane contrarie to his will. Seeing it is so, let vs learne not to come with a foolish presumption, thinking our selues meete to bee admitted to the knowing of Gods secretes: but rather let vs referre our selues vnto him, that when his word is pronounced vnto vs, it may please him to giue vs the spirite to receiue it: and so worke before our eyes, that we may be so inlightened as we may see the better for his workes, by taking hold of his maiestie and glorie, and by stooping vnto him. I speake awel of his word as of his workes: and not without cause. For when we come to heare Gods worde, we see that many doe retorne from it as they came to it, and beare nothing away; or if they can heare aught, yet are they neuer a whit edified thereby. Whence commeth that? Euen of this, that G O D giueth eyes and eares to whome hee thinketh good. Therefore, let vs not imagine that we be sufficient and capable to discerne well, when wee haue bin onely taught, but let vs referre our selues vnto G O D, knowing that all light, all reason, all skill, and all discretion proceede from his spirite. In deede wee vse that kinde of praying before our Sermons: but yet there are very many which doe vse it but as a ceremony, and are not touched with it at all. But looke how often wee desire God to inlighten vs with his holy spirite; so oft doe wee make solenne protestation, that wee come thither as wretches that are blinde, deafe, and altogether blockish, vntill God haue reformed vs, & drawn vs to himselfe. Then lyke as G O D speaketh vnto vs outwardly by the mouth of men whome hee hath appointed: euen so must he also speake inwardly by his holy spirit. Truly it is a grace that is not to be despised, when as wee haue the pure doctrine vntered vnto vs: but yet shall it not auile vs, vntill G O D hath also touched our heartes and our mindes.

If wee will be edified in the word of God, we must bee drawn with this inward grace when wee bee taught at the mouth of a mortall man.

For lyke as the sunne yeeldeth light, and yet the blinde see neuer the more for it: Euen so the worde of God is preached vnto vs without edifying, vnlesse our Lord giue vs eyes wherewith to behold his countenance as it shineth forth in the person of our Lorde Iesus Christ. So much for that poynnt.

Now as concerning the workes of God, it is alike. We doe continually eate the bread which hee giueth vs: we take our fill of his benefites; but yet for all that wee resort not vnto him, neither doe wee any way thinke to come neere him, vntill hee haue giuen vs wisdom and discretion, that so being nourished by his goodnesse, wee may yeelde him thanks, for that hee hath a fatherly care ouer vs. Lykewise wee see the punishmentes and corrections which hee sendeth vpon the wicked, wee be blockish, and passe them ouer, vntill hee haue wakened vs and made vs to vnderstand, that it is for our sinnes, that hee hath his hand so stretched out. To bee shorte, whether G O D speake gently to drawe vs vnto him; or whether hee correct vs, and shewe vs some token of roughnesse, to make vs to stoope: yet all this serueth to no purpose, vntill God giue vs eyes to see, eares to heare, and heart to vnderstand. Are wee thus reprov'd? Let vs learne to mislyke of our selues, and let vs not counterfeite those that kicke against God, as if their sinnes should serue them for a buckler: let vs beware of such blasphemies. For wel may wee reply and say, I cannot tell what to doe, my nature is so corrupted in Adam: and I am thereby disurnished of all manner of power to attaine vnto goodnesse: but when wee haue well debated our cause, it is certaine that wee shall continue still in our condemnation. And why? For the euill commeth of vs. Is it not enough for a man that hee may bee his owne witness, and needeth not to haue any inditement preferred against him by otherfolkes, nor any information against him? If a man enter into himselfe, although he bee a slaue vnto sinne, and be altogether compacted of naughtinesse; and is not any way able to attaine vnto goodnesse: yet is it so, that of his owne proper motion, and of his owne free will (as they terme it,) hee is alwayes drawn vnto euill, howbeit, hee is not forced thereunto. It is certaine that it is not possible for him to doe good: and yet neuertheless the sinne which hee committeth proceedeth not from any where else, than of his owne inclination: his will is so. Now seeing it is proved that we sinne not otherwise than of our own freewill; is not that enough to stop our mouthes? To what purpose serueth it vs to spurne against God, seeing that wee must needs come to this condemnation? Therefore on the one side let vs learne to magnifie the grace of G O D towards vs; and therewithall cast downe our eyes, for that wee can doe nothing else but sinne against him.

Siue wee see such dulnesse in vs, that the workes of God doe passe before our eyes, and wee perceiue them not: let vs sigh and say;

Alas

Alas, must it not needs be that we bee very frowarde, seeing that God sheweth vs here, that how familiarly he offereth himselfe, and that his power is open vnto vs, and yet notwithstanding we remaine worse than wilde beastes? After that manner ought wee to lament; and seeing that God doeth vs to vnderstand, (as I haue sayd afore) that the punishments which he sendeth vs; be for our warning: if we profite not our selues thereby, let vs impute it to our owne hardheartednesse & say, needs must I be too too wicked, seeing that God calleth me to his schole, & driueth me thither w his rod, & yet his word profiteth me nothing, but I continue still in my wilfulnesse; what a dealing is y? Although then y we be both deaf & blinde; yet let vs learn always to giue glory to God by condemning our selues willingly for y we resort not vnto him, and for y we vse not the meanes better which he professeth vnto vs to bring vs backe againe into the way of saluation. Thus much for one poynt.

Nowe on the other parte, when God hath shewed vs the fauor to make vs see his works to our benefite: let vs also looke vpon his very face in the doctrine of the Gospell, that we may bee transfigured into the same, and let vs magnifie such goodnesse, assuring our selues that wee attaine not vnto faith by our owne power or policie, as who shoulde say, we were able men, and had well marked Gods woorkes, and well considered of them. Nay let vs acknowledge that all this cometh of him, and that otherwise wee should haue remained still in our beastly ignorance, as we see many doe.

There is yet more, for when we see that God worketh in vs, and that in the meane while hee suffereth a great many others to remaine deaf & blinde; y same ought to leade vs to a far greater consideration of his goodnes, to y end wee may perceiue our selues to be so much y more beholding & bound vnto him. Dauid did acknowledge y wise he was wel tamed through Gods chastisements, it was a special gift, & likewise when God did reforme him by his holy spirit. And when he speaketh of the vnderstanding that he hath of the secretes of God, and of all the doctrine of saluation, hee attributeth the same to the holy Ghost: shewing that it behoued him to proceede alwayes in profiting more and more. And therefore he hath his recourse to the heavenly grace, confessing that there is not so much as one drop of knowledge in him, but by the gift of God. And when he is to treat of his obedience towards God: he sayth that it is the worke of God to open his eares, and to subdue him thoroughly vnto him. We see then by this, how he by his owne example teacheth vs to doe our homage vnto God for all manner of wisdom and discretion, for all the light of faith which he hath giuen vs, and for all the good affection and desire that we haue to worship him. But as I haue sayd heretofore, when God dealeth not alike with all men, but whilest he draweth vs vnto him, he leauerh others in their vnbeleefe; therein hee magnifyeth his goodnesse yet the more. And when we say that God giueth not men the hart to vnderstand, or that he doth giue it them: our meaning is that he draweth some & letteth other some a-

lone, according to his owne choosing of them, as it is sayd in S. Luke. Yee see how S. Paul preached: and yet all beleued not his doctrine, neither were they wonne to the knowledge of Iesus Christ. And what is the cause thereof? Whence cometh this diuersitie? Euen of this, that God calleth and draweth those vnto him whose hee hath chosen, as S. Paul treateth as well in the viii. Cap. to the Rom. as hee doth more at large in the ix. but he deriueth this argument from the calling; namely that after God hath chosen men, he consequently calleth them vnto him. Lykewise doth hee swel in the first to the Ephesians, as in other places; where hee sheweth that God doth then testifie that he hath chosen and adopted vs for his childre, when it pleaseh him to drawe vs vnto him through his goodnesse. That is the thing which we haue in effect to remember. When we heare Moses in this place reprove the people of Israel, that they vnderstood not the miracles of God: and yet saith: *That God had giuen them neither eyes, neither eares, nor heares.*

Now if it be demanded why Moses vouchsafed not to expresse the cause why God gaue not his spirite vnto the said people; (for it seemeth that he might in one word more grievously haue condemned the people, if hee had sayd: Thou hast not harkened, thou hast not discerned.) There are two causes thereof. The one is to doe the people to vnderstand that they were so froward, that although God had wrought a million of miracles mo than they had scene already; yet had it bin vnpossible that they shoulde haue bin conuerted by the same. When men see that they be so leawdly disposed and froward, that although God shoulde create a hundred worlds before their eyes, yet woulde it stand them in no stead: ought they not to be the more ashamed of themselves? Yee surely. And again let vs mark farther, that Moses meant to exhort the people to pray vnto God, for that in deed is the only remedy, when we find so grosse and so excessive brutishnesse in vs, that wee forget all manner of good doctrine, and all manner of admonitions which God hath giue vs, yea euen when he stretcheth out his hand effectually to make vs to feel his power. Whē we haue buried all these things, let vs resort to the remedy, which is, that wee pray vnto him to giue vs wisdom and discretion to iudge better hereafter. Moses therefore did aie at those two ends, as if he should say, Wretched people, looke to your selues: for to presume any thing of your own wisdom, or of your virtues, what were it? Sith experience doth shewe that you bee altogether giuen to euil, & that although God work neuer so mightily in your presence, yet it serueth you to no purpose. Therefore acknowledge your selues to be starke blind, and no better than wretched brute beastes. Forget all your glorying, put away al ouerwening, & flatter not your selues, as if you had this or y: For you haue power to do nothing but euil. So much for y point. Secondly againe he sayeth vnto the, Go to, what is to be done? As for to intorce your selues, you be not able, for all your induoring is but vnto wickednes. But wil you the yeld your selues wholly vnto God? Knowe yee that it is his

his office to open mens eyes and eares. Therefore confesse your faultes, and desire him to provide for you, and to reforme your mindes in such wise, as yee may from henceforth well consider his workes, and that hauing considered them, ye may be edified in his feare and obedience, so as you may haue eares to receiue the doctrine which is offered vnto you in his name. That is it whereat Moses aimed. Thus wee see that they which giue themselves to ouermuch curiositie, doe peruert the doctrine of God, and fallily abuse it. When it is preached that in stead of freewill (as they terme it,) men haue but a cursed and a corrupt will, and are so blinde, that all their reason is but brutishnesse, and that they cannot attaine to the doctrine of saluation, vntil they bee haled therunto: they fall to making of erroneous disputations. But the meaning of the holy Ghost is much differing from them. For it is to humble men, that they may learne to mislike of themselves, yea and vtterly to condemne themselves, when it is declared vnto the that they can doe nothing. And furthermore wee be prouoked to pray, seeing that God must bee faine to worke in vs. And when we feele our feeblenesse and infirmitie, wee bee driuen to resorte vnto him and to desire him to keepe vs vnder his obedience, for so much as it pleased him once to elect vs. Let vs therefore take heede that wee doe not wilfully wander either this way or that way: but as often as it is tolde vs, that we haue not yet bin taught of the holy ghost, nor bin reformed by him: let vs sigh, at the beholding of our naughtinesse which ceaseth not to make vs euer guiltie. And thereupon let vs resorte to our God, and pray him to haue pitie vpon vs, and to provide remedie for all our faultes, and to giue vs henceforth both eares, eyes, and heart, to see, heare, and to vnderstand the things which he telleth vs.

Now then foras much as we haue here an instruction in the person of the people of Israel: let vs acknowledge our vnrthankfulnesse. True it is y God hath so wrought, as there is none of vs which can excuse himselfe, that he hath not bin instructed sufficiently at some time of his lyfe, to walke in the feare of God. In very trueth, we saw not the giuing of the law in Horeb, we heard not y thunderclappes, wee saw not the lightnings, neither heard we the Trumpets sound: but yet doth God dayly worke in such manner, as he leaueh not himself without witness, yea euē though there were none other thing than y hee causeth the Sunne to shine, and sendeth vs rayne and faire weather: as S. Paul sayth in the Actes. Behold, y heauen & the earth, & the things which we see are witnesses vnto God. And yet for all y, God ceaseth not to doe notable actes & worthy of memory, which ought to waken vs although we were neuer so blockish. Had a man liued but onely fiftene yeres in this worlde, it were time long enough to make him knowe Gods wonderful workes. But when we haue continued here a fortie or fiftie yeres and more, and God in that time hath renewed the memory of his workes, one while comforting vs, and another while cha-

stising vs: insomuch that we are forced to perceiue his power so many wayes, and to knowe y he hath deliuered vs from so many and so apparant daungers, & that he hath reached vs his hand to pluck vs, (as it were) out of the bottome of the graue, yea euen when we were as good as drowned in death; if wee notwithstanding such instructions, doe stil remaine deafe and blinde; shall we not bee condemned by this text? Yes truly. And let vs not in this case say, O the time y I remained in papistrice; I was the a blind wretch, but yet I sinned not: let vs beware of such shifts: for they wil serue vs to no purpose. But let vs vnderstand, that we be alwayes to bee condemned for our ignorance, for they y siane without lawe, shall perish without the lawe, as S. Paul saith in the second to the Romanes. For in whom is the fault y we see nor the things which God sheweth openly vnto vs, but in our owne naughtines?

After that maner therefore must we condemne our selues, when we can not learne by any of the means which God deliuereth vnto vs, as when he would drawe vs to his knowledge, & that wee shoulde be inlightened to knowe him to bee our God & father, & that his loue might bee imprinted in our hearts, to y end we shoulde come vnto him freely, & with a pure & right meaning mind.

But yet this acknowledging of our selues to be guiltie, and this condemning of our selues for it, is not all y we haue to doe: but we must also seeke the remedie by praying vnto God to play y phisition in curing all our diseases. And forasmuch as he doth now send vs to our Lord Iesus Christ, vnto whom he hath giuen this charge & office; let vs commend our selues vnto him. It is sayd in the Prophet Esay, that Christ at his coming into the world should make the blind to see, the deafe to heare, the lame to go vpright, and that he shoulde ease the dead. All these things hath

he done visibly, as is to be seene throughout all the historie of the Gospel. But S. Matthew telleth vs that y same tendeth to a higher purpose.

For in healing the bodily diseases, he sheweth himself to be the spiritual phisition of our soules, and saith that the same was done to the end that the saying which was spoken by the Prophet Esay shoulde be accomplished, namely, that he did beare our infirmities. Now it is certaine that the Prophet spake not there neither of the feuer, nor of the burning agewe, nor of any other disease that appertained to the body: he speaketh of the diseases of our soules. Seeing it is so, let vs then conclude that it is the peculiar office of Iesus Christ to giue sight to the blind, and to giue hearing to the deafe. And for so much as he hath the spirit of wisdom and discretion in all fulnesse, we must come directly to him to be instructed.

Wherefore let vs not doubt but that God is forward and ready to receiue vs. In consideration whereof let vs giue this honor to Iesus Christ, to acknowledge him to be the light of the worlde, and the phisition of all our spirituall diseases, & that he wil worke toward vs, according as his father hath charged him. And to the intent wee should not bee discouraged, Moses doth expressly vse this word; *to day, or this day*. In deede he dooth

Rom. 2. 12

Isa. 42. 7

Matt. 8. 17

Isa. 53. 4

Ira. 11. 3

Iohn. 2. 46



reprove the people, for sleeping so long a while. What, saith he! it is now fortie yeres ago since y<sup>e</sup> law was published & you deliuered out of y<sup>e</sup> land of Egypt: and in al these fortie yeres, hath God preuailed any thing with you? Ye haue had a tabernacle, wherein to doe sacrifice dayly; a nūber of miracles haue bin added thereto, yee haue bin fedde with Manna from heauen, you haue drunke of the water that issued out of the harde Rock: and yet for al that, you haue continued stil lyke bestes, yea and much worse: so as it may well seeme that yee haue made a diuclish conspiracie, to cast off all the instructions that God gaue you; and likewise all the chasticementes, and punishmentes which hee hath sent vpon you. Moses therefore dooth iustly blame the people for continuing so long in their beastly-nesse. But yet hee ceaseth not to encourage them to returne vnto God, (saying: *Vnto this day*. As if hee should say: your GOD calleth you againe vnto him. For albeit that you haue perseuered in your beastlynesse and ignorance; yet is he at this day ready to enlighten you, whensoever you come to seeke in him the remedy that hee hath shewed you. The thing then which wee must doe, is, that hauing confessed our faultes past, wee doubt not, but that our Lorde Iesus Christ will reach vs his hand, and bee ready to reforme vs. Let vs take heed therefore, that wee shut not the gate, lyke folke that will needes throw themselves wilfully into hell, but let vs commit our selues to our God. And

seeing he setteth his worde before vs, let vs pray that it bee not lyke the seeede that falleth among the stones, and among the thornes: but that he will so manure vs by his holy spirite, as we may be edified and established in his feare and obedience, and that he will so worke for vs, as wee may haue occasion to prayse him in all our lyfe, and the very infidels may knowe that hee dwelleth among vs.

Nowe let vs fall downe before the Maicstie of our good God, with acknowledgement of our faultes: beseeching him to vouchsafe so to touch vs with them, as we may vnderstand that there is nothing in vs but damnation: and that in the meane while wee may not seeke any starting-holes; but come offer our selues before him as our Iudge: and perceauing how wee be altogether accursed, and haue none other remedie, but that hee through his infinite goodnes doe recouer vs and bring vs home againe vnto him. And that it may please him to reclaime vs, hauing obteyned pardon of our trespasses, we may become newe creatures through the meanes of our Lorde Iesus Christ, seeing hee hath expressly sent him of purpose to replenishe vs with all manner of spirituall good things. Therefore let not vs hinder him to finish his worke in vs, nor shut the gate against his grace: but rather set it open with all lowlynesse and feare. That it may please him to bestowe this grace not onely vpon vs, but also vpon all people and nations of the earth, &c.

## On Tewfday the vij. of April, 1556.

*The CLXV. Sermon which is the second vpon the nine and twentieth Chapter.*

5 And I lead you for the space of fourtie yeres through the wilder nesse, and your garments waxed not olde vpon you, neither did thy shoes weare vnder thy feete.

6 Also you haue not eaten any bread, nor drunke either wyne or beere: that you might know that I am the Lorde your God.

7 And so you came into this place: And *Sehon* the King of Hesebon, and *Og* the King of Basan came forth against vs to battell, and we vanquished them.

8 And wee haue taken their lande, and giuen it in possession to the Rubenites and Gadites, and to halfe the Tribe of Manasses.



Proceeding with the matter that was begunne yesterday, Moses dooth here declare vnto the people, that they were too dul-headed in that they considered not the goodnesse of God, which they had seene, and imoyed by the space of fortie yeres. If God should nourish a man but the space of a three or four dayes, without one morsell of bread; it would seeme to bee aboue the ordinary course of nature. But behold, here

was an infinite multitude of people nourished with a kind of meate that had not bin common. God made it to raine downe Manna si<sup>d</sup> heauen, and the people were fedde with it; for they had alwayes so much as was needefull, and this miracle was so visible, that it could not bee called in doubt. Yet notwithstanding, the people continued still hard hearted, howbeit, not for want of knowing that they receaued that food from God, If the Iewes had bin asked that question, there

there was none of them which would not haue answered therunto saying, Since the time that wee came into the wildernesse, God hath had pittie of vs, and susteyned vs; we shoulde haue dyed through miseries and hunger, had hee not caused Manna to raine downe from heauen. Also he caused water to issue out of the Rocke, that wee might haue whereof to drinke. Every one would in deede haue confessed this. But yet notwithstanding they ceased not to murmur against Moses and Aaron, neither ceased they to haue longinges after their owne lustes, saying that the Manna was nothing toothsome, and therefore they could not lyke of it. Then fell they to fornication, and sedition, and gaue ouer themselves to idolatrie and much filidnes.

Thus dooth it appeare that this people forgate G O D. The matter therefore consisteth not altogether in the hauing of some sleight knowledge; but it must be applyed to the right vse, that is to say, that G O D be honored among vs, that wee doe him homage for the benefices that hee bestoweth on vs, and thereby beginne to put our trust in him, and to haue recourse vnto him. Let vs marke then, that whereas Moses in this place reprooueth the Iewes, for not knowing the fauour which G O D had done vnto them when hee fedde them with Manna in the wildernesse: hee meaneth not that they had giuen forth in speech, that the Manna came not to them through the goodnesse of God: but that they still continued dullheaded, whatsoeuer they did confesse; for that they despised their God, and turned away from his worde, and shut their eyes, euen knowing the thinges as altogether apparant.

But as it was touched yesterday, albeit that Moses doe here speake to the Iewes; yet dooth it also concerne vs. So then wee be condemned here before God, if wee profit not our selues by all the benefices which wee receiue at his hand, as wee may thereby bee induced and prouoked to honor and serue him, and to resort for refuge to his goodnesse, in such wise as wee wander not in our vaine and fraile hopes, ne stay vpon this present worlde, ne presume any thing vpon the creatures. Now therefore let euery of vs looke into himselfe; howe doe wee make the giftes of G O D auailable, by yeelding ourselves pliable to serue him? Nay, it seemeth rather that when he hath made vs fat, wee take occasion thereby to kicke against him: as it is said hereafter in the song of Moses.

In the meane while it appeareth that wee vnderstand nothing that may auaille vs, to leade vs in the right way. For whence cometh so much concoufesselle wherewith men be caryed away, so that some are vsnatable in their greedinesse, some doe burne in their ambition to attaine to credit, some lyke brute beastes doe seeke to fil their bellie, and other some are caryed headlong to silitnesse and fornication? Thus are wee all lyke theycpe strayed from G O D. And whereof cometh this, but that wee neuer taste of his goodnesse, neither doe wee vnderstand it a whitte, whereas notwithstanding, all our wits

should bee applyed thereto? When the worlde caryeth vs thus away, we make it manifest that wee haue smally profited by receiuing the benefices which God with his owne hand hath bestowed vpon vs. Forasmuch therefore as this people was at that time blamed by Moses for the vnthankfulnesse which you see here: let vs in these dayes cast down our eyes and confesse, that although God hath mightily wrought toward vs, yet doe we continue as dored, and all our senses bee as it were, dazed by Sarhan: Insomuch that our eyes are blinde, & our eares deafe, and wee haue no vnderstanding nor reason. If a man reply, alledging that God hath not done any such miracle amongst vs as hee did amongst the Iewes when hee nourished them with Manna from heauen, let vs mark wel that which is sayd by our Lorde Iesus Christ in the sixt chapter of Iohn: for the Iewes at that time did take occasion to despise the doctrine of the Gospel, for that our Lorde Iesus seemed not comparable to Moses, because hee also had not led the people through the wildernesse. But it is declared there, that hee hath brought vs a meate much more precious, and of more estimation than the Manna: and that it is no excuse for vs, to say hee made no Manna to fall downe from heauen. And why so? For the sonne of G O D is content not onely to feede our bodies, but bringeth vs also the spiritual food to nourish our soules: which is not such a kinde of meate as Moses did giue. For although the Prophet, (to magnifie the grace of God) doth say that it was the bread of Angels, wherewith the people of olde time were fedde: yet is it nothing comparable to this foode which wee haue at this day. For what esse is our life than the sonne of G O D whose will it is that wee should bee fedde with his owne substance? Seeing then that wee liue in our Lord Iesus Christ, and that hee is giuen vnto vs, so as at this day wee are become fellowes with Angels, and bee partakers of his bodie, and bee made his members: there is no excuse for vs if wee doe not acknowledge so excellent and inestimable a benefice, to bee altogether enflamed with the loue of our G O D, to bee brought to his feare, and to rest stedfastly in him. And therefore let vs marke well the comparison that is made here betwixt the meat wherewith the fathers were fedde in the wildernesse, and the foode that is giuen vs at this day by our Lorde Iesus Christ.

Having spoken thus of the Manna, Moses addeth: *That the people did neither ease bread, nor drinke wine, or any other liquor that could make them drunken.* That is to say, any mingled drinke, whereof much is made in the East countries, for there they haue excellent frutes, insomuch that they make drinke of Dares and of such lyke thinges: and all the compounded drinks which they make, they call by one common name, *Sicera*. Nowe Moses sayth that there was no such kinde of drinke vsed among the people: but that the water which issued out of the Rock flowed out euery where, and accompanied them by the way, in sorte that they were

Iohn. 6. 32

Psal. 78. 25

compassed about with the maruaylous goodnes of God, by reason whereof they were driuen of necessitie to acknowledge that hee had stretched forth his hande, as if he should haue put the meate into their mouthes . That was the meaning of Moses . And this serued to make them to haue the better vnderstanding of the grosse brutishnes which was in them , in that they gaue not God his due glorie . In deede when the earth bringeth soorth corne for our foode, the same ought to suffice to make vs to perceiue that God sheweth himselfe a father to vs. But becaufe wee bee accustomed to it, our heartes are hardened by it , and wee see that men bee not prouoked to yeelde thanks vnto God , when things followe all after one common rate . For this cause ought this circumstance to bee well weyed, according to this saying of Moses which wee haue seene heere-  
 tofore, When thou art come into the lande: al-  
 beit that thou shalt there eate bread; yet when  
 thou hast tilled the earth, and that it hath yeel-  
 ded thee her increase; remember that thou  
 wast nourished with Manna, and say not; It is  
 mine owne skill or mine owne hande that hath  
 gotten mee this foode. Looke thou beare still  
 in mynde that thy God nourished thee after a  
 strange manner for the space of fourtie yeares,  
 to the ende it should remayne with thee for a  
 perpetuall remembrance, and that thou should-  
 dest acknowledge it thus: The same God that  
 fedde mee in the wildernes, is hee that hath  
 giuen mee this lande, and which maketh it to  
 yeelde fruite, that I may bee nourished there-  
 by . Let vs marke well therefore howe it is not  
 without cause, that Moses sayeth: *Thou hast ea-  
 ten no bread, nor drunke wine nor other drinke,  
 and yet wast thou fedde* . Nowe a man would thinke  
 at the first sight, that it were impossible for a  
 man to liue without ordinarie foode , becaufe  
 wee would alwayes tye the grace and power of  
 GOD to these naturall meanes , wherewith  
 hee is serued . It seemeth to vs that God can-  
 not worke , but according to our vnderstand-  
 ing, and experience . But on the contrary  
 side it is sayde here, that the people hauing not  
 a morsell of bread to eate, did not sayle for all  
 that to liue in wildernesse. And why? For God  
 hath meanes incomprehensible whereby to sus-  
 teyne his creatures, as hee shewed manifestly  
 at that tyme. In so much that if neede requir-  
 ed, God would rather turne the stones into  
 bread, than forsake his people. Also he could  
 as well feede them with milke as with bread.  
 To bee shorr, let vs marke , that the power  
 which proceedeth from the Spirite of GOD  
 is the onely thing that mayntaineth and pre-  
 serueth vs in our state: as it is sayde in the  
 hundred and fourth Psalme . Is not bread a  
 dead or insensible thing? Howe then could  
 wee reueue life thereby, but that it is Gods  
 pleasure? Thus doeth Moses here put the peo-  
 ple in mynde of the miracle of the Manna, in  
 such sort as hee had reported it afore . For if  
 the people had incontinently founde Manna

in the wildernesse, they would haue thought  
 that the place had brought it forth: but they  
 pyned a while, and murmured against God.  
 Then came the Manna, a vertie vncouth and  
 strange thing. Whereby the people were con-  
 uinced, that God had regard of their necessitie.  
 And when the Manna was fallen, euery man  
 gathered his quantitie, and they distributed it  
 all among them, so as nothing remayned, nei-  
 ther wanted there a grayne of the wonted me-  
 sure. Whereby it appeareth, that the feeding of  
 seven hundred thousande persons with the  
 Manna, yea and that in such certeine & fore-  
 appointed measure as if a man should say, eu-  
 ery man shall haue as much as hee needeth,  
 came not of haphazarde. On the other side,  
 there fell none vpon the Sabboth day, but on  
 the day before fell double quantitie . Wee see  
 therefore that God distributed his Manna, like  
 as when a mans children come about their fa-  
 ther for their foode, and hee giueth euery of  
 them his pittance in due measure and propor-  
 tion. Againe, if they keepe the Manna be-  
 yonde the Sabboth day, it rotted: so as they  
 could not keepe it longer than was appointed  
 by God, to receiue thereof any sustenance and  
 nouishment. Wee see then that God vttered  
 his power so many wayes, as the people  
 ought not to haue doubted, but that they were  
 fedde by miracle, and beyonde the common  
 course of nature . That is the thing which Mo-  
 ses declareth heere, in saying, Thou diddest not  
 eate any bread.

But let vs consider well the reason which hee  
 addeth here, *That shou mightest knowe that I am  
 the Lord thy God*. Here the people bee reproo-  
 ved not onely of ouer shamefull leawdnesse and  
 stubbotnesse, but also of vtter vnthankfulnes.  
 If God vtter his heauenly power, so as it shewe  
 it selfe apparant vnto vs; wee bee touched and  
 moued with feare, to yeelde him reuerence:  
 but yet by the way wee may alledge that hee  
 maketh vs afrayde, and that wee bee astonish-  
 ed at his glory, which is the cause why wee are not  
 able to yeeld him the honor that he deserueth:  
 but when God ioyneth both in one, that is to  
 say, when on the one side hee maketh vs to vnder-  
 stand his infinite and inestimable power, and  
 on the other side draweth vs vnto him gently &  
 with fatherly goodnesse, thereby shewing and  
 witnesing the loue that he beareth vnto vs: then  
 is there no more excuse, wee bee duble condem-  
 ned. For (as I sayde afore) the glorie of God,  
 ought to make vs to stoope, and to yeelde our  
 selues pliable vnto him; and his goodnes ought  
 to allure vs vnto him. So that vnlesse we be too  
 much blockish, we must needs be thoroughly mo-  
 ued to loue our God. Now then if there be nei-  
 ther loue nor feare in vs atter that God hath mi-  
 nistrd al meanes & occasions of them both vn-  
 to vs, is it not an vtter condemning of vs? That  
 is the thing which Moses meant, saying, It is a  
 wonder that you do not otherwise knowe your  
 God; y is to say, That I am the Lord who haue  
 shewed my selfe to bee your father & redeemer,

Deut. 8. 17.

Psal. 104. 30

in that I haue taken you into my keeping and protection, and haue not sayled you in any thing.

Nowe this that is heere spoken of Manna, wee must apply to all the benefites of Gods hande. What then is the thing which he intendeth in shewing himself thus bountifull towards vs? On the one side hee woulde that wee should acknowledge him to bee our onely God, and that hee had in himselfe the fulnesse of all good things, and that hee is our father, and that wee shoulde not gadde here and there as men commonly doe, who swauring aside and fleeing too and fro, doe dayly forget to themselves newe gods. They will easily confesse that there is one soueraigne G O D; but yet for all that, they cannot fynde in their heartes to rest wholly vpon him, they hang alwayes in dout and wauering, with what is this God? What maner of one is hee? Yee see here howe the intent of our God is to withdrawe vs from all outleaping imaginations, and to plant in vs a welgrounded and settled deterrmination, that wee might say, O Lorde, thou art hee which made both heauen and earth; thou hast all things in thy power, and vnder thy dominion; it is to thee that all honour is due; vnto thee belongeth all power. Thus much for that poynt.

Nowe must wee procede to the second; 30 which is, that wee so acknowledge him to bee our father that, wee assure our selues of his loue, and that hee hath care of our saluation. For if wee bee at no further poynt, than to acknowledge him to bee God; it doeth but leaue vs alwayes in feare: and in verie deepe the malice of God doeth of it selfe terrifie vs: inso-much that when as wee shoulde drawe neere vnto him, wee deuiſe to flee away, vntill the timethat hee doeth assure vs of his fatherly goodnesse. The chiefe poynt therefore is, 40 that hauing attributed all power and strength vnto him, wee vnderstande also that hee hath chosen and admitted vs for his people, and that hee will so holde vs in his custodie as wee may bee able to say, that our life is altogether blessed, for so much as hee hath seperated vs from the rest of the worlde, and giuen vs priuiledge to call vpon him, and to haue our recourse vnto him, and to trust assuredly that hee will neuer forget vs, but that hee will furnishe vs with 50 all things that bee requisite not onely for this earthly life, but also for our euerlasting saluation. That then is the true knowledge of God, and if wee procede not to that poynt, then are wee deafe, blynde, and senselesse. Let vs euermore conclude, that vntill wee haue learned to honour our God; to submitte our selues wholly vnto him; to doe homage to his maiestie; and to repose all our contentment and rest in his gracious goodnesse and fatherly loue; so as wee stay our selues altogether there-upon, assuring our selues that our saluation is sure in him: if wee bee not at that poynt, it is a token that wee knowe nothing, and that

wee bee still miserable beastes. Wee may well say this and that; but to what ende? All is but confusion. That is the thing which wee haue to remember concerning this Text.

Nowe, that this doctrine might bee of the more authoritie, Moses speaketh in the name of G O D, howbeit that it is hee himselfe that speaketh; wherein there seemeth some contrarietie and loosenesse of matter. For hee sayeth, *I haue lead you through the Wildernesse, wee haue discomfied Sehon king of Hesebon, and Og king of Baxan.* Thus doeth Moses followe this sentence, as it were by a threed, and sayeth: *I haue nourished you in the wildernesse*; and yet it was G O D that did it. Meant he to vsurpe the honour that partayned to G O D alone when hee sayeth, *Wee did discomfite those kings?* Surely the matter is all one in that Moses speaketh in his owne person, and in the meane while bringeth in G O D speaking also: this doeth rather giue vs a profitable admonition, to wit, that although G O D speake to vs by the mouthes of mortall men, whome hee ordayneth for that purpose; yet must not wee therefore diminish the authoritie of his worde. Let vs therefore honour God, and yeeld obedience to his worde, when it is declared vnto vs by men, as if wee sawe him present among vs. That is the thing which Moses meant. In very deepe, hee did acknowledge himselfe to bee a frayle man, and hee exempted not himselfe from the rest of Adams children, hee was a member of the Church. But yet for all that, forasmuch as hee was ordeyned to bee a minister of G O D, and was to carry the worde in his name: hee meant to authorise the woorde, to the ende that it shoulde not bee lightly regarded, nor despised, vnder pretence that hee which speaketh is a creature. The thing then in effect, which wee haue to beare in mynde touching this place, is that when wee reade the things that were written by Moses, and by the Prophets, and Apostles, thereby wee vnderstande that G O D did rayſe vp men to bee as instrumentes and working tooles of his holy Spirit: and yet notwithstanding that hee will not haue our faith turned away from him vnder that pretence, but rather that wee shoulde take holde of his power and maiestie by his worde, and to yeelde due obedience thereunto. Thus shoulde wee practise this place.

Nowe after this. Moses addeth; *That their garments and appaue were not worne with oldnesse, nor their shoes appaue for the space of fouretye yeres.* This serueth to aggrauate the peoples vthankfulnesse, to the ende they shoulde acknowledge themselves the more guiltie, for not hauing acknowledged the goodnesse of G O D which had appeared so many wayes. Let vs then consider well, that the more G O D doeth multiply his benefites towards vs, and the greater diuersitie that there is of them, hee vsing it as a meane to instructe vs after many fashions: so much the greater and more

more heynous is the offence, if wee profite not thereby.

True it is, that notwithstanding, although God giue vs a taste of his goodnesse and power, but in some one only thing, yet is that ynough to conde mne vs, if wee bee not edified thereby. But when G O D multiplyeth his goodnesse by vttering his power to our eyes, to our eares, to our handes, and to our feete, so as the faulte is onely in the hardnesse of our heartes, that wee bee not exercised in his benefites; it maketh our sinne so much the greater. Wherefore let vs beare well in mynde the meaning of Moses, that wee may the better doe our endeuour to consider howe many wayes God hath made vs beholding vnto him, and howe greate the diuersitie of his gracious doings is towards vs, as in dede the number of them is infinite. Let this (I say) the more inforce vs to sharpen our wittes, that wee bee not dulheded. Whil-  
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left God sheweth himselfe to bee neere vs, let vs not goe farre from him, vnder colour that wee bee turned away alreadie: but let vs gather our wittes to vs, and consider wel howe he worketh towards vs. And notwithstanding that our garments at this daye be not preserved after that miraculous manner; yet let vs not omit to confesse alwayes that wee be clothed through the free fauour of G O D, and that if hee did not furnish vs with woll and all other things that serue to couer vs withall, there would be such a want, as wee should dye of penurie and wretchednesse, and there would be no meane to leaue it. Let vs acknowledge this (I say) and let vs profit our selues better thereby, than wee are wont to do.

Nowe Moses addeth more ouer, *that when the people came into the lande which was promised them, then Og king of Basan, and Sehon king of Hesebon came forth and gaue them battell, and were discomfited by the people.* Moses doeth heere againe lay soorth the goodnesse of God, such as hee had shewed it to that people. Yet therewithall hee repproueth them still for their leardnesse, and vnthankfulnesse. This meeting of them came to passe contrary to the expectation of the people: for they did not looke that Og and Sehon should haue slued themselues enemies: but rather that they would haue suffered the people to passe. These then were newe enemies that prepared themselues on the sou-  
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deme; wheret the people became abashed. And in very dede they had deserued to be quite destroyed: for there was too shameful distrust to be seene in them. When worde was brought them that it behooued them to goe to battell; beholde they were discomfited before they came at their enemies; & they considered not the power of this promise, namely, I will fight for you, you shall stande still, and winne the victorie by my power. Although that God had offered to be their captayne and guyde in the warre, and had giuen them so good prooffe aforehande, as they ought not to haue doubted at all: yet were they in such perplexitie, that

all was forlorne and past hope of recouerie with them.

Nowe we knowe that if men winne one battell, their heartes bee commonly puffed vp, and they take better courage to goe forward: and that contrariwise, if they bee repuffed, then their heartes quayle. To the ende therefore that the Lewes should not bee at that poynt, it behooued God to prouide a remedie for it, and in dede so did hee of his inestimable goodnesse. Inso much that Moses nowe vpbroyding them with it, sayeth, That ouer and besides that God had sedde them fourtie yeares in the wildernesse, without bread or wine; hee had also fought against their enemies; and it was the handy worcke of God, that they had vanquished the two kinges, which came soorth against them, and had conquered their countreyes, and settled there the two trybes of Ruben and Gad and the halfe Trybe of Manasses. By meanes whereof one quarter of their people or thereabouts were prouyded of a sufficient portion to dwell vpon. Sith it is so, ought they not to haue bene wakened, though they had bene asleepe afore? Ought not this victorie to haue giuen them both courage and skill howe to honour their God, who had so shewed him selfe towards them, and to haue caused them to put their trust in him, seeing his grace had bene so visible? But seeing they continue still in their stubbornnesse, doeth it not appeare that they bee vtterly past hope of recouerie? Therefore as nowe we see the meaning of Moses. And heereupon let vs learne, that wee must acknowledge the goodnesse of God, not onely in that hee doeth preferre and nourish vs; but also in that hee doeth fet himselfe against our enemies, and suffereth vs not to be made a pray. When wee be in this wise defended by God, and that hee is our buckler and our fortresse; wee ought to magnifie his mightie power in that behalfe, and to acknowledge him to be our God and father, and to yeelde him the prayse that is due vnto him.

True it is that wee haue no such victories as Moses speaketh of: howbeit, if we did wel consider the hatred that a great many beare toward vs, and how eager they be to deuoure vs and swallowe vs vp: wee could not but confesse that they be brydled by some secrete working of G O D, seeing wee be preserved all this while, euen without the power of man, and without any vanquishing of them with our owne handes. This is a marueylous goodnesse; which it would behooue vs to perceiue, and which wee doe very slenderly acknowledge. Nowe there are also ghostly enemies, against whome wee be defended. For what should become of vs, if G O D should not fight against Sathan, and against all the powers of hell? There needeth no greate fighting against vs; (as wee see too much by experience) any one temptation bee it neuer so light, maketh vs by and by to slip away.

And what woulde then become of vs when wee be assailed on all sides, and when the diuell inforceth him selfe to the vttermost to entrappe vs? If G O D did not helpe vs then, what woulde become of vs? Now then, let vs haue our wittes better wakened than wee haue had them heretofore, that wee may perfectly perceiue howe many wayes G O D sheweth him selfe to bee our protectour, and that it bee not cast in our teethe, that wee bee deafe and blynde, and vtterly bereft of discretion and reason.

Nowe in the ende Moses addeth; *Therefore keepe the wordes of this couenant, to doe them, that thou maist prosper: and that in all things which thou doest, all may goe well with thee.* Here wee perceiue, first that which was more largely spoken of yesterday: to wit, that whereas Moses had declared vnto the people, that God had not giuen them eyes, nor eares, nor reason: his dooing was not to make them carelesse, or to rocke them asleepe, or to diminish the faulte whereof they were guiltie, but rather to driue them to seeke remedie where it was to be found.

After that manner therefore must wee expound the doctrine that is contained in the holy scripture touching the fauour which God sheweth vs, in that hee vouchsafeth to enlighten vs, & to reforme our heartes to the obeying of him, that hee may drawe vs vnto him. True it is that many scorners will profite but litle by this doctrine, and that they will rather take occasion by it to blaspheme God, and to say: Very well, if I cannot doe aught that is auaylable, let God blame himselfe. For seeing that hee hath not giuen mee the grace to doe better, what shall I doe? If I inforce my selfe to no purpose: to whome shoulde the fault bee imputed? There bee very many dogges, that doe thus barke against God. There bee others that fall fast a sleepe in their rechelessefnesse, saying: Seeing it is so, I will keepe on my course still. If God list to amende mee, let him doe it: I can doe nothing, it is but labour lost for mee to goe about it. Thus doe the wicked falsely abuse the doctrine of God.

Moreouer there bee some that haue their eares so tickelish, that they cannot abide that wee shoulde sincerely and plainly preache that thing which is manifestly declared in the Scriptures; to wit, that it is the peculiar office of God, to enlighten vs, to giue vs eyes and reason, and to drawe vs vnto him: and that otherwise wee bee so vtwardward, that wee cannot applye our eares, or eyes to any thing else than to euill, but are holden in the bondage of Sathan, so as wee bee not able to stirre one finger, nor to haue one good thought, vnlesse it bee giuen vs from aboue. When wee speake thus, there bee some that are ouer dayntie, which woulde sayne that this doctrine were butyed. And wherefore is it, that they profite so litle thereby, and that they doe thus kicke against the Spirit of God? Is it not wisefolde ynough for vs to declare that which wee must vnderstande

by the holy Scripture? We heare what speach God vseth; namely, that in man there is no goodnesse, nor vnderstanding of the trueth; that hee is so corrupted through sinne, that all the light which wee suppose our selues to haue is but meere ignorance: that our lustes bee rebellious against God, that wee bee so dull, as wee vnderstande not what is profitable for our saluation; but doe drawe cleane backwarde. Let vs speake simply on that manner, seeing that God doeth so teach vs. But yet let vs vnderstande, to what ende this doctrine must bee referred. It is not to the ende that men shoulde passe their boundes, or not consider what they are; & that they shoulde be past shame & mocke God, as though they were not guiltie of euill: but rather that knowing themselves to bee men, (that is to say wretched creatures, vnprofitable to any good, and that this serueth not to make them carelesse so as euerie man might say, I can doe nothing, let God worke if he wil) they should flee to him for refuge, knowing that it is his proper office, to remedie our sinnes, and defaultes. And therefore Saint Paule sayeth, Let vs followe our saluation, euen with feare and carefulnesse. And why? Because God giueth the will, and the power to performe according to his owne free goodnesse. Loe howe Saint Paule sayeth, that it belongeth to G O D to reforme our heartes, that wee may will well: for of ourselues we are not able to attaine thereunto, but are altogether giuen to euill, vnill G O D doe prepare vs. Haue wee once a good will? That is not all, for G O D must also giue vs the power to doe it. His doing thereof then is, not for that he is bound thereunto, nor for that we on our part be readie thereto, or haue any disposition or desert in vs: but of his owne free goodnesse. Thereupon Saint Paule sayeth, O is it meete that euerie man should take his ease, and bee carelesse? Nay, clean contrariwise he exhortheth vs to performe our saluation with feare and carefulnesse. And seeing that wee can doe nothing, but it belongeth to God to giue vs the good that we want: lette the same teache vs to stoope, and to call vpon our G O D, and to seeke all our welfare in him. For otherwise, in what case were wee? Wee shoulde bee quickly satisfied of Sathan. That then is the thing which Moses meaneth in that hee addeth for a conclusion, *Keepe this commauement.* And whence then proceedeth this conclusion? Euen of this, that God had not yet giuen the eyes and eares, and that hee had not giuen them an heart to vnderstande. Moses maketh an argument thereupon, and telleth the people that they must thinke themselves to returne vnto God, and to giue ouer them selues vnto him; and then shoulde they bee wel assured that God woulde so worke, that as many as sought him in lowlinesse, should bee governed by his holy Spirit.

Moreouer, let vs mark wel, y where it is sayd, *Thou shalt keepe the wordes of this couenant for to doe she: Gods so saying vnto vs is not to y intent we should*

Phil. 2. 12.

shoulde but only be talkers of the things, which wee haue learned in his schoole, but also that wee shoulde endeavour to practise the doctrine which wee haue heard. Therefore, let not our resorting to heare the worde bee to learne onely to take thereof: but let vs also vnderstande, that it must reforme our life, so as wee may shewe by our deedes that wee haue not lost our time, and that the labour also which is taken for to teache vs, hath not bene bestowed in waste. After that manner ought wee, to keepe the wordes of this couenant. And hee sayeth moreouer, *All the wordes*, to the intent wee shoulde put the more indouour thereunto. For wee take some worde at a glance, and thinke that to bee sufficient. But God will haue vs to giue so attentiu eare, as nothing may escape vs; and in verie deede there is nothing superfluous in his doctrine. Is it meete then that when God doeth teach vs, wee shoulde haue our eates otherwise occupied, or wandering hither and thither? The thing which we haue to remember (as hath bene declared more at large already) is not that God wolde haue vs to learne but some little peece, and to bee able to talke of it, and so to let it slippe away againe: but that wee shoulde in all poyntes and in all respects be wel aduised to yeeld him obedience. True it is, that this shall neuer bee doone perfectly, so long as wee be in this worlde. Hee doeth no more but shewe vs the ende whereunto it behooueth vs to tende. Let vs enforce our selues thereunto as much as is possible for vs; and if God doe supply our infirmitie, wee bee so much the more bounde vnto him, for that hee beareth with vs. But yet howsoever the case stande, let vs not flatter our selues, nor fall asleepe, vnder colour that wee be weake yea and vtterly vnprofitable; but rather let that prouoke vs to goe farther, specially seeing wee knowe, that GOD hath not set downe one peece of his lawe for one man, and another for another, but will haue vs all to bee all of one faith.

As touching this worde where it is sayde, *That thou maist prosper*, or else *that thou maist goe aright in all that thou doest*. For this phrasis of speeche signifieth two things, as is to bee sene through all other textes of the Scripture. For sometime it signifieth to walke wisely, or to behaue a mannes selfe discretely; and some times it signifieth to prosper: and both these may bee verie well agreeing to that which Moses treateth of in this place. For it was first of all declared heere aboue, that when men will needes bee wise in their owne conceits, and forge vnto themselves any newe rules to lue by, then they bee blynde wretches, and doe nothing but wander from the right way. In deede there is a shewe of reason when men giue themselves ouer to their owne brayne, and saye, I fynde it good. They may well please themselves, and also pretende some prooue of the peltung traile which they haue inuented; according as Saint Paul sayeth, that the traditions of men haue in them a kinde of wisdom, yea, and a kynde

of gloriousnesse, which is counted wisdom in the opinion of the worlde; and yet euery whit of it is but meere deceyt. For whatsoever is counted high and excellent in the sight of men, is abhominacion in heauen, as it is layde in Luke: and so also hath Iesus Christ the soueraigne Iudge pronounced sentence thereof. Seeing then that the case standeth so: let vs consider that wee cannot walke wisely, nor our life bee well ordered, vnlesse it bee wholly and thoroughly conformable to the will of our God, so as wee gad not in and out at all aduenture, nor imagine that wee may doe what wee list, but onely giue eare to that which God sayeth, and holde vs to the same, without separating either to the right hande or to the left. This I saye is our wisdom and our reason: namely, that wee yeeld our selues teachable vnto God, and attempt not any thing of our owne motion and rashnesse: but holde our selues contented to obey Gods ordinance. And thereof also commeth all manner of prosperitie. For although men beare themselves in hande, that they gayne much by following their owne imaginations and deuises; and that God also doe often times permit them to haue advancement and furtherance for a time, of purpose to blinde them; yet doeth it fall out, that our end is euermore accursed, when wee followe our owne deuices, and giue the raynes of libertie to our lites.

God (as I haue sayde afore) doeth in deede suffer the backelyders to haue successe in their doings; but surely they see not howe it is the iust vengeance of God, and that Sathan doeth carye them away, because they flatter themselves, whereuppon when they haue all things at will, they despise GOD and become vnreformable. I confesse it commeth so to passe: but woe to them which for a time haue any such prosperitie: for their laughter must needes be turned to weeping and gnashing of teeth, as it is in like wise accursed before GOD. Will wee then haue a true and a continuall happinesse, and that God blesse all our labours, and all that wee goe about? Let vs then continue in that which is spoken in this place, namely to submit our selues wholly vnto God, and to attempt nothing but that which hee giueth vs leaue to doe. For when the worlde decemeth vs most miserable, and our case seemes to goe altogether backwarde, and that GOD tryeth our patience many wayes, so as wee bee at the poynt to creepe out of the way into holes: then doth God make it manifest that there is none other happinesse but to sticke vnto him, and to yeelde obedience vnto his worde. This is the thing that Moses meant, according to that which wee saue heere before, namely, that our Lorde promised his blessing vnder the yoke that hee had layde vpon their necke.

Let vs therefore marke it well, that Sathan must needes scatter vs, as often as wee thinke to bee of abilitye of our selues. For when

wee shake off our God, and prouoke his wrath; then must hee make it apparant vnto vs, that all happinesse lyeth onely in him; and then when wee begone away from him, there remayneth nothing but a manner of miserie; and although hee shewe it vs not at the first dash, yet shall it appeare in the end. Let vs therefore giue place to our faith, that wee may alwayes sticke fast to that which is declared heere.

Now let vs fall downe before the maicstie of our good God, with acknowledgement of our sinnes, beseeching him to vouchsafe to touch vs more and more to the quicke; that being beaten downe with true repentance, wee may who-

ly reaire vnto him, seeking to bee gouerned by his holy spirit; and that hee so reforme vs as we may no more liue after our wicked affectiōs, but that all manner gainstrying may bee quite displaced in vs: and that therewithall he make vs to feele the power of his grace, so as wee may stay vs altogether vpon the same, and not cease to call vpon him, as vpon our father & sauour, in the name of our Lorde Iesus Christ, albeit that wee bee vnworthie, because there are so many things in vs, to make vs as strangers vnto him. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the viij. of Aprill, 1556.

*The CLXVI. Sermon which is the third vpon the nine and twentieth Chapter.*

9 You shall therefore keepe the words of this couenant & do them, that thou mayst prosper in all that thou hast to doe.

10 You be all standing at this day before the face of the Lord your God, your heades of your Trybes, your Elders, your captaines, and all the men of Israell:

11 Also your children, your wiues, and thy stranger which is in thy campe, euē from the clyuer of thy wood, to the drawer of thy water.

12 That thou mightest enter into the couenant of the Lorde thy God, & into his othe, the which the Lord thy God couenanteth with thee this day.

13 That hee may establiish thee this day to bee his people, and he to bee thy God, according as hee hath spoken vnto thee, and as he hath sworne to thy fathers Abraham, Isaac & Iacob.

14 I make not this couenant and this othe with you onely:

15 But also with him that is heere present with vs this day before the Lorde our God: and in likewise with him that is not heere with vs this day.

16 For you know that wee dwelled in the lande of Egypt, and that wee haue passed through the middest of the people that wee haue gone by.

17 And you haue seene their abominations & their images of wood & stone, of Siluer & gold, which were amongst them.

18 That there shoulde not bee among you either man or woman, housholde or Trybe that would this day turne away his heart from the Lorde our God, to serue the gods of those people: and that there bee not among you any roote to bring forth gall and wormewood.



WE haue declared heeretofore that Moses in this place did not handle a cōmon doctrine: but that hee recited the solemne couenant y<sup>e</sup> was made the second time when the people were in the lande of Moab. And that was, because that all they which were at mount Horeb, were dead in the wilderness. God therefore intending that the memorie of that solemne

couenant which he had made, should not be forgotten, cōmanded y<sup>e</sup> the people should be bound again, & that the same should be made thoroughly knowne, so as their posteritie might vnderstand that they were a holy people, as wee see that Iosua did at his death. And then was the third ratification. For this cause it is sayde; *That they be there in the presence of God.* True it is, that as oft as the people came into the sanctuarie to offer sacrifice, God shewed them a token of his maicstie,



iestie, whereby they were assured that they  
 sought him not in vaine, forasmuch as his pow-  
 er was neere at hande vnto them. But Moses  
 taketh this word in another sense, because there  
 had bin at that time as it were a solemne coue-  
 nant, and a more familiar & certain setting forth  
 of Gods glorie. In effect he signifieth, that it be-  
 houeth them to bring a certain vprightnes and  
 foundnes of hart in entering into covenant with  
 God to serue & honor him. It is no iesting mat-  
 ter (saith he,) you haue not to deale with a mor-  
 tall man: thinke not y this thing vanisheth into  
 y airc. For it is not some notary y is to take your  
 promise, neither is it some worldly solemnitie or  
 ceremony wherewith you nowe deale: but it is  
 God himselfe which receiuethe the bond which  
 you enter into, & for his part he is faithfull, he  
 will not disappoint them whom he reckoneth for  
 his people. Therefore he wel aduised y you bring  
 not with you any disloyalty or hypocrisie: but  
 rather see that ye tremble before him which is  
 heere present to receiue the protestation y you  
 make vnto him. Nowe we see what Moses meaneth.  
 It remaineth y we apply this sentence to our  
 owne vse. It is true that God doth not euery  
 day passe such couenant as that was. But yet  
 so often as we be assembled in the name of our  
 Lorde Iesus Christ, he is in the midst of vs,  
 as he hath sayde: and when the gospell is pre-  
 ched vnto vs, it is asmuch as if he spake to vs in  
 his own person: and it is our duetie to be answer-  
 able againe that we seeke nothing but to be his,  
 and to giue ouer ourselues vnto him. Therefore if  
 there be any counterfaying, let vs not thinke to  
 hide it; it must needs come to reckening. For  
 whosoeuer cometh not to him with right found-  
 nesse, doeth plainly mocke the sonne of God.  
 Wherefore lette vs consider well that wee must  
 not be double minded when wee come to a ser-  
 mon, least Iesus Christ blanie vs for falsifying  
 our faith and promise, by our wicked a busing  
 of his worde and by turning of a thing of such ho-  
 lineffe and maiestie to a iest and scoffe. For  
 when he calleth vs to be members of his bodie,  
 and would haue vs to doe him homage, it is an  
 excellent benefite, and such a one as can not be  
 sufficiently esteemed. And therefore so much  
 the more diligent ought we to be to subdue our-  
 selues vnto him. To be short, as often as wee  
 goe to the Church, if we steppe but one step thi-  
 therwarde, whensoever the bell calleth vs: it  
 ought to come to our remembrance, that our  
 Lorde Iesus Christ commeth thither himselfe  
 to receiue the obedience which we yeelde vnto  
 him, and that wee come hither to make our  
 musters before him, thereby to shewe that wee  
 be his people, yea and his verie body. Nowe  
 as it importeth an infinite reioycing, when our  
 Lorde Iesus is neere vnto vs: so ought wee also  
 to tremble before his royall maiestie, which was  
 giuen him of God his father, and to resorte thi-  
 ther with a true and tight meaning heart, as I  
 haue tolde you afore. And Moses speaketh ex-  
 pressely both of men women, litle children, gouer-  
 nours, the Elders of the people, all the chiefe of the peo-  
 ple, and the handie crafts men, euen from them that

clymed the wood to them that carryed water. Also  
 among them he comprehended the straungers,  
 which were vncircumcised and dwelled a-  
 mongest the people: and hee sayeth that pur-  
 posely to the intent that the great ones shoulde  
 not thinke themselves exempted from the com-  
 mon sort. For the greatest honour that kinges  
 and princes haue, is to bee of the bodie of the  
 Church, if they consider it well. But certaine-  
 ly the Pompes of the worlde doe so blinde them  
 that they woulde bee diuided from the rest of  
 men, and woulde haue a worlde by themselves;  
 so as they will not in any wise bowe to submitte  
 themselves vnto God. Neuertheless it is ex-  
 pressely shewed heere, that euerie high thing  
 must stoope: and that when God vtereth him-  
 selfe, then euen the highest ought to vnder-  
 stande that they must shewe the way to others,  
 and goe afore to prouoke them by their exam-  
 ple. Thus much concerning that which Mos-  
 es speaketh of Princes and Gouernours. And  
 in likewise when Ioel exhortheth the people to  
 bewaile and lament their sinnes, and to conde-  
 mne themselves, hee beginneth with them.  
 Albeit that at the first sight it may seeme to be  
 an vnseemely thing, and to import a certaine  
 shame that the great ones shoulde come to ac-  
 knowledge themselves offenders before G O D:  
 yet because that oftentimes they bee most faultie,  
 the prophete sayeth; that they must be-  
 ginne the daunce, and that the litle ones must  
 followe their trace, when they see that there is  
 none exempted, no nor euen of them that bee  
 in any authoritie. Let vs therefore vnder-  
 stande, that Moses in this place obserued great  
 order, in saying that the heades, and Rulers,  
 and the greatest of the people, were there to  
 binde themselves vnto G O D, that there  
 myght bee no greatenesse in this worlde  
 which shoulde not stoope vnto his maie-  
 stie.

And hee addeth, the women and children,  
 that the people might knowe, howe there was  
 no person which shoulde not be comprehended  
 in that couenant. And forasmuch as G O D  
 did this fauour to their litle children to receiue  
 them into the number of his people, it was meet  
 that they should be taught the Lawe of G O D  
 as soone as they came to the age of vnderstan-  
 ding, to the intent they might knowe that  
 they were that blessed offspring which G O D  
 hadde adopted and chosen out of all the world.  
 And heereupon Moses exhortheth the menne  
 to haue care of their families, and to consider  
 that seeing all were dedicated vnto G O D, all  
 ought to be referred to that ende, and it behoo-  
 ued men to yeelde him his due, and not to dis-  
 appoint him of his right. To be shorte,  
 husbandes were taught by this worde to take  
 paynes to guye their wiues and children in  
 such order, as G O D might bee honoured in  
 all the house, and that there might be one com-  
 mon agreement in the same. Yea, and hee  
 sayth that the verie straungers which were vn-  
 circumcised were to resort thither, notwith-  
 standing that they hadde not the marke of sal-  
 uation,

Mat. 18. 20.

Ioc. 1. 13.

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Deut. 6. 2.

uation. And wherefore? Because God was to be honored in the Lande of Chanaan which he gaue to his people for an heritage. Albeit then, that (to speake properly) these strangers were not of the bodie of the Church, yet behoued it them also to be bounde. To what end? Because it was not meete that they should haue leaue or libertie to mocke G O D, to vnhallo his Religion, and to peruert the order which he had appointed. That in effect was the meaning of Moses.

Nowe must wee apply the same to our owne vse. For we be neuer assembled or come together in the name of G O D, but we make protestation that wee be of his flocke. It is not enough that euery man come thither for himselfe: but the great ones must vnderstande that they are to shewe the way to their inferiours, and vnderlings. And they must consider that they be bounde with a straiter bonde because G O D hath fet them on high to the intent they should be as Lamps to giue light vnto others. And therefore if they doe not endeavour and enforce themselves to discharge their duties in that behalfe, it is certaine that they be double guiltie. Againe, euery man ought to bethinke him of his houtholde and family. They that will haue their wiues quiet and obedient vnto them, ought much rather to be diligent to cause them to serue G O D, and to take such paynes fo to tute their children, as God may be the chiefe father, husbände, and master of the house. That is the thing whereof we be admonished heere. And if we doe not so, then looke how often we come into the Church, so manie witnessings haue we to reprove and condemne vs before God, because wee doe not appeare in his presence with such humilitie as is requisite: but haue wickedly broken couenant with him.

And Moses speaketh expressly of strangers, to the intent we should vnderstande that when God hath giuen libertie to a Countrey, and established the certaine order of his seruice there, no abomination must bee committed in that place, by the inhabitants thereof. For if they say, my seruauit holdeth not this religion: I graunt it lieth not in vs to conuert him to God at the first day: yet notwithstanding, that it should bee lawefull for him to skorne G O D and his worde, and to vse superstitious wickednesse, and to bee disobedient to the common rule; that is too great and vnollerable a disorder. And therefore it is shewed vs heere in this Text, that if we couet to be serued of them that haue not yet the knowledge of G O D, we must keepe them in awe, and not suffer the name of God to be blasphemed amongst vs, what soeuer excuse be pretended. Thus much in effect haue we to beare in minde concerning these wordes of Moses.

Nowe he speaketh also of a Couenant and an othe, and sheweth that the same were mutually giuen and taken betwixt G O D and the Iewes. In dede this matter hath bene partly handled heerebefore. But yet wee must re-

member, that when God maketh vs to passe any solemne bande with him; that first of all he bindeth himselfe vnto vs. And it is a thing that ought to mollifie our heartes, though they were as harde as stones. What are wee that our Lorde should stoope so lowe, as to enter into Couenant with vs, promising to beee our father and Sauour, and to beee as it were a man that made a bargain of a gift? God in dede requirerth euery of vs to consecrate himselfe vnto him, and to forsake all manner of libertie, and to become his subiectes, and to continue quiet vnder his gouernance; but ere he require this, he maketh a gift of himselfe vnto vs. That is a matter which ought to rauish vs in such wise, as wee should make no difficultie fully to dedicate ourselues to our G O D, seeing that hee himselfe allureth vs therunto by his owne example, and doeth guye vs thither. And wee perceiue the same yet further as often as the worde of G O D is preached vnto vs: for that is the message of Reconciliation (as Sainte Paule sayeth) and God is come neere vnto vs, to be our leader. Iesus Christ sayeth that hee was sent vnto vs, to haue care of our saluation and to holde vs in his keeping and protection, and also to dwell in vs, that wee might liue in him. Seeing it is so, is it not a brutish blockishnesse, if we come not with pure and right meaning affection, to giue ouer our selues vnto our G O D, who hath giuen vs the blessing and priuiledge to become our heritage, shewing thereby that he would bee possessed of vs? So then lette vs vnderstande, that there is no excuse for vs, if when wee come to heere the doctrine of the gospell, we runne euery of vs astray after his owne lustes and affections, and behaue ourselues disorderly in our conuersation, whereas in verie dede we should consider, that when we come from a sermon, we bring such a marke as can not be blotted out; that is to wit, that before G O D and in the presence of his onely sonne, we haue professed to be a holy people vnto him, and to be separated from all manner of defilementes of this worlde: and that although it be not so tolde vs in expresse wordes, yet the order that G O D hath set in his church doeth of it selfe importe the same. Albeit therefore that those wordes be not vttered by mouth, yet doeth G O D holde vs fast tyed to that bonde: namely, that wee should be his heritage, and that he should enioy vs quietly, as them whom hee hath taken to himselfe to be of his houtholde. If it be demanded, howe it is possible that men should discharge themselves of such promise; it is easly answered: namely, that we promise not any thing to our G O D as presuming vpon our owne power, but receiue the grace which he offereth vnto vs, and thereupon haue boldenesse and libertie to promise that we will be his people. And why so? For when G O D calleth vs vnto him, it is not to the ende that we should bring vnto him that which we haue of nature, for that is altogether euill: but because he receiuerth vs with this condition, that hee will gouerne vs by his holy Spirit,

rite, and holde vs fo in awe, as the rebelliousnes of our flesh shall be alayd by his grace, and wee so strengthened as we may be able to withstand all manner of temptations and encounters, and that he will to imprint his lawes in our heartes, according to his owne saying, as hee will cause vs to walke in his feare, by giuing vs the Spirit of holynesse, righteousnesse, and truth. Loe after what manner G O D calleth vs vnto him.

Moreover hee presently addeth a promise, that he will still beare with vs in our weakenesse, and in our sinnes, so wee trauell still towards him. Infomuch that although there be manie things amisse in vs, and wee come not to him with such a perfection as is requisite; yet will he handle vs with fatherly gentlenesse, in such wise as our sinnes shall not be imputed vnto vs. When we haue these two pointes, we may freely promise vnto G O D that we will be his people. And why? Because wee staye not vpon our owne freewill, neither presume we to haue such perfection, as we enter into account with him, to say, we be not beholding vnto him: but we presuppose that he is euer mercifull vnto vs, to forgie vs our sinnes, and that he will succour our infirmities and imperfections, holding vs fast by his holy Spirit. Thus did the people of olde time make their othe. And so, wee see it is no point of rashnesse for vs to vowe vnto G O D in promising to serue him, so we haue an eye to that which hee setteth downe vnto vs on his part.

Moreover we must remember, that G O D speaketh first and wee doe followe. If a man shoulde beginne and putte fourth himselfe to say, I promise my G O D to serue him in all purenesse of life, it were too great an aduancing of himselfe. And why? For (as I haue already sayde) there is nothing in vs but vtter corruption. And although G O D haue reformed vs, yet are we continually hindered from discharging vs of our duetic, so as wee doe not the tenth parte thereof, I meane euen them that haue profited best, which are most holy, and as it were little Angelles. Moreover when G O D hath once begunne, and hath sayde vnto vs: No, I knowe you can doe nothing, and that you be creatures destitute of all goodnesse, and that there is nothing in you but naughtinesse and rebellion; howbeit forasmuch as I accept you to be of my flocke, I promise to gouerne you with my Spirit. If we receiue that promise with assured faith, and accept the offer which G O D maketh vnto vs, wee may then say, Well Lorde we come hither, not presuming anie thing vpon our owne power, but beseeching thee to gouerne vs: our onely desire is that thou shouldest holde vs as captiues to make vs to forelake our owne lustes and affections, with all the frowardnesse and wickednesse of our owne nature. Nowe then we see that this othe is lawfull, and that there is no rashnesse nor presumption in men.

The seconde point also is in like wise worthy to be well marked; that is to witte, that wee

ought alwayes to confesse, that if G O D listeth to examine vs with extremite, notwithstanding that he haue giuen vs his grace, and strengthened vs against Sathan and all the temptations of the worlde, yet should wee be alwayes in his daunger, yea euen to our condemnation, were it not that hee did beare with vs. So then in making this promise, wee doe euermore remember that G O D will not enter into account with vs, to iudge vs according to our desertes; but will vse his infinite goodnesse towards vs, and haue pitie on our infirmities. Thus much as concerning the othe. In the Popedome, when Monkes, Nunnes, and Pricsts make their vowes, they sweare to abstaine from marriage, wherein they make open warre against G O D, and desie him. And why? Because they take that vpon them which is not graunted them. They suppose that they shall be able to forebeare the remedie of marriage, and yet they can not tell whether G O D hath called them thereunto, or no: they haue not one worde of promise; God hath neuer required such thinges of them. Therefore is it a diuelithe arrogancie, and we see howe G O D hath punished it. But it is a farre other matter, when we make no promise vnto G O D, but of that which he commaundeth, and which hee alloweth by his worde. Againe, wee goe not about it with opinion to bring it to passe by our owne power and abilitie; but because hee hath rolde vs that hee will helpe our infirmities: so much as wee be euermore grounded vpon his free goodnesse, whereof we may assure ourselves in our Lorde Iesus Christ. Thus must we make our solemne othe before G O D: As in deede wee bee already bounde vnto him in Baptisme, vpon such condition as he maketh vs his promise, and wee for our parte must make good the same when wee come to the age of knowledg. Thus yee see howe our Lorde continueth firme and constant to gouerne vs as his people, and to holde vs in his keeping to the ende: and also that wee in like case shall beare our selues quietly towards him, so as hee may wholly enioy vs. That is the thing in effect which we haue to beare in mind concerning this text of Moses.

Nowe hee ioyneth therewithall, that the people must enter into this covenants, that they may be adopted as the people of G O D. This worde Enter betokeneth that all men be of one condition, and that infomuch as they be the children of Adam, they are all strangers from G O D, and confusedly mingled together: and that God drawing his Church to him, shoulde it out in such sorte, that it is as it were a newe worlde. True it is that we must dwell heere beneath amongst the vnbelecuers: but yet neuertheless if we be the children of God, after wee bee once ioyned vnto him; we must withdraw ourselves from such as hee forsaketh, and who also turn their backs vpon him. The thing the which Moses ment chiefly by this worde Enter, is that we must be well aduised that wee rest not vpon our first nature, if wee intende to be taken for Gods

Gods children: but that wee must resort vnto him, nor on our feete and legges, but with the heart carried out of the impedimentes of this worlde, in such wise as wee faile not to dwell in the kingdome of heauen, as fellows with the Angels and with all the saintes, notwithstanding that we dwell in the midst of this world, Marke that for one point.

Nowe heere withall, Moses doeth giue the people to vnderstande, that this couenant must be receiued with seruent affection, seeing that GOD did it not, but for the welfare of them that were there assembled. He sayeth that the onely intent of GOD was, that Abrahams children should bee his people, and that hee would holde them for his Church. Is there anything more to bee desired than that? It is sayde in the three and thirtieth Psalme, Blessed is the people whose GOD is the euerslasting God. That is all our felicitie and all our ioye. The onely thing wherein we may glorie, is that God sheweth himselfe to be our protectour, and that hee receiue vs vnder the couering of his wings. Nowe if he offer himselfe thereunto, and doe freely allure vs vnto him, requiring nothing but that we should be his householde folke: ought we not to bee inflamed with so vehement desire, that we should forgette the worlde, and that nothing should hinder vs from comming vnto him? Yes truly. The thing then which wee haue to remember concerning this Texte, is that wee be dubble guiltye, when we will not bee prouoked to submitte ourselues to our GOD, seeing he seeketh neither profit nor aduantage to himselfe, nor wee are able to yeelde him any; but he would that we should be his people for our owne welfare, and he hath no respect but to his owne goodnesse and infinite mercie, by reason whereof, seeing vs to be cursed and forelorne, he accepteth vs to the inheritance of Saluation. Seeing then that our Lorde vseth such louing kindnesse towards vs, and powreth forth the treasures of his goodnesse vpon vs: bee not wee too heaude, if wee come not to him with all our heartes?

Moses addeth morcouer, that GOD doeth this, for none other respect, but because hee hadde so promised afore, *And that he hadde erst sworne it to the holy Patriarkes Abraham, Isaac, and Iacob.* Heere in effect, Moses meant to take away and to abolish all manner of imaginations, which the Iewes might conceiue of their owne desertes and worthinesse: for men are commonly giuen to beare themselves in hande that GOD is much beholding to them; and that they haue the forehande of him, and that they were already disposed, and that he findeth in their persons some thing to like of, or to loue them for. Forsomuch therefore as men are wonted to deceiue themselves after that manner, by supposing that GOD hath founde them better than others when hee chuse them: heere Moses cutteth off all temptations of Satan, and sheweth that GOD did not choofe the Iewes, for that they hadde more vertue

and noblenesse or worthinesse in them, than all the rest of the worlde: but that his choosing of them was altogether grounded vpon his owne free goodnesse, because he hadde so promised. And the same is common vnto vs all. And therefore lette vs learne, that if GOD doc nowc aduayes come neerer vnto vs than to a greate manie of other nations; it is not because wee bee more worthie, or more able to receiue it than they be, which are destitute of his grace: but because it is his good pleasure so to do. Now therefore, let vs learne to put away all manner of pride and presumption. When wee see that the Gospell is preached vnto vs at this day, and that we haue some order in the Church: it is an inestimable benefite. But wherefore is it giuen vnto vs? It is not because wee haue obtained it by our owne trauaile, nor because wee haue pruced the grace of GOD through our seruiceablenesse; but for that it was his wil to shewe himselfe kinde hearted towards vs after this manner. Thus much haue we yet to beare in minde concerning this text.

Nowe finally Moses addeth. *Remember yourselves (sayth he) for you haue seene the abominations of Egypt, and also the Idolatry that is among all the heathen through whom you haue gone: therefore be not deceived, neither lette there be either man or woman, householde or Tribe among you, that will turne away or slide backe, and forsake the euerslasting your GOD, to giue ouer himselfe vnto Idollis.* Heere Moses, to confirme the people in the obedience of faith, and to holde them vnder the yoke of good doctrine, doeth vse an argument which at the first sight might seeme strange: for wee bee easily thrust out of the right way, when wee see the worlde corrupted and ouerthwart. Albeit that we haue some good motion, and be disposed to serue GOD: yet notwithstanding, as soone as any stumblingblocke comes in our way, by and by it maketh vs to turne heade, as we see examples thereof euery day: insomuch that the man which is well instructed, and brought to a good point, runneth after the mockers of GOD, as soone as hee seeth them. Another which hath tasted of the truth of the gospell, beholdeth some foolish toy, and some hypocrite seduceth him so as he is chaunged. Such lightnesse and vnstedfastnesse doe wee see in many folke: and yet doeth Moses take the same as a confirmation to make folke the better resoluod to serue GOD: as if he should say, My friendes, you haue the lawe which is certaine and infallible vnto you, for it is the truth of GOD which can not lye. Seeing that GOD hath reuiled himselfe vnto you, it is reason good that you should obserue your faith and loyaltie towards him. But if you say, Why so? Other people deale not after this manner; wee see many fashions through the worlde, euerie nation hath his God by himselfe; euerie man hath a religion after his owne fantasie. Well might you be astonished at these thinges (sayeth Moses) and well might you be offended at it, if it were newe vnto you. But you haue seene the abominations of  
the

the Egyptians, you haue seene howe foolishly the heathen doe worshippinge their Idolles; and therefore if you be nowe moued and offended through the same, what excuse is there? For Goddes meaning was to arme you and to furnish you afore hande against these temptations, to the end you should not be in daunger to slide backe. We haue a good and a profitable lesson to gather out of this text, to witte, that the more we knowe superstition and Idolatrie, so much the more must wee eschewe the same. And euen so it is of all other things that are repugnauit to the will of G O D, namely, that we may be seduced by them by the sodaine beholding of them, for want of knowing them aforehande: for wee haue not the discretion to keepe ourselues from them; but are surprisid for want of foresight, by reason whereof wee perish, and Satan doth forthwith trap vs in his ginnes and snares. Let vs therefore marke, that when we once knowe the corruptions that be contrarieto the seruice of GOD, and to the doctrine that is contained in his woordes, wee must take so much the surer holde, that wee be not any whitte moued, but goe on forewarde stedfastly, following the way whereunto GOD hath called vs. As for example; if wee haue once knowen the wretchednesse that is among the Papistes, wherein wee ourselues also haue bene plunged in time past, or if we haue seene the mockeries of GOD, which are there vsed, and the blasphemies, and all the rest of the trash which the Papistes call the seruice of G O D: we can not but perceiue that they be the vetic inuentions of the deull, to turne vs away from the obedience of our G O D, to darken his maicstie, to cause him to be mocked, and to blind the wretched worlde. Wee haue bene sufficiently warned thereof, yea and we haue hadde the experience thereof. Nowe if any of vs doe hence forth turne away, and yelde himselfe againe to such abominations, is he not somuch the more vnfaithfull towardes G O D? See you not howe his wickednesse is so much the greater, seeing hee doth it not through ignorance, nor as a thing that is straunge vnto him, but as one that is altogether saped in it? Let vs therefore vnderstande that when G O D hath once made vs to perceiue the filthynesse and abominations which are among the Idolaters, the same ought to settle vs the better, to obey him and to perseuere in his holy calling. And I haue tolde you howe it is after the same manner in other vices. When G O D sheweth vs any shamefulnesse, as to bee giuen ouer to whooredome, or giueth vs examples of such as are disolutely giuen to swearing, drunkennesse, or such like things, and that these things be so vilanous that they make vs ashamed: if we be ouercome of them, is not our damnation doubled? Yes surely. It is not therefore without cause, that Moises sayeth heere, *You haue seene.* For thereby hee sheweth that wee may despise all that the worlde can doe; and that although the misbelcuers bee more in number than wee, and doe vaunt themselues to haue all the

sway, as concerning the worlde, so as wee be but a litle handefull of people, and they triumph ouer vs; yet wee may desie them, because wee doe knowe what difference there is betwixt the pure doctrine of the Gospell, and all the abominations and Idolatries that Sathan hath brought into the worlde: insomuch that hauing the truth of G O D once manifested vnto vs, we ought to stay vpon the same, we ought neuer to be shaken for anie thing that can happen vnto vs. Loe to what purpose this admonition ought to serue vs at this day. Nowe therefore when we looke vpon al the whole worlde; beholding the horrible diuisions that be in the Popedome on the one side, and howe Mahomet the deceiuer hath seduced all his sect, and thirdely howe blinde the wretched Iewes are: thereby we ought to be the better assured, that seeing our G O D hath called vs vnto him: and familiarly vttered his sauiour towardes vs (according as our Lords Iesus Christ doeth protest that he will call vs his friends and not his seruantes, because the secretes of the kingdom of heauen are reuealed vnto vs by the Gospell): we ought thereby to learne to apply the same to the certaintie of our sayth, and not to regarde though the faithlesse doe sooth themselues in boast of their abominations, because we knowe well that G O D condemneth them altogether, and that wee ourselues maybe iudges the rest, forasmuch as we haue the worde, whereby the worlde must be iudged.

Iohn. 1. 5. 15.

In doing heereof, Moises keepeth heere a certaine manner of proceeding which is worthy to be noted, saying, *That neither man, nor woman, house nor tribe, ought to turne away or goe to serue strange Goddesses.* Nowe hee docthr vs to witte, that when mischief is begunne, and a breache made, the deull will finde meanes, to spreade his poyson farther, if it be not preuened and remedied in dewe time and place. When some one man steppeth vppe to peruert the pure religion, it seemeth at the first to be a matter of nothing: but if it be let slippe, that one man will leade a whole house, and that house will leade the Tribe, and so at the length the whole people is peruerted. So much the more vigilaunt therefore shoulde wee bee, specially seeing that the Spirite of G O D doeth stirre vs vppe wee ought to bee moued to keepe good watch in this behalfe, for we cannot be too diligent therein. Nowe then let vs not foreflowe the redresse of any manner of corruption bee it neuer so small. When wee see a wicked man that goeth about to infect the focke, let him not be suffered: for if we suffer him, the corruption will forthwith spreade it selfe both into smal and greate. After one man followeth a whole house, and after a house goeth a whole kintred, and woulde G O D there were not so notable examples thereof. But what? Albeit that G O D doe shewe vs this by his worde, and although experience ought to make vs wise; yet is it not regarded. For men doe euetmore beare with some euill or other,

and suffer it to slippe. And why? It is not yet common (say they,) it is not yet hurtfull. No but they foresee not the daunger. Neuertheless there is a daunger, which I pray GOD wee feele not in the ende too much to our cost. So much the more therefore ought we to marke well this doctrine, where Moses sayeth not at the first dashe, Looke that all the people swarue not, or that one Tribe giue not ouer it selfe to the superstitions and Idolary of the heathen: but he beginneth at one man alone, and then setteth downe the woman, and after proceedeth to the whole house, and consequently to all the people. For if there be but one serpent, he poysoneth all things out of hande with his onely byting. And if Serpents can also infect the ayre with their verie breath: surely when men are poysoned by Sathan, they carrie abroad so much the more venomous corruption: infomuch that if anie bodie come nygh them be it neuer so litle, it is a wonder if they be not infected and marred with the very breath of them. Seeing then that wee haue made a couenaunt with our GOD according as hee hath gathered vs into his flocke, and doth dayly make it manifest to our eyes y we be his church; let vs continue in that obedience, and let euerie of vs first of all watch ouer himselfe, according as is seene heereafore, where it is sayde, Take heed to your soules: let vs take good heed, for every man is commanded of God to watch ouer his owne soule. But yet thereupon wee must yet goe further, namely, to haue care of our neighbours, that euerie man helpe to amende them that haue doone amisse, without any bolstering or bearing with the cuill committed. Otherwise it is a wonder to see howe that after one man hath once infected his wife or familie, the corruption will spread it selfe ouer a whole people, in such wise as the mischief can not bee holpen any more because it hath gotten so farre.

And Moses doeth purposely vse a similitude, which is worthy to bee well weyed, where hee sayeth; *that there be not founde among you any roose that bringeth fourth wormwoode and gall.* Whereby he warneth vs, that as often as Sathan sendeth fourth his vnderlings to turne vs away from GOD, and wicked people goe about to bring Religion into contempt, and to bring to passe that all things may be so turned vpside downe and mingled together, as there may be nothing any where but vngodlynesse: it is all one as if there were some secreete roore, which afterwarde will sprout fourth, and wee must needes be poysoned with the fruite which

it shall yeelde. Nowe therefore let vs in good time plucke it vppe. We see whereto this similitude tendeth. Let vs adde thereto the exhortation which the Apostle maketh in the Epistle to the Hebrews; for he hath respect to this text and expoundeth it, and applyeth it to our instruction. Forasmuch (sayeth he) as the despisers of GOD, which goe about to seduce the people, and to turne them out of the right way, be bitter rootes, we must not looke y they shall yeelde fourth good fruite. For we can not easily plucke vppe an euillweede, when it is overspred so as it hath choaked and corrupted the good seede, because it was not taken in time. Lette vs therefore bee diligent and carefull to plucke vp cuill rootes: and when wee see any bitter weede, although it beare no fruite, yet let it be looked vnto in due time. For GOD worketh a great miracle, when hee deliuereth his people, at such time as they be carelesse. And woulde GOD that the examples thereof were not so common in the worlde as wee see them. For then would not men giue so much libertie to the wicked, nor suffer them to preuaile so mightily. When they haue infected al; then men sigh and lament, but in the meane while they seeke no meane to prouide for it. So then let vs marke well, that (as the Apostle telleth vs) wee must not bee carelesse and slowe in this behalfe: but as soone as we see any leaude-disposed folke which obey not the direction of GOD, ne yeelde any reuerence to his worde: let them be cutte off. If we see them sow abroad wicked matters as cockle or darnell, to make men to swarue which were in the good way; let vs resist them with all our power, and let them y be in authoritie bende all their force and diligence thereunto, and let every man in likewise apply himselfe to further the same, so as we may be the true seede of GOD, and continue in the puritie of his Gospell, and bring him fourth such fruite, as he may be glorified throughout all our life.

Nowe let vs fall downe before the maiestic of our good GOD, with acknowledgement of our sinnes, beseeching him to make vs so to feele them more and more, as wee may bee touched with true repentance, and we come vnto him, not onely to obtaine foregiuenesse of the sinnes that wee haue committed, but also to bee gouerned by his holy Spirit, and to bee kept in such sorte by him, that albeit Sathan fight against vs, yet neuertheless wee may continue in the seruice of him which hath once called vs, and purchased vs for himselfe. And therefore let vs also say, Almighty God heauenly father, &c.

On

## On Thursday the ix. of April. 1556.

*The CLxvii. Sermon which is the fourth vpon the nine & twentith Chapter.*

that there bee not among you any roote that bringeth fourth Gall and woorme-wood:

19 And so it come to passe that some man hearing the woordes of this curse, doe blesse himselfe in his heart, saying: I shall haue peace, notwithstanding that I walke after the purpose of mine owne heart, and so put drunkennesse vnto thirst.

20 The Lorde will not agree to forgiue him: for then the wrath and Ie- lozie of the Lord will kinde againt that man, and heape vpon him all the Curfes that are written in this booke.

21 And the Lorde wil wpe out the name of him from vnder the heauen, and the Lorde will shoole him out from all the Trybes of Israell to mischeefe, according to all the Curfes of the Couenant that is written in the booke of this Lawe.



He beganne yesterday to de-  
clare, wherefore Moses dyd  
put fourth this similitude of  
the euill roote, which bring-  
geth forth bitternesse and gal.

For we do not perceiue at the  
first fight, when the diuel beginneth to worke in  
vs, vntill wee be corrupted and marred, yea and  
that the thinges bee past remedie, which at the  
first might haue bin taken away. Therefore wee  
cannot be too circumspect in keeping ourselues,  
seeing that of nature wee be inclined to euill,  
and we bee so fraile; that ere wee bee aware, the  
diuell taketh possession, and then euery man in-  
fecteth his neighbour, and so the corruption is  
spred throughout all. Heere hee sheweth the  
principall daunger that men ought to beware  
of; which is, that they become not hard hearted  
againt the threatenings of G O D. For it must  
needs be that we are altogether senselesse, when  
wee feele no more any remorse or grieffe of con-  
science, but rather doe spyte God through diu-  
lish pride. For men to ouershoote themselues, it  
is too ordinarie a matter; to be slowe when they  
are driuen and prickted forward, is yet a com-  
mon fault; againe, not to beleeuue good counsell  
at the first, is a thing to bee seene dayly. But if a  
man become a scornier and take the bridle in  
the teeth to dally with God, perswading him-  
selfe that all the threatenings, which are layde  
before him, bee nothing, and that all is but a fa-  
ble whatsoeuer is sayde concerning the iudge-  
ment of G O D, so as hee taketh leaue to doe  
what hee listeth, and will be ordered by no  
meanes, but followeth his owne swindge lyke a  
horse that will not bee tamed, and resisteth all  
that may bee doone vnto him; when a man ou-  
ershooteth himselfe so farre, it must needes be

that hee is like a desperate creature. Thus yee  
see whereof Moses admoniseth the people in  
this place. Let a man beware (sayeth hee)  
that when hee heareth the curfes which are  
set fourth in the Lawe, hee say not? Well, yet  
shall I not sayle to haue peace still although I  
giue my selfe ouer to all mine owne wayes,  
and followe my lustes. In deede G O D saith  
that I shall bee accursed, but I see it not, I will a-  
bide the hazard come what will: in the meane  
while I will not vexe my selfe with melancholy,  
I will make meerie, come what come will.  
When men lest thus desperately, they bee  
vndoone, and they become altogether vnre-  
formable.

Nowe first of allet vs marke howe it is sayde  
heere, that when wee haue heard the curfes that  
are contayned in the Lawe, it is a token of a  
spitefull and bitter minde to say; Tush I care not  
a whit what God speaketh. Albeit that we were  
not taught by any doctrine: yet haue wee a wit-  
nesse within vs which speaketh vnto vs, namely  
our owne conscience, whereby euerie of vs is  
reprooued, and driuen to vnderstand that God  
is our iudge, yea, euen when wee bee absolued  
by men, as they bee which escape by bribes, pre-  
sentes, fauour, sleightes and suttelties; who be-  
ing absolued by men, faile not to beare their  
condemnation still about them in their owne  
hearts. But if when God sheweth vnto vs that we  
must come to an account, and wakeneth vs vp,  
by confirming and ratifying that which wee doe  
alreadie knowe and perceiue, concerning the  
difference betwixt good and euill: if wee  
then continue still hardhearted; is it not to bee  
sayd that wee bee as good as bewitched by Sa-  
than, and that hee hath bereft vs of all vnder-  
standing and reason? To bee shorte, let

vs learne to walke in feare and carefulnesse, whensoever our Lorde speaketh vnto vs, and quickeneth vs vp by good warnings and admonishments. Let vs beware that wee stand not stubbornly against him: for wee see what they gaine in the ende which bee fo cankerhearted against GOD. Therewithall let vs call to minde that which I haue sayde alreadie; namely that the hyghest poynt of all wickednesse is when men bleise themselves in their heartes, that is to say, when they beare themselves in hand, *all that goe well with them notwithstanding that God doe threaten to bee their enemy, and to make them to feele his wrath.* And this is written more at large by the Prophet Esay. For there GOD complayneth of such as scotned the Prophetes; for there were in those dayes the lyke scorners that are to bee seene in these dayes. Tush (say they) let vs make good cheere, wee shall die to morrow. They had made that saying a common proverb. Therefore when the Prophetes perceiued that all things were so far out of order as was horrible to see, and that iniquity was become like a waterflood; so as men kindled the wrath of God more and more: they dyd not cease to crie: Wo, wo, it is impossible that GOD should forbear vs or suffer vs any longer: he hath vsed so long patience, that now wee must needs perish all of vs. They hearde nothing but dreadfull threatenings. When the Prophet spake to them, it was not to qualifie the plagues, but as it were to say, you doe not yet heare the hundredth part of the punishmentes that shall come vpon you: and for so much as you make none account thereof, but shew such hardnesse of heart and stubbornnesse against GOD and his Prophetes, you must bee all confounded. These Galantes scoffed at such threatenings, saying: Loe, wee must dye to morrow, let vs therefore make good cheere to day. Loe at what poynt they were. Would GOD that such scorning of GOD and his worde were not yet still in the world. But our Lorde addeth, saying, I haue called you to sackcloth and Ashes: I required nothing but your repentaunce and amendment, that yee might obtaine mercie. Howsoever the case stand, I am desirous to soften the cursed hardnesse and stubbornnesse of your heartes; and you hold on still, and scoffe out all things. But as truly as I am God (sayth hee) this sinne of yours shall neuer bee blotted out. As if hee shoulde say, neuer thinke mee to bee GOD; nor neuer take mee to bee the Iudge of the worlde, if euer this sinne of yours bee forgiven you. It is an offence not pardonable, when men doe so harden themselves against mee. Soothly, it is a threatening that should make vs to tremble, and cause our hayre to stand on end, when GOD sweareth by his name, and protesteth that he will be no more known for God, if he punish not those scorners with all extremity, which will not bow their neckes when hee would haue them to feele their sinnes, that they might repent.

This sentence answereth to the Text of Moses where he sayeth, *Beware that none of you haue heard the curses which bee set downe here, do bleise himselfe in his heart, and that he say not: God will easily forgieue mee: and thereupon foadeh himselfe with hope of ease, notwithstanding that GOD denounce warre against him.* Now therefore as soone as GOD summoneth vs to his iudgement, let vs learne to enter into our selues, and let euerie one of vs make his owne inditement, and let vs looke aforeshand a farre off at the curses whereof hee speaketh. Albeit that they doe not appeare at the first, yet let vs behold them by faith, like as it is said, That Noe sawe the flood aforeshand when all was at rest, and when men were most drowned in their delights: for the world was faire and pleasant, and it seemed that all should goe well. But Noe in the meane while stretched out his sight about a hundred yeeres before him; euen fixe score yeeres aforeshand did hee beholde that which God had spoken. And euen so must wee doe. Let vs not taine till GOD smite vpon vs with mayne strokes; but as soone as wee haue offended him, let vs by and by looke into his lawe what our state and condition is. And forso much as wee see there how God declarcth that he will punish the despisers of his Maieste, and all such as striue against his worde; threatening specially all adulterers and whooremongers, all drunkardes and blasphemers, and condemning all extortion, deceyte, periuire and enuie: let vs beware that none of vs promise himselfe peace and rest, whilest hee seeth that God exhorteth to repentaunce. For it must needs come to passe, (as he sayeth in another place,) that when they say, Peace and all is safe, then shall they bee suddenly confounded. Certainly it is a monstrous matter and against nature, that men can thinke themselves blessed, when they heare that GOD doeth curse them. And heereby wee see howe frowarde wee are, if GOD restraine vs not: yea and wee see howe it is a common and an ordinarie faulte. For GODS threatenings bee not secreete, they sound continually, and wee haue our eares beaten with them; and yet who is hee that is inuocued at them? True it is that with our mouthes wee vter not the wordes that are set downe heere: but yet wee neuer haue any such obedience, neither are wee euer so beaten downe with our sinnes, as to bee afrayde of GODS threatenings: Nay, wee rather deseie him and all his power; and to our seeming, all the afflictions wherewith wee bee threatened are nothing, vntill wee feele them. So much the more therefore ought wee bee warned to looke to our selues, or else wee shall haue our eyes and our senses so blynded, that wee shall not vnderstande any thing of all that is tolde vs. Wherefore let vs benefite our selues by the lesson that Salomon giueth vs, where hee sayeth, Blessed is the man that is at rayde in his heart; to the intent wee bee not desirous to cheere vp our selues, as it were in despite of God.

Ira. 22. 23.

Ira. 22. 12.

Geni. 6. 11

I. Thci. 5.

Prou. 28. 1



Also wee haue heereupon to marke that which is sayd of the *undertaking* or double dealing of the heart. This word comprehendeth all things that men forge of their owne fantasie. Soothly the imagination of man is a dreadful dungeon; and when wee be once plunged into it, there is no way to get out againe; and yet there is none of vs all but hee seeketh to followe the imaginations of his owne hearte. Seeing therefore that on the one side, when a man giueth himselfe libertie to doe whatsoever hee hath deuised in his owne mynde, hee plundgeth himselfe as in the gulfe of hell, and yet neuertheless euey one of vs is drawn and driuen that way: let vs haue so much the better consideration of this that is spoken heere. Nowe Moses intendeth to make men ashamed, by setting before them the pre-fumings of their hearts; together with the Rule that God hath giuen them. Wee cannot doe amisse in following the will of God, as heereafter wee shall see more at length: it is a ready way; and hee doeth euermore reache vs his hande, wee doe see whether hee calleth vs. The way is certayne and infallible, when we obey GOD. Nowe if wee notwithstanding, doe wittingly lyke better to blinde our selues with our owne vaine fantasies, and to intangle our selues in them, so as wee wote not which way to turne, but wee bee carryed hither and thither, and one mischeefe haleth an other, without ende or measure; must it not needes bee, that wee bee too much bewitched? So much the more therefore behooueth it vs to weye well this woorde of Moses where he speaketh of the vndertakings of the heart.

Moreouer, men followe the deuises of their owne heartes in two manners; the one is when they forge vnto themselves a Religion after their own lying, and thereupon will needs serue God after their owne fantasie; or else when they sooth themselves in their sinnes, although they haue them laide open to their faces. The Idolaters thinke not that they doe yll, when they bring their owne peeing trash vnto God; as for example when they set vp a puppet and kneele downe before it, they thinke that GOD is well honoured. Agyne as wee see amongst the Papistes, howe they trotte on Pilgrimage, and cause Masse to be sung, and babble before an Altar, and carie Candelles, and fast some certayne dayes; when the Idolaters doe thus torment themselves in vaine, it seemeth to them that all is well, and that it is acceptable to GOD, and that he doeth them wrong, if hee take it not in good part. And yet in the meane while they bee but inuentions of their owne braine, such as God vtterly mislyketh and condemneth. And therefore let vs marke well that Moses in this place meant chiefly to plucke men away from this kinde of madnesse, which is in all Idolaters, in that they would serue God after their owne fashion, hauing no respect to that which he hath commaunded by his worde. Albeit then that at the first they doe not per-

ceiue their leawdnesse; yet is it not to bee sayd that they be cleare; neither can it serue them for an excuse. Marke that for one point.

Nowe if they bee to bee condemned, which thinke themselves to doe their dutie, and haue a good intent, as they terme it: what shall become of such as weetingly prouoke the wrath of God? They knowe well it is nought, and that it shall not scape vnpunished, and yet neuertheless they cease not to harden their heartes. And wherefore? For their lust doeth driue them thereto, which boyleth so in them as they must needes accomplish that which they haue imagined. Now when men do thus harden themselves against God, notwithstanding that their conscience doeth reprove them, and they knowe that they doe yll: what is to bee saide to it: Let vs learne therefore to behaue our selues well in these two pointes, and generally let vs not fight against GOD; but when our heart draweth vs eyther one way or other, let vs vnderstand that all that euer proceedeth from our selues, is contrarie to the rule that our Lord hath deliuered vs: and let vs knowe that there is none other meane to discern what is good and what is euill, but by submitting our selues to the doctrine by the which our Lord holdeth all our senses, thoughtes and affections captiue. That is the effect of the matter which we haue to beare away in this place.

Nowe Moses addeth another similitude, saying, *That such folke doe mingle drunkennesse and wickednesse together.* The wordes import as much as if it were sayd, that they doe mingle drunkennesse and thirst together: but wee will take it as it is here set downe. In deede this place hath bin expounded diuerse wayes: in so much that some to play the fine headed fellows, haue said that by the phrase which hath y word *Thirst* or *Thirstie*, Moses meant that part of the soule, which yeeldeth it selfe to be governed by reason, for as much as it is desirous of knowledge and seeketh after it: and yet neuertheless doeth intermeddle with the other which maketh hir drunken with hir owne voluptuousnes and delights, and hath neither measure nor stay of it selfe. But these be vaine speculations which we must let alone: neither had I spoken of them, but to y ende y none should deceiue themselves w them. Let vs come to the playne meaning of Moses. We haue scene heere afore the matter which he treateth of in this place; and no doubt, but this serueth as an exposition, for the better declaring and confirming of that which we haue scene already. By the *Thirstie* therefore or by *Thirst*, hee meaneth the appetite of man which is alwayes hungrie: and I meane not the appetite of eating and drinking, but the appetite of all our lustes. Yee see then howe man in his owne nature is as it were thirstie, so as wee bee alwayes sharpe set, and can not be satisfied by any manner of meanes; for as soone as we haue beene tempred with one with, by and by wee come to another, and there is no man but he is vexed with diuerse chaunges and fortes of thirstinesse. For albeit that vices raigne more in some than

in other some; yet notwithstanding the man that is giuen to couetousnesse misserh not to haue other lustes, in so much that couetousnes is not without cause counted the roote of all mischief. Likewise a whoremonger is caried away by his affections, and wicked lustes, and yet hath he other vices also therewithall. When we haue well examined the nature of man, it will be founde that Moses could not better compare them than to such as bee thirstie. And why so? For they are neuer at rest, they bee neuer contented, they are alwayes sharpe set, and they bee euermore eage of their desires. Hee speaketh it expressly in the Feminine gender and sayeth, *Shee that is thirstie*, by cause the present case concerneth the lust of man. Hee putteth it in the person of a woman, but yet neuertheless we see what hee meaneeth. And therefore doeth hee put in Drunkenesse? By cause men bee so farr out of order, that they seeme to haue no discretion at all; and when they bee once a little disguised, anon they become starke drunken, in so much that they seeke prouocations to drinke still, and to guzzle wine, and to swill it in more and more. Ye see that when a man is once out of the way, he layeth on drinke still, and the more he drinketh more he may (as they say) and experience sheweth it. Now then, when man is accustomed and thoroughly nussed in drunkenesse, hee becommeth a winesacke, so that although hee poure in neuer so much wyne, yet is he neuer filled, but doeth still gulp it vp without ende of drinking. Wee see these great drunkardes, how all men woonder at them, and it is a maruailous matter where they bestowe the drinke which they take in. It seemeth vnpossible that any stomacke should holde it. Again wee see that they are past all shame, and at all their venting places doe cast out the wyne which they had taken in. And be they once emptie, they be as ready to drinke againe as euer they were: and when they fauour not the wine, then must they haue new demises to procure appetite. If wyne mislike them, though they be ready to burst, yet must they eate some strange meate, as either a Carbonado, or the verie snuffe of a Candle, or a pickled hering, and I wote not what else; so that to all seeming they meane rather to murder themselves, than to haue any honestie in them.

Nowe let vs looke to the course of the Text, and wee shall finde that this similitude is so fit, that Moses could not haue set forth the lustes of men better than by comparing them to men ouerfurfited with drinke: for it is certaine that wee shall neuer bee so well stayed in our affections, but that we finde this in them, I meane vntill God hath reformed vs by his holy spirit. In deede we see some haue more honestie in them, and which leade not a dissolute life, neither in whoredome, nor in drunkenesse, nor in swearing, nor in theft, nor in any hurtfull thing. Well then, in these there is some shewe of vertue, but yet it is impossible that a man should not be vn-cleane in his heart, vntill God doe gouerne him: for our nature must needs bee euermore sinnefull: and that which is sayde in Genesis must

needs be accomplished in vs: namely that all that euer the heart of man doeth imagine, is forward and wicked. Now seeing it is so, Moses telleth vs heere, that it is ouer much for vs to haue this cursed inclination by nature; and therefore wee must fight against our lustes: like as when a sicke man sees himselfe out of temper, he must thinke that if he fulfill his owne fantasie, he shall bring himselfe to a horre and continuall ague, and so kill himselfe. Hee must therefore re-straine himselfe. And why? For his desire is disorderly. Euen so it is with vs; and so must wee fight against our lustes and affections; and it is a difficult combat. Let vs labour therein by all the means wee can, and yet shall we not so much preuaile, but that somewhat will bee still amisse. Now if in stead of repressing our lustes & of holding them strait curbed, we flatter our selues and nourish them: is it not a wilfull throwing of our selues into destruction? I knowe a vice that doeth raigne in mee, and I am to fight against it: that is my right exercise, vnto the which God hath called mee. Nowe I conspire with my naturall inclination, which is wicked; I see it is a disease that will kill mee; vnlesse I provide for it and keepe good order: and yet neuertheless I will as it were compact with the sickenesse, and followe myne owne appetite: what is to bee sayde to it? The greatest mischief of all is this, that Moses letteth downe heere: namely that men bee not content to foster their lustes, and to soade themselves with vaine flatteries, but they do also cast themselves to the spoyle lyke madde men, and become drunken to bereaue themselves of discretion; yea they become verie bestes, to the intent they may haue no more feeling of their euill; they cast away all shame, to become like vnto brute bestes: they haue no grieue of conscience, and they proceede so farre as to bleare out their tongues against all manner of admonitions that bee giuen them. When men come to that poynt, it is a right adding of drunkenesse vnto thirst. But nowe let vs learne, that when our Lorde sheweth vs our faultes, it is to the ende, that euer of vs should enforce and straine himselfe to correct his wicked lustes, and beware that we maintaine them not. But about all things lee vs take heed that wee tempt not GOD, ne make warre vpon him openly, ne proceede to adde drunkenesse vnto thirst, that is to say, that wee adde not beastly disemperance to our owne wicked inclination. It is too much that wee should bee allured by our desires, and lustes; but to become so drunken and beastly in them, as to haue no consideration at all of them; and to bee saped in our naughtinesse that we fall to seeking of monstrous things after the manner of drunkardes: Alas, whereto tendeth it? Is it not an vtter defacing of GODS image in vs, as much as wee can? And yet is it too much seene in the worlde; for they that flatter themselves in common vices, doe fall in the ende into so heynous and great enormities, as it seemeth, that they would confound heauen & earth together.

When

When a man hath a long while made none account of God, and is become drunken in his filthinesse; what will he doe after he is so beforted? He will passe the boundes euen of naturall honesty, in so much that the verie heates do hold their lustes in order: but man, not knowing at all what he is, transfigureth himselfe: and that is it that Saint Paule meaneth in saying, that when men haue despised G O D, they fall into many concupiscences, and they must needs forget themselves, and throwe themselves headlong into so shamefull enormities, as a man cannot tell how to worke them greater reproche than they doe to themselves. Wherefore let vs bee a frayde of such vengeance, and let vs alwayes be mindefull of this drunkenness whercof Moses speaketh in this place, that wee may beware of it.

Then he addeth, *That GOD will neuer bee mercifull to such a man: but his wrath shall kinde against him, and his indignation shall be moued against him, all the curses contained in the Booke of the Lawe shall be heaped vpon him and rest vpon him, and hee shall bee cutt off from the Tribes of Israel to his undoing.* This is the same thing which I alleged ere while out of the Prophet Esay, where God sweareth, that hee will neuer forgieue such people, as haue so abused his patience, and made a iest and a scoffe of the warnings that he gaue them. As much also doeth Moses say thereof here, though in another phrase. God (sayth hee) will neuer forgieue such a man. Heereby we are admonished, that although wee haue offended God, yet there is place to obtayne mercie and forgieuenesse, so we be not hard hearted, but do lament, specially when we be admonished, and when men shewe vs more plainly that we must repaire to the goodness of God. When wee deale so, then there is a conuenient helpe already prepared for vs. But contrariwise, if we continue in our stubbornnesse, and for the hauing of more libertie, doe proceede to wilfull stubbornnesse against all counsaile, and become deafe to all the threatenings of the Scripture, bearing our selues in hande that there is no iudge in heauen: when wee deale so, let vs not thinke that our Lord wil suffer such stoutnesse, for it is too diuclish. Needs must men haue vtterly forgotten what they are, when they can so prouoke their iudge. G O D therefore wil neuer forgieue such a man. Now then, are we called to repentance? Let euerie of vs bow downe our neckes, and bee touched with such a feare of Goddes iudgement, as may holde vs in awe, and make vs to repaire to him when he calleth vs, whyle wee haue time, and whyle the gate is open let vs enter, for if G O D doe once thurte it, we may knocke, and wee may wayle and howle as Esau did: but it is too late. To bee short, Moses telleth vs, that whylest wee haue meane and access to returne vnto him to obtayne grace, we ought to stepp to it without mocking of his worde: and that when wee bee exhortid by it to consider our finnes, wee ought to beware that wee make a right confession of them, and not resemble o-

ther men which are so dull that they haue no vnderstanding of the vengeance of God wherewith they are beset.

Moses sayeth farther, *That the wrath of G O D shall kinde, and his indignation shall be moued against such a man.* Whereby hee signifieth, that G O D will neuer pacifie his wrath against any of those that doe so abuse his fatherly gentleness, and haue hoorded vp the treasure whercof Saint Paule speaketh in the second Chapter to the Romanes in the time of G O D S long sufferance. For certesse Gods sparing of vs, is to giue vs leasure to come to repentaunce. Hee wayteth for vs, and if wee make no account of returning vnto him, specially when he doeth prouoke vs, but doe yet worfe: is it not good reason that hee turne our wilfull stubbornnesse backe vpon our owne heades? Yes: For wee doe but heape vp so much the greater cursednesse vpon our selues. Vpon whom shall it light, but vpon vs, in such sort as wee shall be altogether ouerwhelmed? When a man doeth thus increase his leawdnesse, and scorneth God, and besides all the other finnes which hee hath committed, outrageth so farre as to say, I will not giue ouer mine owne pleasure, bearing himselfe in hande that Gods hand cannot touch him, but that hee hath a couenaunt with Hell and death, as sayeth the Prophet Esay; when we be at that point, is it not, as if we should draw some mountaine or house vpon vs to ouerwhelme vs withall? Let vs learne then that our Lorde doeth here vtter forth a speciall wrath against all them that will not be moued by his word, but continue vtterly vnrreformable. His wrath (saith he) shall be kindled against them, and his indignation shall be stirred vp.

And for the better expressing thereof hee saith: *That the curses of the Lawe shall lie vpon him.* He had sayd afore, all this shall cleaue vnto thee. And here it is sayde, that they shall rest. Purposely is this word set downe, by cause men doe euer thinke to escape and to outrinne the punishments of God: as when a dogge seeleth a stripe with a cudgell, hee shaketh his eares; and would faine scape, but the blowe doubleth, and he is cudgelled well and throughly, and yet hee seeketh still to flie away: Euen lo it is with vs. Therefore if God punish vs, there is none other helpe but to stoope, and to lament by considering our finnes. But in steede of this we thinke to go quite by removing from our standing. That is the cause, why men bee toiled with vntrest, when God doeth visite them, and they perceiue that they haue offended him: they torment themselves, supposing that it shall auayle them much; whereas it is neuerthelesse to their confusion. Therefore saith Moses, that the curses which be contained in the Lawe shall rest vpon vs. Let vs not thinke then to cast them behinde vs, neither let vs thinke to escape, whē we play the madde bedlems and kicke against him. That is but a folly; they must of necessity lye vpon vs, yea in such wise as wee shall not feele any ease. That is in effect the thing which we haue to beare in minde concerning this place.

Deut. 28. 15

Afterwarde he sayeth yet farther, *That such a man shall be rased out from vnder the heauens, and his name also.* Nowe GOD speaketh not of one curse onely: but saith that when a man is not humbled throughly by one punishment, there shall come a whole dosen vpon him. Nay the number shall not be certaine, but (as wee haue often said heretofore) the number shall be infinite, as we shall see againe in the xxxii. Chapter, that God hath incredible meanes to tame those that are so stubborne against him. And now for a conclusion he saith, that the name of such a man shall be rased out from vnder heauen. As if he should say, God will roote him out from the number of his creatures, so as hee shall be no more reckoned among men. Indeede the principall matter which wee shoulde desire, is not to haue a name vnder heauen, but to haue our names written aboue in the booke of lyfe. Neuerthelesse, Moses in this phrase of speeche, comprehendeth also the eternall damnation. And why? For wee knowe that our Lorde did at that time vtter forth his goodnesse and loue towards the Iewes, by earthly benefites; and contrariwise his wrath also by temporall punishments. Moses therefore in saying heere, that God will wype out the name of such a man from vnder heauē; meane according to the same rule, that GOD would no more reckon him in the number of his creatures. Nowe if wee be not worthy to be counted heere beneath for the creatures of God, nor to liue amongst horses and Asses; howe shall wee be partakers of the glorie of heauen, to be companions with the Angels, in the immortalitie which is prepared for all the faithfull and for all Gods children? We see how the meaning of Moses is that God will so rase vs out of the roll of lyfe and saluation, as we shall not be counted worthy to beare the place of his creatures, but this curle shall appeare vpon vs euen by the thinges of this world.

And thereupon he sayth, *That such a man shall bee curle off from the sribes of Israel to his undoing.* Whereby it is shewed vnto vs, first that God had separated that people to bee preserued. And it is a doctrine that appertaineth to all the faithfull. In dede we haue a speciall myrrour therof in the Iewes: for wee see that when the first borne of Egypt were slaine, the Angell touched not the houses which were marked with the blood of the Paschall Lambe, but it was Gods will that they shoulde bee free from such vengeance. Although then that as long as wee liue in this world, we be inuironed with all manner of miseries, whereunto this humane life is subiect, and that all the diseases which can happen vnto men, be threatninges of death, and that wee be likewise subiect to all the mischaunces that can happen vnto vs, by ayre, water, fyre, earth, and the heauens; which doe all serue to bring vs to ruine and confusion: although say I that as concerning the humane state, wee differ not from

them that be afflicted to the vttermost; yet neuerthelesse our Lord preserue vs and shoulde vs out, as if he should gather vs into a corner by our selues. Well may wee be mingled among those whom God hath cast off: but yet behold he vs alwayes with mercie. This is in effect that which wee haue to remember concerning this place: and it doeth import an inestimable comfort. For albeit that we be subiect to all the myseries of the world, yet doeth God so preserue vs, that of a speciall priuiledge, wee be safe by his meanes bycause he is mercie vs: so as the mischief is euer put off by his hand which is present with vs, and cyther wee be exempted from it, or at the least, he giueth it such issue, as wee haue cause to reioyce, and to giue him thanks for that he hath so preserued vs. Thus much for one point.

But yet for all that let vs beware that we abuse not that goodnesse of God; for if we doe, when we be gathered to be as of his household, hee can very well cut vs off againe; as it is fitely sayde, *that such a man shall be curle off from among the Tribes of Israel: so stwe that it is not ynough for vs to be receiued into Gods Church, but that we must continue in his obedience vnto the ende, to the intent that hee may continue his grace towards vs, yea and to continue it in such sort, as we may bee of that Israel, whereof God speaketh by Ezechuell, to witte, that we may be in his secret Roll.* For there bee many that be enrolled before men, which neuerthelesse be reiectd of God. And therefore hee speaketh purposely of his secret Roll, where they be written that be his people indeede. That is it that Paule speaketh vnto Timothie, that they be letters enclosed vp. God (saith hee) knoweth them that be his: and that is a decree which standeth steadfast. Therefore let vs learne so to yeeld our selues obedient to our God, praying him, that lyke as he hath vouchsafed to draw vs vnto him, he will also pursue ir, and increase his blessings: and that when we be once grafted into the stocke of Abraham, to be his children by faith; wee may alwaies hold on still in the course of our adoption, that in the ende God may acknowledge vs for his children, and we be made partakers of the glorie which is prepared for vs, seeing that in this worlde and in this short life wee haue inioyded blessings, by the which hee maketh vs already to taste of his Ioue.

Nowe let vs fall downe before the face of our good God, acknowledging our fautes, and beseeching him that we may be more and more cast downe in ourselues, to haue such a horror and feeling of our sinnes, as wee may not sayle to runne vnto him, and to flee for refuge to his mercie, that by forgiuing vs our sinnes from day to day, he may amend vs euermore, vntill hee hath quite ridde vs of them. That it may please him to graunt this grace not onely vnto vs, but also to all people and nations of the earth, &c.

## On Friday the x. of April, 1556.

*The CLXVIII. Sermon which is the fifth vpon the nine and twentieth Chapter.*

22 Thus will the generation to come, say, namelie your children which shall succede after you and the straunger which shall come from a farre lande, when they see the plagues of this lande, and the diseases of it wherewith the Lord shall haue smitten it:

23 The brimstone and fault wherewith hee shall haue burned all his lande, so as it shall not bee sowed, nor yeelde fruite, nor haue anie grasse growing thereon, as in the ouerthrowe of Sodome and Gomorrah, Adam and Seboim, which the Lord destroyed in his wrath and displeasure.

24 Then shall all Nations say, wherefore hath the Lorde doone this to this Lande? O how fierce is his great wrath?

25 And it shall bee answered, because they forsooke the couenaut of the Lorde GOD of their fathers, which hee made with them, when hee brought them out of the land of Egypt.

26 For they went and serued other gods, and bowed themselues before the the same gods whome they knewe not, neither hadde they doone them anie good.

27 Therefore is the wrath of the Lorde kindled against this land, to bring vpon it all the curses wriiten in this booke.

28 And the Lorde hath rooted them out of their lande, in wrath, anger, and great indignation, and he hath throwne them out into an other land as it appeareth at this day.

29 The secretes of the Lord our God be reuealed vnto vs, and to our children for euer, to the intent we should do all the wordes of this law.



Moses proceedeth here still with the matter which wee beganne yesterday, namely, to declare howe detestable our rebellion is vnto God, when he hath once taught vs by his worde, and can not winne vs, but wee turne heade to the contrary. For it had bene enough to haue declared in one worde, that none shoulde remayne unpunished: howbeit forasmuch as men doe not so quickly consider the vengeance of God to be moued therewith to the quicke, therefore Moses addeth threatenings vpon threatenings, declaring that the punishmentes shall bee so greuous, that euerie man shall bee abashed at it: according also as the Prophet Ieremie vseth this phrase of speech, saying y<sup>e</sup> al mens eares shal tingle at the hearing of the straunge things which God shall haue wrought in Ierusalem & the lande of Iudah. For if God chastise vs after the common order, wee regarde it not, we take it to be but haphazard, or else we doe linger til y<sup>e</sup> plague be past; but as for submitting ourselues to

God, it is no part of our care. That is y<sup>e</sup> cause why Moses doeth in this place inhaunce the plagues which God would sende vpon that lande, to the intent that the people might bee the better instructed, and euerie man looke to himselfe, and vnderstand that if they tempted Gods patience, they must needs fall into this so horrible extremitie. In which respect hee saith, *Thus the generations to come, and those also which shoulde resort thither from farre countries, shall inquire thereof as people abashed.* By which wordes hee doeth vs to vnderstande, that the punishmentes which God would sende vpon the rebelles, shoulde be straunge, such as shoulde make all folke astonished, and amaled at the sight of them, and to say, this is a matter that hath not bene wont to be; it must needs be that the hande of God hath gone this way. Nowe wee see the meaning of Moses. And herein wee haue to condemne our slownesse, seeing that God must be faine to describe things vnto vs, as it were in a painted table, the cause whereof is for that wee bee not playable to receiue

ceyue the admonishments which hee giueth vs. We thinke our selues able folke : but in lo doing wee doe all. of vs beguile our selues with selfe soothing, vntill our Lorde doe as it were beate it into our braynes by force, that if wee procede on to offende him, wee shall not escape his hande, yea, and that wee shall be handled with such rigour as shall make all them to tremble which see but the traicts thereof: so that not onely wee that receyue the strokes, shall be confounded, but they also which come from farre shall confesse, that it was the vengeance of God, which was not without cause, and that it must needs bee, that we did committe ouer greuous and hainous offences, seing that God is thus inflamed against vs.

Moreouer Moses sheweth that God will no more spare a whole country, than one man: least they should shroude themselves vnder the multitudes of people that giue themselves to wickednesse, and thinke thereby to scape the better cheape before God. It is expressly saide that if any man sinne hee shall be punished: and if a whole lande be faultie, God will wrappe them all likewise into one fardell. Therefore let vs not bleare our eyes wilfully as wee see the Papistes doe, who vaunt themselves this day, because y number of such as are inclined to their superstitions is not small. They boast them of their great multitude, making it their buckler against both God and men. And thereupon they doe despise vs, and it seemeth to them, that they may of good righte condemne the pure and true religion. But contrariwise God telleth vs, that when a whole land hath forsaken the right way, that rebellion of theirs shal not go unpunished, albeit that the multitude of them which be faultie, be neuer so great. Finallie wee must beware that we followe not one another to do euill: for if a blinde body do cleade the way, hee shal fall into the ditch, and likewise they that followe him: hee shall not exempt them by his fall. We must therefore vnderstand, that when God calleth vs, wee must sticke vnto his voyce, and obey it: and if all the worlde fall away, and euery man goe astray, yet must not we ground our selues vpon the examples that wee see, as if wee woulde say, It is lawfull for mee, for manie haue this custome. We may not make that a law, but we must stand stedfast in y obedience of our God. This is the thing which we haue to remember concerning this place, where Moses speaketh not of euery man particularly, but of the whole land, vsing the comparison of Sodome and Gomorrah, of Adama and Zeboim: according to the cōmon maner of the holy scripture, where the Prophets doe put men in mind of the dreadfull punishment which God sent vpon those cities. And indeede S. Iude faith in his Epistle, that it is as it were a myrrour of the fire that is prepared for the wicked, y wee might alwayes behold howe God is Iudge of the world. Therefore it is not without cause, that Moses speaketh here of Sodoni & Gomorrah: as if he should say, albeit that God do alwayes punish sin, yet the examples thereof be not alwayes so notable, as in

that ouerthrow of Sodoni & Gomorrah, and of the townes nere vnto them. For there it was his will to shew by one deed that he was not a partie to be dalied withall: and therefore it was his will that the remembrance thereof should continue, and that euery man should walke warily. When men speake of Sodoni & Gomorrah, they ought to consider that he which ouerthrow them with lightning and tempest, is at this day liuing in heauen, & that he hath not changed his purpose nor giuen over his office, but that his maiestie is accompanied with his iustice and power. Therefore let vs not tempt him: but if hee vse patience toward vs, let vs vnderstand that when hee hath long delaided, we must come to reckning: and if the punishment be not now visible vpon vs, as it was then vpon the said townes, yet will the time come that we shall perithe. That in effect is the thing that Moses ment to signifie in this place.

We haue here a generall instruction, which is, y for asmuch as God hath euermore punished the worlde, it shoulde therefore be the more to our reproch, if wee profited not thereby, in acknowledging ourselues so much the more guilty according to the saying of S. Paul who giueth y verie same rule, in the tenth chapter of the first to the Corinthians, namely that when God punisheth mens stubbornnes, couetousnes, vnbeleefe, superstition, fornication, and such like sins: his so doing is a liuelie image of his iudgement. Let vs beware that when God teacheth vs at other mens cost, wee profit in that schoole. For if we become hardhearted, it shall be made manifest vnto vs at the last day, that it was long of no body but of our selues, that wee were not reduced into the way of saluation, because we woulde needs wilfully misse it, as if we had cōspired with Satan, to our owne destruction. Therefore doth he also say, that the vengeance of God is wont to come vpon all misbeleuers: as if he shoulde say, let vs not tarrie till God strike vs, but seeing we do percieue him to be Iudge of the world, let y touch vs, & let euery of vs bestir himselfe to repentance. Moses hauing spoken so, addeth this further declaration, and saith that they which come from far countries, & the childre also that shold be born after y euent of such a punishment: shal al inquire of it as astonished, saying: What meaneth this? And now he addeth for a cōfirmation, y the shame thereof shal remain vpon them y be so afflicted: wherby he sheweth, that they shal not yet escape, after that God hath taken them out of the world, but that they shall beare the marke of infamie, in so much that euen the blind shal condemne them, and euery man despise the euen when their carckelles be rotten and brought to nothing, and y the remembrance of them shal be odious to the world. For men will say, It is because they forgot the God of their fathers, which had brought them out of the Lande of Egypt, and turned so strange Gods whō they neuer knew. That is one point which we haue to note in this place.

And by the way Moses doth vs to vnderstand, that if the lewes be not pliable afore hand, it shal come to passe that afterwarde other men shal be taught to beware by their great destruction

whic-

Ezech. 18. 4

1. Cor. 10. 6 & 11.

Col. 3. 6

Iud. 7.

whether they will or no. And that is well worthie to be marked. Whensoever God reproveth vs, we couer our sinnes, and although we haue no great colour so to doe, yet doe wee euermore take leaues to hide vs, after the example of our father Adam. To be short, wee bee so shamelesse, that wee will rather alleadge frivoulous excusels, than yeelde to condemne our selues. God doeth threaten vs, but we do make none account thereof; wee offend notwithstanding, whereby we shewe our rebelliousnesse. If wee be asked, Goe too, doe you perceiue the hand of God? O say we, I wor not wherefore I am afflicted. Thus do men euermore goe backward; and in steede of appeaching themselves, they fall to disputing and cauelling to escape as they may. To be short, we will neuer come willingly to the acknowledging of our sins. What doth God then, when he seeth vs to bee so vntractable? Hee teacheth others. Forasmuch as it is but labour lost to apply himselfe to vs, & because we be as logs of wood, hardharted and wilful in wickednes: the example of vs is a good instruction to others, which come to read y<sup>e</sup> it is the vengeance of God, & so do acknowledge it in our persons: & in the meane while, we be shut out from all remedie: for wee haue not the power in time and place, to receiue the correctio that God sent vs. Thus ye see what we haue to note in this place, where Moses saith: *that they will say: It is not a matter any whit darke nor anie more to be doubted of, that they which bee stubborne hearted against G O D and haue used contention to make them selues innocent, may very wel wrie their mouths: but yet will G O D sture vp tongues to discouer their iniquities, and they must become a common prouerbe, and haue their doings blafed abroad: as who shold say, god hath punished the on this wise, because they forgot him. After he had deliuered die by his incredible power, and wrought so many wonders for their safetie, they laid al this vnder foote, & turned the selues vnto strange gods. And here by we be taught that when God giueth vs yet means to returne vnto him, we must not draw back, seeing y<sup>e</sup> we shall gaine nothing thereby. And moreover, sith it is his wil to teach vs at other folkes cost, let vs consider what is happened vnto the Jewes, (according as S. Paul also leadeth vs thither:) for they were the adopted people of God when wee were yet but as rotten. God had left our fathers in their confusion, when in the meane while the family of Abraham was chosen & aduanced to y<sup>e</sup> heritage of saluation. Now then, if they being y<sup>e</sup> first borne, were so grievously punished, shold it not make our haire to stand vp on end, seeing y<sup>e</sup> in comparison of the we be as children borne before their time? In deed we haue bene grafted in their place: but yet they were y<sup>e</sup> naturall olue, they were the branches proceeding of y<sup>e</sup> same roote, which was dedicated in the person of Abraham. But we for our part were vnholly. Now if we succeed in their place, thinke we y<sup>e</sup> God will spare vs, if we follow their iniquities: We see how he hath dealt w<sup>th</sup> them, & it is a dreadful matter. Therefore let vs learne to profit thereby, & not*

tary till our Lorde make vs as it were a looking-glasse, y<sup>e</sup> others may be taught by vs to our confusion. Thus ye see how we ought to put this place in practise.

Now Moses doeth here expressly accuse the Jewes, to y<sup>e</sup> intent to take away from the al starringholes; saying: *They forgot the God of their fathers & him that had deliuered them out of the land of Egypt, and set them free from that hard bondage.* By saying, The G O D of their fathers, he meaneth that they were reuolted without cause; Which complaynt the Prophete Ieremie doeth also vse. Go (saith he) ouer the sea, goe throughout al the countries of the worlde, see how constant the heathen are, they change not their Gods, & yet they be but Idols: men did deuise of their owne fancies, y<sup>e</sup> such a religion was to be had, & they stick to it, shewing great constancie & stedfastnes, albeit that it haue no foundation. But I am the true God, & you haue knowne me to be for experience, & yet notwithstanding you be euermore sickle to haue some noueltie, you cannot bee stayed nor restrained in my seruice: & is not y<sup>e</sup> to great an vnthankfulnes: So the Moses telleth them here, that they haue forsaken the God of their fathers, Yet notwithstanding, it is not to be inferred hereupon, that because our fathers haue helde some euill trade of life, therefore wee must follow the same, for the Papistes & Turkes haue that defence common amongst them, namely, that it is nowe a long while since they haue behaued themselves after that manner. The Turkes say: What? It is eight hundred yeres agoe since that Mahomet brought vs to his law, and it hath bin kept euer since, our fathers haue deliuered it vnto vs from hand to hande. The Papistes also doe alleadge their holy Councils; and the Traditions of ancient Lawes: but (as I haue already touched) it is not enough for vs that our fathers haue deliuered vs such a religi<sup>o</sup>n as they thought good. But Moses speaking here of fathers, doeth separate Abraham, Isaac, and Iacob, from the worlde, because God did sanctifie them. Those bee the fathers that deserued to bee of dignitie and reputation about worldlie men; for God did ordyne the to be followed that other men might become like vnto them. That is the thing which Moses regarded. For in deed we see that Ezechiel blamed the people for following the lawes and righteousnesse of their fathers: it might seeme at the first shewe, that here is some contrarietie. God on the one side condemneth the Jewes, for that they followed not their fathers; and afterwarde hee condemneth them, for that they followed them too much. Yea but those fathers did differ verie much. For in this place the fathers bee they whome G O D hath exalted to credite, to whome also hee willeth vs to stick; that is to say, the holie Patriaches: They therefore shoulde drawe after them all their generations that there might bee a true vnion of faith, and one accorde, to prouue that they be the children of Abraham: but in steede of these, they folowed their bastarde fathers, as S. Steuen telleth the, saying,

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Gen. 3.7.

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Ier. 2. 10.

Ezcq. 20. 18.

Rom. 11. 11.

A. 7. 51.

You haue alwaies testified the holy Ghost, as your fathers did: and againe, bee not a stubborn and frowarde generation, as your fathers were, which prouoked God to wrath in the wilderness: they were full of bitterness. Therefore we must haue this difference of fathers. And if we meane now to worship the true God in such sort as is requisite, we must haue the holy Patriarches to guide vs; so as we may protest that we be ioyned with them in true vnitie of faith. Also we must haue the Apostles, which bee called the fathers of the Church. For when wee followe that rule, wee cannot faile. And therewithall let vs beware that we mingle not our selues with them: y<sup>e</sup> are growen out of kind from the true fathers; as the Papistes doe, who sticke stoutly to them. For they which were backsliders, which forsooke the pure doctrine of the Gospel, which also peruerted and corrupted the religion of our auncient fathers: those be the verie fathers of the Papistes, which haue falsely vsurped that title. Let vs therefore beware of such a mingling, without any discretion. Marke that for a speciall point, Finally, forasmuch as God hath at all times bene reuiled vnto them that haue shewed vs the way of saluation, let that suffice vs: and let it serue to confirme our faith, that we be not hindered in the submitting of our selues vnto him to whome we owe all manner of obedience: nor become so fickleheaded as to turne from that which hath bene taught vs from the beginning: for wee haue the lawe, which beareth vs witnesse, that the religion which we hold at this day, hath bene alwayes among the Patriarches, and that it was then ratified when the people were brought out of Egypt. And we haue the Gospel, which is a whole and a full confirmation vnto vs, and the finishing vp of the lawe, from whence we must drawe all things, if we intende that God shall allowe of our religion.

Nowe secondly GOD speaketh of the deliuerance of his people, that by their owne experience they might bee conuicted of their transgressions, I haue (saith he) brought them out of y<sup>e</sup> land of Egypt. Here did they feele the grace of God, and like as it was manifested to them by effect, euen so should they haue acknowledged that they were so much y<sup>e</sup> more bound vnto him. Nowe then if they turne away, are they not double faultie? Yes truly. Thereby we haue yet to marke another warning; which is, to note well the giftes and benefites which God bestoweth on vs, that the same may holde vs in awe, and make vs to yeelde ourselues so much the more vnto him: and not to bee wauering. Howe soeuer Satan intice vs, let vs euer holde our owne still, and say, What? Our God thinketh it not enough to giue vs his worde, but ouer and besides that, he maketh vs to vnderstand y<sup>e</sup> power of his hande, by succouring vs fo manie wayes: we knowe that he neuer sayled those that serue him. Nowe then should not the same be sufficient to prouoke vs also to serue him? On the other side, if wee doe forget the benefites which we haue receyued of God, we must not thinke

that he will suffer them to be buried, he will surely put vs throughly in minde of them, euen to our vtter confusion: according as we see how he speaketh here of the Iewes.

And nowe on the contrarie part he blameth them for that, *That they bee turned away after strange gods, which they haue not knowne, and which had done them no good.* This is generally incidents to all Idolaters. For notwithstanding that there be a kinde of willfull opinion in them; yet are they at no certaintie. Like as the Papistes, which can not say that they bee assured of their religion, all is grounded vpon a supposition. True it is, that they play the madde men: for when they bee tolde of their foolishnesse, they rage and storme and thinke that men do them the greatest wrong in the worlde, when they make any gainesaying to that which they imagine to bee good: and yet howsoeuer they fare, they haue but a supposal. For all their saying is, Our fathers taught vs so: it is the order of our holie mother the Church: this hath nowe bene receyued of olde. Verie well, shall God bee offended with that? Shall his truth, which we ought to admitt to bee vnfallible, bee made voyde vnlesse wee bee grounded vpon custome and authorities of men? Nay, without that, there is nothing in men but vanities and lies. Hereby then wee must learne not to thinke that straunge which the Scripture speaketh, namelie that wee must fashion our selues after our fathers, howbeit those fathers which haue followed the truth of God and none other. To bee short, wee shall finde that there is no certeyntie in them that followe not the lawe, & that none but the children of God can talke of it vpon knowledge, according as Saint Iohn sayth in his Canonically Epistle. Soothly it is not for vs to bee taught by coniectures of men, when the worde of God is laide before vs: for it is good reason that God should haue so great authoritie ouer vs, as that when hee saith the worde, we shoulde wholly sticke to it, and seeke no farther: but yet is there alwayes a true knowledge in faith, and not a wauering opinion. Contrariwise, all they that serue GOD after their owne deuotion, doe but imagine, and serue gods whome they know not. The Papistes say, that the Virgin Marie is their aduocate, euerie one hath his patron, such as hee hath deuised of his owne heade; doe they vnderstande that GOD hath giuen them these offices? Haue they any Testimonies thereof? None; but they thinke so. When I goe on Pilgrimage or cause a masse to bee sung, or founde such a yeares minde: O that is goodly seruing of God, What? Haue you authoritie for all these things, that they be pleasing to God, and that hee alloweth them? O no sir, but our intent is good. Yea, but that is not enough to binde God: for hee must bee serued according to his owne will: and hee will none of all those things. To bee short, examine all that the Idolaters doe, and yee shall finde that they be rauished and puffed vp with a wauering opinion. Thereupon they foot themselves exceedingly: but yet are they neuer assured of their

t. Ioh. 5.



case. Therefore it is not without cause that Moses reprooeth the Iewes, for following the gods which they knew not. And indeede how shall a man knowe that which is not: for there is no knowledge, but the truth: and there is nothing but lies in all that men doe deuise, without the worde of God.

Againe hee saith yet further that the Idoles whome they serued, *had doone them no good.* True the wretched misbeleuers doe beare them selues in hande, that the Idoles whome they serue, haue doone them much good: as we see the Papistes doe, saying: Lo, wee finde it good to goe to such a Saint, for there is such a miracle as sheweth that this deuotion is not vnprofitable: after which manner wee see the Idolaters to haue doone at all times. When we serued the Queene of heauē (say they in Ieremie) we had our fill of meate and drinke, there was plentie of all manner of good things. Lo howe Satan blindeth these wretches, and God doeth suffer them to bee fedde with vaine flatteries, and to please themselves with their owne superstitions, to their condemnation. Neuertheless, that which is spoken by the Prophet I say, shall bee alwayes true, namely, that Idoles haue no power to doe either good nor euill: for they bee nothing. Therefore let vs learne first of all to stick vnto the word, whereby God teacheth vs, and let vs followe our fathers, that is to say, those whome hee hath allowed and chosen, and set forth for our example to the intent that wee shoulde imitate them. The verie point whereto wee must beginne, for the hauing of a pure religion, both certaine and infallible, is the said doctrine: and secondly that we be confirmed by the gracious giftes and benefites which God bestowed vpon the olde fathers, yea and euen by those also whereof wee our selues haue had prooffe in our own persons. Let these things induce vs so much the more to giue our selues ouer vnto him: and therewithall let vs stande in awe of his threatenings, and likewise of his punishments, which we see executed vpon all wicked that haue forsaken him. That in effect is that which we haue to remember vpon this place.

Nowe for conclusion Moses addeth: *The secretes belong to the Lord our God, and the things reueiled befor vs and our children for euer, so the end we shoulde doe the things that are written in this booke.* This text is taken diuerse wayes: Some doe expounde it, that the secretes of our God bee reueiled vnto vs, and to our children: and that is a verie profitable doctrine, for it is saide, that the lawe containeth wonders that be incomprehensible to men, vntill time that hee hath opened their eyes. Therefore Dauid prayeth thus, Lord lighten me that I may beholde the wonderfull wisdom, which is in thy lawe. And indeede, we doe neuer by our naturall wit vnderstande that which is shewed by the worde of God; it exceedeth all that is in man. And that is the cause why this grace is so highly magnified in holie Scripture, that God dealt not with any nation, as hee hath doone with the Iewes: for that hee

had not reueiled vnto them the secretes of his worde: but left them to walke in brutishnesse and ignorance. It is to a good purpose therefore to say, *That the secretes of our God be reueiled vnto vs at this day,* that folke might be the more moued to be attentue to the law, knowing that God hath vsed a speciall goodnesse towards them to whome he hath shewed himselfe so familiarlie; as wee haue alreadie seene in the fourth Chapter. But albeit y the same doctrine be verie good & profitable, yet is it somewhat strained, because of y words for the text is thus, *The secretes belong to our God.* And immediately after ther is a letter set downe, which is as much to say in our language, as, *And the things that are reueiled belong vnto vs and vnto our children.* Moses maketh heere a distinction, after which manner also it was taken by the Iewes, which rested vpon the letter, and they did well therein. For we must looke diligentlie to the letter, if we wil attain to the vnderstanding of anie text: but because they did not vnderstande the true sense that was in the same letter, they haue forged one that is altogether straunge, and haue played the beastes too much, for want of hauing an eye to the naturall sense of Moses. They say in effect, that the secretes Idolatries belong vnto GOD, and the apparant Idolatries belong vnto vs, and to our children: in writte, to punish them. In deede it is true that God punisheth priuie faultes, for hee reseruet manie sinnes to his owne punishing. We see that Idolaters do beare out their tongues, and make a nocke, when they haue rushed out into all manner of naughtinesse: for their inquitie is not yet ripe. Yet notwithstanding, God taketh order that some crime shall come to knowledge, and bee iustly punished, that they which see it, shall be compelled to say, that it was right. This is verie true. But Moses meant not so: for that were too bare a matter for this place. The thing that he meaneth in effect is this; That God hath his secretes to himselfe, and that vnto vs & vnto our childre he hath vttered his law, which is an apparant matter: as if he should say, y we must put a difference betwene that which is contained in holy scripture, and that which GOD hath hidden from vs, of which also we haue neither doctrine nor Testimonie. Wee must put a difference betwene those two things. True it is, (as I haue said) that all the doctrine of holie scripture surmounteth our capacitie, and is too high for vs, were it not that God did enlighten our mindes. Notwithstanding, howe soeuer the worlde goe with vs, yet when God vttereth a thing vnto vs, then hee calleth it an open matter. Why? Because hee woulde haue vs to applie our selues to the same. And therunto hee addeth a promise, that they shall not bee disappointed: according to this saying of his by his Prophete Esay: It is not in vaine that I haue saide, seeke mee; As if yee shoulde say: that all they which are desirous to be instructed in the worde of God shall knowe his will by the same, neither will hee suffer them to erre, or to bee deceiued. Thus ye see how

Ier. 44. 18.

Ier. 44. 9.

Psal. 119. 18.

Deut. 4. 32

Ier. 45. 19.

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all things that God hath reueiled vnto men, are called open matters. And why? Because it is not a doctrine laide vp in bucker mucker, but a matter that ought to be known to all men. Nowe we vnderstande, what Moses meant. Vnder colour that wee must not be too inquisitiue of Gods secretes through too much curiositie, the worlde becommeth brutish, and is well appayed to haue some excuse of ignorance: the Idolaters yea euen the veriest idiots of them can skill to say, Let Gods secretes alone. And to what end? Verlie to the intent that men should seeke for nothing. O, beware, we must not know too much. No: but what meane you by that? For as for the things which our Lorde hath reuealed vnto vs by his worde, it is good reason that they should be known, and that wee should giue care to them, and be diligent to applie our indeuour to the same. If we passe our boundes, by beeing more inquisitiue than is lawfull for vs, wee enter into a maze. Thus see wee as now what Moses meant to say in this place, namelie that the people should not soade their owne ignorance, as men are wont to doe. My friends (saith hee) be well aduised; for the secret things belong to our God, looke what hee would not haue known, that hath hee reserved to himselfe. But as for the things that are reueiled; hee hath imparted them to vs, & to our children for euer, to the ende that we should doe the things that are written in this booke. Knowe yee (saith hee) that the things which are conteyned in his lawe, are profitable for the well ruling of our liues. And agreeably hereunto also Saint Paul saith: that all the scripture is profitable to teach, to exhort, to reprove & to make the man of God perfect to all good workes. Sith the case standeth so, let vs apply the exhortation of Moses to our owne vse. And first of all let vs marke well, that none be exempted for their ignorance, that is to say, that none shal haue anie excuse which haue disdayned to heare God when he spake vnto them. And why? If they say, these be secret matters; I answer, and hath not God published them? Yes, but they be about our capacite: let vs craue the spirite of vnderstanding, and it shall be giuen vnto vs. But howe soeuer it be, let vs not say, I am no clerke, I haue not bene at schoole; for behold, the lawe is set forth to all folke both litle and great; God woulde haue vs all to be instructed therein. Therefore they be apparant matters, which must be known to vs and to our children. And wherefore? Because it is for our profite. We shall there finde wherewith to bee edified, and wee knowe that God woulde haue our life to be ruled thereby. Let vs therefore be diligent, in such sorte as wee presume not to passe our boundes, when wee be desirous to be taught in the schoole of God. Thus much for one point.

Neuertheless God referueth his secretes to himselfe, from the which wee must absteine with all modestie, and submit our selues thereunto. Wee may not therefore doe as manie fantasticall heades doe, which couet to knowe

this and that, whereof wee haue no reuelation in holy scripture. Wee must holde vs still when God hath not spoken of an vnknown thing and which is not conteyned in holy scripture. For it is the greatest wisdome that can be in men, not to be inquisitiue of further things than God hath reueiled vnto them, and simple to content themselves, with y<sup>e</sup> which they are able to conceyue. They (say I) which can thus holde themselves within their compass, be farre wiser than all they which pretende to knowe and vnderstande all things: and to be ignorant of nothing. Nowe we see it is an excellent place, in that the things which be conteyned in holy scripture be called open. And on the other side let vs keepe our selues in sobrietie and temperance, to the ende that if our mindes be tossed with couetousnesse, we may holde them as it were captiues, and not be too inquisitiue of the secretes of God more than is lawfull for vs. This matter might be discoursed more at length but that were an endless thing. It sufficeth to haue it in a breefe summe, namelie that as long as wee seeke to be instructed by the worde of God, wee cannot doe amisse. But on the other side, when wee will needes presume about our power, then are we out of the way, we take that vpon vs which God hath reserved to himselfe, the secretes things belong vnto him. And for a conclusion, let vs take an example of that which is fittest for this purpose. It is a wonderfull secretes of God and such a one as surmounteth all others, that GOD hath chosen men as seemed good to himselfe, and that before hee created the worlde, hee determined in his euerlasting purpose, whatsoeuer hee meant to doe, choosing and electing some to himselfe, and refusing the others. Well then, this is declared vs in holy scripture, and we ought to knowe it, notwithstanding that these mastiue dogges doe barke against vs, as wee see howe these wretches doe murmure against this doctrine, yea and blasphemie it. What say they? It is too obscure a doctrine, wee vnderstande it not. Well admitt it be strange vnto you, yet is it not to be graunted, that it should therefore take no place: but howsoeuer it be, it is God that hath saide it, and we must sticke to this saying. And if wee will needes knowe wherfore, as these pelting rogges doe, who in all matters behaue themselves spitefully against God, saying, I woulde knowe what is the reason, vnlesse God is vnjust. O miserable creature, whither runnest thou headlong? God sheweth that wee must rest vpon his holy will, and wee be not permitted to seeke anie further, but are commaunded to confesse that hee is righteous in all that hee doeth: and that hee hath compassed all things in iust weight and measure, so as nothing proceedeth from him, which is not wholie ordered with infinite wisdome and equitie. When wee be at that poynt, wee must sticke to it and behaue our selues soberlie. So then by this example, wee see howe men ought to behaue themselves and what mean they ought to keepe.

It is not for vs to play the doltes as the Papistes doe: but wee must vnderstand the things which God hath reueyled vnto vs, and then we must in likewise take heede that vnder colour that God hath reueiled his secretes vnto vs, we stie not vp into the aire, seeking to knowe this and that, and giue ouer our selues to sonde questions. Let vs seeke that onely, which GOD woulde haue vs to knowe, and let vs be ignoraunt of all the rest, yea and let vs be willingly ignorant of it, knowing that our true wisedome is to be learned alonely in his schoole. And further to the intent we may turne holy scripture to our more profite, we must haue an eye to edification, and referre all things to the learning of our saluation, as we haue said already.

Let vs nowe fall downe before the maiestic of our good GOD with acknowledgement of our finnes, beseeching him so to reforme vs, as

wee may not linger vntill hee sende fourth his horrible vengeance vpon vs, but that we may prevent it; and that forasmuch as we haue heretofore offended him so many wayes, wee may returne vnto him, at the least when hee prouoketh vs thereunto, so as hee may be mercifull vnto vs for our Lorde Iesus Christes sake; and that we may haue our eyes open to beholde the doctrine which he setteth before vs, and our eares vnstopped to hearken vnto all the counsailes & corrections which he continually and incessantly bestoweth vpon vs; and that by this meanes we may be able to possesse all y<sup>e</sup> blessings which hee hath purchased for vs, and which hee hath prepared for his children and for all them that loue him. That it may please him to bestowe this grace not vpon vs onely, but also vpon all people and nations of the earth, &c.

## On Saturday the xi. of April, 1556.

*The CLXIX. Sermon which is the first vpon the thirtieth Chapter.*

29 The secretes of the Lorde &c.

*The thirtieth Chapter.*

**W**Hen all these things bee come vpon thee, whether it bee the blessing or the curse, which I haue set before thee: and that thou remember them in thine heart, among all the nations, to the which the Lorde thy God shall haue cast thee out,

2 And doest returne vnto the Lorde thy God, and obey his voyce, according to all that I commaunde thee this day, thou and thy children, with all thy heart and with all thy soule:

3 Then will the Lorde thy God bring againe thy Captiues, and haue mercie vpon thee: and he will gather thee againe from all people, among whom the Lord thy God hath dispersed thee.

4 Notwithstanding that thou were cast out into the farthest parts of y<sup>e</sup> hauens: from thence will the Lorde thy God gather thee, and from thence will hee fetch thee.

5 And the Lord thy God will bring thee againe to the land which thy fathers possessed: and thou shalt possesse it, and he will doe thee good; and cause thee to growe much greater than thy fathers



**W**E must remember well what was treared of yesterday: to wit, that when GOD doeth imparte himselfe vnto vs by his worde, wee must bee attentiuē to receyue the doctrine that is conteyned in the same. For although that all that is declared vnto vs in hollie Scripture, be a farre higher wisedome than our wittes are able to attayne vnto: yet would not GOD that it shoulde bee kept hidden or secreete. Wherefore? For if we resort vnto

him with lowlinesse, yeelding our selues as scho-  
 lers, he will doe the office of a teacher; in such  
 wise as his will shall bee altogether open vnto vs,  
 nothing of all that is profitable for our saluati-  
 on shall bee darke vnto vs, so we suffer ourselues  
 to be instructed of G O D. But there bee two  
 things which we must obserue: the one is, that  
 wee bee not possessed afore hande with our-  
 weening, as a great fort bee, which thinke the-  
 selues wise enough to iudge, & receiue no more  
 of Gods worde than is to their owne liking.  
 Let vs beware of such diuclish pride: and let  
 vs subdue all our wittes to G O D. And wee  
 must also vnderstande, that wee shoulde neuer  
 conceiue the things which are deliuered vn-  
 to vs in his name, and from him, vnlesse hee  
 himselfe enlightened vs: for wee bee blinde  
 wretches, and there is nothing in vs but rudi-  
 nesse and beastlinesse. G O D therefore must  
 in this case worke by his holy spirit. On the  
 other side, when wee reade the holy scrip-  
 ture, or come to heare the word declared vn-  
 to vs: let vs seeke to be edified thereby, and not  
 goe about to satisfie our owne lustes and fookth  
 appetites, as manie people doe, which vnhalowe  
 the worde of G O D: for they trouble them-  
 selues with manie vnprofitable questions, and  
 thinke that they haue doone much, when  
 they shewe them selues subtil. But G O D  
 woulde that his worde shoulde profite vs,  
 and that it shoulde bee expressed in our life.  
 Let vs remember those two pointes, and  
 then we shall see by experience, that our  
 L O R D protesteth not in vaine by his Pro-  
 phete Esay, that where hee saith, Seeke mee,  
 it is in good earnest, and that hee will bee  
 founde: and that when hee speaketh, it is his  
 will that wee shoulde vnderstande his do-  
 ctine.

Lca. 45. 19.

Nowe if this were spoken in the time of  
 the lawe, much more reason is it, that it  
 shoulde bee verified at this daie. For wee  
 know that Iesus Christ hath declared himselfe  
 vnto vs more familiarly by his Gospell. There-  
 fore let vs not be affraide, that things be too ob-  
 scure for vs. For beholde our God allureth vs to  
 profit in his schoole, and saith that it belongeth  
 to vs and to our children, and that the things  
 which hee hath reuealed vnto vs, are directed  
 vnto vs, to the intent we shoulde aduise ourselues  
 to walke according to his will. This is a  
 thing that ought to encourage vs to seeke  
 God, so farre forth as is lawfull for vs, accord-  
 ing to the measure that he appointeth. And  
 herein wee see what the malice of the Pope  
 and of all his is, in shutting out al the world from  
 the word of God: like as at this daie they do yet  
 still exercise the same tyrannie, maintaining  
 that the holie Scripture was made for none but  
 Monkes, Friers, and Clergie men: so seemeth it  
 to them. And yet haue they no care thereof. For  
 they haue a diuinitie by themselves, which is as  
 it were but a brawling of beggers. As for holie  
 Scripture they leaue it at their heeles. Albeit  
 that they despise it, yet they take out some

worde, as it were by peeces and gobbets, and  
 in the meane while suffer not the people to en-  
 ter into the kingdome of G O D. They hold  
 the keye to keepe the gate fast shutte, and like as  
 they list not to enter themselves; so woulde  
 they haue all others to bee shutte out. They  
 say it is a dangerous matter to deale with  
 holie Scripture, that it is a nose of waxe, that  
 men may turne it which way they list, and  
 that there bee so high secretes therein, as men  
 may thereby enter into a bottomelesse pitte.  
 In deede they haue made a playne mockerie of  
 Gods worde; for they haue falsified it in such  
 wise, as men can scarcely know the meaning  
 thereof. If wee shoulde hearken vnto them, it  
 is but a hodge podge, yet neuerthelesse wee  
 see that it is the certayne and infallible truth  
 of G O D.

And moreouer, albeit that the doctrine  
 thereof bee high, and that wee are not able  
 to attayne thereunto by our owne vnderstand-  
 ing, yet will G O D neuer fayle them, that  
 yeelde themselves lowlie and apte to learne.  
 Hereby therefore wee see, howe the diuell reig-  
 ned altogether in the Popedome, seeing  
 they vnderstoode not what Moses meaneth  
 in this place: namely that the doctrine of  
 G O D which is deliuered vnto men, is not a  
 hidden nor an obscure matter, but open and  
 manifest, and that it is the lampe which must  
 giue vs light, and the true myrrour wherein  
 wee may beholde the face of our G O D, and  
 whereby wee may bee transformed to the like-  
 nesse of his glorie: yea in verie deede, so wee  
 resorte vnto it with such vnfayned zeale and  
 affection, as I haue tolde you of. But there are  
 but fewe that vnderstande the thing which is  
 here declared: and in deede, the greater  
 part of the worlde is not worthise thereof: for  
 wee see manie that doe continuallie holde on,  
 and bee deafe eared, in somuch that although  
 G O D speaketh loude and shirle; yet they  
 doe wilfully despise him. Nowe then, let him  
 that is ignorant bee ignoraunt still; See how  
 Saine Paul skorneth all such as will needes  
 bee wildeheaded, and not submit themselves  
 quietlie to the obedience of Gods worde. Goe  
 too, sayth hee, will you bee ignoraunt? Then  
 bee ignoraunt. And wee see howe in an o-  
 ther place, hee sayth, that they which woulde  
 not beleue the truth nor regarde the light  
 of life and saluation, must needes be cast into  
 horrible darkenesse: as we see many bee, which  
 make a ieste of G O D. When they come  
 to heare his worde, what reuerence yeelde  
 they vnto it? It is rather a vayne curiositie:  
 G O D must bee fayne to punishe such foolke,  
 and to deprive them of the fruit which all the  
 faithfull receiue, that is to say, that they sub-  
 mitte themselves vnto him, seeking nothing  
 but the profite by hearing Gods worde and  
 beholding the force which it hath in woork-  
 ing.

Now therefore when we see y the word of God  
 is after a sorte vnprofitable vnto many people,  
 and

2. Cor. 2.16, and also a fauor of death vnto the misbeleueing which disdain to be partakers of the grace that was offered them; let vs nor starte aside for all that, but let vs heare our God, and in like wise be affrayde to bee punished, for our despising of such a treasure. Let vs benefite our selues by the doctrine of saluation. As how? Euen by yeelding our selues quietlie vnto G O D (as I said afore) to be instructed by him who sheweth him selfe to bee a teacher of the litle ones and lowlie ones: and seeking nothing but to bee edified through faith in the teare of his name, and in all godlinesse that wee may bee moued to call vpon him and labour to serue him. When wee be so minded; let vs nor doubt, but that hee will vtter vnto vs that power of his which is shewed vnto vs in this text.

And nowe Moses addeth a comfort to them that are afflicted, when they haue offended God and that hee vseth rigour toward them, and that is verie necessaric. For the lande of Chanaan was as a speciall earnest pennie and pawne to the Iewes, that G O D had chosen and adopted them for his people, they were separated there from the rest of the worlde, it was a lande that G O D had dedicated and reserved to himselfe, as if hee had saide, Here shal my name bee called vpon. The lande of Chanaan was, as it were, a mirrour of the kingdome of heauen, and of the euerlasting inheritance. When the Iewes were banished from that land, it was, as if G O D shoulde haue rooted them out of his house, and saide, I doe refuse you, and I renounce you: and that was enough to bring them in dispaire. On the other side, God promised to keepe them euermore with a fatherlie care, and to cause them to prosper continually. Therefore when they sawe themselves overwhelmed with many miseries, yea almost infinite, it was a kinde of driuing of them into dispaire, yea euen into vnmeasurable dispaire, as if God had forgotten them. Finally G O D saide that hee woulde bee their heade and their king; and that they shoulde be as a bodie gathered together vnto him. Nowe when they be dispersed vnder the Painym and the infidels, vnder the wicked and the despisers of the lawe, among people vnholie and vneleane: the rayning of such kinde of people ouer the Iewes, made it seeme vnto them that God had forsaken them, and that his whole adopting of them was lost; so as they should all haue perished in their afflictions, vnlesse they were comforted. And that was the thing which Moses aimed at. Hee sheweth them, that although God be harde and rough to them for a time, yet doeth hee not faile to remember that hee had chosen them for his people, of purpose to vse mercie toward them, yea, when the time serueth for it: howbeit not ouerhastily; but after that hee had well ramed them, so as in steede of rebelling agaynst him, they haue changed their minde to obey him. Nowe wee perceiue what is the meaning of Moses; And this is the more expressely and largelic shewed vnto vs, according as

the Promise concerning y redeemer came more to light. For when God saide to Dauid, that the redeemer of the worlde which was promised vnto Abraham shoulde come of his seede, he confirmed and ratified that which we heare in this Text, saying, If thy seede do salaway and forget my lawe, and goe astray: I will (saith he) visite their iniquities, but it shall bee with the rodde of a man: I will punishe them, but it shall bee with measure, & I will neuer take away my mercie from them. This is a more large declaration of that which is sayd here, to wit, that God must needes so punishe the Iewes, after hee had long suffered their misbehaviour. And when they had shewed themselves vnreformable, hee must punishe them, howbeit in such wise, as there should yet bee reserved some mercie. And wherefore? Because he hath not respect vnto them simple, but vnto him selfe and to his owne trueth. Nowe wee must note that when God made his couenant with Abraham, as we haue already saide, the same was not for the woorthinesse that was in that people, neither was it for their desertes; but God grounded himselfe vpon his owne free goodnesse onely. Albeit that the people shewe themselves vnworthe, yet notwithstanding must G O D remayne alwayes firme in his purpose: according as Saint Paul also speaketh, saying, that the calling of G O D whereby hee did choole the linage of Abraham and sanctified it, is without repentance, and inchangeable. It is true, that the hypocrites, (as it hath also bene treated of,) haue bene punished according as they were woorthie, and yet Gods continual keeping of his promise profited them nothing at all. And why? See here howe it came to passe, God had chosen the linage of Abraham; that people fell away from him, and hee punished them: according as their malice did increase and augment, euen so were their punishments alwayes the sorcer, vntill they came euen to the extremitie, in somuch as God seemed euen to haue forsaken them, and to haue cuted them off from his house. And when he hath doone so, then wrought hee after such a sorte, as there remaineth yet some seede hidden vnder the grounde, and in time will hee make it manifest that hee forgetteth not what he had saide, namelic that in the seede of Abraham all nations of the earth shoulde bee blessed. Loc heere a handfull of people whom God keepeth, euen after an incomprehensible maner. And after, ouer of this, he raised a great multitude of people vntill that Iesus Christ himselfe was come. Bee the wicked and the contemners of God and his lawe escaped thereby? No, God hath punished them. But nowe must we benefite our selues by this doctrine. For albeit that our Lorde Iesus Christ hath appeared for the saluation of the worlde; yet must the Church remayne vntill the ende: wee haue the promise that cannot faile. But in the meane while wee see the thanklesnesse which is too common in the worlde, yea and it so ouerfloweth

the worlde, that GOD must needs withdrawe his goodnesse, and exclude vs from being partakers thereof, because wee haue thrust him farre from vs. And that is the cause of the desolation which is to bee seene still in the Popedom at this day. The Papisites woulde shielde themselues against GOD and his worde, by alleading that it is vnpossible that God should forsake his Church: yea, but in the meane while they doe not vnderstande howe they misbe-  
 10 haue themselues against him, and are gone away from him, and cannot suffer him any way to come neere them. And why? Because they drue away the Gospel from them with swoorde and fire, so as Iesus Christ hath no place with them, nor access vnto them. We see therefore, howe GOD at the first blushe seemeth to  
 20 roote out those whom hee had called, and nothing is to bee seene but confusion, as if the Church were lost, and vtterly wyped out of the worlde. Yet notwithstanding God keepeth his owne, hee knoweth howe to accomplishe his promise; which is, that the state of the Church bee cur continuing; and we see the markes of it. For when it was to haue bin thought that there was no more truth in the worlde, and that the ser-  
 30 uice of GOD had bene altogether brought to nought, hee did set vp some doctrine againe. In dede the number of them that beleeue the Gospell is little; yet neuertheless it is a matter that exceedeth all expectation, and it woulde neuer haue bene thought, that hee would haue wrought after that fashion, against all hope: in-  
 40 somuch that (as it is said in the Psalm) it might bee saide that it is as a dreame, if a man consider howe the Gospell hath bene set vp againe. Yet notwithstanding it falleth out that the wicked, & they that are wilfully bent to euill, gaine nothing by that which God doeth, for it is to their more confusion: but the faithfull haue wherewith to comfort themselues, when they  
 50 see that God doeth chastise them; for they perceiue that hee doeth it not of purpose to forget his mercie, or for that hee meaneth not to vse it towards them. Loe here a staffe to stay vs by, when God chastiseth vs for our finnes. For one filippe of his singer were enough to bring vs to ruine, and to throwe vs into the deepest doungeon of death. As soone as GOD doeth but blowe vpon vs, (saith the holy scripture,)  
 60 bee a man neuer so freshe and flourishing, by and by hee withereth and droopeth. And what then shall become of vs if wee bee smitten with his mighty hande? Must wee not needes bee worse than miserable? Here therefore wee bee admonished to stay our selues vpon some comforte, or else wee shall bee vtterly vndone as soone as God giueth vs any token of his anger. Hereby wee see howe profitable this doctrine is for vs, where hee saith, that when God scourgeth thee, yet hee will not forget the promise which hee swore to thy fathers: and albeit that thou bee thrust out into the vttermoost partes of the worlde, yet neuertheless the  
 70 Lorde will gather thee againe into this lande

Psal. 126. 1.

Psal. 104. 29

which he hath promised thee for thine inheritance. As often therefore, as God punisheth vs for our finnes, be it that ech of vs haue his priuate distate or wretchednesse or any other token of the wrath of God: or else that wee be generally scourged with the plague, with warre, with hunger, or with anie other affliction; first let vs acknowledge our sins, and be sorie that we haue  
 10 offended our God, and prouoked his wrath against vs; and heere vpon let vs also bee alwayes resolu'd in this point, that he will not so punish vs, but hee will yet giue place to his goodnesse and pitie, and that we shall finde mercie at his hande, when we condemne our selues, and confesse our offences, and beseech him to receiue vs into fauour, not for our desertes but in respect of the coneuant which hee hath made with vs, because hee hath chosen vs to be grafted into the bodie of our Lord Iesus Christ. And like as in olde time hee declared by circum-  
 20 cision, that the Iewes were a people sanctified vnto him, euen so hath hee nowe giuen vs baptism, whereby he maketh vs, as it were to be of his flocke, and wherein wee haue a warrane that the bloude of our Lorde Iesus is our cleansing, so as wee bee thereby washed from all our vncleannesse. Hauing this, let vs come boldlie to our God, for we haue here wines that he will receiue vs.

But to the ende that this doctrine may bee the better vnderstoode, let vs followe the order which is kept by Moses. *When all these things* (saith hee) *bee come vpon thee, whether it bee the blessing or the curse.* Hee setteth the blessing foremost, to shewe that the ende wher at  
 10 GOD doeth alwayes same, is to drawe vs vnto him by gentlenesse, and after a gracious and a louing manner. In dede if hee should deale with vs according to our kinde, hee should bee rough vnto vs at the first: but hee prooueth whether hee may winne vs by faire  
 20 meanes, and therefore hee doeth alwayes vtter his goodnesse towards vs, and maketh vs to feele it. That is the cause why Moses saith, Thou shalt first see the blessings, and haue experience of them. And in that respect also is  
 30 GOD called gracious, liberall, long suffering, and slowe to anger. This word therefore must bee well weyed: for Moses sheweth what the nature of GOD is towards vs, to wit, that hee desireth nothing but to handle vs gentlie as a father doeth his children, and that hee taketh not anie pleasure in dealing with vs roughlie. Thus much for one  
 40 point

And on the other side, hee meant to doe the Iewes to vnderstand, that seeing they had had experience as well of the one as of the other, that is to say, as well of Gods fauour and of the benefices which hee had promised them, as also of his punishmentes and corrections: the same ought to giue them the more  
 50 light, and confirme them the better in the thinges which they hadde hearde, and that they had not beleeued. As for example.

Psal. 104.

The

The Iewes were taught, that if they serued God and obeyed him, hee woulde keepe them as his flocke and haue a speciall care of them, and as it were dandle them in his lappe, and bestowe all his richesse vpon them, and finally deale with them as they coulde wiche: And likewise they were threatened on the contrarie side, that if they transgressed the lawe of God, and were wilfull and frowarde against him, they shoulde be driuen to feele his hande against them; and like as they had fought against him, so hee also woulde fight against them, Thus yee see howe the threatenings are declared vnto them as well as the blessinges; and they cared neither for the one nor for the other, but played the brute bestes, and tooke leaue to deale wickedlie: insomuch that when G O D chastised them, they regarded it not. Neuertheless, in the end it must bring them to consideration of themselves, when they make comparison after this manner; As howe? God hath verified it vnto vs, and shewed it as it were with his finger that he hath not said in vayne vnto vs, I wil blesse you if you walke in mine obedience. We haue perceiued it by experience. Again, as touching the threatenings, hee hath put them in execution, and we haue bene blockish for a time, but yet it behooueth vs now to consider the matter. Thus yee see howe the blessinges being ioyned with the punishments serued the better to bring backe the Iewes vnto God: and therefore they ought to haue touched them the necer to the quicke. And that is the thing which Moses ment in saying, Gods chastising of you when you haue doone amisse, is not the onely way whereby hee will instruct you. In dedde hee will punish the you, but that is not the onelic meane whereby hee intendeth to teach you. For he wil first make you to feele his goodnesse and patience, and when you haue considered both twain of them, then is it time or else neuer to call your selues to remembrance, and not to continue still brutish and senselesse as you haue bin afore. That is the thing which we haue to mark in the first place.

Nowe lastlie hee saith, *When God hath cast thee out among the strange nations, if thou turn thee vnto thy heaue,* ( That is the worde which Moses vseth, but hee taketh it for remembrance ) so as thou turne againe with al shine affection vnto the *Lord thy God so obey him, hee will then haue pittie on thee.* Whereas he saith that the people shall be driuen out of the lande, it is the vttermost of all the punishments whereof hee had made mention afore, according to that which we haue already touched, namelic that the lande of Chanaan was as it were a warrant, that G O D rooke the Iewes for the householde people of his realme, of purpose to leade them from thence to the inheritance of the kingdom of heauen. Nowe on the other side, when the Iewes were driuen out of the saide Lande, they were as people aliened from God. Alas [ might they say ] what a case is this? For our God which stretched out his hande to bring vs out of the lande of Egypt, did

promise vs therewithall that we shoulde possesse all the lande that hee gaue to our father Abraham, and that it was vnto vs a token and a mark of his Adoption: but now be we deprived thereof, and that is a token that hee hath vterlie forsaken vs. Vpon this forewarning we haue to gather, that seeing God, (after meane punish-mentes) did not onely promise and offer his mercie vnto the Iewes, but also euen when the rigour seemed extreme, and the woundes incurable, yet hee left them some hope, howbeit not vnto all, but vnto such as were reserved for seede (like as wee haue seene here before, and is also treated of aswel in the first chapter of Esay as also in the tenth). The same may serue vs to great purpose. For when our Lorde punisheth vs but meanely, wee take courage to returne vnto him: but if hee continue to punish vs a long while, and it seemeth that hee hath quite cast vs off, and wee perceiue nothing but rigour: then wee be so beaten downe, that wee bee not able to open our mouth to call vpon him, and wee be so caught with feare and sorowe, that wee hadde leauer to pine away in our miseris, than to returne vnto him. To the ende therefore that wee may fare the better by it, because men bee so vtterward to be brought vnto God, when hee afflicteth them roughlie: let vs marke wel what is saide in this place. Although that G O D doe smite stroke vpon stroke, although it seemeth that hee is determined to ouerthrowe altogether: yet notwithstanding hee doeth still call vs backe vnto him, and woulde not haue vs to be fainthearted. And therefore let euerie man stirre vpp himselfe, and although hee bee at his wittes ende as they say, so as hee woteth not where to become: yet let him not cease to take hearte in consideration of this promise and to say, No, although I were brought to the sbotome of the graue, yet doth my God call me backe to him, and tellen mee that seeing I am touched with repentance, he will haue mercie on mee to forgive mee all my sinnes. This therefore is it that wee haue to marke further in this place.

Nowe Moses sheweth what is true repentance, saying: *If thou doe turne vnto the Lorde thy G O D with all thy minde.* For euen the wickeddest, after God hath ouermastered them, will not sticke to say, wee haue doone amisse, and they will seeme to bee chaunged. But as soone as God giueth them anie releasement, by and by they are worse than euer they were before. Or if they doe not shewe at the first dashe, that they bee rebellious against G O D, yet doeth their hypocriste disclose it selfe at the last, and it will appere that there was a hidden sore within, and that there was nothing but filthie matter. To bee short, there are verie fewe, that turne themselves to G O D, though they bee admonished by neuer so many afflictions. Therefore hath Moses in this place defined true repentance: and the same ought to serue vs for manie purposes. Let vs first of all marke, that when God doth punish vs we thinke

it enough to be smitten with one stripe or twain. O, say wee, In deede I haue offended: but seeing I doe acknowledge my sinne, shoulde God persecute mee yet still? Hee seeth y I am a frayle & a wretched creature, what would he haue more than the confession of my faulte? But we looke not on the other side, that our hartes bee still hardened in wicked affections, and that it is become of vs, (according as the Prophet complaineth) They turne vnto mee, howbeit no longer than whilst I doe punish them: for afterwarde they are worse, or else they become as bad as they were afore. Seeing then that the case standeth so, let vs learne, that when God, after hee hath punished vs once, doeth hold on, and the plague increaseth vpon vs; it is not without cause that hee doeth so. For hee perceiueth that there is yet a hidden naughtines in vs, like as a Physitian perceiueth well that although a disease bee mended in outward appearance, yet the roote thereof is not quite taken away. The sicke person coulde well find in his hearte to bee let a lone: but hee doeth still carrie the disease about him although hee feele it not. Let vs therefore learne to yeelde our selues patiently to the corrections which God sendeth vs. If they continue longer than wee woulde, and our affections cannot abide it: wee ought so much the more to turne vnto him, specially with all our hearte as Moses saith. Therefore hee saith by his Prophete Ieremie, If you turne, turne vnto me, ye children of Israel. For hee seeth that this worde repentance is abused by men: for it rowleth in their mouth, and euerie man maketh a kinde of cloake thereof; as wee see the Papistes doe, which call it a spoing of penance, when folk make crosses, or take a crosse vpon their backe, or besprinkle themselves with holy water, or say *amea culpa*, or fast a certayne day, or trotte on pilgrimage, and doe all other such abominations. Our Lord perceiuing that these are all but mockeries, saith, It is to mee, it is to me that you must turne. As if hee shoulde say, Am I a little babe, that you shoulde bring mee babies to please me, and to make me pastime withall? No: but knowe yee that I am the liuing GOD which searcheth the hartes and knoweth all the thoughtes of men; and though there be neuer so much doublenesse in you, you shall not be able to deceiue me. Assure your selues therefore that I am hee to whome you must conuert. And in that respect doeth Moses speake here of the whole heart. Let vs consider then that to pacifie the wrath of God when wee haue prouoked it, euerie of vs must enter into himselfe and so examine all our thoughtes, as wee may be no more giuent to our owne sensualitytie; and that if we goe about to be wise in our conceytes, it shall come to nought, and God must haue the gouerning of vs by his worde, and ouerrule our affections, that they may be bridled, and for as much as they boile against God, and resist him, let vs thrust them vnder foote: for we shall neuer bee able to dedicate our selues vnto God, vntill we haue forsaken al our owne lustes, which

be contrarie vnto him. Thus you see how men must examine their hartes, to come to GOD indeede, and to haue a right and a true repentance, such as is heere mentioned by Moses.

And nowe he addeth afterwarde, *If thou doe then call to remembrance.* Wherein yet better than before, he sheweth the fruit of the chastisements which GOD doeth sende vs. And that is alwaies to the ende to induce vs to suffer afflictions patiently; for we be like lide children; as y Apostle saith in the Epistle to the Hebrewes. As long as a father holdeth the rodde in his hand, & scourgeth his childe, there is nothing but weeping & sobbing: and euen so is it with vs. But if we coulde consider of the ende of our afflictions; to witte, that they be a furtherance to our saluation, and doe stand vs in steede of medicines, (as we haue already said) then were we too much vnthankfull if we coulde not finde in our hartes to bowe downe our neckes to him and say: Lorde conuert thou vs at thy pleasure seeing thou knowest that we haue neede thereof, and makest it profitable to our saluation, and doest not shew thy selfe altogether a rigorous Iudge. Moses therefore prouoketh vs thereunto by telling vs, that although the people of Israel hauing bene afflicted, perceiued not at the first that their sins were the cause why they were cast into farre countries, and as it were rooted out of the Church, and by all likelihoode vtterly reiected of God: yet shoulde they at length beginne to perceiue it. And therefore let vs learne to looke alwayes vnto our GOD when he scourgeth vs; and if we haue forswolde to do it, yet when he holdeth on still, let vs then at leastwise remember him, seeing that he doth still visit vs, and let vs not be wilful stubborne.

But indeede this is not common to all: for there be many which continue stowarde, and are vtterly cut off from the Church, and from al hope of saluation. And therefore seeing that the world is vnreformable, Let vs looke wel about vs that wee be not comprised in the number of the: and when God maketh vs to feele his wrath, let vs so feele it: as if cause vs not to despise him, & to vomit our blasphemies as many do; but to bring vs in minde of our sinnes, and to make vs ashamed of them; and moreover, that therewithall wee may bee assured to finde mercy in our GOD: for without that, it is impossible that wee shoulde haue anie desire to turne vnto him. As for those which thinke that God will not be mercifull vnto them, albeit that they doe acknowledge their sinnes, yet will they squatte them downe in their filthinesse, and they can neuer be deliuered or dispatched from thē. And why so? Because they runne away from God, neither is it possible to make them to come neere him; for that they haue none vnderstanding of his fatherly goodnesse, nor bee acertained that he is readie to receiue them vnto him. Hereby wee see, howe the diuell hath reigned and yet doeth reigne in the Popedome. For they talk much of repentance, but the wretched sinners are still left in doubt. In deede they

Psal. 81. 8.

Ier. 4. 1.

Hcb. 12. 11.



they giue them many plaisters; howbeit not to purge away the inward vncleannes; but rather to qualifie, and to sweeten the fore on the outside; which inwardly continueth still: whereupon they become drunken with this foolish opinion, of satisfying God, & that thereby they deserue and make full amends. Thus the wretched Papistes doe their endeuour to reconcile themselves to God, but with what certaintie? None at all: all is haphazard. Againe they alleage the keys of the Church; but those keys, bee Pardons, Satisfactiones, and Indulgences, and Merites before God, but no promise at all. Nowe contrariwise wee must vnderstande, that, for to haue true repentance, it is behouefull that God doe declare vnto vs his fatherly loue, and that in making our repaire to him we bee fully certified that we shall not be disappointed, nor haue the gate shut against vs. How so? Moses hath spoken obscurely of the Redeemer, for the time was not yet come that the plaine declaration should bee made thereof. At this day Iesus Christ doeth call vs, and wee vnderstand what the Apostle saith; namely, that Gods Throne is not dreadfull and terrible vnto vs to make vs afraide: but that it is a Throne of Grace vnto vs, to the which we may boldly approach. Nowe then let vs acknowledge the inestimable good which God hath doone vs, in drawing vs out of this maze of the Popedome, and in telling vs, that hee is readie to receiue vs to mercie, and to deale with vs like a father, notwithstanding that we haue bin rebellious children towards him. Thus did Moses meane in this place.

Yea and for a more confirmation thereof he addeth, *Although thou wert dispersed into the uttermost coastes vnder heauen, yet the Lorde thy God will fetch thee from thence, and bring thee againe into this lande which he hath promised thy fathers, and there hee will in case thee more than euer thou wast.* Moses doeth here shewe that wee must not mistrust God, albeit that there bee nothing but troubles, myseries and calamities, so as wee bee vtterly forlorne. Let vs haue an eye to this comfort. For ye see here howe y<sup>e</sup> people of Israell was like a bodie torne in pieces, and driuen away as dust before the winde: and yet notwithstanding God doeth promise to gather them together againe. Nowe seeing hee hath wrought so with them; wee must vnderstand that he will doe the like toward vs at this day, and that although we were dispersed, he will not fayle to holde vs vnder his protection, so as we shall be gathered together againe, if Iesus Christ doe the office of a Shepheard towards vs, and wee bee of his flocke. And hath he not in decde accomplished towards vs that which is spoken heere? Wee must consider, not onely howe God hath gathered vs in, when wee were vnder the tyranny of the Pope; but moreouer howe he hath assembled vs heere in a flocke: wee must vnderstand that wee bee heere vnited all together, as if wee were of one houtholde. Whereas we were dispersed and aliened from our Lorde Iesus Christ, he hath now reunited vs to himselfe. For as Paule saith to the Colossians, his office

is to gather all thinges together as well in heauen as in earth. So long as wee be cut off from the vnitie of faith, and aliened from Iesus Christ, wee bee like dust driuen with the winde, and in such confused state haue wee bene, but God hath deliuered vs from it. As often therefore as wee come into extrenitie, let vs vnderstande that God woulde haue vs yet to turne vnto him, and will giue vs furtheraunce thereunto: wherefore let vs plucke vp our hartes, following the exhortation that is giuen vs heere.

And by the way Moses sheweth that GOD doeth it not for any recompence which he looketh for at the peoples hand, but for loue of his owne free choise, and for his promise sake, by the which he bounde himselfe when he swore vnto Abraham to giue vnto him and his that land for their inheritance. Therefore when wee turne vnto our God to aske him forgiveness of our sinnes, if we woulde haue him moued to shewe vs mercie: wee must not come vnto him vpon presumption of our merites; we must not thinke to obtaine grace by our owne satisfactions, or by our good workes, or by any other means; but wee must be wholly grounded vpon this, that it hath once pleased him to receiue vs vnto him, and also declared by his dooinges, that he will holde vs for his children, seeing hee hath giuen vs Iesus Christ; by whom wee obtayne forgiveness. When wee bee once grounded vpon this free mercie, let vs not doubt, but that our Lorde is alwayes present and readie to receiue vs to mercie. But if wee doe swaue neuer so litle from that way, wee shall so stray that in stead of approaching vnto God, wee shall goe further from him. That is the thing which Moses meant to signifie, in making mention of the othe, wherby God had sworne to their fathers that he woulde giue them the lande. Likewise if at this day wee perceiue the Church to decrease, yea euen so farre as it may seeme to be nothing; let vs vnderstande that GOD will multiply it, seeing hee hath made that promise, at leastwise if wee returne vnto him according as it is heere spoken. And seeing he hath iustified the knowledge of his mercie in the land of Chanaan, let vs not doubt at this day, but that to bring vs into the heritage of the kingdome of heauen, he will shewe himselfe much more stedfast, yea and vtter such power in our behalfe, that albeit wee see neuer so many lettes, as it were to shutte the way of saluation against vs, from the which euen our owne finnes doe turne vs away; yet shall the goodnesse of GOD get the vpper hand, so wee bereaue not our selues of it altogether through our owne vnthankfulness. Seeing then that we doe heare such exhortations, let vs enter into examination of our sinnes, and let euerie of vs confesse howe many wayes hee hath offended his God, and let all of vs in generall doe the lyke with one common accord. And when wee haue mourned and sighed for them, let vs then pray vnto our good GOD, to touche vs to the quicke, that wee may not onely come and

Heb. 9. 16.

confesse our finnes with our mouthes, and with certayne ceremonies, but also returne to our GOD with heart and m<sup>i</sup>nde, so as he may asswage our plagues, griefes and afflictions, through his infinite goodnesse, which hee hath manifested vnto vs by his Go spell, and wee turne vnto him with sure and infallible confidence, to obtaine fauour at his hand.

Nowe let vs fall downe before the Maiestie of our good GOD, with acknowledgement of our faultes: beseeching him to cause his admonitions to profite in vs more and more; and that seeing he hath once called vs vnto him, he suffer not his labour to bee lost in afflicting vs so many wayes, but that wee may finally returne

vnto him: and that in so returning wee may yeelde fourth true righteousnesse and soundnesse, so as wee double not ne play the hypocrites. And that to accomplish this thing hee make vs to feele and to acknowledge his fatherly goodnesse, that wee may bee altogether giuen ouer thereunto, and haue our eyes and all our senses so fixed on our Lorde Iesus Christ, as wee may vnderstand that it is by his meanes that wee must obtaine mercie of GOD, of the which wee bee vnworthie as touching our felues. That it will please him to bestowe this grace not onely vpon vs, but also vpon all people and nations of the earth, &c.

## On Monday the xx. of Aprill, 1556.

*The CLXX. Sermon which is the second vpon the thirtieth Chapter.*

6 And the Lorde thy God will circumsife thy heart and the heart of thy seede, that thou mayest loue the Lorde thy GOD with all thine heart and with all thy soule, to the ende that thou maist liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and vpon them that hate thee, and which haue persecuted thee.

8 Thou then shalt returne, and obey the voyce of the Lorde, and doe all these Commaundements, which I commaund thee this day.

9 The Lorde thy GOD will make thee plentifull in all the woorkes of thy hande, in the fruite of thy wombe, in the fruite of thy Cattell, and in the fruite of thy Lande to thy welfare. For the Lorde will reioyce agayne ouer thee to doe thee good, lyke as hee did reioyce ouer thy fathers.

10 If thou obey the voyce of the Lord thy God, in keeping his Commandementes and his ordinaunces written in the booke of this Lawe, and returne vnto the Lorde thy GOD with all thyne hearte and with all thy Soule.



Hereto Moses in promysing y<sup>e</sup> God would vouchsafe such fauour on his people, as to blesse them, hath spoken but of the thinges which concerne this present lyfe, as of bodily health, 50 of soode, of peace, and of preseruatiou from their enemies. But nowe hee speaketh of a higher and a more excellent matter, to wit, that GOD will chaunge the heartes of them which before were euil and froward. And that is a farre greater thing than to giue vs onely meate and drinke, and whatsoever else is to bee desired for the flesh in this transitorie lyfe. Wee haue moreover to gather out of this text, that whereas the holy Scripture requireth vs to doe that which God demaundeth; it is not because wee haue the power to doe it: for GOD doeth not measure his commaundements after our power: albeit that wee be weake, yet neuerthelesse wee bee bound vnto him: but when he

hath shewed vs our ductie, it belongeth to him to giue vs the grace to accomplish it. And this text doth shew it vs very well: for we haue seene it heretofore, (and Moses doeth yet againe confirme the same.) y<sup>e</sup> men ought to turne to God; that they ought to feare him with all their heart and with all their soule; & that they ought to obserue his law. Now when we heare this, we may iudge that if men will imploy themselves, & take a good way, it is in their libertie, and they haue free choise to gouerne themselves well if they list: and the Papistes in deede doe abuse themselves with such Textes. For as soone as they heare that God commandeth; they do forthwith conclude that wee are able to put all in execution. But we see howe Moses speaketh thereof. He saith, Thou shalt keepe the commaundements of the Lord thy GOD, to loue him with all thine heart and with all thy soule; and then he addeth, It is the Lord that will giue thee such a minde, & such an affection. Also he saith in another place, 30  
Circ-

Deut. 10. 16.

Circumcise your hearts this day vnto the Lord: and now he saith, *It is the Lord that will circumcise thine heart.* It is his very office. We see then, that when God giueth vs his lawe, it is not bycause we are able to attaine to the accomplishment of that which is containyd in it: but it is ynough for vs to vnderstand wherein we bee bound vnto him: and that knowing once our infirmitie, we resort to the remedie; euen to pray him that he will supply our default. But they may heere reply, that Moses meaneth not, that onely G O D should altogether change men, and reforme their hearts: for this place seemeth to shew, that God will ayde men, when they haue some good motion, and be disposed to serue him: and that it is so, he saith, *Thou shalt loue the Lord thy God with all thy heart.* But yet hee addeth, *And the Lord wil make thee to loue him.* It seemeth therefore that Moses placeth some good disposition in men, and that they doe begin on their part, and that thereupon God helpeth them and addeth that which they want. Thus do the Papistes turmoyle themselves, when men alleage vnto them whatsoeuer is spoken in holy Scripture concerning the grace of God, as y<sup>e</sup> it is he which inlighteneth our conscience, it is hee that giueth vs the knowledge to discern good from euill, it is he that giueth vs wisdom to walke as becommeth vs, it is he that giueth vs power to resist temptations, it is he that wealdeth & guideth our hearts in his obedience; it is he that giueth vs the power and vertue to continue: when men tell them any of these things, O [say they] it is true that men doe not all; for, seeing that they be weake, God must ayde them: but yet doeth it lye in them to guide themselves, and to haue some good preparation; and moreover it lyeeth in them also to followe the grace of God and to receiue it; and hauing accepted it to make it to preuaile. To be short, the Papistes make a parting of stakes as if it lay in vs to seeke God, & then that it were in vs to put his grace in effect, in such wise as it should not be vnprofitable, and that there is also a certaine agreement betwene God and man, so as God for his part doth one peece and we doe the other, yea and the principall part. But the meaning of Moses is nothing so. For he sheweth not what belongeth to man, as in compassion and in respect of God. But it is the common fashion of the holy scripture, first to shew vs what is our dutie, and then to adde that although we be not able to resort vnto God when he calleth vs, yet we must not be faintharted at y<sup>e</sup> feeling of our weaknesse: but rather resort vnto him that is able to helpe it, according as he hath promised to do it. Let vs make wel then, that when holy Scripture speaketh of that which men doe owe vnto God, we must nor in that case stand feanning of our owne power and ability: for we shall not faile to be euermore detters, as we haue said: and yet we must note also, that the vnabilitie which is in vs, proceedeth of our fault. Yet notwithstanding the Papists alleage, that it were a crueltie in God to require of vs to do more than we can. It seemeth indeed, that God ought to be contented; if a man doe what he can. Now then if we cannot haue a

good desire, and if we haue yet lesse power, that we cannot so much as thinke a good thought; wherefore doth God constrain vs to loue him perfectly? There seemeth to be no vpriight dealing in y<sup>e</sup>. But we must repaire to our originall sinne, which hindereth vs so as we serue not God no nor haue not the will to serue him. Indeede God hath imprinted a will in vs by nature, and for as much as we are me<sup>e</sup>, we haue a discretion to discern good and euill, whereby we be inexcusable: and when we sin, it commeth not of compulsion, neither are we forced by other meanes; but it proceedeth of our own will and inclination. But now let vs see whether our wil can bend it selfe both the waies, and is able to chuse either good or euill? No. For we be captiues vnder sinne: and whence cometh this captiuitie and bondage? From the offence of Adam. Seeing therefore that the euill is in our felues; wee must not seeke for sonde and vnprofitable excuses, for we shall win nothing thereby; but let vs stoope and condemn our felues. If God therefore require aught of vs, he doth vs no wrong; and yet notwithstanding, men may not reply that they be feeble and weake, for the euill shall euermore be imputed vnto them, & they shall be found guiltie thereof. But now let vs come backe to the matter which we haue touched. The holy scripture setteth before vs the lawe of God as y<sup>e</sup> thing which we ought to follow; and that is our rule. We for our part doe draw cleane contrary. Wherefo then serueth the law of God so long as it is but a dead letter, that is to say, so long as we haue but our eares beaten therewith, or so long as it is written but in paper & parchment, or in stones as this was, as it is in deede so long as it is but preached vnto vs? It serueth but to our condemnation, so as we be there conuicted and can no more pleade ignorance: but rather shew our felues open rebels, in that we bow not downe our neckes, to receiue the yoke which God hath ordained for vs. That is the cause why the lawe of God vnder Moses did bring nothing but wrath. Therefore he saith y<sup>e</sup> it doth augment sinne; and consequently that it is vnto vs the messenger of death. So then, let vs marke well, that whereas God teacheth vs what wee ought to doe; albeit y<sup>e</sup> the same doctrine ought of it selfe to serue vs to saluation: yet neuerthelesse it bringeth vs nothing but condemnation, euen because of our sin. Such is the falling out of it; but howsoeuer y<sup>e</sup> case stand, yet must the law of God alwaies condene vs. Now after that God hath conuicted men, & beaten downe their pride, to the intent they should not presume of themselves; he addeth the promise, and saith: *Go to, it is true y<sup>e</sup> your hearts be incircumcised, it is certaine y<sup>e</sup> you haue blind motions, and that you be corrupted in all your nature: but I will change your heartes, I will renew your mindes, I will reforme you to my selfe: whereas heretofore you haue been rebellious against me, & there hath bin nothing in you but malice; henceforth there shall be a readines to obey my lawe.* God giueth that very promise, whereby hee sheweth that whatsoever hee commaunded vs afore, our doing thereof shall be by his only power, & not in any part by our own.

2. Cor. 3. 5;

Rom. 1. 26.

Rom. 6. 17;

&amp; 7. 14.

Rom. 4. 15.

Rom. 5. 21.

2. Cor. 3. 7.

In this case it is not for vs to father the cheefe part vpon our owne free will, no nor the one halfe neither, for God must haue all the prayfe without exception, and that whatsoever we doe, doe proceede of his working of it in vs, and of his reforming of our wittes, and of his changing of vs. And for that cause the holy Scripture sayth, that we be made newe creatures. When it sayth so, doth it meane that men were earst good? No, but that GOD doeth reforme them. And in deede if it were in vs to amende our soules, and to renewe them; wee shoulde doe more than GOD doeth. GOD hath created our bodies and also our soules; but yet notwithstanding, what bring wee from our mothers wombe, but all maner of cursednesse? For (as I haue sayde) wee be infected with originall sinne. Thus doeth GOD make vs mortall men; yea, but in the meane whyle, there is this mischeefe, namely, that wee be aliened from him and from all goodnesse. Nowe if men were able to deliuer themselues out of the curse wherein they bee, and could giue themselues a newe power: shoulde not they then doe more than GOD hath doone? Nowe then whereas Moses sayeth in this place, *The Lorde will circumcise thy heart to loue thy GOD with all thy heart and with all thy soule*: hee sheweth thereby that if wee doe amisse, (as we doe indeede,) wee cannot haue so much as any one good motion to come vnto GOD, vntill wee be altogether renewed by Gods working in vs; and therefore that we must not be faint hearted. Wherefore? For when he hath taught vs what we ought to doe, he giueth vs also the power to performe it. After hee hath taught vs by the voyce of men, hee teacheth vs also by his holy Spirit in our heartes; and that teaching is of efficacie; so as wee doe not onely knowe the good, but also wee haue a desire to followe it and to giue our selues ouer vnto it. And that is the cause why hee sayeth that we be drawn vnto him. And indeede Moses sayth not, The Lorde will circumcise thine heart, to the ende that thou mayst bee able to loue him, but hee sayth, to the ende that thou loue him. Hee sheweth that GOD doeth not onely giue vs the power to will well, but also doeth throughly fastioun vs to the same. And that is a further point wherein the Papistes doe abuse themselues too grossely: for when they speake of the grace of the holy Spirit, they vnderstande that GOD in deede giueth vs the power, if it seeme good to vs: but yet that all the same lyeth in our discretion, and that GODS working in vs is not in such sorte, as that both our listning and our performing proceede both thereof. But it is too nygardely a speaking of the grace of GOD, that he should say vnto man, Well, I wil giue thee power that thou mayst doe well, if thou wylt: but I wil lay the bridle on thy necke, and when thou hast a good will, and that of thy selfe, if thou hast constancie and power to put it in execution: thou mayest well doe it, and I will helpe thee therein. If GOD shoulde doe so,

what shoulde become of our saluation? For can men in such fraylie as wee doe feele, and amiddest so many combattes as Sathan doeth deliuer vs, haue one onely firme and constant will? It is impossible. Moses therefore sayeth not, that GOD will circumcise our heartes, to the intent wee may haue power to feare him: but hee pureth the thing in effect, to the intent that wee shall feare him; after which manner also hee speaketh by his Prophetes, as well Ieremie as Ezechiel. Hee sayeth, that hee will put his feare in our heartes. Hee sayeth not that hee will giue them power. And then will I make them (sayeth hee) to walke in my commaundementes. This is it that GOD doeth attribute vnto himselfe, to wit, that hee will so imprint his Lawe in our heartes, as wee shall haue a will agreeable vnto his: and then hee will guide and gouerne vs in such sorte as wee shall ouercome all temptations, and accomplish that which hee commaundeth vs. It belongeth not to vs then, to challengee such prayfe to our selues. Thereby wee see that the Papistes deale treacherously in all the doctrine of freewill: for all their whole seeking is to robbe GOD of all that euer the holy Scripture declareth to bee his, and which hee reserueth to himselfe, and to spoyle him of his honour, vsurping it euerie man to himselfe. Let vs therefore beware of this diuinish arrogancie, and let vs vnderstande that Saint Paule hath not sayde without cause, That is GOD that worketh in vs both the wyll and the deede. Saint Paule sayeth not after the manner of the Papistes, that when God giueth vs the meane, wee may bee able to will that which is good, but hee sayeth, that hee will put the will in vs. And then hee addeth, that GOD in likewise doeth worke the matter, that is to say, hee accomplisheth the good woorkes in vs: and the whole is performed (sayeth hee) after his owne will. Therefore, whereas the Papistes saye that GOD hath respect whether wee bee able to vse his grace well or no: and that according as euerie man behauech and gouerneth himselfe, GOD dealeth with him thereafter: Saint Paule sayeth that it proceedeth altogether of GODS good pleasure. And yet it is not therefore to bee sayde that wee bee blockes of wood. But let vs marke well what Saint Paul concludeth, that is, that wee must walke in feare and warincesse, working our saluation. What? Is it in vs to doe it? No: but hee sheweth that wee bee instrumentes of GOD, and that when hee giueth vs the wyll and power to performe, it is bycause that euerie one of vs shoulde offer himselfe to doe his indeuour, howbeit vnder the leading of the holy Spirit, acknowledging that all of it proceedeth from aboue: and Saint Paule sayeth that wee must doe it with feare and carefulnesse, to the intent wee bee not vnprouisable; and yet that in the meane while, there be not any drop of presumption in vs, to suppose that

Ier. 31. 33.  
Ezec. 36. 26

Phil. 2. 13.

Phil. 2. 12.

wee haue any abilitie or power of our felues, but that GOD bee honoured as hee deserueth. Nowe wee see, what is the naturall sense of this Text, where Moses promifeth vnto the Iewes that GOD will circumcise their hearts. Thereby hee sheweth that it is not ynough for men to haue the Lawe preached, and to haue their eares beateu therewith, and to vnderstande what their duetic is: for all that will be but as a dead thing, vntill the time that God doe change their heartes, and reforme them, and worke within them; and that the affections of men and their thoughtes bee guided by the holy Ghost.

And by the way hee sheweth heere the vse of Circumcision, which is another poynt worthie to bee marked. For the fantastical felowes of our dayes, which woulde take away the Baptisme of litle children, neuer vnderstode the vse of Circumcision. It seemed vnto them that it was but a temporall matter, yea and a tryfling thing, and that it was not spirituall for the auncient fathers: in so much that the cursed heretike which was punished in this Towne, mocked all the Sacramentes of the Lawe of Moses. Abraham [sayd hee] had but a shadowe of the heauenly lyfe; and albeit that hee was named the father of the faithfull, and it appeareth, that hee did altogether stay himselfe vpon the celestial heritage: yet was hee not touched therewith, neither dyd the fathers knowe GOD, but worshipped an Angell which was there in a visible shape in steade of GOD. These bee the horrible Blasphemies, which insue when men doe so separate the Lawe from the Gospell. In deede wee haue at this day a grace which surpasseth that grace which GOD shewed to our fathers: but yet must wee not so bereaue, Abraham of the spirituall kingdome of our Lorde Iesus Christ, as to make Circumcision to bee but an earthly Sacrament. Therefore let vs beare well in minde, that when GOD ordayned Circumcision, besides that it was a seale of the righteousnesse of sayth, (as Saint Paule sayeth in the fourth Chapter to the Romanes:) it did also shewe vnto men that they ought to bee mortified, and renewed by regeneration to the obedience of GOD. Whereby wee may gather, that Circumcision signified the same thing vnto the Iewes, which Baptisme importeth vnto vs at this day. What haue wee in Baptisme? That wee bee blessed in our Lorde Iesus Christ; and that whereas wee haue nothing but accusednesse by the heritage of Adam, wee be sanctified to bee adoped into the celestial heritage, so as God by iustifying vs, doeth accept them which were not carit woorthie to bee numbered amongst his creatures. Againe, wee haue also a similitude and a portraiture of death, that wee myght bee changed to serue our GOD. The same was likewise in Circumcision: and Moses doeth shewe in this place, that it was not a vayne figure. It was not a marke that GOD had set vpon his people,

but onely to say, You are a chosen people, and in the meane whyle they shoulde haue thereby no promise, nor warrant of their saluation, nor of any thing that was spirituall. But contrariwise in saying that GOD will Circumcise their heartes; hee sheweth that this Sacrament, this visible figure of Circumcision, declared vnto them that they ought to bee changed, and that they ought to be a holy people vnto their GOD. And therefore let vs learne that Baptisme at this day succeedeth circumcision, like as Saint Paule sayeth in the Epistle to the Colossians. After hee hath shewed that Circumcision remaineth not at this day as touching the outward vse: hee sayeth that wee bee Circumcised, not by the hand of man, but in that wee bee buried in the Baptisme of our Lorde Iesus, whereby the olde man is mortified, that from henceforth the spirit of God may governe vs. Thus yee see what we haue to obserue in this place, as touching the first poynt. Therefore let vs marke, that although the fathers which lyued vnder the Lawe were as litle children vnder their Tutors and Overseers: yet were they the children of GOD as wee are; and had the verie same promise of saluation, and the Sacramentes which GOD deliuered them, tended to the selfe same ende, and so consequently were spirituall. Thus much concerning one point.

Nowe furthermore it is heere shewed vnto vs, that Circumcision did not onely signifie vnto the Iewes, that they shoulde bee a holy people vnto GOD, and that they shoulde change the malice of their heartes: but it shewed also that God would do them the fauour to regenerate them by his holy Spirit. As at this day in Baptisme, when the water is powred vpon the head of a litle childe, it is not onely to signifie, that beyng come to mans age hee must serue GOD, and yet notwithstanding is not able to doe it vnlesse it bee giuen him from aboue: but the infant is baptised by the hande of another, and the hand of the Minister is, as it were the hand of Iesus Christ, to whom onely it doeth appertaine to Baptise, as Saint Iohn sayth: Wee in deede doe Baptise with water, but his office is to Baptise with the Spirit and with fyre. Therefore let vs marke it well that when the Minister layeth the water on the chldes head, therein hee representeth the person of our Lorde Iesus Christ, witnesing thereby, that our Lorde Iesus will bee so gracious to as many as beleue and are chosen of GOD his father; as to drawe them to him and to governe them, so as they shall become newe Creatures. And euen so is it with Circumcision. Abraham in deede was circumcised; but that was after an extraordinary manner. But yet ordinarily it behooued men to bee circumcised by the handes of them that were appointed thereunto: and those did represent the person of God. It was therefore a testimonie that men of themselves could not be circumcised, but that it was necessarie that God shoulde put his hande thereto, and that he should change them.

Seeing

Seeing it is so, let vs marke, that in all the Sacramentes wee bring nothing of our owne, but that wee doe rather come to receiue that which is offered vnto vs in the name of GOD. The Sacraments then be not meritorious matters, that men might alledge any seruice that they had done; but rather come to seeke that which they want. Whereby wee see the foolishness that is in the Iewes: for they boast themselues of Circumcision, as if it had bene a great vertue, and woulde needes bring it in reckoning, as if God had bene beholden vnto them, by cause they were circumcised. To be short, whensoever deservings and grace came in question, the Iewes pretended that they were not faued by the free goodnesse and mercie of God. And wherefore? To what end serued y circumsion? It serued for a testimonie, for an earnest, for a visible signe, to declare y it is God that doth all in vs. But these miserable beastes vnderstand not that. See here I pray you the vnthankfulness of men; which hath taken place nor with that nation onely, but among the christians also, where y goodness of God hath bin vttered much more at large. Behold, our Lord Iesus Christ callerh vs vnto him, he telleth vs that we must seeke all our welfare in him: & yet the Papistes haue not ceased to distinguishe, and to seeke out a worke, which is wrought on mans part as they terme it. They haue yeilded that the principall part of the Sacramentes is a diuine worke; but yet neuertheless they sticke not to say, that men doe bring thereunto somewhat of their owne. And no maruaile. For we see to what point they are come; namely that they haue chaunged the Supper of our Lord Iesus Christ, into a charme, and a diuells forcerie. Thus saide Iesus Christ; Take. Eate: he commandeth vs to receiue it: & the Papistes make God to beleuee, y they do offer it vnto him. And further they stablish thereupon a worke of merite, euen the most excellent y cuer they could dreame of. Buryer for all that we see how y diuell hath bewitched them, so as they haue changed y whole order of nature. For in sted of receiuing y thing with humilitie which God offered them; they haue presumed to offer vnto him the things which they haue forged in their owne braine: & doe make themselues beleuee, that all those things are acceptable vnto him, yea and that he is very much beholding to them for so dooing. So much the more therefore doth it stand vs in hand to mark that which is spoken here, namely, The Lord thy God will circumsise thy heart. So then, seeing God hath shewed vs what Baptisme doeth signifie, let vs vnderstande howe it is our ducie to reforme vs, and to renounce our owne nature to serue GOD. But doe wee once knowe that? Then let vs proceede to the promise that is giuen vs, which is, that by cause wee can doe nothing, GOD sayth that he will put to his hand, that wee may be chaunged, and become new creatures, through his holy spirite. This is in effect that which wee haue to obserue in this place.

Nowe Moses addeth, *That thou mayst lyme,*

not that God dealeth with vs according to our deservings: but because wee be slouthfull, therefore he addeth this promise, namely, that wee shall be blessed of God: and whatsoever he hath sayd to make vs to walk in his obedience, it is to shewe vs, that wee must walke in such sort, as wee prouoke not the vengeance of GOD against vs, if wee will bee blessed of him. It is true that hee may alwayes punish vs by good right: and that although hee guide vs, and that wee haue a good will to serue him, yet is there such imperfection in vs, as wee bee euermore faultie before him: but yet hee forbearerh vs. And therefore when these things be put together, namely, that GOD maketh vs to walke according to his Lawe, and that hee doeth it to the ende that wee may lyue; it is all one as if it were sayde, that men bereaue and spoyle themselues of the grace of GOD, by cause they are wicked, and liue not as becommeth them. And therefore God is fayne to redresse it, and to drawe them vnto him, and to reforme them, and by that meane to make them to inioy all his blessings.

Nowe hee addeth thereunto, *That hee will reioyce ouer them for good, as hee reioyced ouer their fathers.* This is a manner of speeche that importeth much. In deede GOD is not subiect to our passions, to reioyce after the manner of men, there is no such matter in him; but hee speaketh thus, for that hee coule not sufficiently expresse the loue which hee beareth to vs, but by such similitudes. The thing then which the holy Ghost meant, is that GOD holdeth vs so deare, and beareth vs such feruent loue, that a father reioyceth not more when hee is able to aduance his childe, or when he can doe him good, than GOD reioyceth in vs, when hee hath occasion to doe vs good, as who woulde say, that his affliction, and scourging of vs doeth grieue and vex him, and that hee doeth it contrarie to his inclination. For hee requireth nothing but to finde vs alwayes disposed to receyue the riches which hee hath in his hande, which also hee is readie to bestowe vpon vs. And therefore doeth GOD borrowe the same similitude of men. For (as wee haue sayde) hee is not like vnto vs, neither must wee haue so fond imaginations, as to thinke that hee is moued with passions cyther one way or other; but to the intent to manifest vnto vs, howe much hee loueth vs, hee crieth alas, when hee is to afflict those to whome he meaneth to doe good. Alas [sayeth hee] must I auenge my selfe as of myne enemies, and reioyce mee in vexing them? Hee calleth them his enemies, and yet hee speaketh still of the Iewes, whom hee had cholen: but hee presupposeth that they made warre against him, and that therefore hee was driuen to be reuenged of them: howbeit hee declareth that it was to his griefe. Let vs therefore learne to taste of this loue whereof the holy scripture speaketh vnto vs; that we may be foriuisht therewith, as to desire nothing more than to submit our selues to our God, which is in deede the thing that hee shooteth at.

Where-

Col. 2. 10.

Matr. 26. 28

Isa. 41. 13.

Wherefore is it that God forceth himselfe to shewe vnto vs so vehement an affection? It is to mollifie the hardnes of our hearts, that we may be enflamed with an other maner of zeale than wee haue. Will we then enioy our God? Let vs giue him occasion to doe vs good, let vs (I say) suffer him to be mercifull and liberal towards vs; when wee hinder not God to doe vs good, wee protesteth that he is glad of it. And contrarywise, when we lay a barre in his way; so as he cannot vnto vs his gracious goodnesse towards vs, in powering our his benefites vpon vs as hee for his parte is ready to doe: hee sayth, that we grieue his holie spirit. For after that manner speaketh the Prophet I say. They haue grieued the spirit of God (sayth hee.) Nor that God is subiect to vexation of minde, as I haue sayd already; but it is to shewe that men are so much the more faultie, and to cause them to abhorre their naughtinesse the more, when they bee thus rebellious against him, and cannot suffer him to doe them good. Moses dooth adde moreouer, *Because thou shalt haue hearkened to the voyce of the Lord thy God.* Here hee commeth againe to the order of speaking; for it is enough that hee hath tolde vs in one worde, that because wee bee not able, God promiseth to doe it. Yet neuertheless hee continueth his office: and as hee was the lawegiuer ordeyned of God, so doeth hee require the people to walke vprightly. That is the cause why hee vseth still this speech, saying: Because thou shalt hearken to the voyce of the Lorde thy God, yea and that thy hearing shall bee to keepe that which is contained in the Lawe. Heereby he meaneth to shewe vs, howe wee shoulde obey God, that is to say, by what meane. And as touching the ende, wee haue seene heeretofore what it is: namely that hee requireth obedience at our handes, to the ende hee may haue occasion to deale with vs gently, and after a fatherly manner, and that hee desireth nothing but to powre out his great treasures vpon vs. It is then to our profite and saluation that wee shoulde obey him. That is the ende, and the meane is, by hearing his voyce. We must therefore beware that wee rebell not against him, nor bee deafe eared when hee speaketh vnto vs, except wee meane to grieue him, as hee sayeth in the Psalme. Bee not rebellious as your fathers were, which prouoked Gods spirit euey day. There God complaineth that hee was prouoked to wrath, when that the people grieued him, and that hee was saynto enter into a disliking of them. So then, let vs holde this rule that is deliuered vnto vs, whereby to enioy our GOD, that hee may cause vs to prosper. The meane whercof is, that whilst hee speaketh vnto vs, wee haue our eares attentiuely to receiue his voyce. And Moses doeth therewithal, expresse what is the manner of hearing God well. For there are a great many which bring Asses with them: they can wel ynough say that the things which are spoken are true, like the Ass which can well ynough nodde with his eares. So it costeth them nothing to say, it is all good,

I like well of it: but yet they bee not a whit touched at their heartes, nay rather, wee see they despise all that is tolde them; and they suppose that God is beholding vnto them, when they haue not openly spoken against him, nor blasphemed his doctrine. But Moses requireth an other manner of hearing farre differing from this: namely *The performing of the things which are contained in the lawe.* It is sayd in an other place, that Iesus Christ auoweth them to be blessed which heare the wordes of G O D and keepe it. And there our Lorde Iesus Christ speaketh the more grossly, to the intent we might be the better enformed: for we forget things, and we think that if we confesse the Law to be good, righteous, and holy, wee bee then discharged; But our Lorde saith, that wee must first heare and then keepe. And Moses ioyneth both together, as in deede, to heare and to keepe, are things which ought neuer to goe a sunder. Yea, but yet therewithal hee giueth men a perfect rule, so they yelde to bee taught of him; and they shall not neede, (as wee haue seene here before) to turne either to the right hand or to the left. Therefore let vs marke that the doctrine of the lawe dooth teach vs what is good, and that thereby G O D meaneth to informe vs playnely of his will, that wee may bee pliable to bee taught, and submit our selues obediently vnto him. They then which inuent one thing or other of their owne braine, and would doe as they list: doe shewe that they rather serue their owne affections, than G O D. Therefore to order our lyfe well, wee haue none other rule but that which is giuen vs from aboue, nor any other than the very same which is containd in the Lawe of God. In deede men doe euermore confesse that nothing ought to be done which is not agreeable vnto Gods will: but yet for all that, they forge and deuise still some new invention or other. And that is because they thinke that God hath not in his Lawe declared vnto vs, all that hee requireth of vs, and that hee woulde haue vs to itay altogether vpon that. And therefore Moses sendeth vs backe to that which is set downe heere: as if hee shoulde say, Men must not take vpon them to adde any thing in this behalfe vnder colour that the same is well pleasing to G O D: for I tell you that whatsoever God requireth and alloweth, hee dooth declare it in his Lawe: content your selues therefore with this doctrine, and bee not wiser than needeth, seeing that your G O D hath taught you perfectly. For the better confirmation hereof hee sayth, *Because thou shalt be conuerted to the Lorde thy God, with all thy heart, and with all thy soule.* He sheweth here, that before wee can heare G O D, or keepe his lawe, and bee obedient vnto him: wee must bee conuerted vnto him. In deede hee speaketh so such as were already swarued: But yet the nature of men is so in generall, that euen from our mothers wombe wee bee all of vs backlydets, and enemies to G O D, and

there is nothing in vs but viter frowardnesse and rebellion. God therefore must bee faine to change vs from the roote. For he shall neuer get good suite out of vs, vnlesse the roote be first changed. Now this worde Conuersion, or *Turning* importeth, that, whereas man hath his backe turned vpon God, he must turne againe toward him with his face: and that is all one as if the scripture should speake of a change; as it is in lyke wise sayde that wee must bee renewed. Wee must therefore consider, that if wee haue the witte to suffer our GOD to teach vs, it is a token that wee are going toward him, and that wee bee willing to shewe the feare, obedience, and subiection which wee owe vnto his Lawe: But yet wee must come to this poynnt, of conuerting or turning backe. And wherefore? For vntill men doe knowe themselves, how can they so order their lyfe, as it may be acceptable to God? Wee must vnderstand that wee bee altogether vntoward, and wee must beginne at this poynnt, that whereas we haue bin lyke strayed beastes, we must come and submit our selues to our God. And for that cause the Prophet Ieremie saith, that the thornes which bee in vs must bee plucked vp, and then the good seede shall haue place: as if a place were full of thornes and bryers, and euill weedes, the same could not bee sowed, neither could any plough goe there to put in the good seede: and therefore it must first bee stubbed and rid cleane. And that is the cause also why the Apostle setteth downe the same similitude, according to that which Moyses meant to shewe in this place, in somuch that hauing treated of the feare of God, and of obedience to his lawe, hee dooth purposely speake of Conuersion, saying it is needefull that men shoulde bee changed. And hee sayth, *with all the heart and with all the soule*, shewing that the repentance which God requireth of vs, is that wee shoulde serue him vntainedly, according as all the Scripture declareth. For men bee giuen to hypocritise: It is enough with them to haue a certaine faire shewe and outward appearance, and it seemeth to them that Gods payed. But he regardeth not that which is faire to the eye: hee would possesse our hartes and affections, that is the principall poynnt. Meane we then to direct our lyfe in such sorte as it may bee allowed of GOD? It is not sufficient to occupie our handes, our feete, and our eyes, and to order our outward lyfe vnblyably, so as men may finde no fault therewith: but also our thoughtes and our affections must bee altogether changed, as Saint Paule also declareth, that the same is our reasonable seruice. Renuc yourselues (saith he.) He speaketh

neither of handes, nor of feet, but of al your vnder standing & of al your soule; you must of necessitie be changed, if you desire that God should accept the offering which you make vnto him of your lyfe. Herein we see how much the Papistes be deceiued, when they speake of repentance. For among them repentance [or as they terme it, Penance] is but the dooing of trifling toyes, as to goe woolwarde, to trotte on pilgrimage, to doe other gewgawes, to cause some Masse to bee sayde, or to bestowe some Almes. That is the thing which the Papistes doe comprehend vnder this worde Penance. But the holy scripture saith that men must conuert, that is to say, bee chaunged. There is no worde of gadding hither and thither, neither is there any talking of the making of any outward countenance; but that there must bee this renewing. And it declareth yet farther, y<sup>e</sup> the same renewing must be of our hart, and not onely of our hart, but also of all our whole heart; as if it were sayd, that God accepteth no sayning, but rather vterly abhorreth it. True it is that we cannot haue a heart so perfect as is requisite, it shall want much thereof: neuerthelesse, wee must mislyke of all sayning, and not be double minded: And wee must enforce our selues to fight against all our wicked affections, and not cease vntill our God doe raigne ouer vs as wee serue him, not vpon compulsion and in outward shewe, but of a free good will, and as setting all our delight in his Lawe, according to that way which Dauid sheweth vs by his owne example.

Nowe forasmuch as wee bee so farre off from this perfection, and so guiltie before our God, as hee may iustly cast vs off altogether: let vs come and with all humilitie fall downe before him, beseeching him that it may please him to haue pitie vpon vs, and to receiue vs to mercie in the name of our Lord Iesus Christ, blotting out our faultes and offences, and not to respect what wee haue deserued: But rather to vse his infinite mercie, that wee by that meane may bee reconciled vnto him, and nothing may hinder him to make vs to feele his grace and to guide vs by his holy spirite in such sorte as wee may bee all wholly his, and hee possesse vs, and cuermore vpholde vs, as wee haue neede, vntill he hath thoroughly reformed vs, and vterly ridde vs not onely from the imperfection of our fleshe; but also from this mortall body it selfe, to bring vs into the glory of his kingdome. That it may please him to bestowe this fauour not onely vpon vs, but in lyke wise vpon all the people and nations of the earth, &c.

On



## On Tewſday the xxj. of April, 1556.

*The CLXXI. Sermon which is the third vpon the thirtiſh Chapter.*

11 For the commaundement which I commaund thee this day, is not hidden from thee, nor farre off from thee .

12 It is not in heauen, that thou mighteſt ſay, which of vs ſhal go vp into heauen and fetch it vs, to make vs heare it that we may doe it?

13 Neither is it beyond the Sea, that thou mighteſt ſay, which of vs ſhall goe o-uer the ſea, and bring it vs, that we may heare it and doe it?

14 For this worde is very nigh thee, euen in thy mouth and in thine heart, to doe it.



**M**erebefore in the laſt Chapter, Moſes had put a difference betwixt Gods ſecrets and the law, ſaying that if wee bee learned in Gods worde, we ſhal alwayes find ſuch doctrine as is behou-  
 full for our ſelues and for our children . And in the ſame place hee proteſted , that God ſpeaketh not in ſuch darke manner, as men cannot vnderſtand what hee meaneth : but that he expreſſeth his wil faithfully, to the end they ſhould haue good and conuenient inſtruction to their ſaluation . Nowe continuing his purpoſe, he ſaith farther , that the Lawe which he had declared, is not a ſecret doctrine, nor farre diſtant from the people, ſo as they might reply, ſaying :  
 Who is hee that ſhall paſſe ouer the ſea? or who is hee that ſhall mount vp aboute the cloudes? No, ſaith hee, the worde is ſet downe before thine eyes , thou haſt it in thy mouth and in thy heart : and ſo is there no place at all of excuſe through ignorance : wherefore turne that grace to your profite ; otherwiſe there is nought elſe to be looked for, but dreadfull condemnation before God vpon all them that continue in their blindneſſe ; for here is that true light which ſhould guide vs in all the courſe of our life . Wee ſee what Moſes meant in this Text ; euen to exhort them to whom hee had deliuered the Lawe, to be attentiuē to the ſame . Now for that purpoſe , he promiſeth them that in ſo doing, they ſhould not ſpend their time in vaine, but that if they would apply their ſtudie to bee edified in the worde of God, they ſhould finde ſufficient for that purpoſe . On the contrarie ſide, he pronounceth a terrible threatening againe all them that goe about to ſhede theſelues with ignorance . For there remaineth no more excuſe after that G O D hath ſpoken . If this were ſaid in the time of the Lawe : howe much more conueniently may it bee ſayd to vs of theſe dayes ? For wee are not ignorant that

God hath ſhewed himſelfe vnto vs more familiarly, than to them to whom Moſes ſpake : they had onely that which remaineth vnto vs to this day . But ſince that time, God ſent his Prophets, which haue more largely expounded y things, that were briefly and darkly mentioned in the lawe . After all this, the Lorde Chriſt our ſauour is come into the worlde, and hath accompliſhed that which was ſpoken by the Apoſtle in the Epiſt. to the Hebrues : that God had ſpoken after diuets manners vnto our fathers, but nowe laſtly, he hath ſhewed himſelfe by the mouth of his onely Sonne, giuing vs a final con- cluſion of all Propheſies, and euery maner of doctrine . We heare alſo how our Lorde Ieſus ſayth : that many kinges and Prophets had longed to ſee and to heare that which his diſciples ſawe and heard, and that they found not that fauour . This alſo is ſpoken vnto vs . So then let vs marke well that the reproofe which Moſes layd to the Iewes whom hee taught, ſhall turne to our dreadfull condemnation, if we profit not in the ſchoole of God, whiles he taketh the care and trauaile to teach vs . Nowe for one point wee haue to note what is ſayd here : namely, *That the word is not hidden nor farre from vs, ſo as wee might ſay : who is hee that ſhall paſſe ouer the Sea? who is hee that ſhall mount vp aboute the Cloudes?* By theſe wordes God ſheweth, that when his word is publiſhed, it is not in vaine . as it is alſo ſayd by his Prophet Eſay . Wee conclude then, that the doctrine of God is not of it ſelfe ſo incomprehenſible, that wee haue not abilitie to conceiue it : but that it is a perfect light whereby wee may beholde the way of ſaluation, as hereafter ſhall be ſhewed . It is ſuch an orderly kinde of teaching, as no body but our ſelues is to bee blamed, if we be not edified as we ought to bee, and ſo farre forth as is neceſſarie for vs . See here then I pray you the Teſtimonie which God giueth vnto his worde : namely, how it is not a iarring that cannot bee vnderſtoode,

but a playne speech, to the end that men might be brought vnto him, by knowing what is meete and expedient for them, by discerning betwixt the good and the cull. Nowe seeing that God speaketh thus of his worde, wee must not doubt to finde that which hee saith. For otherwise we shoulde make him a lye: but hee shall be found faithfull, and our selues condemned of Blasphe- mie. Let vs marke farther, that the promise which God maketh vs, is infallible, to the end that wee should stand fast, and not wauer with any doubt or scruple, if wee suffer our selues to be taught by him. Then let vs but yeelde our selues teachable, and sure it is, that God for his parte, will not suffer vs to dwell in suspence, nor our mindes to wander, and to goe on groping like blinde folke. There is full certaintie of knowledge, if wee become good scholers to God, and resist him not as robbers. And here a man may see the froward vnthankfulnesse of the Papistes, which would make men beleue, that they should not venture to reade the holy scripture, nor once be so hardy as to looke into it, because it is so high and so deep a thing. y men shall be forthwith caryed away into many errors and many fancies. It is very true that men doe abuse the trueth of God: and we our selues doe see, howe they turne the trueth into lyes: But yet to impute the same vnto Gods word; it were a diuclish blasphemie. And therefore let vs learn that we must fertle our selues wholly vpon that which is shewed vnto vs here. For God himselfe dooth assure vs that in his worde we shall finde the right vnderstanding of all things that are expedient for our saluation. Thinke we that our good God will deceiue vs? Let vs therefore abhorre the excuse which the Papistes doe holde, of purpose to dwell, to nestle, yea and altogether to totte in their ignorance, But contrariwise, let vs trust and wholly rest vpon this promise, knowing that God doth vs an inestimable good turn, whensoever it pleaseth him to let his worde before our eyes; and to deliuer it to be preached in our eares. Now then, whensoever God giueth vs his knowledge, let vs vnderstand that he will not haue such a treasure to be lost or to perish: but that we should receiue it, and turne it to our comoditie. But herewithall we haue to mark also, that vntill God haue spoken and taught vs in his schoole, we haue neither learning nor wit, but are as stray cattell, and at a worde vterly foisorne. It is not therefore without cause that Moses saith: The commandement which I giue thee, is not hidden from thee, nor farre off, so as thou mightest say: Who shall goe vp to heauen? Who shall passe ouer the Sea? or who shall goe downe into the deepe? Hereby he giueth vs to vnderstand that if God doe pluck back his word, so as we know not what hee requireth of vs, nor haue any testimony of his will: then may wee well seeke about lyke people in perplexitie, crying alas, what shall we doe? Who is hee that shall goe vp about the clowdes; who is hee that shall goe downe into the deepe? Who is hee that shall passe the Sea? To what end? There is no other instruction at all, wheteby God giueth vs

any certaine, and infallible direction. When wee be thus destitute, wee be as lost people, hauing neither way nor path to leade vs, we can discern nothing. Howe much soeuer men doe attribute to their owne wisdom, supposing themselues discrete enough to rule themselues all their lyfe long: yet are they brutched beastes, vntill God haue shewed them his will. Thus much for one poynt.

Nowe it is fatter to be vnderstood, that if GOD come not first to vs, wee haue no meane to come at him. Who is he that can giue vs wings to mount vp to heauen? Or howe shall wee be able to passe ouer the deepe? Although we had the knowledge of all secrets of nature: well might we trauell all the worlde from place to place, and well might we mount aloft vnto the very skyes: and yet in the meane while wee shoulde want the cheefest thing of all, which is to vnderstand the trueth of God; for that surmounteth al the wit of man. Let vs learne therefore, that God in his infinite goodnesse, percauing that we haue no meane to approach vnto him: giueth vs an easie access thereto. Yea and hee commeth downe vnto vs, to fashion himselfe to our rudenesse and infirmitie. We see howe he dooth (as ye would say) stammer with vs: for hee speaketh not in such loftinesse, as might well seeme agreeable to his infinite glory & maiestie; but the phrase of holy scripture is grosse and rude; by the which God speaketh to vs in such plaine manner, as there remaineth no excuse for vs, if we vnderstand him not plainly. Seeing it is so, let vs vnto this maruailous goodnesse which God hath bestowed on vs, and let vs holde vs to the same: and therewithall let vs also acknowledge our owne ignorance, that wee may humble our selues: for the very cause why so fewe folke doe profite in the holy scripture; is their owne overweening, in that they be forepossest with an imagination of their owne wisdom and sharpnesse of wit: and so being drunken with their owne conceite, they alwayes despise the worde of GOD. Let vs therefore humble ourselues, for wee knowe that God nameth himselfe the teacher of the lowly and of his ones, to the ende wee shoulde not come to the hearing of his worde, as people puffd vp with our owne greatnesse, fondly furnishing our selues to be men of great abilitie to discern: but that our whole wisdom should consist in obeying him, in considering that seeing hee hath stooped so lowe vnto vs; it is not for any of vs to aduaunce himselfe. And seeing wee haue no wings to mount vp aloft, let vs take heede that wee attempt it not: for so may wee fall and breake our neckes, mount wee neuer so little.

But let vs marke moreover, that his promise dooth importe also a condemnation to them that haue their eares continually beaten with the worde of GOD, and yet remaine hardhearted still, and receiue no profite thereof at all. In deede the Gospell (wherein the Law of rightcoulnesse is conteyned) is preached continually:

2. Tim. 3. 7.

continually: and if wee be of that sorte which S. Paul speaketh of, which are alwayes learning and neuer come to the knowledge of the truth; thinke we that wee bee excusable before God? Surely no. It will come to passe that whatsoeuer we haue at any time heard of the worde of God, the same must come to reckoning and we shall be proued of vnthankfullnesse, because great treasure shall haue perished without any benefite vnto vs. Wee shall not haue heard that Sermon in all our lyfe, which God will not lay to our charge at the latter day: as how? How haue you profited by it? Wee haue not heard one lecture, that shall not bee recited vnto vs. Let vs therefore bee well aduised, and whilst the Lorde is willing to teach vs, giuing vs faithfull expounders of his worde, and desiring so familiarly with vs: let vs for our parte bee diligent to receiue it, and embracing the doctrine that is deliuered vnto vs, let vs shewe our selues more and more conformable to the same: not alldging the obscuritie and depth of it therefore, as the Papiſtes doe, which goe about to shield them with their ignorance, saying that the holy Scripture is too high and ouer deepe to bee conceiued. It is true that the holy scripture is too high and too deepe: but that is in respect that wee be wrapped in mistie darkenesse. But it is the office of GOD to inlighten vs; as wee shall see hereafter. Howsoeuer the matter standeth; let vs assure ourselves of this, that if wee yeelde our selues pliable to Gods direction, he will instruct vs faithfully in his worde, so as wee shall feele it to bee neere vnto vs. But yet is this neuer accomplished in vs, vntill our Lorde instruct vs by his holy spirit, together with the preaching of his worde by the mouthes of men. And that is the cause why Saint Paul in the x. Chapter to the Romans sayth, that this sentence is to bee applied to the Gospell. At the first sight, it woulde seeme that S. Paul tooke it contrary to the meaning of Moses. And for prooffe thereof, doth not Moses in this place speake of the Law? Hee saith: The commaundement which I ordayne for thee this day. In saying, this day, hee speaketh of his office. Nowe his office was to bring the Lawe and to publish it. It is sayd in the first of Iohn, that the Lawe was giuen by Moses, but grace and truth were giuen by Iesus Christ: It seemeth not then that this can in any way agree with the Gospell. But if we marke it well; wee shall finde it good reason, that Saint Paul saith, that this poynt is not verified, vntill wee come thoroughly to Christ. And why? Let vs take Moses to witnesse without going any further. Wee haue seene here afore, that in fourtie yeeres space after the setting forth of the Lawe, the people had profited nothing in it. The reason thereof is this: 60 For thy God hath not giuen thee an vnderstanding heart, euen to this day. Wee haue the Lawe beate into our eares, and yet in the meane while wee are still dullheaded, and conceiue not the meaning of Gods speech. This (as I haue sayd afore) proceedeth not of a y faulte

Rom. 10. 6.

Iohn. 1. 17.

Deut. 29. 4.

ÿ is in the Law, but of our owne wretched blindness: As the Sunne is as bright to the blinde, as to all other men: but yet they bee not able to receiue lyke benefite by the light thereof: Euen so standeth the case with vs. (Thus much for one poynt.) Inſomuch that as long as God speaketh to vs but onely by the mouthes of men: It is but losse of time. And wherefore? Because wee are deafe, wee are blinde: wee are dullheaded; neither is it sufficient for vs that the commaundement bee layd directly before our eyes: that wee neede not to mount about the cloudes; and that wee neede not to descend into the deepe to seeke for it: for it must bee in our mouth and in our heart. But how shall we haue it in our mouth and in our heart: Soothly euen by Gods putting of it there by the grace of his holy spirit. Saint Paul therefore presupposeth this grace to proceede from God peculiarly toward his elect; that he not onely offereth himselfe freely vnto them, (which manner of speech Moses also did vse when he sayd, God sheweth vs his goodnes after a special manner:) but also imprinteth it in our hartes, making vs to vnderstand what he sayth, by giuing vs the spirit of knowledge and discretion: for vntill God hath so wrought with vs, his word lyeth still hidden from vs. And we heare what he saith by the Prophet Esay: I wil (saith God) speake vnto this people in a strange and vnknown language: And when I send forth my Prophets, euery man shall bee astonishd saying: What is this? What is it that God sayth? For I will speake to them in high Dutch, of purpose that they shall not vnderstand one iotte, and so shall all the propheties be vnto them, as a sealed booke: which if you offer to a learned man, hee will answer: I would read in it, but the booke is close and sealed vp: therefore let it be opened and I will see what matter is in it: Again: it shall bee a booke layd open, yea but as a booke offered to the vnlearned, and to litle children; and they shall say, I see heere is a booke, a man may well perceiue the letters, but I haue not bin at schoole, I am not learned: I see well the letters, but I knowe not what they meane. Wee see that our Lorde speaketh, and yet not withstanding, he is not vnderſtoode. Therefore let vs marke that Moses presupposed God to haue giuen vnderstanding to the people. Now his giuing of it was by the meane of Iesus Christ our Lord, and that not through the Lawe, but through the Gospell. The Lawe of it selfe bringeth nothing but condemnation, conuerting men before God, making forth their proces, and finding them guilty: as wee haue heretofore alledged: The case being so: there is but onely one meane, whereby to bee inlightened from God, so as wee may attaine to the knowledge of his holy will for our saluation: And that is to acknowledge the grace which is offered vnto vs in his Gospell through our Saviour Christ.

Deut. 4. 7.

Esa. 28. 11. 12.

Rom. 4. 15 &amp; 7. 7.

It is not therefore without cause that Saint Paul addeth this title vnto the worde: It is (saith he) the word of faith that wee preach vnto you.

Rom. 10. 8

He calleth it the worde of faith, when wee not onely knowe whereto we be bound, and vnderstand what God exacteth and requireth of vs, and what hee commandeth vs: but also, when wee come to him as deftitute of all goodnesse, beseeching him to vouchsafe to take pitie of our want and needinesse, and to enrich vs with his graces. When wee seeke God in this maner, and aske of him that which wee want: then haue wee the worde of faith, and not the word of the Lawe. For the worde of the Law sayth, Doe this and doe that, and beware of such a thing, which if thou transgresse, beholde the curse is prepared for thee. By the worde of the Lawe wee see wherunto wee are bound, but wee bee not able to discharge it; but wee stand all confounded and damned. It behooueth vs therefore to haue the worde of faith, that is to say, to taste of Gods promises, whereby hee sheweth himselfe so bountifull towards vs through our Lorde Iesus Christ. When we receive this as it is offered vnto vs in the Gospell; then is that fulfilled which is spoken here; to wit, that the worde is not about the cloudes, that it is not in the bottome of the deepe, nor on the other side of the Sea: but in our mouth and in our heart. Wee haue therefore to consider first of all, that God holdeth men sufficiently guiltie, after hee hath once taught them. For as soone as the worde is preached, there is present condemnation to all them that cannot profite thereby, and there is no way for them to scape. And why? For God hath called vs, and wee haue not answered him: he hath shewed vs the way, and we haue not vouchsafed to enter therein: to bee shorte, wee see that when Gods worde hath bin preached vnto vs, there is matter sufficient to reprove vs, and wee cannot reply vnto it. But herewithall let vs marke also, that as touching our parte, the worde of GOD is at it were aloft about the skyes, or as if it were in the bottome of the deepe, notwithstanding that wee haue our eares continually beaten therewith. Herein wee see the wretchednesse of our nature, that though God speake vnto vs with open mouth, and teach vs neuer so faithfully, yet doe wee continue still as we were, so as no amendment at all is perceived in vs, for all the long schooling that God hath bestowed on vs. What is to be done then? That GOD hauing spoken by the mouth of men, and by the holy scripture, doe also gather vs vnto him, and make vs to feele his goodnesse towards vs. For it is not sufficient for vs to vnderstand the things that are shewed vs in the holy scripture: but wee must also bee touched to the quicke with them in our heartes, that wee may bee well assured of Gods fatherly loue towards vs. Whē we are once at that poynt, there is no more hyding, then is there no more darkenesse in the holy scripture: but it is a sufficient instruction, inso much as it is good and expedient for vs. For this cause dooth Saint Paul sende vs to our Lorde Iesus Christ, saying, That if we beleeue with our heart to Iustification, and con-

fesse with our mouth to saluation that Christ dyed, and that GOD rayled him againe, then are wee in that perfection which Moses speaketh of here. Nowe it is true that Saint Paul dooth vs in this place, the worde Hell, for the worde Deepe: which hee dooth for the fitter applying of that sentence to his owne purpose, which Moses did vs after a general manner. Moses speaketh after the common custome of men. O what is hee that can dig down into the bottome of the deepe? Who is he that can mount vp aloft about the skyes? Saint Paul minding to apply this to our Sauour Christ, sayth, that we need not to alledge either heauen or hell, or ought else that can bee imagined in this worlde; God dooth sufficiently shewe himselfe vnto vs, in that we haue witnesse that Iesus Christ dyed and is risen againe. For wee knowe that by the vertue of that worde, Hell is bereft of all power ouer vs; and heauen is set open for vs. True it is that wee must beginne with this simplicitie that Moses speaketh of. When hee saith that the worde is in our mouth, and in our heart; his meaning is that the being thereof in our mouth, is to the end wee shoulde talke of it, and so become learned: and that the being thereof in our heart, is to the end wee shoulde vnderstand it. But Saint Paul goeth yet farther: not that hee wretched and wingeth the Testimonie of Moses; but hee sheweth that the same is in very deed fulfilled: to wit, that wee haue power to speake the worde of GOD as we ought, and that we haue it also imprinted in our hearts. He sayth then, first that wee must come vnto our Lorde Iesus Christ, according to this saying, which is set downe in another place, namely, that Iesus Christ is the end of the Lawe, and also that hee is the lyfe of it. Then we see that if wee meane to profite by the holy Scripture, wee must hie vs to our Lorde Iesus Christ; for hee is the liuely Image of God; it is he in whome are comprehended all the treasures of wisdom and vnderstanding. Thus much concerning that poynt.

Are wee nowe come vnto Iesus Christ? It behooueth vs to knowe the principall thing that is giuen vs in him, to wit, that wee be redeemed by his death and passion; for he hath suffered the paynes that were due vnto vs, and hath borne that dreadfull vengeance of God, which belonged vnto vs, and hath thereby made vs free. That then is the benefite which wee reape by the death and passion of our Lorde Iesus Christ: and by his resurrection hee hath purchased righteoulnesse and lyfe for vs: and hath also opened vnto vs the kingdom of heauen, from the which wee were earth banished. Nowe first of all, when wee call to minde the death, and passion of our Lorde Iesus Christ, wee must needes bee deliuered from all anguise and distresse of minde. For hee telleth vs (as it is sayd here) that it is not for vs to alledge any more; Who shall goe downe into hell? (as we haue beene wont

Rom. 10. 4.

Col. 1. 15. 8  
2. 3.

to doe.) Howe now? If all sinners must be condemned before God: seeing that wee bee sinners; surely wee bee all vndone. And who is he that can assure mee that hell shall haue no power ouer me? I feele the sinne which doth accuse mee, and that is all one as if I should beholde the gulfe open ready to swallowe mee vp; Satan hath gotten the maisterie ouer me. See how men are dismayed and plunged in continuall griefe and trouble of minde, vntill they haue receiued knowledge of the benefite that cometh by the death and passion of our Lord Iesus Christ. But we knowe that our Lorde Iesus suffred the sorrowes of hell, and yet was not holden prisoner of the same (as Sainct Peter the weath in the Actes;) whereby wee be well assured, that the bandes of death are broken, and that hell hath no more power to swallowe vs. And why? Because the Lorde Iesus hath purchased vs freedome. But howe know we that? By the Gospell. But if I still stande in doubt whether I bee deliuered from the curse of God; it is as much as if I should drawe Christ againe from death: for hee is not dead in vaine. To what ende is it? Let vs consider a litle wherefore the onely sonne of God yielded himselfe to such thame; as to be hangd on tree, and to be as it were accused before God his father, (according as wee haue seene euen in the one and twentieth Chapter of this booke,) and to be beaten by the hande of God, vntill hee seemed as vile as a Leper, as the Prophet Esay saith in the 53. Chapter, that hee bare the burden of all our offences: as if he had bene a miserable sinner, and was environed with such extreme sorrowe, that hee wold not haue it to say, but to crie out: My God my God, why hast thou forsaken me? And thinke wee that the sonne of God dalyed when hee was so humbled, yea and not onely was made vicerly of no reputation, as Sainct Paul saith: but also fought with the pangues and tortures of death: He offered himselfe in the person of vs, as a wretched sinner to beare that vengeance of God which was due vnto vs, so as (to bee short) he knewe that God was bent against him, to thunders downe vpon him for our sake. Forasmuch then as we knowe that Iesus Christ abode such incouters for our redemption: stande wee yet still scanning and replying, as who woulde say, O I cannot tell, and howe can I bee sure of it? Surely that were euen as much as to deny the death and passion of our Lorde Iesus Christ. For it is a plaine scorning of all that hee hath endured and suffered for our saluation, when we acknowledge not the fruite that doeth growe vnto vs thereby. So then the first point is, that hauing the Gospell, wee haue whereuppon to rest, so as wee neede not to alledge: What is he that shall goe downe into hell? For Iesus Christ hath bene there, to the end that wee should not come there at all; and at this day hee giueth vs witness of the same by the Gospell, to the intent wee should knowe that his death hath alwayes present power and operation for

all such as flee vnto it for refuge.

Allo there is on the other side, th at wee haue no more cause to replie, Who is hee that shall mount vp to the heauens? Why? That is as much (saith Sainct Paul) as to plucke downe Christ from the heavenly glorie, whereunto hee is exalted. Wee say in an article of our faith, that Christ descended into hell. In so saying wee ought to assure our selues, that wee bee nowe out of daunger, for hee entred thither to the ende that wee should be free from it. We adde thereunto, that hee is also ascended into heauen. And why? To the ende that wee might knowe that the gate thereof standeth open for vs. We heare also howe hee tolde his disciples: In my fathers houle are many mansions: signifying thereby that heauen was not onely for himselfe, but that it is a common heritage for all the faithfull, and that hee hath taken possession thereof, as it were in our behalfe. Nowe then, we protest in the article of our beleefe, that the heauens at this time stande open for vs: and that wee ought to assure our selues to come thither, because our Lorde Iesus Christ, our heade, is gone vp thither and I will not bee separated from the members of his bodie. Notwithstanding that wee haue confessed this: yet wee stand scanning still, and are full of watering fancies: Ah, say wee, I know not for all that, what shall become of mee, I cannot tell whether God doth reckon me to be one of his children: who is he that hath bin in heauen, who is he that hath come thence againe to bring vs newes? See these diuinish blasphemies. This is not onely to stande in doubt of the truth of the Gospell; but also to teare Christ Iesus in peeces, as much as we can. O horrible outrage against the sonne of God: for hee that doubteth of his saluation, sheweth himselfe to belecue no whit of that which wee confesse, namely that Iesus Christ hath soueraigne dominion both in heauen & in earth: that God gouerneth the world by him, he maketh all creatures to kneel downe to do him homage: to be short, wee acknowledge not that the Lorde Iesus Christ is risen againe from the dead: but to the vttermost of our power, we goe about to deface and to abolish the power of the holy Ghost, which shewed it selfe in his resurrection. See nowe in what case wee be, if we receiue not the Testimonie of the Gospell, to assure vs, that wee bee as it were, rapted vp into heauen, cuento enter directly into the possession of all those goods which ly hidden from vs, and are not visible; as the Prophet Esay saith: such as the heart of man is not able to conceiue. If wee seee not an open gappe euen vnto hell; to spyte Satan, to desie death, and to triumph ouer all things that may impeach our saluation: well, let vs on the one side consider howe sainct Paul saith, that when wee haue receiued the Gospell through faith, wee bee forthwith let downe in the heavenly places: wee be (as yee would say) enthroned with the Angels of Paradise, as already raised vp thither by God. It is true that heere

A3. 2. 24.

Deut. 21. 23  
Esa. 53. 2.

Matt. 27. 46.

Phil. 2. 7.  
A3. 2. 24.

Iohn. 14. 8.

Phil. 2. 10.

Esa. 64. 4.  
2. Cor. 12. 9.

Eph. 2. 6.

beneath, wee be as wretched wormes creeping vpon the gronde; but when wee haue once the doctrine of faith, we haue the earnest penny of our saluation; according as saint Peter saith; that through faith wee may pur our selues into the handes of God in such manner, that lifting vp our eyes & minds into heauē, we be brought in thither, because that Iesus Christ our heade is there before in our behalfe, and hath there prepared the heritage which he will hold in cōmōn with vs. Thus ye see how we must practise this point, following the exhortation of S. Paul. Moreouer wee must likewise marke howe hee saith; that wee must belecue with the heart to iustification, and confesse with the mouth to saluation. I haue heretofore shewed you briefly the substance of our faith; howe it must rest wholly vpon the death and resurrection of our Lorde Iesus Christ: I say vpon his death, because that hee by his obedience, hath put away all our iniquities and transgressions: hee hath suffered the punishment that was due vnto vs, to discharge vs of the same, he hath also dispatched away the curse which lay vpon vs. So much concerning the first point.

Nowe concerning the seconde; wee must vnderstande, that by his rising againe he hath purchased righteousness vnto vs, and therby shewed himselfe a conquerour ouer sinne and death: and his resurrection doeth also import that hee is ascended into heauen, of purpose to take the possession of that inheritance, which hee will make common vnto vs, and of the which hee will make vs partakers with himselfe. This is the substance of our faith. Nowe it behooueth to haue this faith both in our heart and in our mouth. Truly it were to small purpose if wee did but talke of the graces and blessings which our Lorde Iesus Christ hath brought vnto vs; as wee see a great number of bablers doe; they talke much thereof, but what are they the better for it, sauing that it increaseth their condemnation? It is no great matter then to haue the confession of faith on the tippe of the tongue before men: for it must be rooted in the heart, we must (say I) haue ſure vertue of the death and resurrection of our Lorde Iesus Christ imprinted within vs, and saint Paul saith, that that serueth vs for righteousness. And why? Because wee knowe that wee be reconciled to GOD, in somuch that Christ hath taken our burden vpon him, so as wee being thereof discharged are become acceptable vnto God, so ſure he will no more impute our sinnes vnto vs. And why? For Christ should haue suffered in vain for vs, if we should nowe be called to reckening for our sinns. Thus then wee stand acquitted through the satisfaction made for vs by Christ Iesus; and that is the righteousness whereof Saint Paul speaketh. For when wee receiue Iesus Christ, it is certaine, that hee reneweth vs by his holy Spirit. And wee bee not onely adopted to be the children of God by his meanes; but also wee receiue therewith the warrant of our Election, which is that wee be referred for

the inheritance of God. So then let vs vnderstande, that there is none other meane whereby wee may attaine to righteousness, but by beleeuing with the heart.

Nowe this worde Beleueing importeth that wee shoulde seeke in Iesus Christ, for that which wee want in our selues. For if wee rest vpon the Lawe, for as much as it commaundeth vs to doe that which wee ought to doe, it is nothing woorth. But if wee repaire vnto God, knowing that hee is readie to releue our wants: that is the thing which is meant by the worde *Beleuee*, according to the meaning of Saint Paul. And of a truth, when wee doe so beleuee, and are so iustified: the same sufficeth for our saluation: For iustification doeth of it selfe import life cuerlasting. Neuertheless Saint Paul doeth put our saluation to the confession, doing vs to vnderstande, that the children of GOD ought not to be tongue tyed, but to magnifie the goodnesse whereof they haue had triall, and euerie man to edifie his neighbour as much as in him lieth.

Nowe then like as wee haue our hartes set vpon God to receiue his worde which is offered vnto vs: so must wee haue our mouth open to glorifie him, by acknowledging howe much wee are beholding vnto him. They therefore which haue through faith embraced the benefices of the death and resurrection of our Lorde Iesus Christ, ought to indeuour to fet the same forth, saying, Our GOD hath so powred out the inestimable treasures of his goodnesse towards vs, as it is good reason that all our whole life shoulde be spent in glorifying him, and yielding him praise and thanksgiving; according also as Saint Peter in his first Epistle saith: that the same is the verie ende why we were brought out of the horrible darkenesse of death, to be conueied into the kingdome of Gods light, and into the kingdome of life. S. Paul then doeth expressly match the confession of the mouth with saluation, nor that faith being right and true is not sufficient of it selfe: nor that wee doe purchase Saluation by speaking; but to shewe that faith cannot be without confession. Whereby wee see that they which nowadays doe renounce God by holding their peace, or keepe the knowledge of the Gospell, as it were, buried within them; doe defraude GOD of the honour that is due vnto him, and neuer knewe what faith meane. O say they, I keepe my faith to my selfe. Yea? Then dost thou make the holy Ghost a lyer. As for those that be of the Popedome, communicating with idolaters in all their abominations, and being ready to turne with euerie winde: if a man tell them that it is a kinde of renouncing God, and a forsaking of him that redeemed them from death. O (say they) I holde my faith in my heart. It is vnpossible that there shoulde be faith in the heart, but that confession with the mouth shoulde presently followe: or else were the holy Ghost a lyer, as witnesseth Saint Paul. And

that is the thing which hee meant in saying; that when we haue beleueed with the heart to iustificatiō, wee must then also confesse with our mouth, that wee haue a redeemer which hath deliuered vs from death, and opened vnto vs the kingdome of heauen, to the intent it should nowe bee our inheritance. To be shewt, we see howe saint Paul agreeth very well with Moses. For albeit that Moses intended heere to reprove such as had hearde the lawe, and to conuict them of vnthankfulnesse; yet hath hee shewed afore, that it is not ynough for vs to haue our eares beaten with the littrell worde, vntill that God doe also giue vs vnderstanding thereof; and that doeth hee giue vs by our Lord Iesus Christ. It followeth then, that vntill the lawe bee matched with the Gospell, it is not neere vnto vs: For although that wee for our part bee dayly taught it, and that the worde doe dwell amongst vs; yet shall we want to receiue no taste of that which is vnto vs. That then is the meaning of Moses, And Saint Paul doeth verie well agree therewith, in that he telleth vs that we must resort to Iesus Christ, and acknowledge what profite wee receiue by him, and to what ende hee was sent vnto vs from God his father. And moreover let vs acknowledge it in such sort, as wee may rest wholly vpon his Gospell, and stand contented when God hath spoken vnto vs; and not go about to fetch downe Iesus Christ from aboue, as folke that would crucifie him newe againe. Let it suffice vs, that hee hath fully redeemed vs by that one sacrifice wherewith hee hath made perfect satisfaction for all. Let it suffice vs that hee is ascended

into heauen, to the ende to drawe vs vnto him. And sith we haue receiued knowledge heere of by the Gospell; let vs make our profite of it, and beseech God that this doctrine may first of all be printed in our hearts, to the ende that being iustified by his free goodnesse, wee may stand fully assured vpon the redemption and satisfaction which our Lord Iesus Christ hath purchased for vs, because wee haue no righteousnesse in vs. And thereupon let euery of vs endeavour to glorifie God, knowing that hee hath adopted vs to the ende that he might be magnified in all our whole life, according as it is saide in the Prophet Esay, The people which I haue created shall shewe forth my praises.

Nowe let vs fall downe before the maiestie of our good God with acknowledgement of our sins, beseeching him to make vs to feele them better than heretofore wee haue done, and that wee may attaine to the remedie; that is to say, the forgiveness of them in our Lorde Iesus Christ. And that forasmuch as our God ceaseth not daily to instruct and to edifie vs in his word, it may please him not to suffer vs to be deafe hearers of him, but rather to pearce our eares, to the ende wee may become throughly obedient vnto him, and holde vs therein; and to shew forth the vertue of his holy spirite, to the ende, that the thing which is saide heere may be accomplished in vs: And that when we haue beleueed with our heart, we may also confesse his holy name with our mouth, and our whole life may be agreable to the same confession. That it may please him to deale so graciously not with vs onely, but also with all Nations and people vpon earth, &c.

## On Wednesday the xxij. of Aprill, 1556.

*The CLXXII. Sermon, which is the fourth vpon the thirtieth Chapter.*

15 See; I haue this day set before thee, lyfe and good, death and euill.

16 For I commaund thee this day to loue the Lorde thy GOD, and to walke in his wayes, and to keepe his commaundementes, and his ordinaunces and his iudgements: that thou maiest liue and increase, and that the Lorde thy GOD may blesse thee in the Lande which thou goest to possesse.

17 If thy heart turne away, and thou obey not, but beest led aside, and bowest thy selfe to other gods, and seruest them:

18 I doe tell you this day, that you shall surely perishe, and not prolong your dayes in the lande, into the which nowe passing ouer Iordan thou goest to possesse it.

19 I take heauen and earth this day to witnesse against you, that I haue set before you life and death, blessing and curse. Therefore choose life that thou maist liue, thou and thy seede,

20 By louing the Lorde thy GOD, by obeying his voyce, and by cleauing vnto him : for hee is thy life and the prolonger of thy dayes : that thou maist continue in the Land which the Lord hath sworne to thy fathers, Abraham, Isaac, and Iacob, to giue vnto them.



**V**E sawe yester day howe Moses did magnifie the authoritie of the worde of God which was committed vnto him, saying: Seeing that God is come nere vnto vs, and hath opened his holy mouth to declare vnto vs his will, we must holde vs wholly thereunto, and without seeking any further, wee must not aske any more, who shall goe vp into heauen, or who shall goe downe into the deepe? For wee haue sure witness and such a one as cannot faile vs. Seeing that God hath spoken let vs followe it. He addeth here moreouer; *See, I haue this day set before you, life and blessing, death and euill.* Whereby hee sheweth vs, that the worde of God, when it is taught vs, doeth carry with it such vertue, and such power, that we ought to holde the things which are there tolde vs, to bee as certaine, as if they were alreadie done in dede. The worde which Moses doeth vse in saying, *See*, as if he should point with his finger, to make the matter visible vnto vs, doeth import that wee must yeelde such reuerence to the worde of God, that wee must esteeme the things therein contened, to be as present vnto vs. And the same is to be applied as well to the threatenings as to the promises. If God doe promise vs any thing, it is not for vs to cast doubts thereof, [and to say,] *Yea, but how may it come to passe, seeing there is no likelihood thereof?* Let vs sticke to that which hee telleth vs. Likewise if God doe threaten vs, wee must tremble and not doe as they doe which tarie for the strokes, for they be so ouertaken vnawares, as they haue not the power to crie alas, they be ouer raught with feare, and God giueth them not the grace to returne vnto him, because they coule not finde in their hearts to doe him the honour, to submit themselves vnto him at such time as he warned them a farre off that hee is their Iudge. Thus are we to practise this sentence which Moses vseth in saying, That when wee heare the worde of God, hee will haue vs to rest altogether thereon and to settle our wittes wholly vnto it. And this ought to serue vs to double purpose: that when as it shall seeme vnto vs, that it is but lost time in this worlde to serue God, yet notwithstanding we may not surcease to obey him, waiting for the blessing which hee hath promised vs, and assuring our selues, that wee shall not be deceiued because hee is faithfull. And likewise on the contrarie part, when wee be tempted to doe euill, in hope that we shall remaine unpunished: let vs bee holden backe with this bridle, namely, that wee cannot escape the wrath of God, because hee hath declared that hee is the Iudge to doe vengeance for such things. The faithfull therefore in ordering their life, must

alwayes bee fully resolued of this, that in seruing of God, they bee sure that hee will guide them, and that their ende shall be good and happy. But in the meane while the worlde shall seerne them, and they shall haue many temptations to turne them away; they shall see the wicked prosper, they shall see them make their triumphes; and on the other side they shall all that while see themselves goe to wracke. Nowe when wee bee thus tossed, wee must take our stay in the worde of GOD. Seeing that God hath promised to blesse vs, when wee walke according to his will; we are sure that he will not abuse vs; for his worde is the infallible trueth; and therefore let vs sticke vnto it. Againe, it seemeth vnto vs, that we shoulde make mountains and work wonders, when we let loose the bridle to our owne lustes: Let vs feare God: for he telleth vs, that when men haue once misbehaued themselves, their sinne abideth stil at their doore and kepeth continuall watch, so as when they haue wandered hither and thither, and passed their boundes neuer so farre, yet they must come to reckening. Seeing it is so, let vs learne to bridle our selues, and not to tarrie till God execute his iudgements vpon vs: but let vs rather preuent them through feare. Nowe wee see to what end Moses hath declared, that he set before the eies of the people, both life and good, death and euill: verily euen to assure the Iewes thereof, that they might no longer stande in doubt, And wherefore? For there needeth nothing to carrie vs away, as wee see too much by experience. For it is a verie rare thing for men to rest them vpon the promises of God steadfastly without wauering, they bee blinded with the thinges of the worlde: and vnlesse God doe out of hande accomplish the thing which hee hath spoken; they thinke they shall be deceiued. And although they dare not accuse God of vnfaithfulness: yet can they not find in their hearts to doe him the honour to thinke him to be true. Againe, although God threaten vs, yet are we so dulheaded, y<sup>e</sup> euery of vs perswadeth himselfe y<sup>e</sup> hee shall goe unpunished, and scape scottfree. Seeing then y<sup>e</sup> there is such lightnes in vs, & that wee bee so wauering, we ought so much the more to put the lesson in practise which is set downe here.

Now as touching life and good; it is as much as if he should say, all manner of happinesse: and likewise by death and euill, is ment all manner of wretchednes. In dede this present life is not the full measure or perfection of the blessings which God hath promised vs. It is no more but a certaine tast of them. Death also is but a little token of Gods wrath. The state of the life to come is the perfection both of weale and woe. But Moses speaking vnto the people, that were yet holden vnder the figures and shadowes of



the lawe, did name life, and thereunto added this worde blessing, to signifie, that the people by seruing of God shoulde bee blessed, euen in all manner of felicitie; and contrarywise that they must of necessitie looke for all manner of wretchednesse, if they did fall away fro the seruice of God. For the better confirmation hereof, hee saith, *This day I commaunde thee to loue the Lorde thy God, and to keepe his commaundements, and to cleaue vnto him, that thou maiest come to possesse the Lande which hee hath promised to thy fathers.* Heere is a confirmation to holde the people conuicted, that they might haue no occasion to reply any more, but be compelled to confesse that the Lawe of God serued to call them to saluation, if so bee they had obeyed him: And contrariwise that it shoulde bee vnto them a good Testimonie of their condemnation, so as they could not pretende any excuse, seeing they were so well instructed, and yet continued hardhearted and stubborn still. Moses sheweth this by the substance that is contained in this doctrine. What is it (saith hee) that I haue inoynded thee? It is, that thou shouldest loue the Lorde thy God. Hath not nature left this marke imprinted in our heartes, namely, that wee bee created euen to this ende: to loue our God? Wherefore are we in this world? Wherefore doth God keepe vs heere? Is it not reason that he should haue some homage of vs, and that forso much as wee be his creatures, wee shoulde haue an eye vnto him, & hee bee the scope of our life? If it be not so; what order will there be? Wee see in this worlde very many Testimonies of Gods wonderful wisdom, iustice, righteousnes, and power, and he hath placed vs here beneath, to beholde all these things; and also he hath fashioned vs after his owne image and likeness. Now if our eyes bee blindfolded, if wee bee dulled, if we will not vnderstand the things which haue bin shewed vnto vs, is it not a kinde of turning of all things vpsidowne which God hath established both beneath and aboue? Yes surely. Ye see then howe it is an vtter contounding and ouerthrowing of all order, whe men worship not their God, ne submit themselves vnto him. It is not therefore without cause that Moses alledgeth this reason, when he ment to shew vnto the Iewes, that it was not for the to argue any more as touching that doctrine, seeing that the ende whereto it tended was that God should be honored and haue his right. But this word *loue* importeth yet more. For it ought to touch men more liuely, than if he had spoken simply of feare & subiection. Indeede Moses addeth by and by wee must obey our God, and that we must keepe his statutes & his decrees. God then doth iustly require of vs a seruice, & we ought not to denie it him: but yet hee beginneth at loue, to the intent to draw vs vnto him after a louing manner, and not by force as if we woulde say, well it is ynough for vs to serue our God; but yet let vs goe to it with grinding our teeth, because no man can exempt himselfe from that necessitie. But Moses sheweth that the doctrine of y<sup>e</sup> lawe ought not only to holde vs in awe, and to bring all our

senses and affections in captiuitie vnder the obedience of God: but also that it ought to win & possesse our hearts, so as we shold come of good will to offer our selues vnto God, to bee altogether his. Let vs therefore consider that God doth vs a singular good turne, when hee beginneth at this point, namely, y<sup>e</sup> he will haue vs to loue him. But wee be also exhorted to serue him, not by compulsion, as y<sup>e</sup> most part of the world doth, in who (as wee see) there is nothing but slaught feare. Therefore let vs learne so to gouerne all our affections as it may be our chiefe pleasure to serue God. Now on the contrary part, whereas Moses joyneth the obedience of the law with loue, thereby hee sheweth that there may bee hypocrites which shall make a countenance to loue God, & will boast themselves therof with full mouth: but yet the very true prooffe thereof is that wee honour his maiestie and submit our selues to the same. For God hath not bounde vs to him by halues: what manner of superiority hath he ouer vs? Now then like as a child loueth his father, & as a good subiect loueth his prince; euen so must we loue our God, that is to say, wee must beare such teuerce towards him, as to couet nothing but to frame our selues to his good pleasure in all things, so as he may weald vs at his wil, and bee glorified in all our life: And forasmuch as he wil haue a triall of vs; when hee hath guen vs his lawe and set vs downe the rule whereby our life should be guided: if we beaue our selues thereafter, then doe we shew indeed that we loue our God aright. And therefore let vs conclude concerning all such as pretend deuotion & holines, (of which sort we see many nowadays in y<sup>e</sup> popedome yea & euen where the gospel is preached, there be many that make pretence to be rauished and caried away with a zeale) that all that euer they do is but smoke, vnlesse our life bee answerable thereto, so as we follow the wil of our God, & in deuour to obey him by keeping his commaundments & ordinances. That (I say) is y<sup>e</sup> true mirror where we may beholde whether we loue our God or not, and whether there be any faith & purenes in vs. And herewithall Moses telleth the people againe, that they shall not loue God but to their owne profite & welfare: as if hee shoulde say, although God doe by iust title, require that we shoulde loue him, yet doth he not that in respect of his owne profite or aduantage, for he can receiue nothing of vs. Howe then? He seeketh and procureth our welfare. For hee seeth verie well that we be miserable when wee are fallen away from him: and therefore he is desirous to win vs, not for any gaine that can thereby redound to himselfe, but to the intent that all the benefite thereof shoulde redound vnto vs. Nowe then what a churlishnes is it, that men cannot finde in their heartes to submit themselves vnto God, specially seeing that he neuertheless hath such a care of their welfare, that hee seeketh them, and taketh paines to reduce them to him, howbeit (as I said afore) not for that he can be any thing bettered thereby for his part, but because he wold not haue them to perish. Seeing then y<sup>e</sup> we know this, must we not needs be too too dulled, yea

starke mad, if our hartes be not meekened; yea & not onely meekened to stoop vnder the obedience of God; but also therewithal set on fire with a zeale to come vnto him, & to bende all our in-  
deuour that way? Nowe wee perceiue in effect  
whereat Moses aimed in all this sentence. And  
moreouer on the contrarie side hee doeth also  
set downe the threatenings; for (as I haue said)  
hee expoundeth more at length this doctrine,  
which he had erst touched in fewe wordes. See,  
I set before thee this day good and euill, life  
and death. Hauing saide so, hee taketh the first  
part thereof. For (saith hee) I craue nothing  
of thee, but that thou shouldst loue the Lorde  
thy God, that by obeying him thou mightest liue  
and possesse the land which hee hath promised  
vnto thy fathers, which is as it were, a pawne of  
his loue, and the true felicitie vnto the which  
thou art called, for to attaine to it, that is to say  
the kingdome of heauen. Thus much concern-  
ing the first part.

Nowe he commeth to the seconde and faith,  
*If thou swine away, and rebell, and beeſt caried to serue  
strange Gods: I tell thee, that thou shalt perish,* (saith  
hee) and thou shalt not escape the hande of the  
Lorde thy God. Looke not to prolong thy  
dayes when you shall haue so despised him  
which hath all goodnesse in his owne power, and  
will in the end reuenge himselfe of the dispisers  
of his worde. Nowe wee see the meaning of  
Moses in generall. It remaineth for vs to marke  
the manner of speech which hee vseth. He saith,  
*If thy hearte looke backe not to obey, and that thou beeſt  
moued to obey strange Gods, and so serue them.* When  
hee saith, If thy hearte turne backe, his intent is  
to expresse heere the malice of men, which  
conuet nothing but to flee from God. For if we were  
not caried away by our wicked affections, it is  
certaine that euery of vs woulde followe this  
Principle, and the seede which is in vs; namely,  
That forasmuch as there is but one God, there-  
fore we ought to worshippe and serue him. Let  
men bee as wicked as they list, and let them  
strue as much as they can to extinguish al  
manner of light, that they may haue no more reason  
in them: (as we see many doe, whose whole de-  
light and indeuour is to make themselues verie  
beastes); yet doeth this remaine still engrauen  
in them, That there is a God which ought to be  
serued. What shall become of vs then, if we seeke  
him not as we ought to doe? Againe, see we not  
the worlde howe it is so farre out of course, that  
there is nothing but confusion throughout all,  
and that thercuppon euery man goeth astray?  
Whereof commeth it (say I) that we bee so wit-  
lesse, as to followe the wicked trade of other men,  
and yet bee compelled to condemne the same?  
Euen of this, that wee turne away our hartes  
backe; that is to say, that euery of vs wrappeth  
himselfe in wilfull blindnesse, and euery of vs  
setteeth himselfe backe, notwithstanding that we  
haue beene taught the contrarie. For albeit that  
it is true without exception, that all they which  
turne away from the truth, doe it of a certaine  
wickednesse: yet notwithstanding, wee bee dou-  
ble folde the lesse excusable, when wee haue

bin taught by the word, so as God hath shewed  
himselfe vnto vs familiarly. Therefore when  
we heare this saying of Moses, wee must apply it  
to our vse. For we see how our Lorde hath shew-  
ed vs the way of saluation by his Gospel, wee see  
how he continueth it still from day to day: what  
will become of vs then, if wee stray away? Wee  
shall not bee as the Turkes, or as the verie  
Papistes: but it shall be vpbraided vs that wee  
haue turned our hartes backe, and that where  
as God had set vs in the good way, and reached  
vs his hande to guide vs: we haue beene fro-  
warde, and woulde not hearken to the thinges  
which hee tolde vs: and that all this wee haue  
done of wilfull malice. Yea and Moses addeeth  
yet another worde, saying, *If thou bee driuen to  
serue strange Gods.* He sheweth that men be dri-  
uen with a certaine furie or frenzikenesse when  
they cannot finde in their hartes to submit  
themselues to God, to bee wunne vnto him by  
his worde. Needes then must there bee a  
dreadfull rage in this case, and that Sathan wor-  
keth after a horrible manner, when men bee so  
farr out of brder. Wee haue seene in the fourth  
Chapter, howe hee saide, Looke well to thy  
selfe, that in beholding the sunne and the stars,  
thou be not compelled to worshippe them and  
to make them ydols. There Moses sheweth that  
men woulde neuer runne out to ydolatrie, vn-  
lesse they had some outrageous prouocation  
within them to driue them thereunto, as if  
they were out of their wittes. For were men well  
advised & settled in their wits, as they ought to  
bee: they woulde certainly come to their God.  
And therefore wee bee double guiltie, when ha-  
uing turned away from our G O D, and draw-  
en backe our hartes through wilfull malice and  
stubbornenesse, ouer and besides that, wee haue  
been caried with such a raging moode, as wee  
cannot bee tamed, neither can any repentance  
take place in vs, neither will wee bee ruled by  
reason; but we behaue ourselues like folk that are  
straght or rather starke madde. And hereby  
wee ought to take warning to mistrust all our  
affections, and to bridle and imprison all our  
wittes, seeing wee bee so lightly withdrawn  
from God, and turned away to become backe-  
slyders. If men giue themselues libertie, what  
followeth but that their heart will quickly bee  
turned backwarde? When wee shoulde walke  
vprightly, wee make it difficult to goe one step,  
but if it come to backeslyding, wee slitte away  
like water, there is nothing in vs but slipper-  
nesse. Therefore must wee holde our selues  
as captiues, knowing well that if wee haue  
neuer so little libertie, wee bee straight way gone  
quite from our God.

Moreouer when men doe so beleue their  
passions, they must needes become like madde  
beastes, neither reason nor equitie may beare  
sway, there is no more vnderstanding in them,  
and to bee short they are become brutish of  
their owne accorde. Seeing wee bee warned  
of these thinges, let vs learne so to fight against  
all manner of excessiue lustes, and against all  
the appetites that boyle within vs, as G O D

may gouerne vs quietly, and wee bee readie to follow which way fouer he calleth vs. Now after that Moses hath spoken so, he addeth, that albeit that the people haue passed Iordan, and be come to the possession of the land, yet they shall not enjoy it for euer. Here our Lorde declarerth vnto vs, yf if he beare with vs for a time, wee may not thereupon fall asleepe, nor perswade our selues that wee bee at peace with him, as the hypocrites do, who vnlesse they be pinched with miserie, and that God doe pursue them roughly, doe alwayes make their market after their owne deuise. Well [say they] God must needs loue mee, for I am at myne ease: and thereupon they flatter themselves. And whereas they do but mocke God, they thinke that hee seeth it not a whit. To bee short, the blessings that God bestoweth on them, they turne as it were to a throwning sheete, of purpose to keepe God from espying any whit of their life. And thus they beare their owne eyes, & make them selues pastime & good cheare, as though they should neuer come to reckoning. And that is too common a fault. Now Moses sayth vnto them here, Albeit your God doe at this present time bring you into the lande which hee promised you, and that you passe ouer Iordan, where God will shewe his power, euen in drying vp y Jordan as hee did in drying vp the reed sea, where your enemies were vanquished & put to y foyle; in somuch that when you were like to haue bin stopped fro ntring into your inheritance, yet notwithstanding al those lettes were ouercome. For as much therefore as you see such fauour of God; beware that you sleepe not in the meane whyle, but walke in his feare; for he can as well driue you out of that land, as he doeth at this present bring you into it. To be short, whensoever we haue receiued any fauour at Gods hand, we be exhorted to vse it in such wise, as y same may be an occasion vnto vs to serue him, so as wee conceiue courage to yeeld ouer our selues to his obedience, for least we be bereft thereof againe either early or late, for playing the wyld beastes & for dealing stubbornly after that God hath made vs fatte, according as wee shall see in the song of Moses. Moses hauing spoken so, vseth a greater vehemencie, saying: *This day I call heauen and earth to witness, that I haue set before thee life and death, blessing and cursing.* The same in effect was spoken afore, but (as I told you at a glance) Moses meant to expresse yet more, to the intent that the people should vnderstande that he spake in good earnest, and that although their hearts were of stone, yet ought this to soften them. And let vs marke first of al, that if the Iewes were thus harde & slowe, yea and ranke rebelles too; we be no better than they. For it is not in respect of them only that God sayth hee wil change mens stonie hartes; it is a general promise. Hee sheweth that of nature men be such, namely, altogether rebellious, & that they will by no meanes be ruled. And therefore Moses is fayne to enlarge his speech, and to haue recourse to heauen and earth. Hereby we haue matter first of all to pricke vs forward. In deede

men suppose that they be able fellows to come vnto God: but were there such forwardnes in vs as wee surmise: it were ynough for God to becken to vs with the finger, and to say, Come. But nowe when hee is fayne to crye out, and to vse roughnesse, and to handle vs sharply, yea, and (as yee woulde say) to coniure vs; it is a token that hee perceiueth well, that without this manner of dealing, hee coulde not drawe vs to him; but that wee woulde still drawe backwarde from him. Therefore let vs learne to condemne our selues: and moreouer when we heare that G O D doeth prouoke vs more roughly than wee woulde, wee may not for all that bee nyce, nor grieued thereat. In deede it is meete for vs to bee tender hearted one way, that is to say, that wee bee not like Strithyes or Anuyles, which beate backe the strokes of the hammer: but yet let vs take heede, that wee repyne not at the vehemencie which G O D vseth towardes vs; knowing that the same is necessarie for vs. If G O D then after hee hath taught vs gently, doe exhort vs with a more quietnesse, yea, and threaten vs, and moreouer summon vs, and afterwarde frame our inditement against vs, let vs vnderstande that it is necessarie that it should bee so, and that wee ought not to be offended thereat: for wee shall winne nothing by it. Yee shall see many which can fynde in their hartes that the Gospell should be preached: but after what manner? Forsooth after a deade manner, so as the letter should be layd forth, and then euery man holde what hee listed, without any exhortation to bee made, and without vnfolding of the inward force thereof. Such scoffers as these are to bee seene, which doe flatly mocke G O D, and yet in the meane whyle will needes bee borne withall. What, say they? Is it a preaching of the Gospell, when men threaten, and deale thus roughly? But in the meane whyle let vs consider what wee be, whether it be meete that God should deale with vs after our one liking. In deed if we were pliable, so as our hartes did yeeld at euery word: then were this vehemencie superfluous & vnprofitable: but seeing we be as slow as Asses, and also frantique, so as he cannot tame vs, nor reclaime vs vnto him: it is good reason that he should speake in an other phrase. That is the thing which wee haue to obserue, where Moses doeth in this place call to heauen and earth. Yea and let vs marke, that he expresseth more in saying, heauen and earth, than if he had called all the Angels of heauen, (as hee might haue done,) and in likewise all the dyuels of hell, as executioners of the iustice of God. But it ought to make vs more ashamed when he setteth before vs y senseless creatures. Now therefore when we haue not obeyed our God, who shall be our witnesses to condemne vs? The creatures y haue neyther reason, nor vnderstanding, nor senses. The earth knoweth not wherefore it was created, no more do the heauens; and yet doe euen they preach with a loud voyce, that their creator is to be obeyed.

Deut. 31. 15

Ezec. 11. 19.

To take these wordes of *Heauen and Earth*, for men & Angels: were too colde a doctrine. Moses vndoubtedly had a farther respect; which is, that men shalbe woorte than ashamed, if they giue not care to God when he teacheth them. And wherefore? For it might be replyed that it was an vnreasonable kinde of speech, to cal heauen and earth to witness. For they bee not of capaciti to alleage any thing. No: but let vs consider howe the earth, hauing no vnderstanding, doth through a secret inclination obey God; shee openeth her bowels to nourish men; shee bringeth forth fruite, shee doth her dutie in all respectes; yea, and shee doeth it in such wise, as shee maketh it manifest vnto vs by effect, that shee tendeth to none other ende, but to obey her creator. And what doeth the heauen? Wee see howe it goeth about, and is in continuall labour: what voyages doeth the Sunne make every day? hee fetcheth an infinite circuit. Wee see likewise howe the moone doeth the like, and so the rest of the Planets. Also wee see other motions which goe a contrary courte to these. To bee short, the heauen doeth as it were burne in desire to serue God; and yet these bee creatures without reason, without vnderstanding. Seeing then that these shewe openly vnto vs, that the secreete inclination of nature doth lead them thereto, & they neuer leaue off, but there is such a constancie in them, that since the worlde was first created, this order hath alwayes continued still: what is to bee done of vs in whome God hath imprinted his owne image, to the intent wee shoulde haue witte and discretion; telling vs in our consciences, that wee ought to discern good and euill asunder, and prouoking vs thereto by his wordes, whereby he discouereth himself vnto vs familiarly? If we for all this do draw backe stil, & wil not receiue his yoke, nor yeeld him any obedience, must we not needs bee worse than monsters; and consequently bee counted detestable? And on the other side, if after wee haue shewed some semblance of obedience to God, wee then become wauering, and by and by become wearie of seruing him, and turne away from him: shall wee not bee reprobued & conuicted by the continuall order of nature? Let vs marke wel then, that it is not without cause, that Moses, (to make men more ashamed) telleth the  
 10 that heauen and earth shalbee witness against them, whereby they shalbee conuicted. Thus yee see in effect what wee haue to obserue. Now let vs come to that which hee addeth, *I haue set before thee good and euill, blessing and cursing: so the intent thou shouldest liue: verily, euen by louing the Lord thy God for that he is the life and the long continuance of thy dayes.* Here Moses addeth not any new thing; but confirmeth his former matter. Whereby wee doe still see, that we be so dulheade  
 15 I when obedience to Godwarde commeth in talke, that it is not ynough for vs to haue the matter spoken briefly, & as it were by a glance: but it must be beaten into our heads. And therefore God neuer vseth any superfluous speache: but thereafter as hee seeth it expedient for vs, so

doth hee reape things: and because hee seeth that we haue but a short memorie, hee is faine to put vs in mind of the things which we knew & haue now forgotten. Also for as much as hee seeth vs to be hard of digestion; he is fayne to chaw the doctrine to vs aforehand, that we may bee able to digest it. That is the thing which Moses doth presently, when he sayeth: This day I call heauen & earth to witness, that I haue set before thee good and euill, blessing and the curse.  
 20 Nowe let vs returne to that that wee haue spoken; which is, that as often as the worde of God is declared vnto vs, wee must looke into the power thereof, euen to stay our selues thereupon: that after wee haue once receiued the grace which hee offereth vnto vs, wee may not dout that wee shalbe deceiued, being so stayed vpon the testimonie which hee hath deliuered to vs of his goodnesse and loue. And likewise that becing touched with dread and feare; to the intent we may prevent the threatenings, wee must not linger till hee put the things in execution, which hee hath denounced against vs, but we must goe and yeelde our selues vnto him, to pray him to receiue vs to his mercie and pitie. And albeit that this solemne protestation bee not made euery day, as it was here done by Moses; yet wee must vnderstande that it belongeth vnto vs at this day, to the ende that none of vs shoulde beguyle himselfe.

Moreouer it is sayde that both blessing and cursing are set before our eyes when wee haue the worde. Why so? For when our Lord trayneth vs vnto him, what remayneth then? Is not hee our life and the length of our dayes? Shall wee liue when wee bee parted away from God which is the fountaine of life and of all manner of happinesse? If wee take this worde *God* [in our mouth] and do not vnderstande whose we bee, nor what wee owe him; wee make him but an idoll, hee is but a fantasie: as there be many which talke ynough of God, but yet they do not thinke that they leaue him emptye of all his glorie. But it is not for vs to speake after that manner of our God: wee must yeelde vnto him that which belongeth to his maistie. Beholde, our God is the fountayne of life, hee is the wellspring of vertue, of ioy, of felicitie, & of glorie. To bee brieue, the fulnesse of all goodnesse lyeth in him; and therefore as soone as wee turne away from him, wee cannot haue any droppe of those things: but all manner of mischiefe shall pursue vs. That is the thing which Moses hath declared vnto vs in this place. So then by this worde *God*, and by his proper office, he sheweth vs, that when we haue his word, we must not then any longer stagger, neither is there any excuse for the misbeleuers which do not this honor to God, to conclude & to answer Amen, as soone as hee saith the word. And why? For it is alone as if they renounced him. And y<sup>e</sup> Apostle vseth as it were a like reason, in the Epistle to the Hebrewes, where hee sayeth: For as much as it is the office of G O D to search mennes heartes, hee hath also giuen  
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 Hebr. 4. 12  
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the same power to his word, so as it must peere our bones, and soake euen into the marrow and into y very thoughts. He putteth downe thier a likeness and conformitie betwixt God and his worde. So also in this place Moses telleth vs, that it is not for vs to cauil or wrangle any more, when wee haue once bene instructed by the worde of God. For therein hee sheweth himselfe what he is, there must wee behold his power. Nowe then, if wee sintyle God to this prayse that hee is our life, and the length of our dayes, it is certaine that wee must fynd the same in Gods worde, and thereof wee ought to bee thoroughly well assured. To be short, wee see howe Moses standeth vpon this point, that the worde of God ought to haue such honour & reuerence at our hands, as to accept it as if God himselfe appeared vnto vs visibly in his maiestie, and to submit our selues obediently thereunto, as in very dede that is the true prooffe and tryall of the obedience which wee yeelde vnto him. But herewithall, wee bee also admonished, that men deceiue themselves, when they seeke either life or prosperitie any where else than in God. For wee forthwith goe to wracke as soone as he draweth his spirite from vs. Do wee then desire to liue? Let vs abide vnder the wings of our God, and cleaue vnto him, according as it is sayde here. True it is that in this place Moses seteth forth an earthly life vnto the Iewes, and also the land of Chanaan, which was assigned vnto them for their inheritance: but yet he sheweth that God meant by exercising of them in those things to trayne them on farther. Let vs marke (I say) that Moses did not meane to holde the people to this earthly life, but to make them to vnderstande the goodnes of GOD, and to giue them some certaine taste therof, by the testimonies which they had here beneath. Moreouer, seeing that it is so that God protested vnto the Iewes by the mouth of Moses, that hee layde before their eyes both life and death, when hee willed that the lawe shoulde bee published: let vs vnderstande that the sayde life is yet better vttered

vnto vs at this day. For the lawe is called the messenger of death, because life is not there so largely knowne, as our Lorde Iesus Christ doth shewe it vs at this day, in that hee cometh to offer himselfe vnto vs as the liuely image of his father, to the intent that wee shoulde be transfured into his glorie. Let vs then marke well, that as oft as the doctrine of the Gospell nowadays is preached vnto vs, God sheweth forth life vnto vs, and calleth vs in such wise vnto him, as wee may become one with him, according to this saying which wee reade in the seuenteenth Chapter of Saint Iohn; Holy Father, I beseech thee, that they may bee one with vs; as thou and I are but one. Seeing then that our Lorde Iesus hath pronounced this with his own mouth; let vs not feare but that whensoever we bee called vnto him, hee dooth ioyne vs perfectly to himselfe in glory. But yet therewithall, let vs also bee afrayed, least for our refusing to receiue life to inioy it; death bee giuen vnto vs. Not that that is of the nature of the Gospell; (for wee our selues be the cause thereof) but because the reprobates bee euermore consumed by the onely fauour of the Gospell, through their owne malice and vnthankfulness. Let vs bee aduised to choose the life that is offered vnto vs, seeing wee neede not to feele it farr off; but the matter resteth onely in receiuing it, when it is set before our eyes. But as touching the cause, and how God gouerneth vs by his holy Spirit: that was treated of yesterday, shewing that the same is done by his word, notwithstanding that it is vttered vnto vs by the mouthes of men. Nowe let vs fall downe before the maiestie of our good God, with acknowledgement of our finnes: beseeching him to make vs feele them more and more, yea, and to mislike them, and that wee may bee so reformed to his obedience, as we may couer nothing but to dedicate our selues wholly to his seruice, vntill that being quite dispatched from our olde Adam, wee be fully reformed by his rightcousnesse. And so let vs all say, Almighty GOD heauenly father, &c.

## On Thursday the xxiiij. of Aprill, 1556

*The C<sup>LXXIII</sup>. Sermon which is the first vpon the one & thirtieth Chapter.*

**T**HEN Moses went and spake these wordes vnto all Israel,  
 2 Saying vnto them, This day am I fixe score yeres olde, and I can no longer goe in and out: And the Lorde also hath sayde vnto mee, Thou shalt not passe ouer this Iordan.

3 The Lorde thy God will passe ouer before thee: It is hee that shall destroy this people before thy face, and thou shalt possesse them. Iosuah is hee that shall goe ouer before thy face, euen as the Lorde hath spoken.

4 And the Lorde will doe vnto them as hee did to Schon and to Og the kinges of the Amorrhites, and to their countries, the which hee hath destroyed.

5 And the Lorde will deliuer them before thee, to the intent you may doe vnto them according to all the commaundement which I haue commaunded you.

6 Be of good comfort, and take courage, feare not neither be dismayed before their face: for the Lorde thy God goeth with thee, hee will not leaue thee nor forsake thee.

7 And Moses called Iosuah, and sayde vnto him in the presence of all Israel: be of good comfort, and take a good heart to thee: for thou shalt goe in with the people into the Lande, which the Lorde hath sworne to their fathers to giue them: and thou shalt diuide it vnto them for their inheritaunce.

8 And it is the Lorde that goeth before thee: it is hee that is with thee: hee will not forsake thee nor leaue thee, therefore haue, no feare nor dread.



ERE it is shewed vs, howe Moses was not contented to serue God & the people vnto y<sup>e</sup> which hee was appointed all the days of his life: but also did his endeour, that the remembrance of the name of God might continue among the people, and also that all things might be gouerned accordingly, euen after his death. Also hee gaue them to vnderstande, that Gods calling of him was not to the ende that the people should bee so entreated for a certaine time: but that as the lawe was giuen for a witness that God had chosen the children of Abraham; so hee would gyde them euen to the coming of the Redeemer, according whereunto hee went through with his calling. That is the very thing, which we haue here chiefly to obserue, when Moses by the commaundement of God ordayned Iosuah to bee his successour to gouerne the people. And therewithall hee sheweth that hee had faithfully trauayled all his life, and that it was not for any want of good will, that hee gaue ouer the charge that was committed vnto him: but because *hee was altogether forworne with weaknesse*. For if Moses should haue withdrawn him to hee at rest, the people might haue bene in dout, and also much discouraged thereby: but whereas hee declareth that hee neuer ceased vntill hee had finished his course: therein hee sheweth the way and example vnto all men, that none ought to turne head; but that so long as God doeth prolong

their liues, they ought to goe on fourth whither fouer hee calleth them, and to bee firme and constant without swarting aside or changing. Moreouer hee sheweth vs, that wee must not thinke away for any mans death, because God continueth euermore in his state. And although y<sup>e</sup> they by whom he meant to be serued doe perish, yet must not his right be thereby diminished: and that is a poynnt worthe to be remembered. For wee see what happened in that people; notwithstanding that they had bene forewarned thereof, yet fell they away after the death of Iosuah, and God was driuen to afflict them by the handes of their enemies to bring them backe againe. But felt they once agayne the fauour of God? By and by they fell to their olde byasse againe, and remembered not a whit that they were deliuered, but returned to their idolatrie againe. The booke of the Iudges is full of these things. When God had raised vp Samuel who was the excellentest of all others: yet could not they abyde him, but desired a king, and the State was fayne to be changed after their appetite. Wee see therefore that this people were so wretched, that they continued not any longer in the seruice of God, nor in the obedience of his lawe, than a man of courage and stoutnesse had the gouerning of them. Therefore it is sayde here, that although Moses was olde and shortlyued, yet was it not for them to looke eyther this way or that way, but to consider that the liuing God had chosen and elected them for his people, and promised them to haue care of their welfare: and that seeing hee had taken them into his sauegarde, hee would neuer forsake them, so they did sticke vnto him, and were faithfull vnto him, and turned not away. And thus wee may gather a good admonition out of this place: that is to saye, that hauing both our eyes and our wittes fastened vpon the

the worde of God, wee must haue a right continuance in f̄ faith, albeit that things do change as touching the worlde. In deede, if wee haue good folke to leade vs, wee bee so much the lesse excusable, if wee profite not thereby. For if God stretch out his hande vnto vs, and giue vs gouernours which bee as his messengers; edifying and gouerning vs faithfully; it is good reason that wee shoulde strayne our selues so much the more: for wee haue one generall rule, to cause the meanes that God giueth vs to bee auaylable, euen by turning them to our profite. It is a singular thing, when hee giueth vs such men as haue the vertue of his holy spirite, which also bee so endued with whatsoever is for our benefite, as wee may vnderstande that hee offereth him selfe vnto vs in their persons: It behooueth vs I say, to bee so much the more moued at such times to serue God. But howeouer it bee, let vs content our selues with the doctrine; and albeit that men do dye and fayle vs, let vs neuer the lesse vnderstande, that God is alwayes the same, and that his truth cannot change. For it is sayde of men, that they bee but a shadowe; but the worde of G O D continueth for euer. And that not onely in it selfe, but it must also haue a rooting in vs, euen an incorruptible roote, as saith Saint Peter. Let vs learne therefore, that if the people of Israel were exhorted to continue in the faith and seruice of God after the death of Moses, wee also must doe the like at this daye.

And Moses in fo doing doeth make it manifest, that hee beareth no enuie towards Iosuah, as many do, who seeke their own renown, and would not that others should do any thing, for feare least their owne praye should bee stayned, and that men should not talke ynough of them. Moses had not this cursed ambition, that hee shoulde hinder the procurement of the peoples welfare by the aduancing of Iosua, but as much as in him lay hee did put him in authoritie, yea euen to performe a farre greater matter than was graunted to him selfe to doe. For God tolde him before, that hee should not enter into the lande that was promised to the people. In deede hee sawe it: but hee was shut out, because hee honoured not God, when the people murmured for want of drinke. Because hee did not then sufficiently glorifie God: but was troubled and vexed in his minde, hee was deprivied of that honour, and God did disgrace him in that behalfe. And yet for all that, Moses omitted not to take Iosuah, and appoynted him to bee his successeur, willing him to doe his duetie in setting the people in possession of their inheritance. Seeing then that wee perceiue that Moses did willingly submit himselfe, let euery of vs learne to haue no respect to himselfe, nor to vaunt himselfe, nor to seeke our owne credite in this worlde, of purpose to bee renowned both during our life and after our death: but let vs content our selues, that God doeth acknowledge, that wee were willing to serue him, so as the Church might feele the profite of our labour, and bee edified thereby.

When wee bee at this point, let vs referre our selues to our God, and beare no enuie to those whome hee rayseth vp in our steed. For wee knowe, that if G O D doe not worke continually amongst men, the grace that hee hath put into them will quickly vanish; (such is our frailtie:) and then all that wee haue profited shall bee nought woorth. Is it our desire that G O D shoulde continue that which hee hath wrought by vs? It is necessarie then that hee haue alwayes people to serue him. Let euery one therefore endeour to discharge his duty without enuie, and without spytting: let the master haue his honour and preheminance, and let vs bee cohelpers one to another, and doe our endeour to ayde such as wee feele to bee acceptable to God. Thus much is here shewed vs by the example of Moses.

Nowe hee sayeth vnto the people, *I am an hundred and twentie yeares olde, I can no longer goe and come: and the Lorde hath sayde that I may not enter into this lande.* First of all, hee alleageth his weaknesse, for that hee was so olde, so brused and broken: that hee was no longer able to satisfie so difficult a charge. I can not goe and come (sayeth hee). Nowe hereof I gather that which I haue touched, namely, that whilest Moses was lustie, or had in him any strength at all, hee spared not himselfe, knowing well that the same was not giuen him for himselfe, but for the common benefite, and welfare of all the people: hee then praistified that which Saint Paul speaketh of, namely, not to liue to himselfe. Nowe in deede wee bee not all so excellent as hee was: yet neuertheless this rule is common to all the children of G O D, that is, that no body is created for his owne particular behoofe; but that we must looke to our vocation, that wee may followe it, and offer vp our selues in sacrifice to God, & euery man liue and continue according to his abilitie and measure without ydlenesse. And let vs not flatter our selues, as to saye, I am excused: for it is not for vs to take our leave, and to giue ouer, and to discontinue when wee our selues list. Euery man (I say) must goe on euen to the end, without being wearie: and when it shall please G O D to deliuer vs out of this world, then are we discharged, and not asore.

Nowe when hee sayeth that God depriveth him of going into the lande; hee alleageth a matter not honourable to him selfe: but doeth call to remembrance the fault that he had committed. Hee doeth not here accuse God, neither freiteth hee at the punishment whereof he speaketh; but hee acknowledgeth his offence with meeknes. Seeing that Moses, a man so excellent which was as it were an Angel amongst mortall creatures, was contented to testifie his fault, and often times to reherse that he was not worthe to enioy the heritage which God had promised to Abraham, in so much that although hee had deliuered the people, and had doone so many noble actes, & had published the Lawe, and was reputed gouernour of f̄ Church of God euen vntill f̄ coming of our Lord Iesus Christ: yet

Nsa. 10. 12.  
Esa. 41. 8.  
1. Pet. 1. 3.

Num. 20. 12.  
Deut. 32. 51.  
& 52.

Rom. 14. 7.  
1. Cor. 5. 13.

Rom. 12. 1.

norwithstanding euen after all this, hee was not  
 ashamed to lay foorth his owne fault, and to de-  
 clare that God would not admit him to the pro-  
 mised heritage: what ought wee to do? So then  
 whensoever God punisheth vs, let vs not seeke  
 vayne shiftes to couer our vncleanness: but let  
 vs rather bee well contented, that the punish-  
 mentes which God hath sent vs, may profite &  
 serue for instruction to all our neighbours. Hee  
 sayeth moreover, *The Lord thy God will goe before*  
*thee, and destroy all these people before thy face, and*  
*shouldest doe vnto them, as thou didst vnto Sehon &*  
*Og kings of Bazan & of the Amorites.* Here Moles  
 confirmeth the matter which we haue touched,  
 to wit, that although hee be not present in per-  
 son, when the people should enter into the lande  
 of Chanaan, yet was God of right to be esteem-  
 ed more than mortall men, so as the people  
 ought not to bee afrayde though they sawe not  
 Moles any more, nor aske, where is hee that  
 hath led vs? Be contented (saith he) to haue the  
 Lord to goe with you. Hereby wee bee yet bet-  
 ter warned to yeeld God his due honour, which  
 is, to rest in him alone, although wee bee benefi-  
 of all meanes heere beneath. In deede it is a  
 thing to bee desired, that wee might euer bee  
 gouerned by such rulers as are led by the Spi-  
 rite of God: for it is a priuiledge and fauour,  
 that cannot bee sufficiently esteemed, and it is  
 also a signe and token that hee is amongst vs:  
 Therefore it were greatly to be wished, Neuer-  
 thelesse, although wee bee deuiued therof, and  
 that God taketh them away by death, whereby  
 his blessing, to the outward shew, is so much the  
 lesser: yet, let vs looke vp higher and by sayth  
 behold howe he is present to them which seeke  
 him, and that he hath his hand euermore stret-  
 ched out to helpe them, so as his power shall bee  
 strong ynough, albeit that hee shewe them no-  
 thing visibly. That is the thing which we haue  
 to remember where Moles sayeth, *The Lord thy*  
*God will goe before thee.* It is certaine that as tou-  
 ching my selfe I shal not be there any more, but  
 shoulde you therefore bee dismayed and faynt-  
 harted? What is God? Wote ye not that he hath  
 all in his owne power? What am I? I am but a  
 shadowe. Now God hath put a certaine droppe  
 of his power in me, and you haue perceiued the  
 experience thereof: and although the same  
 haue profited you, what is it in comparison of  
 his helping of you with the whole fulnes of his  
 power? Nowe then, looke that you measure not  
 Gods power by a mortall man: neither bee yee  
 so grosse headed and witlesse, as to say that you  
 be discouraged because I am no more with you,  
 and that yee bee alreadye vanquished: for that  
 were a cursed blasphemie. But vnderstand, that  
 God is not diminished: when the creatures be  
 perished, hee is able to raise others: and with-  
 out raising vp of any at all, he is sufficient him-  
 selfe: for hee hath no neede to borowe from any  
 where else. Now then the verie office and pro-  
 pertye of faith, is to rest vs in God and to stay  
 vpon him, so as although all the worlde sayle  
 vs, yet wee assure our selues that God wil worke  
 mightily ynough, without being ayded by any

other partie. Moreouer, for the better con-  
 firming of the people in hope, Moles telleth  
 them that they had seene alreadye after what  
 maner God had wrought in his peoples behalf.  
 You haue had (sayeth hee) victorie against Og  
 the king of Bazan, and against Sehon the king  
 of the Amorrhites, and you know that God did  
 then fight for you. (For in deede the people  
 had bene at that time, as it were vtterly sor-  
 lorne, and were driuen of force to confesse that  
 the victorie came not of themselves, but that  
 God through his grace did vanquish these two  
 mightie kings.) Seeing therefore that GOD  
 hath alreadye shewed himselfe a father towards  
 you, feare not that he will continue so here-  
 after. Thus should wee bee confirmed in hope,  
 by our former experience & feeling of the fa-  
 uour and helpe of our GOD. When he hath  
 once made vs to tast his goodnesse, let vs there-  
 by bee so much the more assured. That is the  
 thing which Moles meant to teach vs in speak-  
 ing here of Sehon and Og. Now hee addeth  
 farther, that the Israelites shoulde doe vnto all  
 the nations whom God would deliuer into their  
 hands, according as it is commaunded them  
 here. It shoulde seeme at the first sight, that the  
 people ought much rather to haue vsed mercie,  
 than so to haue rooted them out vtterly. But (as  
 wee haue seene heretofore) God had sayde vn-  
 to them: You shall spare none, neither litle nor  
 great; all the race of them must bee rooted out:  
 for I will not haue any of them remaine vnto  
 you. Nowe it seemeth to bee a kinde of crueltie,  
 that notwithstanding that they yelded them  
 selues, and craved mercie, yet they shoulde  
 neuertheless be al killd. Yea, but yet for al that,  
 seeing God had spoken it, the people were of dutie  
 to execute it, & not to be wise to the contrarie,  
 nor to glose vpon the worde of God, or to reply  
 vnto it at all. Wee see then that when men will  
 needes swim betwixt two streames, and make a  
 medly betwene the worde of God & their own  
 fancies; they marre all. There is nothing bet-  
 ter than to followe that which God sheweth &  
 commaundeth vs. For if we take vpon vs to be too  
 forecasting, hee will laugh our presumption to  
 scorn, & in the ende we shal be accursed. Let vs  
 marke then, that seeing it was Gods will that all  
 those people (to wit, the Chananites, Phere-  
 zites, & their like) shoulde bee rooted out: it was  
 the duetye of the Israelites to doe that which  
 was giuen them in charge: for there was none  
 but GOD him selfe that coulde bee iudge  
 thereof. Yet notwithstanding, it is certaine  
 y God dealt not excessiuely in punishing those  
 people: for hee had long time patiently wayted  
 for their amendment; euer since the time of A-  
 braham had they bin vnreformable; they had  
 bin spared foure hundred yeres. But were they  
 thereby any whit amended? Nay, they were be-  
 come worse than euer they were: was it not rea-  
 son then, y after God had so long borne w them, he  
 shold lay his hand vpon them at y last? [Yes ve-  
 rily;] & therefore let no bodie murmur in this be-  
 half against god, as though his vengeaunce were too  
 rough. And in very deed it is a wonderous thing  
 that

Deut. 7. 16.

Gen. 15. 16.



Exod. 34. 6.

Men cannot content themselves with the iustice of God how moderately soeuer he vse it When we perceine any ouer great iniquitie (specially if it touch our selues, & that we receiue damage & hurt thereby) we cry vnto God: & be greued if he bestirre him not at the first dash, & we think that he is as it were asleepe . What say we ? Is it possible that God should suffer so long? If hee looke downe, how can he be so patient? We will needes haue God to take weapon in hande at our pleasure: and when hee doth any execution if it like vs not, we say: Howe nowe? What rigorous dealing is this? God sayth, that he is long suffering, full of goodnesse, slow to wrath, and inclined to mercie: howe is it then that he dealeth thus roughly with men? Nay, wee thinke that he is cruell, and we will also condemne him in that point. Seeing then that wee be so vnto-ward, and that in steede of iudging rightly of the workes of God, we wrappe vp all in confusion: let vs learne to like well of all his dooings, without any gaine saying: and when we perceiue not the cause, let vs make this conclusion, that howsoeuer the case stande, all that euer proceedeth of him, is rightfull, & that there is nothing in him but infinite wisdom and vprightnesse. And moreouer let vs also shut our eyes close against all conceites, which may hinder vs and make vs vnable to serue G O D, yet let vs not range hither and thither: but let it suffice vs to haue the worde from his mouth, and to holde vs to that which he hath commaunded. That is the thing which we haue to gather out of this text, where Moses telleth vs that the people of Israell must do vnto all their enemies, according as God hath commaunded them.

Nowe thereupon he sayth, *Thais'ey should not be dismayed nor afraid, but that they should be courageous and behaue themselves manfully.* Whereupon is all this exhortation grounded? Vpon the promise which he made, namely, The Lord thy God will goe before thee. We must therefore marke that men shall neuer take good courage, what soeuer is sayde vnto them, vnlesse they be assured of the helpe of God, and that he will be on their side, and giue good successe to all their enterprises. It is certaine that men be too bolde to do things, and to attempt more than is lawfull for them: but they do euer go about it carelesly, and without discretion. And as a madde bedlem, notwithstanding y hee be brought lowe with his long sickness & feele not his own weaknesse: yet is he much stronger and rageth in such wise, as he cannot be ruled, and worketh more trouble than if he were in perfect health: euen so is it with men when they haue no promise of God, but be chafed in their owne rashnesse and presumption. They dare doe wonders: but in respect to doe well, we neuer take courage therein, vnlesse we be assured of the will of God: and to be short, we can neuer build but vpon his promises. We must therefore remember that Moses, before he exhortheth the people to bee valiant & to behaue themselves stoutly, sayde vnto them, Thy God will be with thee, feare them not. And why so? For thou art sure that thou canst not

quale, because thy God gouerneth thee. Howbeit, forasmuch as wee doe not at the first take sure holde of the promises of God, neither are they so certainly settled in our heartes, as is to be wished; Moses doth also adde a confirmation, and sayth: Nay, the Lord thy God will not leaue thee, neither shalt thou euer be forsaken of him. It was ynough that he hadde sayde afore. Thy God will goe before thee, hee will giue thee victorie against all thine enemies; thou hast already had experience of his helpe: It shall be alwayes the fame: this may seeme to haue bene ynough. But yet that which Moses addeth vnto it is not superfluous, because of the vnbeliefe of men: who notwithstanding that God doe assure them, doe yet still doubt and be wauering, vnlesse they haue a newe confirmation. Whereby we perceiue that it is no light matter to giue credit to the promises of God, and to holde vs to them, as many do suppose; but that is because they neuer tryed it. They that thinke themselves to bee most faithfull, haue neuer tasted what faith is: according as we see a great manie fooles, which speake of warre, and thinke to deuour all at one bitte, whereas in deede they neither knowe nor haue seene any thing. Euen so is it with thē that haue a speculatiue faith: they make themselves y ablest folk in the world, they boast themselves to be as faithfull as any can be founde: but they that knowe what faith is, doe vnderstande that there is nothing more harde, than for vs to stay ourselues vpon God; and in that behalfe wee must bee faine to imprison our senses, and to take the bit in our mouth (as they say) and to enforce our selues; yea and that God also on his side doe worke in that behalfe, as we doe see that he doeth. For it is no superfluous talke, when hee setteth his promises before vs, and putteth vs so often in minde of them. For it is a token that they beare no great sway with vs, or rather that they enter not into our heartes to settle there, as were meete they should. Thus yee see what Moses meant, in saying, That the Lorde will neuer forsake his people.

Moreouer, vnder this worde, he sheweth vnto vs, that Gods offering of his grace vnto vs is not for a day, but that hee will continue it vnto the end, conditionally that we also do receiue it with the like condition. In deede it is true that in this place he treateth but of the Land of Canaan: but we knowe that it was a pledge of the eternall life, and of the inheritance that is prepared for vs in heauen. Now he sayth exprefly, Thy God wil neuer leaue thee, neither will he euer forsake thee. Wee see therefore that our Lorde meaneth not to encourage vs for a day, but he meaneth that we should depende vpon him to liue and to die, and that we should be fully resolu'd, that when he hath begonne, he will performe his worke towards vs, and that he will not leaue vs at the halfe way, (as they say). And this is to bee well noted, because that although men imbrace Gods promises, yet are they sometimes or other in dout, and wot not where to become: and specially when any temptation cometh

meth vpon them, then be they so scarred, that to their seeming, God is loth to doe them good, or else that he will not continue to doe them good. Seeing then that we be thus tossed with doubttes and troubles, we haue so much the more neede to remember the lesson that is here deliuered vnto vs: namely, *ŷ* God doth offer vs his grace, with such condition as it shall neuer faile vs. But we see how this doctrine hath bin peruerted especially in the popedome. They be not ashamed to say, that we must stande alwayes in doubt of continuance to the end, and that we wote not what God intendeth to doe hereafter; inso-much that it is a principall article of their faith which they holde in the Popedome. Neither meane I that it is the ignoraunt sort of the simple people only which do say so, but that it is the resolution of all the Monks and Freres; who affirm it to be the principal article of their faith, that men must stande alwayes in doubt whether God will faue them or not. Seeing then *ŷ* the deuil hath borne such a sway, so much the more ought we to be confirmed in this doctrine, where it is sayde, The Lord thy God will not leaue thee, neither shalt thou euer be forsaken of him.

Now when Moses had thus spoken to the people: then hee called also Iosuah and confirmed him. And moreover in the person of Iosuah, we may perceiue the thing yet better which I haue sayd afore; namely, *ŷ* it sufficeth vs not to be once certified of the grace of God; but that because of our weakenes, we haue neede to be vpholden & maintained, least wee fall away or swarue aside. For behold, here is Iosuah whom God had chosen to be gouernour of his people to set them in *ŷ* possession of their promised inheritance. And yet notwithstanding for all that he had hearde his duetie and office at the mouth of Moses, yet was God faine to giue him new reuelations after the death of Moses; & to vse the like words vnto him againe. And how so? Was he so short witted, that ere three dayes to an end, he had quite forgottē what had bin said vnto him before God and the sanctuary? He was there present, and a solemne ceremonie was vsed thereabout, & was it because that Iosuah had forgotten his duetie? No: But he was a fraille man: and God knowing him to be so, did confirme him, and encourage him. And if this neede to be done to Iosuah; what needeth to be done to vs? Therefore let vs beware of the presumption that blindeth vs, in that we thinke we neede not to sette our mindes continually vpon the worde of God as there be many doe, which hauing hearde some one sermon, do suppose that they be clarkes good ynough, not considering that the things which they haue heard will soone vanish away, and be quite and cleane gone ere three daies to an end, vnlesse they doe still beate vpon it. So then, let vs be well aduised that wee exercise ourselues in the promises of God, and when they be often laide afore vs, let vs not thinke the tyme to be lost in hearing them: but let vs vnderstand that our Lordes intent is to emprint them in vs, to the ende we should sticke vnto them, and be so thoroughly grounded in them, as Satan may ne-

uer haue power to turne vs away, by any meanes whatsoeuer. That is a thing which we haue yet farther to remember.

Now let vs come to that which Moses spake vnto him. *Moreover thou shalt go before the people (sayeth hee) and therefore bee of good courage and behaue thyselfe manfully.* When hee sayeth vnto him, that he shall go before the people, he stablisheth his auctoritie in the name of G O D.

10 Whereby he maketh it manifest, that it is not for men to thrust in themselves; accordingly also as the Apostle saith, *ŷ* no man ought to vsurpe honour vnto himselfe, but hee *ŷ* is called to it must vndertake and discharge the same: let vs then learne to hold vs in such modestie & simplicitie, as *ŷ* none of vs auance himselfe about measure, ne passe his boundes, as who would say, I will do this or that, not knowing whether he be appointed of God or not, but let euerie man be contented to doe that which is his charge, let a man gouerne his owne housholdes; and sith he is but a priuate person, let him not vsurpe vpon that which is not permitted vnto him. Let the minister of the worde preach, and exhort, and accōplish his dutie, let the magistrate in like wise looke whereunto hee is called, let euerie of vs, keep his degree & his order: and let there be no confused mingling among vs. That is the thing which we must remember. Very large doctrine might be gathered out of this article, but I will not stande much thercuppon; for it hath bene often spoken of, & it is sufficient for me to touch these matters in fewe wordes, for when they be once hearde, euerie man may thinke vpon them afterwarde. And greatly shall they haue profited in Gods schoole, which can holde themselves in quiet, and not attempt more than God hath cōmanded them, but simply followe their owne vocation. That is the thing which we haue to marke in this place, where Moses ordaineth Iosuah in his steede, howbeit speaking, as in the person of God, and by his auctoritie.

Moreover he sheweth that when God calleth vs to any charge, he doth also giue vs the ability to accomplish that which he cōmandeth vs. And this is a necessary doctrine. What is the cause *ŷ* men be so fearful, that if they see but a shadow, by and by they be amazed and at their wits end how to do the things which they knowe to belong to their office? They see wel ynough wherunto God hath called them; and yet for all that they shrinke away their shoulderts: and what causeth that? Euen that cursed distrust of ours, in that we consider not that God doth giue vs, and that he hath his hande euermore stretched out to helpe vs, so we walke simply, and doe our endeour to obey him, and followe him quietly, hauing regarde to our office and calling. And so it is a lesson whereof we can not be too mindful, which is ment in these wordes: *Thy God will not forsake thee.* And well ought we to put the same in vte. For it is a Testimonie, that God will neuer giue them ouer, whom hee setteth a worke, but that he wil giue them power, & bleffe them, & make the successe of their trauaile to be good and happy, if they stay vpon him and leane vnto him.

him . Yea and wee see that in the epistle to the  
 Hebr. 3. 5. Hebrues, the Apostle extendeth the same yet  
 further, where he saith, Let your heartes be farre  
 13. 5. from couetoufnesse, and know ye that it is writ-  
 ten, The Lorde wil not forsake you . Whereby  
 he sheweth vs, that whereas we vse so many wic-  
 ked trades; and whereas treason, crueltie & ma-  
 lice doe leade vs into such extremities, that we  
 sling ouerthwart the feeldes, and walking in by-  
 paths doe followe our owne disordered lustes: 10  
 the wellspring of all these vices is that we put not  
 our trust in God; neither is it throughly wel se-  
 led in our heartes with any certaine assurednes  
 that the Lorde is neere vnto vs, and that he will  
 neuer forsake vs. And therefore seeing we haue  
 no stay, but be so wauering & carryed away with  
 vnquietnes, yea & set on fire, and our lustes be as  
 a thousand fornaes continually burning within  
 vs, because we haue not our trust in God; let vs  
 learne to comit ourselues to his prouidence, & to  
 20 holde ourselues assured y hee will not faile vs: &  
 then shall we finde the thing y is tolde vs heere:  
 namely, y euerie man in his vocation may be as-  
 sured y God will be alwaies present with him. Is  
 a man charged with a household: Then will he be  
 full of care, & if he haue a nuber of children, hee  
 grudgeth, saying, Alas what shall I say? If I had  
 but one or two children, I could deale as wel as  
 they y haue no charge at all: but now y I haue so  
 many hanging on my shouldurs; alas what shall  
 I do: True it is, y a father ought in deede to take  
 care for his children: but what manner of care  
 should y be? It must moue him to call vpon God  
 to haue recourse to his helpe, to hold his family  
 in order, that things go not to hauocke; it must  
 cause him to instruct his children to lue in se-  
 beritie, and to bee contented with a litle, & not  
 to lauish out y which they haue: but labour that  
 God may blesse the. Such is the care that a fa-  
 ther ought to haue. And this kinde of care lun-  
 dereth him not to rest vpō God, y hauing tasted  
 this promise; namely, Thy God will not forsake  
 thee, he do alwaies his dutie, and gouerne well  
 his household. And euen to it is of all others. Al-  
 though they see neuer so great difficulties (as  
 there be many which in their vocation, notwith-  
 standing y they be priuate persons, do finde the-  
 selues greatly pulled backe) yet must they euer  
 haue recourse to this anchorhold; Thy God is a-  
 boue, he will guide thee, care not: so thou folow  
 him, his helpe shall neuer faile thee. Much more  
 reason is it therefore, y such as be in higher office  
 and haue a heauier burthen to beare, should haue  
 recourse to this promise when they see troubles,  
 and many grudgings against the, and perceiue  
 the world inflamed with malice, & to say, What  
 will our Lord sleepe in heauen? The thing y was  
 spoken to Iouah, was it spokē only for one yere?  
 No: but in y person of him God meant to assure  
 vs, y when we walke in our dutie, and go directly  
 to work as he hath comāded vs, hauing regard  
 to obey him rather than to please the world, he  
 is with vs and will assist vs. Seeing it is so, let vs  
 march on, and not care for any thing that can  
 happen vnto vs. This (I say) is the tue vse of  
 this doctrine.

Moreover, although we haue this assurance,  
 that God will accomplish & performe the worke  
 that he hath begun, yet doth it not follow there-  
 fore, y we also should not inforce ourselues. For  
 these two things are ioyned together, namely,  
 thy God will neuer giue thee ouer; and therefore  
 be thou of good courage. & behaue thyselfe va-  
 liantly. It is not ment then, y God leadeth vs as  
 it were sleepeing, and as though it were no harde  
 matter for vs to do him seruice, when it pleaseth  
 him to imploy vs to any charge & office. No: no:  
 for we must labour therein, till wee pant againe,  
 & sometime it shall seeme vnto vs y God is farre  
 frō vs & things shall be doubtful & disordered, y  
 we wot not what shall become of vs: but then let  
 vs cheere vp our selues. After y maner must wee  
 trust in the prouidence of our God. And when  
 we be so stayed thereupon, it is not ment y we  
 should therefore let things fall out as they may, as  
 wee see many doe, which take occasion to waxe  
 cold. God (say they) will prouide, & in the mean  
 while they neglect their owne duerie. It is not  
 ment that we should shut our eyes, saying, God  
 will prouide for it. Truly although all things in  
 the world were as far out of order as could be; yet  
 ought we to be well assured, howsoever we fare:  
 but yet on the other side we must serue God after  
 such maner as he hath appointed vs to be his in-  
 strumetes, yea and y in such wise as if it be his  
 will, that we must suffer much, y then wee must  
 haue patience & not be ouerthrowē nor broken  
 thereby. The thing the in effect which we haue to  
 beare in mind concerning this place, is y we must  
 labour all our life long in such wise, as euery one  
 may keepe himselfe within his owne boundes &  
 limites, and y we attempt not rashly more than  
 God giueth vs leaue to do. And moreover y we  
 must not be afraid to do, & to employ vs to those  
 things which our duty requireth, assuring our-  
 selues y God is neere vnto vs, and that we shall  
 feele his power at our neede, and y hee will not  
 forsake vs. When men thinke y all is lost, & doe  
 mocke vs, & count vs as people past hope of re-  
 couery, let vs not doubt but y our Lord will ac-  
 40 complish that which is heere promised: and therefore  
 let vs euermore holde on with patience, waiting  
 for the performance of that which wee heere  
 spoken of heere.

Now let vs fall downe before the maiestie of  
 our good God, with acknowledgement of our  
 fautes, beseeching him to make vs to feele them  
 more & more, and y in likewise by acknowledg-  
 ing the frailty y is in vs, we may seeke to arine  
 vs so with his promises, as we may be senced vntil  
 the end, not only to sustain one cōbat or two,  
 but also to fight all the daies of our life, & to re-  
 maine inuincible against all manner of tēptations:  
 And y forasmuch as it behoueth vs to depend al-  
 together vpon him; we may be so stayed there-  
 upon, y when things do happen vnto vs contrary  
 to our mindes as in respect of the world, we may  
 not thereby be abashed or dismayed, but trust that  
 he only is as good as all other helpes, & therupō  
 comit ourselues vnto him, endeavoring to glori-  
 fie him: and y seeing it is his will to gouerne vs  
 by the hand of our Lord Iesus Christ, we may be  
 pliable

pliable and obedient vnto him; that being assured that he is our good and faithful guide, & that he will not faile vs, we may euermore take the more courage to giue ouer ourselues, and whol-

ly to offer ourselues vnto him. That it may please him to graunt this grace not onely vnto vs, but also to all people and Nations of the earth, &c.

## On Friday the xxiiij. of April, 1556.

*The CLXXIIII. Sermon which is the second vpon the one & thirtieth Chapter.*

9 And Moses wrote this lawe and deliuered it to the Priestes the sonnes of Leuie, which bare the Arke of the couenant of the Lord, and to all the Elders of Israell.

10 And Moses commaunded them, saying, At the ende of euery seuenth yeere, in the time of the yeere of freedome, in the feast of Tabernacles,

11 When all Israell commeth to appeare before the Lord thy God, in the place which hee shall choose: then shalt thou reade this Lawe before all Israell, in the hearing of them.

12 Thou shalt gather the people together, men, women, and children, and thy stranger which is within thy gates, that they may heare and learne and feare the Lorde your God, and keepe all the wordes of this lawe, to doe them.

13 And that their children also which haue not knowen it, may heare it and learne it, so as they may feare the Lorde your God all the dayes that thou hast to liue in the Lande whither thou goest ouer Iordan to possesse it.

14 Then the Lorde sayde vnto Moses, beholde, the dayes of thy death are at hande: call Iosuah and stande ye at the Tabernacle of the Congregation that I may giue him his charge. And so Moses and Iosuah went, and stood at the Tabernacle of the Congregation.



**W**E do wel confesse that God dealeth graciously with men, when he vouchsafeth to teach them, and to shewe them the way of saluation. For we see well it is a most miserable state when men haue no teaching all their life long, but do guide themselues at all aduentures. Nowe the ease so standeth that we can not holde any way that is certaine for vs, but only  $\bar{y}$  which God sheweth vs: for as for the thinges which men deuise, in deede they thinke them good ynough, but in the meane while, albeit that they bee blinded with their owne fantasies, yet must they needes euermore stande in dout, and God maketh it manifest at the last, that it was but vanitie and folly. If men therefore were well aduised, nothing should be more deere vnto them, than to haue Gods truth to guide them, which would be a lampe to shewe them the way of saluation. Beholde, God calleth vs, hee tarieth not till we come to seeke that which is good for vs, neither would he haue vs to fetch long windlasses: but he offereth himselfe of his owne good will, assuring vs that we can not faile, if we will hearken to his voyce; he will giue vs sufficient instruction, and he p<sup>r</sup> tested: that it shall not be in vaine

for vs to followe that which we shall haue heard at his mouth. Yet notwithstanding, wee for all this doe make smal account to be taught of him; euery of vs wandereth after his owne imagination: and (which worse is) hauing hadde some taft and knowledge, and hauing founde by experience that all our whole happinesse lyeth there, and that our whole contentment and rest ouglit to be settled in the obeying of Goddes worde; yet is there none of vs but hee turneth aside from it, and the same hath beene common in all ages. Nowe therefore, to remedie this mischeife, G O D hath vouchsafed that his word should be kept by some meane, and that some certaine folke should haue the charge to preferue it safe and sounde; that it might not perishe. Wherein we behold the inestimable care that he hath of our saluation. Be not wee worthy to be deprived of such a treasure, seeing we do esteeme it to litle? Yes: for our vnthankfulness deserueth the wrath of God, and that he should withdrawe the thing which hee hadde bestowed vpon vs. Yet notwithstanding, hee ceaseth not to drawe vs still backe vnto him: and heereof wee see heere a goodly example in that it is sayde that Moses *hauing written the lawe, committed it to the priestes*

(sa. 45. 19.)

the children of *Leue*, which carried the *Arke*, and to all the *Elders of Israel*, which hadde the charge and authoritie to gouerne the people . True it is, that when *G O D* hath once published his worde, euery man ought to be thinke him to receiue it, for euery man ought to take heede to it, for himselfe; men ought not to depende one vpon another: neuerthelesse there is not any man that is greatly carefull thereof. It is behouefull therefore that *G O D* should appoint people to watch ouer vs, whilest we sleepe, and to call vpon vs: and if they see vs readie to swaue aside, they must restraine vs. This is the cause, why it was specially requisite that the lawe should be deliuered into the handes of the Priestes. First of all it was written; and it was sufficient, that the people had hearde the will of *G O D*. If men had good remembrance, and would not forget that which they haue learned; it were ynough I say, that *Moses* had once declared vnto them that which was requisite for their welfare. For hee hadde commaunded them to occupie their mindes about the studie thereof both night and day, and to write the lawe vpon the postes of their houses, vpon their tables, and euery where else; to the intent, that whyther soeuer they turned their eyes, they might euer be stirred to thinke vpon *G O D*. Againe, they ought to haue had a care to instruct their children: and besides this, the Lawe was copied out, yea and to be kept as it were vpon Recorde of authoritie, as which proceeded altogether from the hande of *G O D*. And the reason was that the people did soone growe out of kinde. Although they hadde their eares beate with the things that were contained in the lawe; yet turned they away to superstition, and afterward euery man became dullheaded & had nothing in him but ignorance, so as w<sup>h</sup> in a while there was no knowledge of *G O D* among them. But is the lawe written? Yea it is necessarie that it be committed as a treasure into the handes of the Priestes, which be y<sup>e</sup> messengers of *G O D*, as saith the Prophet *Malachy*; Knowledge ought to dwell in their mouth; and when we haue asked counsell of the, we ought to hearken vnto them to be informed of the truth. Nowe then they are appointed to be keepers. But what came to passe after that *G O D* had provided so well for the matter? The lawe perished and was lost. And surely seeing there was so good order takē for the preservation thereof, that men might heare it spoken of, yea and y<sup>e</sup> at the end of euery seven yeere in the feast of *Tabernacles*, in y<sup>e</sup> solemne day, the covenant of *G O D* was to be renewed, & the whole law was to be repeated before all the people: it is an incredible matter y<sup>e</sup> the same was so straitly kept, yet notwithstanding y<sup>e</sup> in the meane while there was such rechelesnes, y<sup>e</sup> the people made no reckoning to be deprived of their chief welfare. For me (as we haue already sayd) be more wretched than brute beasts, vnlesse they be taught by *G O D*. To what end serueth all the reason & vnderstanding y<sup>e</sup> they suppose theselues to haue by nature, but to their greuouser condemnation, vntil *G O D* hath put forth his hand to them, and

haue shewed the wherunto they must sticke: But yet howeuer the worlde went, the children of *Israel*, blest seede of *Abraham*, the chosen people, elect & adopted of *G O D*, his inheritance and his Church, they (I say) vnto whō *G O D* had done so great honor, whō hee had exalted vnto so high a dignitie, hauing heard the law published, ought euery of them to haue borne it in minde, and to haue kept it as carefully as men keepe the charters of a kingdom, or the Crowne, or other such things. And truly in all coparison, the lawe of *G O D* deserueth well to haue the preeminence aboue al y<sup>e</sup> euer is in the world. But yet for all that it vanissheth away, & in the mean space the people had no great care thereof. And surely it is a very strange case how it shold come to passe, considering y<sup>e</sup> the remembrance thereof was so solemnly kept, by reason wherof al the people ought to haue thought thus: How now? We lose this good custom, whereby y<sup>e</sup> law of *G O D* shold now found in our eares, whereby we should haue y<sup>e</sup> remembrance thereof renewed; whereby we shold be confirmed in his covenant, & whereby the same should be ratified vnto vs by y<sup>e</sup> reading of the law. The people (I say) had no regard to any of these things. In deede they assembled at y<sup>e</sup> feast day, & made great cheere, but yet euery body returned home to his owne house, w<sup>h</sup>out hauing regarde to these things, in so much y<sup>e</sup> the lawe lay as it were buried vntil the time of *Iosias*, in the which it was found againe. True it is y<sup>e</sup> at that time they were greatly abashed at it: but yet we see the rechelesnes of men in y<sup>e</sup> they spake not a word when they were deprived of so great a benefit. And y<sup>e</sup> is a token of too shamefull thankelnes. Heere haue we a lookinglasse, wherein we may very well behold the affectiō of men: for we at this day be no better than the *Iewes* were. And in deede wee perceiue howe the world seeketh nought else but to be exempted, y<sup>e</sup> they might not haue their eares troubled with the law of *G O D*, nor with his word. True it is that they are ashamed, & do abhor to say y<sup>e</sup> *G O D*s word shold be despised; but yet they would make it a relique, to be worshipped a farre off, & as a sealed letter, so as men shold content theselues with the doing of some honor & ceremony to it, as if they should say, Lo, the word of *G O D* shal be reuerenced, but yet it belongeth not to vs to trouble ourselues ouermuch therewith, by applying our study thereunto. We see then how the world doth euermore shuffe it selfe from taking any such knowledge of *G O D*s word as they ought to haue. For whereof cometh the horrible ignorance, which reigneth yet still in many countries, & generally in all the popedom, but only of this, y<sup>e</sup> men referre theselues to the *Monkes* & *Freers*, and such other people, or at leastwise to the *Popes* Clergie for the knowledge of the holy scripture: For it is not for secular or temporall persons (as they terme them) to deale therewith. And the secular priestes also (as they call them) discharge theselues thereof & put it ouer to the *Monkes*: they say it belongeth to none but doctors of diuinity to deale with it. See how buttif the world was become. And yet a man would thinke it strange y<sup>e</sup> men shold be so grossly ouerseene

Deuc. 6. 8.

Mal. 2. 7.

2. Chr. 34. 14

scene, as to haue no discretion in y<sup>e</sup> behalfe, but that they shold be led by the muscles like beasts, and go astray after y<sup>e</sup> manner. How is it possible y<sup>e</sup> God should so forsake his church, & that things should be so grossely abused? Let vs looke to the cause & fountaine of the mischief. When God kindleth the light of life amongst vs, if we shutte our eyes therat, & turne our backs, or take couertes to sleepe in, & play the sluggardes, which shut their windowes, y<sup>e</sup> sun should not shine into their eyes: if we seeke to fertile after y<sup>e</sup> sorte in our leas; is it not meete y<sup>e</sup> God shold withdraw all his teaching from vs? Surely it is the paymēt which the world hath receiued, because y<sup>e</sup> where it shoulde haue sought learning fit for it; it chose rather to be ignorant, y<sup>e</sup> it might haue excuse before God. And moreover, when our Lord vouchsafed y<sup>e</sup> his Gospell should be preached, that the world might be inlightened by y<sup>e</sup> brightnes thereof; men did openly rebell against it, & chose to obey lyes rather than the truth. Therefore it could not be but y<sup>e</sup> such horrible vengeance must needs come vpon them. Againe we see the care that God hath had to preferre his gospel in perfect state. For like as he had provided for y<sup>e</sup> law, euen so hath he also done by the gospell, which is the perfection of all learning, according as S. Paul sayth in the second to Timo thee. We see there what order he established in the Church, Looke what thou hast hearde of me (saith he) by many witnesses, commit thou it ouer as a gage vnto faithfull folke, which be meete and able to teach others. There S. Paul appointed keepers of the gospell, as God had earst appointed y<sup>e</sup> Leuiticall priests for keepers of the lawe. Also hee would y<sup>e</sup> they shold be faithfull folke which shold be occupied & employed therein: and he would y<sup>e</sup> they likewise shoulde doe their dutie in deliuering y<sup>e</sup> things ouer frō hand to hand, as they had receiued the, to y<sup>e</sup> intent they might not be hidden in darkenes. Yet neuertheless we see howe it is come to passe. Therefore, wee must marke well in this place, y<sup>e</sup> God hath euermore procured the saluation of his people, & of those whom he hath chosen, & not forgotten any thing that might be a meane to keepe them vnder his obedience. Thus much for one point.

Morcouer, whereas the world hath bin alwaies wauering, & caried hither & thither, and could not stay nor hold it selfe to y<sup>e</sup> seruing of God, nor suffer it selfe to be guyded by the doctrine which is for the saluation thereof; & to be short, whereas men play the wilde beasts; it is not at the first dash y<sup>e</sup> they haue so resisted God, or made countenance to disobey him: but they haue turned away frō him by litle & litle, in such sort y<sup>e</sup> within short time they haue salne quite & cleane away. And so ye see how men haue continued in their nauhtines, & not kept the lawe y<sup>e</sup> was deliuered vnto the for a rule to liue by, & for y<sup>e</sup> way to lead them to saluatiō. Seeing it is so, we ought to take so much the more heede to the things which are shewed vnto vs heere. What must then be done? It is not ynough y<sup>e</sup> the truth be [but only] writtē for to what end shall y<sup>e</sup> serue me but to my greater condemnation? But forasmuch as men are so

wedded to the things that concerne this transitorie life, & think not on the heauenly treasure; it is requisite y<sup>e</sup> there should be good keepers: and about all things wee must note y<sup>e</sup> there will alwaies be a speciall order to retaine vs euermore in the obedience of God, so long as his worde is daily shewed vnto vs, & that euery man hath it in his handes. And if this be not permitted, wee shall quickly be carried hither & thither, and there will be no stay in vs, vnlesse we haue such a bridle to hold vs backe. That is a thing which we haue to marke.

Nowe in y<sup>e</sup> meane while we see what charge is here cōmitted aswel to the Leuites, as to the rulers. True it is, y<sup>e</sup> at this day there is no certaine kined allotted thereto by God in his Church: for his wil is, y<sup>e</sup> Shepherds shold be chosen: which office is no heritage: but he would y<sup>e</sup> they shold be taken according as they bee knowen meete. Neuertheless al Pastors, & Elders, that is to say, all Officers, & such as haue publike charge, must vnderstande that they must employ theselues to maintaine the pure religion, & that they must be as keepers of the word of God, to the end that it shold not perishe. And albeit y<sup>e</sup> there is no excuse for the rest of the people: yet shall these feele double vengeance, if they do not, what lyeth in them, to cause men to continue constant in the pure worde of God, & to see that euery body be taught, & that both great & small do yelde theselues thereunto. If they straine not themselues to the vttermost of their powers y<sup>e</sup> Gods trueth may continue sounde, it is certaine that they are to account therefore.

Now as touching that which Moses saith further, *That he cōmandeth the children of Israel, that on the solemne day at the feast of the Tabernacles at the end of euery seuen yeere, the law should be recited to all the people:* it is not meant y<sup>e</sup> God would not haue the Iewes taught it daily: but it was yet a straiter band, & the keeping y<sup>e</sup> solemnitie, (as we haue seene heretofore where we treated of the covenant made by Moses) was not to the intent y<sup>e</sup> the people shold [at other times] be vnmindfull of the lawe, but to y<sup>e</sup> intent they should be y<sup>e</sup> deeeperly touched therewith, & haue it the better ratified after a solemne manner. That is the very meaning of this place. Euery yeere, yea at euery feast or solemnitie, y<sup>e</sup> people cōming to the tēple were to be taught in deede. The sacrifices were not to be done as a vaine pompe; but in such sort as men might know the end & vse of the, so as euery body might vnderstād what God he serued, & be put in mind of the covenant which he had made with their fathers. But yet herewithall, besides all this, God did moreover ad a larger confirmation thereof, by renewing the remembrance thereof at y<sup>e</sup> end of seuen yeres, as it were by the solemne taking of a new oth, to the end y<sup>e</sup> it shold not vanish away. Let vs vnderstand then, y<sup>e</sup> when men had exercised theselues frō day to day, and frō moneth to moneth, & had all their life long studied in the lawe of God, & bin taught his wil; yet this ceremony was neuertheless obserued, that they did reade all the contentes of the lawe that the people might consider thus y<sup>e</sup> theselues;

This

Matt. 18, 20

Deut. 29, 11.

Eph. 5, 26.  
Tit. 3, 5.

This is not a treasure y may at any time perishe from among vs, God hath not giue it for a time: but it is for vs & for our childre for euermore, as we haue seene in y 29. chap. Seeing it is so, let vs take heed y we continue the possession therof amog vs, & y through our own rechelesnes we be not defeated of so inestimable a benefite, which ought to be preferred aboue all y riches & delectable things of this world. Now wheras he spea keth of y feast, it is said, *At such time as al Israel shal be asssembled together in the presençe of his god.* We haue heretofore often times treated of this maner of speaking, & it is nowe needelesse to stande long vpon it. It is ynough for vs alwayes to remeber, y God in commanding men to come & worship him in his holy sanctuarie, meant that the faithfull should haue a certain testimonie, & pawne of his presence, to the intent they should the willingly resort thither, & vnderstand that so to do was not an vnprofitable & lost labour. Yet notwithstanding God ment not to hold y Jewes in any grosse imagination, as if he had been enclosed in the Arke of the couenant, or as if his essence had bin betwixt y Cherubins: but his coming down was of purpose to make y faithful to mount vp to heauen through faith: & that is the common maner which hee hath alwayes holden in his church. For in as much as wee are not able to approach vnto him, nor to haue any access thither because of our infirmities; hee vouchsafeth to stoop to our littleness: howbeit not to make vs to nestle ourselues here beneath, or to conceiue grosse opinions, as though hee were tyed to the elements of this world: but rather y by such means, hee might raise our faith vp on hye. Thus were they taught in the time of the law. And euen now also doth he vse the same maner of dealing with vs at this day. We haue at this day the Sacraments. In dede wee haue not so great a multitude, as the fathers had, for it were more than needed for vs, because we haue the substance of all the olde shadowes our Lord Iesus Christ. But yet for all that, God doth ful at this day apply him selfe to our rudenes by his sacraments. In y water of baptisme we haue a testimonie y we be washed & made cleane, and that we be renyed by his holy spirite. Now then we must not muse vpon the water; but when we see the visible signe, we must rise aloft, & vnderstand, y God accomplisheth the thing in trueth, which is signified vnto vs by the visible Sacrament. Euen so also it is of the Supper. Wee see there bread & wine, but we must through faith mount vp to our Lord Iesus Christ, who is y true foode of our soules, that we may be fed & satisfied in him. And the same is called the presence of God. And why? For it is no deceitfull matter, neither doth God intend to beguyle vs, when he declaredh & witnesseth vnto vs, y we be washed, & fed by the vertue of his onely sonne; but hee would that we should be assured of it, by feeling the verie effect therof. Now when God uttereth such vertue, do not we feele him present? Let vs note then, that God is present with vs when we come vnto him, being called thither, & hauing the meanes which he hath ordeined: and in like

wife when wee be asssembled together, there is a presence of our God. For our Lord Iesus Christ sitteth in the midst of vs, because wee bee his. We must not think that he is farre off, but that he receiueh al our requests, & that we be hard, & do obtaine of God his father all that is conuenient for vs. Thus ought wee to take courage. When we vse the Sacraments, when wee come to heare y word of God, when we make commo prayers, & when we obserue the whole order which God hath established in his church: let vs be assured that he is with vs, & that hee assueth vs not in vaine, & that we make no windlalles as other men do, greatly tormenting themselves in following their owne fancies. No no; but in so doing our God preuenteth vs, & seeketh altogether to haue vs ioyned vnto him; & that hee will shew the same openly & make vs to vnderstand it by effect. That is the thing in effect, which we haue to remember concerning the manner of speech which Moses vseth here.

And by the way, the people are warned by this meane, to heare the law with y more heede & reuerence. What is the cause, that when the worde of God is preached vnto vs, many in the meane while doe wander in the ayre, or bee at home with their household, or else fall on asleepe; and (to be short) that although they doe both heare & vnderstand, yet they bee not moued a whit; the law & the Gospel bee vnto them as a matter of nothing; whence cometh such contempt? For it is against nature; that our GOD should speake, & that the creatures which liue by his grace, & which ought to dedicate themselves wholly vnto him, should yeeld him solite honor & authoritie. We do easily vouchsafe to heare a man, if we haue him in any estimation; no worde that proceedeth from his mouth shal fall to the ground; but we wil as it were suck vp whatsoeuer is spoken by so great a personage; in so much that before his words be fully pronounced, we conceiue what he meant to speake. Behold, God speakeh, & albet y it be by y mouth of men, yet is it his will that his word should be of like maiestie with vs, as if hee himselfe were here in person. But it preuaileth not: & that is because we thinke not on this presence wherof Moses speakeh in this place. Let vs marke wel then, that where it is sayde that when the people asssemble together, *in the presence of their god,* then the law shalbe repeated; it is as a preparatiue. For to the end that wee should be drawne away, & carried vp from the cares of the world, & from the vaine & fond gasings, with y which we be intangled by nature: our Lorde doth here waken vs, and tel vs, that it is he that speakeh, & that hee wil throughly in struēt such as wil heare him with all humilitie, and that his worde shal in like wise haue the power and force to searche mens heartes and to trye all their thoughtes & affections. Seeing it is so that we cannot eschue the presence of our God, and that hee sunnioneth vs before his maiestie, and declareth that when we heare his worde, it is to note and marke out them that obey him; that so at the least wife wee shoulde not bee so doltish, as nor

to apply our endeouour to bee taught as wee ought, nor to conceiue a feruent zeale, with such meekenesse and aptnesse to learne, as S. James requireth in vs, but that wee may haue the seed of life take roore in our hearts to bring forth such fruites as may bee acceptable to our God. This then is one circumstance more which wee haue to obserue in this place, where Moses declarerth y when the people were come together after the order which G O D had set downe in his lawe, hee woulde bee present with them, and it was as an opening of the gate of heauen.

Nowe let vs come to that which hee adderth. He sayeth, *That all Israel shall be gathered together, and that they shall read the law before men, women & little children.* When he saith, Thou shalt assemble the people, he doth againe make it manifest that men will neuer come at God vnlesse they bee thrust forward & pricked as oxen or asses: & that serueth to make vs yet more ashamed of such rechelesnes. For little children need not to be exhorted to breake their fast, they can very well aske their food: the great ones also are desirous ynough to be fed, euery man hath care ynough for his belly: we neede no sollicitors to come vnto vs to say, And wil ye not dyne? But in y meane while, behold, our soules starue, if they want the food which God hath ordeined for them: and yet who is he that careth for it? Who is he that commeth to seeke that food? None. Therefore it is said, *Thou shalt assemble the people.* We see the what beastinesse there is in vs: albeit that wee think our selues to be very able, & that euery of vs boasteth himself to be a reasonable creature, & that we haue wit & discretion to gouerne our selues: magnifie we our selues neuer so much after y maner, yet seeke wee nothing but to perish in our ignorancie: and we be so farre off from seeking God, that he is faine to giue vs many strokes with the spurre to draw vs vnto him, because we be so ill disposed: yea & we see y example hereof in our selues, in so much y if there were not an houre appointed for it, how many should a man finde that would haue the regard to say, Let vs heare the word of God, y we may haue some teaching? Nay, euen when the houre is come, & the bell hath bin tolled, euen then stil the most part make none account thereof. I speake not of them which haue small leasure therunto, & which haue some excuse: but of such as haue ease & all things at wil, in so much as they knowe not howe to bestow the time, they are euen wearie of it & wote not what to do, nor (as they say) how to driue away the time; and yet rather than they will go to the church, they will sit downe ydly in their houses, or else in the streetes rather than come to heare a sermon. It is certaine y there be some venimous toads, which gnash their teeth against the word of God, & doe flee from it as much as they may; but there be others which come thither, they wote not wherefore, sauing that they looke for no teaching. Others come thither for a fashion, & because there is in it a certain ceremony: but yet for all that, they be neuer y better mynded nor the better disposed towards it.

Now then we perceiue y looke how much God calleth vpon vs to heare his word; so much the more slow we be thereunto. And also contrarywise, we see how our Lord reprobeth our vnthankfulness, & y we misapply & misuse the good which he doth to vs, & as much as in vs lyeth, suffer it to perish, vnlesse he vse all maner of helpes, to ser vs forward more & more.

As touching that he saith, that the law *shall be preached & recited to men, women, & little children:* we see in this place, y God hath not giuen his word to a smal portion of people only, but would y al in general should be partakers of it, euen fro the most vnto the least; & that is a very notable lesson. For we see the craftines of Sathan, how he hath laboured to depriue the greater part of the world of that benefite, vnder colour that the word of God is no comon matter; y it is too high & too deepe; and that it is too obscure. And moreouer they haue had this opinion, that it is not for men to enter into it, for that it is a Labyrinth to maze men withal, & men cannot fasten vpon it. Wee see howe these hypocrytes in the popedome do terrifie the people from reading the word of God. Take heede (say they) for it is dangerous for you to aduenture so farre. In every deede y word of God is sacred and holy: but what then? If the vnlearned sorte should taste of it, they should forthwith be infected with heresies, & their errors would be infinite, so as they should fall into great confusion. By this meanes men dare not once seeke after the will of God: but they be borne in hande, y as soone as they enter into it, they by and by plunge themselves into a bottomlesse gulfe. Contrary to that, here God sayth, y when he gaue his law, it was not aonly for the Trybe of Leui, but for al y people: and not for men only, but for women also, yea, & euen for the little children. Let vs holde it (say I) for a conclusion, that where as God hath giuen vs his lawe, and all the doctrine that is contained therein; it is the testament which he hath left for vs: and thereby hath he adopted vs for his children. Nowe if wee be not the children of God, then are wee not worthe to haue any thing in common with him: but hee calleth vs vnto him. And how shall we be sure of it, if he himselfe bee not a faithfull witness vnto vs of his will? Seeing then that our Lorde certifieth vs of our saluation, when he giueth vs his word: we must vnderstande that he will not suffer vs to stray, as though wee knewe not whether wee shoulde turne on the right hand or on the left: but that hee doth giue vs an infallible direction. Seeing then that hee vouchsafeth to doe the office of a schoolemaster towards vs; let vs in deuour to profite thereby, and let vs behaue our selues like good scholers towards him, and let none of vs in this case alleage, I am no clarke. For God hath not spoken to the greates doctours onely, but his will was to deale fourth his worde in common both to great and small, and to the most ignorant: and he hath so tempered it to their capacities, as that all they which come to yeeld themselves teachable, shall very well perceiue that our Lorde knew well what is meete



for them, and they shall be taught after such sort as he knoweth to be most convenient for them. Now if this be verified of the lawe, much more reason is it that it should at this day take effect in the time of the Gospel. For we heare how it is saide by the Prophet Esay; that in the kingdom of our Lorde Iesus Christ all shall be taught of God. Marke the prophet Esay, who knewe very well that God had giuen his law to al the Lewes, and that it was a good and profitable instruction, as well for the litle children as for the Elders. But yet for as much as hee knewe wel that God would vter forth his grace more largely, and sende a newe manner of light of vnderstanding, when as Iesus Christ should be manifested vnto the world; hee sayeth that then all the children of the church should be taught of God. And we see that in the Popedome, where they turne away the people from reading the holy Scripture. It is a wicked blasphemie, when men suffer themselves to be so blynded, and vouchsafe not to suffer themselves to be lead nor taught at Gods hands; yea & they haue proceeded to so diuclish blasphemie, as to accuse the holy Scripture of too much darknes, as a thing of too great depth where in men ought not to be instructed, for feare lest they should forthwith be possessed with many errors. When they talk on that wise, the iniurie tendeth to y<sup>e</sup> liuing God; for they accuse him of vntrueth, notwithstanding the protestation that he maketh by his Prophet Esay; Yea & wee see, howe all the whole Scripture is full of the like testimonies, whereby it is auowed that the holy Scripture is profitable. There needed no more but this one place of S. Paul, where hee sayeth, That all scripture is profitable to instruct, to exhort, to disprouue and to rebuke. Hee sayeth not that it is profitable for three or foure rables of scurvie Monkes or shauelinges; hee sayeth not so: but he sayeth that it is profitable to make the man of God perfect. And therefore let vs not doubt, but that when our Lorde deliuered his lawe hee knewe our capacitie, and applyed himselfe in such wise therunto, as hee teacheth vs according to our measure. In so much that if wee bee teachable, wee shall fynde that his doctrine was not deliuered vs in vayne, but that hee meaneth to guyde vs thereby vnto saluation, as it is in deede the true meane to attayne thereunto: onely let vs suffer our selues to bee governed of our G O D, and not behaue our selues stubbornly towardes him, seeing hee offereth himselfe so freely vnto vs. And surely it ought to moue vs very much, when hee sayeth, that God will haue all, yea euen the litle children and all to bee hearers of his lawe. For he telleth vs (as Salomon also sayeth in his booke of the Preacher) that men must not delaye to thinke vpon G O D, till they beginne to droope and bee broken with age. Yet notwithstanding, wee see howe youth runneth astray, and that there is nothing harder than to make young folke beleue that they must be bridled in, that they must employ themselves, whilft they be strong and histic, and that they must so much the more apply their wittes

to be instructed in the word of God. A man can not bring this to passe, but the stronger & lustier they be, the more carelesse be they. Now Moses sheweth in this place, that as soone as the litle ones begin to discern betweene good and euill, they must learne to knowe what God created them; and then what God hath shewed him selfe to be their father; & what God they ought to serue; & wherein they must put their trust.

10 And in very deede, at the verse same time, God did alreadie at y<sup>e</sup> eighth day, giue a marke of his free adoption; for before they knew either good or euil, God entertained them to be of his flock, and the circumcision serued to seale the promise of saluation which he had made in saying; I will bee the G O D of thy seede. Seeing that children be thus entertained, and God hath made it manifest that they bee of his church, & houholde people of the kingdome of heauen: 20 is it meete that when they be come to the age of vnderstanding, they should holde some of him which hath presented them with so great goodnes? Ought they not to know, who is their creator, and in likewise, who hee is that hath vouchsafed to shewe himselfe to bee their father, when as hee hath receyued them for his children?

And wee at this day haue so good reason as the Lewes had. For as soone as our children be born, they be caried to baptisme. And there God doth shewe that hee hath already chosen them, and that his will is that they should bee as of his houholde. Therefore when an infant is thus declared to bee a member of our Lorde Iesus Christ, before he doth vnderstand what y<sup>e</sup> grace of God or religion or any thing else is: should he not when he cometh to age of vnderstanding, indeouour to learne y<sup>e</sup> he was created of God; who 40 having created him after his owne image, hath vouchsafed also to choose him to be of the number and company of his people: and hath placed him in the body of our Lord Iesus Christ, to the end he should be partaker of the inheritance of saluation? Considering so many and so inestimable benefites receiued at Gods hand, ought he not (say I) to giue himselfe whole to him and to his seruice? And if they doe it not, doe they not shewe themselves too much vnthankfull in 50 disappoyning the grace which was then giuen vnto them? Also our Lord sheweth the zeale that ought to bee in them which bee taught by his word: namely, that so much as in them lyeth, they must not suffer any despisers of religion to dwell amongst them: but rather take paines to winne the poore ignorant sort, and euery man reache his hand to him that goeth astray, so as it may not bee long of vs, that all men bee not brought into the way of saluation, and that all of vs liue not with one accorde as wee ought to doe.

It is saide: *The stranger also that dwelleth with thee, shall in likewise be saung.* In deede they had not the promise, as the childre of Abraham had: they were not of the body of that people. But neuertheless God would not haue any brutish people to abide there, which should despise

Mat. 54. 13.  
1oh. 6. 46.

Gen. 27. 12.

2. Tim. 3. 16  
17.

Eccle. 12. 1.

all religion; for it is such an infection and corruption as is not to bee borne withall in the church, when such folke are to bee seene there as knowe not whether there bee a God in heauen, or not, or which knowe not what religion they shoulde holde. Such are to bee ridde away, or else there wilbee nothing but corruption, which in the ende will marre all.

Againe, it is sayde, *The children of them which haue not heard thereof afore.* It is shewed in this place, that when the lawe of God hath serued to establish vs in his feare, and in the hope of his goodnes, and that wee our selues haue bene edified thereby from day to day: wee must not forget them that haue not yet tasted of  $\bar{y}$  trueth, but doe as yet goe astray in their errors: we must pitie them, and doe our induour, so much as in vs lyeth, to winne them, that God may be honoured of vs all together. That is all in effect which wee haue to beare away concerning this place. Nowe (as I haue alreadie sayde) if the people of Israel were exhorted to haue such a care, in the time when they had the doctrine yet more darkely than it is nowe deliuered vnto vs in the Gospel, (for albeit that it was sufficient for that time; yet in comparison of the Gospel, it was not so large as wee haue it now) sith it is so, let vs looke well to our selues, and marke well, that if euer wee be bereft of this so precious treasure which God hath giuen vs, so as it be taken from vs; it is for our owne malice, rechelesse, and vnthankfulness, because wee haue despised God, and thrust the things vnder foote which wee shoulde haue kept most carefully.

And therefore let it be a warning to vs to make vs giue good heede to the heauenly doctrine when it is once taught vs, and set afore vs. And moreouer let vs followe the order which our Lorde hath established in his Church, and not onely let euery of vs for his owne particular part and person followe it and induour to profit his owne housholde: but also let vs benefite al other folk in common by exercising our selues in that which God commandeth vs. And againe, when euery of vs hath so considered of himselfe; let vs in likewise bee careful of our neighbours, & doe our induours to winne the ignorant, & to confirme them which be alreadie brought into the good way, vntill wee bee all come to the marke that God hath set before vs.

Now let vs fall downe before the maiestie of our good God, with acknowledgement of our faults; beseeching him to make vs to feele them more and more, euen with such repentance, as being beaten downe in our selues, we may seeke nothing but to obtēin mercie of him, according as he hath promised vs in our Lord Iesus Christ: so as he will cause the desert of his death & passion to be auailable, that we being washed from all our filthines, may be so gouerned by his holy Spirite, as we may desire nothing but to giue ouer our selues vnto him, fighting against all manner of wicked lustes & affections, & labouring more and more to bee ridde and deliuered from all things that may hinder vs from yeelding our obedience to his righteousnes. That it may please him to grant this grace, not only vnto vs, but also to al people & nations of the earth, &c.

## On Munday the iiij. of May, 1556.

*The CLXXV. Sermon which is the third vpon the one & thirtieth Chapter.*

14 Then the Lorde said vnto Moses: Behold the dayes of thy death be at hand. Call Iosuah, and stand both of you at the Tabernacle of the Congregation that I may giue him his charge. So Moses and Iosuah went and stode at the Tabernacle of the congregation.

15 Then appeared the Lord at the Tabernacle in a clowdie pillar: and the clowdy pillar rested vpon the doore of the Tabernacle.

16 And the Lord said vnto Moses: Beholde thou goest to sleepe with thy fathers, and this people will stande vp and commit fornication with the strange gods of the lande whereinto they goe: and will forsake mee, and breake my couenant which I haue made with them.

17 By reason whereof my wrath shall in that day be kindled against them, and I will forsake them and hyde my face from them, that they may be a pray. Many mischiefes and troubles shall they fynde: By reason whereof they shall say at that day: Do not these mischiefes finde mee out, because my God is not with mee?



**G**OD hath such a care of mans welfare, that hee delayeth not the remedying of a mischiefe till the mischiefe be come; but preventeth it aforehand, as we haue here a faire exaple thereof. He tarried not till the people were turned away after idols; but forasmuch as he knew well y<sup>t</sup> it would so come to passe, hee y<sup>e</sup> chesafed to warn them of it, & made an assay to see whether any preseruatiue medicine might holde it from breaking out. God therefore ordeined this song to the intent y<sup>t</sup> the people shoulde daily haue in their mouth a testimonie against themselves, & y<sup>t</sup> they should by that meanes be either restrained, if it were possible; or else bee left viterly without excuse. And here we see first of al y<sup>t</sup> God did not chooise this people for that they were more worthie or more righteous than other nations, of y<sup>e</sup> earth. For prooue wherof, he knew very well that they would be alway inclined to euil, and not cease to shrinke away, but become hardhearted in rebelling against him: & yet for all y<sup>t</sup> he forbare not to deliuer them out of the land of Egypt, & to poure out all y<sup>e</sup> treasures of his infinite goodnes & mercie vpon them in doing the good. We haue then heere a certaine prooue, y<sup>t</sup> when God did chooise the people of Israel, hee had no respect to any worthines or merites that were in them: but rather meant to glorifie his own ttee mercie, in shewing, y<sup>t</sup> although men be neuer so vnworthie to be receiued to mercie, yet doth he not therefore cease to shew himselfe a father towards them. But herewithal we see also (as I haue already sayd) that god ordeineth such remedies as hee knoweth to bee conuenient to bring them back into the right way, & delayeth not the releeuing of them till they haue done & are falne downe: but prouideth all the helps aforehand which he knoweth to be meete for the leading & guiding of them, to the intent they should not swarue nor start out of the way.

Now in deede here might be a question put, whether God could not haue restrained y<sup>e</sup> people of Israel better, if he had would; for we knowe y<sup>t</sup> if he list to restraine mens harts by his holy spirit, he is able to do it. And why then wrought he not so with this people? We cannot binde God to giue vs such constancie, as y<sup>e</sup> we might continue in his seruice. And therefore we must not argue against him in this case, nor say that this sog was not sufficient, & that it had bin better that God had wrought effectually by his holy spirit. For it was not his will, he left the people in their own fraulue. Howbeit wee must not say as some blasphemers do, that God mocked them, in that hee vsed such a remedie, as hee knewe to be vn-sufficient: for God may well still vphold, that he hath discharged his office towards men, when he hath once giuen them his worde, in so much y<sup>t</sup> although it cannot touch them to the quick, but remaineth as a dead letter vnto them: yet neuertheless, they continue iustly condemned. But this woulde bee darke if it were not better declared. Let vs marke therefore first of all, that by this song, (according to the storie ther-

of reported by Moses,) Gods will was that the people, ( before they were fallen away and estranged from the way of saluation, ) shoulde haue a testimonie against themselves, as wee shall see more at length hereafter. But if sufficeeth for this present, to touche the contentes and summe of this song: which is, that God being the creator of all the worlde, chose the line of Abraham, who in hee adopted, and bestowed vpon them all the blessings that were possible to bee wished, and lastly brought them out of the lande of Egypt, and put them in possession of the lande which hee had promised them for their inheritance, and there fedde them fatly, notwithstanding all which things, that people rebelled against him, (as hoises that bee too much pampered in the stable, and bee too fat, and therefore doe kicke against their masters) and turned away after strange Gods. And therefore that God being provoked to anger, stirred vp strange nations to chastise them and to punish them for their rebelling after that maner: howbeit that grieued him to deale so roughly with them, like a father that is very sorry to vie rigor towards his children, after which maner we shall see y<sup>t</sup> God letteth forth himselfe like a man sore grieved: (as if he should say) were not this people very far out of the way, had they any drop of reason & good vnderstanding, to consider their owne ende: they would not haue bin so turned away from me. After that manner then is the song, as we shall see. Now it was a common song. God willed that it should bee in euery bodys mouth both great & smal, to the end that euery man should be daily called vpon, to walke in the feare of God. And so we be warned of that which may happen vs vs. God doeth first declare vnto vs his curse: and to what end, but that euery one of vs should keepe himselfe from it?

46 Again, he sheweth vs the inconuenience wherinto we shall fall, he telleth vs that he wil requenge our rechelesnes, & therefore let vs beware of it. For to what end doth he it, but that he woulde not haue vs to tempt him, but rather y<sup>t</sup> it should reteine vs in his seruice? Ye see then howe the people ought to haue taken warning hereby.

But now we aske whether that ought to haue sufficed, and whether the people had power to restrayne themselves, as it is imagined that men haue free wil to chooise good or euil. The answer is, that it was not ynough for GOD to put his word in their mouth, but it behoued him also to imprint it in their harts by his holy spirit. We see howe it is said farther in this place: *Thou goest to dye, and the people after thy death will fall away, and runne a whoring after strange gods.* It is God y<sup>e</sup> speakech on this wise to Moles. Now it must needs be y<sup>t</sup> he foresaw that would come to passe, yea, but they wil allege y<sup>t</sup> Gods foresight kepeth not men back fro turning vnto God wher they list. In deed it is certaine y<sup>t</sup> the foresight of God is not y<sup>e</sup> cause that men do either good or euil, but yet god did know very wel y<sup>t</sup> this people, whatsoeuer doctrine or religion they should haue, would not cease to be wicked & froward: he knew very wel y<sup>t</sup> his warning of the aforehande would not suf-

fice to conuert them. God knewe it wel ynough. Wherefore then did he not prouide for it? See here how men do take vpon them to pleade against God: but they must bee stopt with their presumption. If they alleage, Wherefore is it that God, when hee seeth men go out of course, doeth not remedie it? The answereth therunto is this, that God is neither tyed nor bound thereto; it is ynough then that they bee made thereby inexcusable. And therefore, although God doeth knowe aforehande, that wee, because of our infirmitie, shall not bee able to continue in his obedience; and that there wilbee such malice in vs, that wee shall not, cease to prouoke his wrath: yet is it ynough y he doth instruct vs by his word, & that wee be accused & condemned by him. Yeabut in dedde it lyeth not in vs to do well. Al these replies be friuolous before God. For men cannot allege that the euil cometh from any where else [than themselves]. Although wee be enclined to sinne, & although we be altogether thereto ghuen by nature; shall we say that it is by any constrainde? Shall we say that the fault therof is not in vs? It is impossible. Seeing then that our mouth is stop in this case, we must condemne our selues & humble vs before God. And albeit that his word serue but to make vs guiltie, & not to change our hearts from euil to good: yet neuertheless, it is not superfluous, neither ought we to say that God doeth daly, or that hee doeth mocke vs: for hee doeth the office of a teacher toward vs, & telleth vs what his will is. Wherefore let vs desire him, not onely to teache vs by the mouth of men, but also to print his worde in our hartes, and to make it prouayle, to the ende it bee not in vaine. Such request must wee make, sith wee see what is contained in the song of Moses. Moreover we must honor the wonderful prouidence of God, in that it is sayde vnto vs, that hee foreseeeth what shall befall vnto men, & yet notwithstanding taketh no order for the redresse thereof, as wee woulde if hee should followe our appetite. It seemeth a straunger matter at the first sight, that God shoulde say, This people wil runne a whoring, and goe and defile themselves with strange Gods. He sayth it, and yet he giueth none other remedie but a song, of purpose that this people should bee condemned by their owne mouth. And wherefore doth he not rather preuent the mischiefe? For he might do it. But (as I haue said alreadie) it is not for vs to enter into disputation in this case: for surely all they that vse such arrogancie & boldnes, shall finde themselves confounded. What must wee do then? We must stoope & honor the glorie of God which is incomprehensible to vs, & suffer our selues to be governed by him. And whereas he knowing mens ledwnes aforehande, doth neuertheless suffer them to rotte therein vntil he prouide for it: we must vnderstand that he doth it iustly, though the reason thereof be vnknown and hidden vnto vs. Wee in dedde will euer be grunting at it, vntil we be subdued vnto such humilitie & reuerence, as to conclude that God is iust, & that we know not what is good for vs, ex-

cept that God reueile it vnto vs. Nowe then if wee haue not this modestie and sobrietie in vs, there wil alwayes seeme to bee some cause for vs to grunt at: But yet must wee euer be confounded, according as it is laide in the 51. Psalme, that when men haue condemned God, yet his rightcoufnes shall not bee a whit diminished thereby, but hee will well defende it. Seeing it is so, let vs beware that wee enter not into such boldnesse as to reply against God, and to moue the questions which many people in the worlde at this day do moue, like these mastife dogges which cease not to bark against God when they cannot byte him: but let vs stand silent, when it is sayde that God doeth well: knowe what shall come to passe vpon men, & neuertheless bestoweth not his grace, but vpon those whome he listeth. For it is certaine that hee toucheth with repentance whome hee will, but not al. For a great number of the people are farre out of square. If wee aske howe it cometh to passe, that some haue continued in the pure religion, & haue alwayes serued God: vndoubtedly it came of a speciall grace; no man prepared himself to it. As touching the others which haue misfed, & repented: if it be asked who recouered them; it is not of men that they bee conuerted, it is the speciall gift of God. We see then how God hath wrought in some, to gyde them alwayes in the purenesse of his seruice; and that others haue bin receiued to mercie, albeit that they had offended; & that the same hath not fallen out to al indifferently. We see then that God bestoweth his grace where it seemeth good to himself, and we must not pleade against it, to say: And why doth hee not deale egally with all, as hee doeth with some? Why wsteth he not like measure? We shall winne nothing by pleading so against God. Thus much wee haue to consider concerning this place.

Here withal let vs mark also what hath bene touched aforeto wit, that although the word of God, of it selfe, hath not power to reforme our harts, to lead vs vnto God, to heale our faultes, & to bring vs to good: yet is it certaine y we cease not therefore to be condemned thereby. For although the word of God be daly preached vnto vs: yet are we neuer the better for hauing our eares beaten therewith as wee see a great many people are, who hauing bin instructed in y Gospel, become worse thereby than they were afore. And the reason is, because y the worde of God entreth not into their harts, but through y grace of y holy Ghost. And this grace is not bestowed on all. They therefore which come to heare the worde, become so much the more blameworthy when they once know God, if they profite not thereby, & God must needs cast them off in a leawd mind. Let vs mark then y the word of God being spoken by a mortal man, without any further help than y outward teaching thereof, is not ynough: for so it shal but beat our eares: as for our harts, they shal not be touched therw. What must then be done? We must pray God to speake vnto vs inwardly after a secreete manner, and to cause the voyce which soundeth in our eares,

cares, to enter like wise into our thoughts and affections, that we may be touched therewith to the quicke . That is the point which we must come vnto. Yet neuertheless we must not think that the word of God serueth to no purpose, whē we reade it in holy scripture, or haue it expounded vnto vs . Let vs assure ourselues that it shall not fall to the ground, either it must serue vs to saluation, or else we must receiue thereby ſ grieuouſer condemnation . Now if we couet to haue this doctrine profitable to saluation, let vs pray God to write it in our heartes; and furthermore we must beware ſ we be not thereby ſ more gultie . For when we haue heard the will of God, and be not therein thoroughly certified; if afterward we continue hardened in our stubbornes, what excuse is there for vs then ? We haue bin wont to make a buckler of ignorance, but ſ will serue the turne no more . Therefore we must marke, ſ although the only word of it selfe can not conuert men; yet doth it suffice to cast them into viter condemnation, as those which would needes desie God wilfully . It is also sayd in this place, ſ God appeare d to Moses at the Tabernacle, euen in a cloudie pillar. This was not done for Moses only; but rather for all the people . In deede it was very behouuefull ſ Moses shold be assured of Gods guiding. For the enterpriſe which he vnderooke to bring the people out of the lande of Egypt, was not for a mortall creature to haue done [of himselfe.] It was needefull then ſ they shold know ſ God did auow him. And therefore it was Gods will to ratifie the cōmission which he had giuen him, ſ it might haue full authorite among the people. After the same maner was it Gods wil to deale in giuing new cōmission to Iosuah, who was to succede Moses. Also it was his wil to cause this last song to be receiued without gaine speaking; & to do them to vnderstand ſ it was not forged nor hāmered in ſ head of a man, but ſ it came frō heauen, and ſ it was God that spake it. To the end therefore ſ the people might be thoroughly assured of these things, he sayth, Come thou & Iosuah to the Tabernacle. And what is the cause ſ God would not awfull speake to Moses in his owne Tent ? It was because hee would haue the people to be ſ more moued. For men are so slender witted & earthly, ſ they haue neede to bee led vnto God by visible signes. To what end serued ſ Tabernacle? It was as a witness ſ God dwelled amongst his people, as we haue seene heereofore . It is certaine ſ God filleth all places with his power & essence: But yet because men are rude & grosse, it behoueth thē to haue some helpe to bring them vnto him. So then, the Tabernacle serued to waken mens wits that they might vnderstand, ſ in cōming thither they came neere vnto God, as if they had bene present before his maiestie. For ſ cause therefore it was said vnto Moses & Iosuah, that they shold come to the Tabernacle of the congregation. But that is not all. For there appeared a cloudie pillar, and (as we knowe) ſ was a double signe or miracle, to shew vnto the Iewes ſ God was nigh vnto thē . For in the day time there was a long thicke cloude, which was like a great pillar; and

in the night the cloude turned to a fire . And to what end was the pillar darke, & like a cloud by day? Because the fire shold not be so apparant to the people. Moreouer it was Gods will to refresh them, as if it were sayde, I haue my wings stretched out, to giue you shadowe, & to maintaine you vnder my protection; that if the sonne be ouer whot by day, you shalbe hidden as vnder me & vnder my leading. And by night, when all is darke, I will serue you for a light, & you shalbe guided thereby: there shalbe continually a burning fire, to shewe vnto you ſ I am waking, and that I am neuer asleepe, & that I haue not mine eyes shut, but that I do foresee for all your necessities . That is the cause why God appeared in such maner to the Iewes, to wit, ſ by day he gaue them a cloud to couer them, which was long and in forme of a great Pyller (as I haue said), and by night there was a burning fire, all on a length, like vnto a train of fire ouer all ſ people. And this fire serued to giue light to the people; as if God had shewed his hand, as who would say, feare not; for I haue not forgotten you; wor what is necessary for you. But yet it is sayd ſ when Moses was called to the Tabernacle to receiue any great charge, then the cloud descended by day, like as the fire also did his office by night . Thus did God cause the cloud to descende of purpose ſ the doore of the Tabernacle shold be shut; and that was as much as if ſ people had bin taught thus: Behold, now is Moses to be withdrawn from all ſ world, God speaketh to him as if it were mouth to mouth, it is not for vs to looke to haue him conuersant any longer heere beneath after the maner of mortall men, there is an other respect to be had of him: God hath sequestred him, because it is his will to haue such familiaritie & cōmunicatiō with him, as we may receiue ſ which he bringeth vnto vs, as if it came from heauen. That then is the cause why the cloud descended vpon the Tabernacle . And this is not spoken here only, but as often as it was Gods will to authorize Moses, and to ratifie the office which he had giuen him, to ſ end that the people shold w the greater reuerence receiue ſ doctrine which proceeded from him . The same in likewise was also done when Moses appointed Iosuah in his owne place to succede him . Inſomuch ſ when God was about to shewe him what he had to do, the cloud appeared againe . Now these things ought to stande vs in steede at this day. For God did not meane to giue authoritie to his law, only for that time; but to the end of the world. Therefore when we reade ſ which is set downe heere concerning the cloud, it is all one as if God had set his seale to the doctrine of Moses, to the intent that we shold receiue it without any replying or doubting, and thinke that it was not Moses that was the chiefe author thereof: but that he was the instrument of the holy Ghost . Thus you see howe the same miracle doeth yet at this day apply it selfe vnto vs, and howe we ought to be edified thereby . But by the way, we see the malice of men, in that they which hadde seene such a signe with their eyes, did yet for all that not cease to play the rebels against Moses. It is a

Exod. 19. 9.  
Num. 13. 36

great matter, that God should put forth his hand as if his maietie descended from heauen, & testified vnto men y<sup>t</sup> was he that spake, & that yet notwithstanding the people should stil continue like wilde beastes, and not vouchsafe to hearken vnto him. Is there any reason in that? Neuertheless we see it in the people of Israel. Albeit y<sup>t</sup> in the time of Iosuah, there was some good gouernment; yet ceased they not to abuse y<sup>e</sup> benefits which they had receiued afore time. Indeed there was no general falling away: but yet to say that the people did behaue themselves vprightly in y<sup>e</sup> obedience of God, it wanted a great deale thereof. Therefore we see that whatsoeuer God doth, men notwithstanding be so blinde & blockish, that they cannot find in their hearts to submit themselves vnto him: and if they doe, it is not with any constancy or steadfastnes. Sith we know this, let vs cast downe our eyes, and pray to our God, that when he giueth vs any signes to confirme vs in the obedience of his word, & to edifie vs in the faith, we may haue y<sup>e</sup> skill to profit ourselves thereby, so as he loofe not his labour, nor we strue against his power: but that as soone as it sheweth it selfe, we may be moued to honour him, & to yecde vnto him his due glorie. Thus much haue we to gather vpon this place, where it is sayd y<sup>t</sup> God hauing caused Moses and Iosuah to come vnto the Tabernacle, did therewithall appeare in y<sup>e</sup> cloud. It is out of doubt, y<sup>t</sup> God shifteh not his place: for (as we haue already sayd) he filleth all places with his essence: howbeit in respect of men, it is sayd that he descended from heauen. To what end? Because that when we perceiue his presence, it is sayd y<sup>t</sup> he is nigh vnto vs. Is it because that there is any change in him? **James. 1. 17.** No, there is not so much as a litle shadowe, as saith S. Iames. But let vs consider how foolish we are, and then shall we not find it strange that the Scripture speaketh in this manner, to fashion it selfe to the weaknes of our vnderstanding. We suppose that God is farre from vs, and y<sup>t</sup> there is a great distance betweene him & vs. And wherefore? Because he hath told vs y<sup>t</sup> he is in heauen. Howbeit, it is not ment that he is there shut vp, we must not imagine so: but if it were sayde that God is heere with vs, we would tie him to the earth, yea and we would tie him vp in euery corner. We see how men deale in that behalfe, when it is tolde them y<sup>t</sup> God sheweth himselfe in Baptisme and in the supper also: they make Idols of those visible signes, & thinke that God is inclosed in them. Therefore it is sayde that he is in heauen. But yet we must not imagine it to be in power onely; but wee comprhend him not in our vnderstanding. And that is the cause why the holy scripture stammereth and stuteth after our rude maner, & saith that God cometh downe, as I haue sayde: not for y<sup>t</sup> he shifteh places touching himselfe; but it is sayd in respect of vs. Wherefore let vs learne to conuert to our profit all the signes y<sup>t</sup> God hath giuen vs of his presence, in such sort, as we may thereby honor him as in his glory celestiall, by lifting vp our mindes aboue all the world. That is the thing which we haue to gather.

Now let vs come to y<sup>e</sup> which is here recited. *Bold, thy dayes are come that thou shalt dye* (sayth God to Moses) *thou shalt goe sleepe with thy fathers, & this people shall arise* (saith he) *& go a whoring after strange Gods* (or else the Gods of the strangers). When God told Moses in this wise that he must die: we perceiue thereby that he strengthened him, and that this tidings of death was not to make him afraid. And in deede, if we be not alwaies ready to depart the world, when it shall please God to fetch vs, what profit receiue we of all y<sup>e</sup> doctrine that is preached vnto vs? What doth God purpose when we be taught in his word, but to giue vs to vnderstand y<sup>e</sup> he placeth vs in this world as in a passage, y<sup>e</sup> we must be strangers heere, that our inheritance is aboue, and y<sup>e</sup> we must be newshapen from day to day, by putting away fro vs all our affections, & whatsoeuer else is of the old man, to the end we may come vnto him, vntill y<sup>e</sup> he hath clothed vs w<sup>th</sup> his heauenly glorie: Thus ye see how it is the purpose of God, to draw people from the world, & to bring the vnto himselfe. But now if we be so giuen to this present life, that God must plucke vs away from hence as it were by force: and y<sup>t</sup> when his will is that we shall die; we be full of spite & rage and torment our selues therat; we shewe well that we vnderstande not what the word of God meaneth, and that we neuer had such rest thereof as was requisite. Let vs therefore by the example of Moses, be so disposed to dye, that whensoeuer it shall please our Lorde to take vs away from hence, we may be readie to goe, and to depart out of this prison of our bodie. If it be alleadged that wee haue not so much profited as Moses, and that wee bee not so farre forward as hee: it is out of doubt that God bestowed on him a special grace, which was not comon to all, & is very rare to be found. For it is no smal matter, when it is sayde, y<sup>t</sup> there neuer rose vp a Prophet in Israel, so great nor so excellent as he. But yet notwithstanding we haue the Gospell which Moses hadde not. Albeit that God gaue him largely of his spirit, more than wee haue; yet had not he the doctrine [of the Gospell] but in shadowe and figure: because Iesus Christ was not yet manifested: hee had the sacrifices of the lawe, as well as the rest of the people. And whereas our Lorde Iesus is come to bee our life, we know that he is now ascended vp to heaue, we know that first he was beneath in the deepe, that is to say, that he satisfied the wrath of God to the end to redeeme vs from eternall death. Seeing wee haue such an aduantage, what excuse is there, if we bee afraid when death is talked of vnto vs, and thinke that all is lost for our part? So then, let vs marke that to bee well learned in the gospell, it behoueth vs to knowe, as well what it is to die, as what it is to liue. And how? We must not be tyed vnto this present worlde, nor make account to dwell heere for euer: but wee must haue the one foote vp (as they say) [as fulke ready to goe]. Also wee must consider howe fraile our life is, and euen in our full health wee must alwaies haue death before our eyes. For the performance whereof, let vs looke vp to the heauenly

heauenly life is promised vnto vs, whereof also we haue so good a pawn in our Lord Iesus Christ. That is the way for vs not to be afraid, whensoever God shall make vs ro understand his our end is nigh, and shew vs that he wil take vs vnto him. I say it shall neither abash vs nor make vs afrayde, but we shall be determined to go vnto him with a good will: as no doubt but Moses receiued that tydings with great ioy, [as if hee should haue sayde] Wel Lorde, I haue finished my course, I haue trauailed in his world so long as I had power and strength, and now behold I am old & drooping, but yet shall I be restored in thy saluation. Seeing then his it is thy will to sequester me from all the troubles of this world, behold I am now ready: like as I haue continued in the world, so long as it was thy wil, euen so doe I now desire nothing but to yeeld my selfe vnto thee. And for the same cause S. Paul sayeth, that the Christians turne all things to their owne benefite, as well death as life. For if we lue in this worlde, though it be in miserie & wretchednes, so as we be afflicted and despised, and tormented, and seeme to be as people cast away yet detel, I ame turne to our profite and aduantage. And why? For all our afflictions be blessed in our Lorde Iesus Christ, because God maketh them available to our saluation: according as it is sayde in the eight to the Romanes: that the things which seeme to hinder our felicitie, are in deede giuen vs of GOD as helpe and furtheraunces thereof. When it cometh to death, we know that Christ Iesus had victorie thereof, and his rising he is risen, we be assured forasmuch as we be his members, and haue one common life together with him, therefore wee shall not perishe. Thus doth death turne to our gainne and profite, and we haue cause to reioyce in all respectes.

Moreover where it is sayd, *That after the death of Moses the people will rise*, there is no doubt but his greued Moses. For he bare such a feruent zeale to the welfare of the people, that he forgot himselfe and said, *Race me out of the booke of life*, and let the people be sau'd. See heere howe Moses was content to be cutte off, yea, and euen to be damned so that God would saue the people; not because that that was possible, but he was so rauished, that hee had no care of himselfe. Nowe therefore when he heard that the people would fall away from God, there is no doubt but his heart was mortally wounded. But what? Yet must hee needs heare these tydings full of sorrowe and anguish. Heerein we see how God did exercise him euen vnto his end. We must not therefore suppose, that Moses discharged his duetie, as it were with dallyaunce; but that he had terrible hartbyting, so as he was tossed too and fro, and God gaue him alwayes dreadfull grypes of minde. But yet neuertheless he did still continue. And therefore when we see that matters fall not out as we wold, albeit that we haue faithfully laboured, and it seeme that our trauaile is vnprofitable, and that Sarhan will throwe downe that which we haue induored to set vp; and things fall out to trouble and

disorder: let it not turne vs aside from the good way: let it not repent vs that we haue serued our GOD, let it content vs that our labour is acceptable vnto him: for although it be not so profitable vnto men as were to be wished, yet haue we done such a sacrifice vnto God as he doth receiue and accept. Yea but yet if men fare litle the better thereby, wee may be sorrie and sigh therefore. Neuertheless we haue not lost our time, because God liketh well of our dooings. That (say I) is the thing whereby the ministers of Gods worde should comfort themselves at this day, when they see the worlde so drunken, as we see it is, and that in steede of going forwarde, the greater part goeth backwarde; and that whereas Gods worde is so preached vnto them, that the very walles doe ring of it: yet doe they but make a scoffe of it. When we see such thinges, let vs resort to God and say: Alas Lorde, thou knowest wherfore thou hast employed vs heretofore, and albeit that thy doctrine be so slenderly receiued of the worlde, yet is it alwaies a sacrifice of good saour vnto thee; according as Saint Paul sayth: Beholde (sayth he) it behooueth our preaching to be as the saour of death to many people. They be the misbelieuing which be hardened against God: but howsoever they fare; that saour is a sweete sent to our God, forasmuch as it is his will, that his Gospell should be preached vnto all creatures. And all the faithfull in generall ought to apply the same to their owne vse, specially when wee deale vprightly with men, and they render vs euill for good. For then it seemeth that the things which we haue induored to doe for their welfare, are taken in dildayne; and by meanes thereof we commonly repent vs, by reason of our frailtie. What then? We must arme ourselues with steadfastnesse in this case. And although there be neuer so great vnthankfulnesse in the world, yet must we neuer be sorry that we haue obeyed our God. No; but the issue is not answerable to our desire. There is no remedie. Let vs be contented that our God alloweth our obedience. So much concerning that point.

Moreover whereas it is sayd that *the people will rise up*: God rellecth of a change, that whereas they shoulde holde them quiet vnder the bridle which God had giuen them, they would rise vp proudly and stubbornly, & through inordinate desire seeke to shake off the yooke which was layde vpon their necke. By the sight hereof we may learne what our owne nature is. For it is certaine that heere God ment to shewe vs as in a glasse, what wee be, vntill such time as hee hath wrought in vs. Nowe then, when we be taught in the doctrine of the Gospell, what is our dutie, but to hold ourselues quiet, without wrenching either hither or thither, as we be too much giuen by nature? The word of God then must hold vs in and fetters, that we couet not newe changes euery day & euery minute of an houre: but that God may haue the obedience that is due vnto him, and wee followe that which he commandeth vs. Thus ought the word of God to preuaile in vs, to keepe vs quiet. But yet we

Phil. 1. 23.

Rom. 8. 28.

Exod. 32. 32

2. Cor. 2. 15

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see howe the children of Israell deale in that behalfe, and howe they rose vpp, that is to say, that they changed, and could not keepe themselves in the obedience of God. At the same point are we. Therefore let vs mistrust all our owne conceites. When so euer any thought comes in our minde, or whensoever we take any thing in hande; let vs euermore suspect it, for feare least we shake off the yoke which GOD hath layde vppon our neckes, and let vs vnderstande that God must guide vs to the ende. Seeing then that we be so waivering by nature: let vs learn to submit ourselues the better to the word of God, & not to enterprise thinges of our owne heades, as who would say, I will doe this, I will doe that: for as soone as we followe our owne wit, and aduise, we become stray beastes. There is no more then for vs to doe, but onely to liue in continuall obedience. And for touch as our Lorde hath shewed vs howe he would haue vs to walke; let vs hold vs thereto, & not follow our rickling lustes, to be carried too and fro by them. After that manner are we to practise this place, where it is sayde, *That the people would rise vp after the death of Moses.* True it is that we ought to haue our hearts alwayes lifted vpp to Godwarde: but yet must they also be brought

lowe through humilitie, and we must not lift vp ourselues with pride and presumption, to cast away that which hath bene taught vs.

Nowe let vs kneele downe before the maiestie of our good God with acknowledgement of our sinnes: beseeching him to vouchsafe to receiue vs to his mercie. And forasmuch as we know we bee no better than these whom we see here condemned euen before they were borne, according as it is here spoken of them which should succede after the death of Moses: let vs pray to that good God, that seeing he knoweth the vices that be in vs, & that we bee not able to helpe it, vnlesse he worke by his holy spirite, he will therefore cleanse vs from all wicked affecti-  
ons, and so subdue vs vnto him, that though we be strayed away by nature, yet notwithstanding he suffer vs not to continue still in our iniquities: but that being drawn vnto him, as he hath once called vs therunto, we may continue constantly therein, and so perseuere vnto the ende: and that in the meane while, hee will vpholde vs because he knoweth vs to be weake, vntill hee hath fully restored vs by his power. That it may please him to graunt this grace, not onely vnto vs, but also vnto all people and Nations of the earth, &c.

## On Wednesday the v. of May, 1556.

*The CLXXVI. Sermon which is the fourth vpon the one & thirtieth Chapter.*

17 Is it not because my God is not with me, that these euils haue found me out?

18 But I will hyde my face in that day because of the wickednesse which hee shall haue committed, euen for that he shall haue turned away to other gods.

19 Now therefore wryte this song for you, and teach it the children of Israell, putting it in their mouthes, that this song may be a witnesse to mee against the children of Israell.

20 When I haue brought them into the lande which I sware to their fathers, flowing with milke and hony: and they shall haue eaten and bene filled and become fatte, and haue turned away to other gods, and serued them, and blasphemed mee, and broken my couenaunt.

21 And when many euils and tribulations be come vppon them: then shal this song answere to their face for a witnesse: for it shall not be forgotten in the mouth of their seede: for I knowe their thoughtes, and what they doe already at this day before I haue brought them into the land for the which I haue sworne.



The chief thing that God telleth vs, to assure vs in this present life, is this, that hee hath his eye vpon vs, and that he is so mindefull of our welfare, that nothing shall want vs, because he is able to prouide all thinges that be necessarie for vs; and therewithall is able also to

defende vs from all anoyauce, inso much that his eye is vnto vs a buckler, a fortreffe, and a shadowe to shroude vs vnder it. Likewise it is sayde of his good will in the fifth Psalm, that it shall be our shielde. The thing then wherein the faithful ought to rest and reioyce: is y God looketh vpon them with compassion y he neuer forgetteth them, that he guideth all their steps, and



and that he hath a fatherly care ouer them to remedie all their euilles . And on the contrarie side, the greuouslest threat that God can vtter is to turne his face away from vs , and no more to vouchsafe to haue care either of vs, or of our life, but to forsake vs. For then wee are set open to Sathan and all manner of misfortune. And where is then our defence ? For wee haue no meane to resist, we see we be fraile and wretched creatures, there is nothing in vs . And therefore we be to them of whom God will haue no longer care ; but forsaketh them as those that belong not vnto him at all, ne be of his householde . And that is the thing which he sayeth in this place, that *when the people of Israell haue left him, hee will hide his face from them*, and will be no more their father, as he had bene afore time . Nowe this is so spoken vnto the Iewes , as it ought to serue vs also for a warning at this day . Will we then haue this soueraigne and inestimable benefite, namely, that God should guide vs ; that our life should be in his hande , and that he should take vs into his keeping to vpholde vs ? Then must we looke that we call vpon him , and as we profess his name, so must we also serue him in truth according to this saying of Saint Paul, that who soeuer calleth vpon the name of the Lorde, that is to say, who soeuer protesteth to be of his people, must depart from all iniquitie . Therefore let vs learne to serue our God with a pure conscience, to resort to him for refuge , and to put our whole trust in him. And then are we assured that one hayre of our heade shall not fall away without his will. For if he haue care of the sparrows, ( as our Lorde Iesus sayth ) what will he doe by them whom he hath chofen for his children ? We be not onely men created after his owne Image, but he hath also set his marke vpon vs, to the end to saue vs as members of our Lord Iesus Christ. Let vs not doubt therefore, but that he wil euer more performe the duetie of a father in looking to vs . But if in the meane while we become wandering beastes , and euery man fall away from him; then must that which is pronouced heere be accomplished vpon vs , namely, that God will hide his face : not because that he forgetteth any thing : but he speaketh in this manner after the fashion of men, to make vs to vnderstande that in deede he will not looke vpon vs with compassion, nor prouide for our life, nor succor any of our necessities; but that he will doe y cleane contrary, that is to say , that he will leaue vs for such as we be, and shew vnto vs, that we be not worthy for him to encumber himselfe any more with vs, or to busie himselfe about vs. Surcly it is a dreadfull vengeance , when GOD hath so forsaken vs . Therefore let vs beware that we sticke so vnto him, as there may bee an inseparable band betwixt vs, that is to say, as we for our part may honour him as our father , reposing and setting all our trust in him: and he go forward continually in doing vs good, and as his regarde may be the couert to hide vs from al y assaults of Sathan, from all the troubles that he deuileth against vs , and from the hurtes and annoyances of this worlde.

Now he sayeth expressly , that he will bring the Iewes to that passe , that they shall confesse those mischiefes to bee false vpon them , because *God is not amongst them*. Heere he treateth of a forced confession: for hee speaketh not a whit of true repentance, but onely of a remorse which all the despisers of God doe feele, for that they haue of long time bene stubborne, yea and skorned all correction . When they be pinched to the vttermost y they can no longer hold out; then must they needs confesse spite of their teethes, that there is a God which is their Iudge. He sayth that the Iewes shall make such a confession, when he hath brought them vnder foote with maine strokes. Heereby we see y he threatneth them that his punishing of them shall not be mildly and after the comon maner; but that also he will vse such rigour , that what hardnesse and stubbornesse soeuer be in them, yet shall they be broken if they will not bowe , accordingly as I haue handled the same point heere before. Neuertheless it is good for vs to bee often put in mind of it, & to thinke vs thereof oftentimes. For men do alwayes deceiue themselues herein, that they thinke that they shall by and by scape the hande of God, and when they haue receiued a stripe or twaine, they doe but shake their eares & thinke all is done . Therefore if wee be stubborne in naughtinesse, let vs looke surely to bee beaten downe, vntill we be driued to confesse that he punisheth vs iustly . Nay, let vs not tarry till then . But when we heare how God proceedeth against such as are vtterly hardhearted and will not yeeld vnto him, let vs be afraid. And as soone as we heare him threaten vs, or perceiue any token of his anger , let vs turne againe vnto him, and meeken our heartes, and let vs vnderstande y vnill he be appeased, our sorowes must needs increase, euen to the vtter ouerwhelming of vs. That is the thing which Moses ment in saying, that they which despise God and his word, shall feele that there is neither ende nor measure of their calamities, and that they shalbe constrained to say, These plagues are come vpon vs, because God is not among vs .

And heerewithall we must also marke the experience which the people had . For (as the comon prouerbe sayth) experience is the mistres of foolles . The people had then already of long time known what it was to haue God dwelling amongst them, and y it brought all maner of ioy, all maner of rest, and all maner of happines. And when y God was turned from the, they were driuen to consider to their cost , what an vnhappinesse it was to haue him a stranger to the. To be short, heere Moses sheweth the diuersitie y is to be seene, when God doth for a time blesse a people, & make them to prosper : and contrariwise when for the misusing of his grace he turneth away , and sheweth himselfe an encmie and aduersarie against them . Nowe therefore while we inioy the tokens and Testimonies of Gods loue, let vs learne to serue and feare him, that y possession thet of may continue with vs for euer. If we be so wicked and froward, as to skorn God when he vseth such goodnesse towarde vs, and

forbeareth vs with patience : let vs assure our-  
 felues that he will giue such glorie to his benefitis  
 as that the extreme miseries which he will make  
 vs to feele, shall force vs to say, Where is the  
 Lorde that dwelled with vs afore time ? How-  
 euer the case stand, Gods will was that the song  
 which was deliuered to Moses, should be a wit-  
 nesse to aunswere against the people. He sayth  
 yet againe that hee will hide his face, and that  
 by reason thereof the people shall be a pray, and  
 vtterly deuoured, and that there shall be nothing  
 but tokens of horrible confusion in all their state.  
 The people then is sufficiently warned and cer-  
 tified of Gods wrath : but yet God addeth this  
 song more, to the ende that on the one side the  
 people perceiuing their state so wretched, should  
 say, God punisheth me and that iustly. And on  
 the other side, that in this similitude they might  
 behold themselves as in a glasse, and that by the  
 hearing of this song, they might be put in minde  
 of their misdeedes and transgressions; and made  
 to consider that God doth the office of a Iudge,  
 and thereby be the more moued to thinke vpon  
 their faulces, and to humble themselves. Now  
 we see heere first of all, what dulnesse there is  
 in men: for God giueth vs no superfluous thing,  
 nay there neuer departeth word fro his mouth  
 which is not profitable for vs, and which ought  
 not to serue vs for instruction. Wherefore is it  
 then that God giueth this song to the people of  
 Istraell ? It is because it should serue them for a  
 Testimonie. At what time ? Euen at such time  
 as they should be afflicted to the vttermost, that  
 they might be holden as it were on the torture,  
 and be constrained to confesse the faulces and  
 iniquities which they had committed. And how  
 then ? Could not the plagues which they endu-  
 red, suffice to bring them to reason, and to cause  
 them to turne againe vnto God, whom they had  
 forsaken ? Yes in deede, were it not that men be  
 so hard hearted, that in seeing they perceiue not  
 a whit, and that their wittes be as it were dilled  
 and dead. We see by this then, that although  
 our Lorde chastise men, euen with such extre-  
 mitie, as they must needs confesse that it is he  
 to whom they be to aunswere and to yeelde ac-  
 count, and that it is his hande that pursueth  
 them, and that he is their enemy: yet they be  
 so foolish that they fettle themselves in their owne  
 imaginations, and although they knowe it, yet  
 they be not thoroughly persuaded of it in their  
 heartes : but let it escape them and by and by  
 forget it, vnlesse God doe put to his worde, and  
 tell them, It is to me that you must haue an eye:  
 for I do summō you before my iudgement seate.  
 When I do thus scourge you, I set your faulces  
 before you, I do heere make out your processe for  
 you. If God spake not when he striketh with his  
 hande, the stripes would be vnprofitable to vs.  
 Now we perceiue the hardheartednes that is in  
 vs. For although it be heere spoken of the child-  
 ren of Istraell, yet tell vs the holy Ghost vnder  
 the example of them, toll vs what we be. Therefore  
 let vs learne to know our selues better, and con-  
 sider that although it bee needfull for vs to re-  
 ceiue instructiō concerning Gods punishments,

least we should become vnreformable: yet not-  
 withstanding it would profit vs nothing, vnlesse  
 we had the word of God, whereby he draweth  
 vs to repentance, and by the which he doeth vs  
 to vnderstande, that the things which we suffer  
 must not be imputed to hap hazard, but we must  
 vnderstand y they come fro him. And thus must  
 we resort to the holy scripture, so often as wee be  
 afflicted. For on y one side, when men are scour-  
 ged they chafe vpon the bridle, and become as  
 doted, as if they were astonished with the stroke  
 of a hammer; they thinke not of God. True it is  
 that when they feele themselves pinched with ad-  
 uersities, they crye alas, but they doe neuer the  
 more lift vp their eyes to y hand of God, to vnder-  
 stande him to be their Iudge. Therefore we  
 must proceed thus far; that is: we must haue re-  
 course vnto Gods word; and when God smiteth  
 vs on this maner, let vs take warning to submit  
 ourselues vnto him, & not keepe vs aloofe as we  
 are wont. Now y same word not only will shewe  
 vs y it is Gods hande that smiteth vs; but it will  
 also bring vs to examine our life. It is not said in  
 the scripture y God punisheth men not knowing  
 wherefore, or y he taketh pleasure in torment-  
 ing them: but it is sayd, that he punisheth them  
 for their faulces so as we must alwaies needes ac-  
 knowledge his iustice; insomuch y if men coulde  
 skil to profit themselves by the afflictions y are  
 sent them, they be all of them as medicines, and  
 Gods intent is to shew himselfe a father by war-  
 ning them after y maner. Moreover they serue  
 to make men inexcusable: insomuch y all the af-  
 flictions which they suffer in this world, shall be  
 an augmentation of the last vengeance, because  
 they would not stoope vnder the hande of God,  
 while he nurtured the for their welfare. Thus ye  
 see y when we be scourged, we must resort to the  
 holy scripture, first of all to vnderstand y it com-  
 meth not by aduenture, but that our Lord doth  
 thereby shew vnto vs y we haue offended him, &  
 that he meaneth thereby to make vs to feele our  
 sinnes, to the end we should not be so senselesse  
 as we were before, to flatter & to hardē ourselues  
 as that we should come directly vnto him, and  
 yeelde ourselues guilty, yea euen with such mis-  
 liking of our sins, as we should hate the euil y is in  
 vs, and seek nothing but to be receiued vnto his  
 government, to be changed & renewed by him,  
 so as wee may take no pleasure but only in fram-  
 ing ourselues to his good pleasure. That is the  
 thing which Moses meant in saying, y although  
 the people should be constrained to say, y they  
 suffered those so many plagues & miseries, be-  
 cause God was no more among them: yet should  
 they also haue a testimonie to follow the, and to  
 holde them as at a bay, as who would say, Thou  
 shalt not escape, but shalt know y thy sins be the  
 cause of all these euils; although thou seeke star-  
 tingholes, yet must thou bee as it were pent vp,  
 and feele y God is against thee, & that thou shalt  
 be more & more tormented, vntill thou turne a-  
 gaine vnto him. True it is that this is spoken of a  
 witnesse y was against y people, and y it serueth  
 to expresse y stubbornnes which was in y children  
 of Istraell, as hereafter we shall see more at large.

And surely although God vouchsafe to shewe vs mercie, and would haue vs to heare his woord, to the intent to bring vs to repenraunce, yet must that woorde first be a witness against vs. As for example, we shall neuer obtaine fauour of God vntill hee haue condemned vs. And wherefore? Bicause we be wrapped in our sinnes, and doe sooth and flatter our selues in them. Nowe so long as men doe thus glory in themselves, or become carelesse, there is no place for mercie: for they make but a scoffe of the goodnesse of GOD. Yee see then that wee be shutte out from all hope of saluation, vntill wee be condemned of God. To bring this to passe, his word must discouer our iniquities, and all our filthinesse, and make vs abashed and ashamed, and also driue vs to feele the sorrowes of death, and to see hell which is prepared for vs. The point then whereat God beginneth when hee meaneth to bring men to saluation, is that he sturth vp his worde to a witness to them, to make them to know that they be vtterly forlorne and damned. Is that done? Then doth God admonish vs, and giue vs Testimonie of his good will; and not onely lay vs forth his doctrine, but also recite the processe of all our faultes. Nowe then, let vs receiue the woord when it testifieth vnto vs our condemnation; that being drawn thereby to repentance, and altogether ashamed of our selues, wee may obtaine fauour before GOD. Yet let vs vnderstande moreover, that when GOD doeth so frame our inditement, it is for our benefite: for hee maketh vs our owne Iudges, to the intent that hee himselfe would not iudge vs, but surceasse from it. Nowe if wee will needes play the wilde beastes, when as GOD testifieth our sinnes vnto vs; or else if wee goe to seeke for leaues to couer vs, that is to say, if wee will needes scape his iudgement by our lying and hypocrisie, and play the skoffers which make a mocke of all warnings that are giuen vnto them; or if we play the mad bedlems in despising GOD as we see many doe, who cannot abide any rebukes, but doe grinde their teeth as often as they be made to vnderstande their sinnes; if (I say) wee doe proceede so farre, then must the woorde of God stand still in his first force, to wit, it must be a Testimonie to vs of our damnation. And therefore seeing it is sayde herte that the Song is a witness to a uow that GOD hath iust cause to punish his people, and that the people stande convicted thereby: let vs feare, let vs feare (I say) least our Lorde doe with lyke extremitie pursue the processe which hee hath made against vs, and that there be no place of refuge to his grace after wee haue once reiected it: nay rather, as soone as hee summoneth vs, let vs learne to stoope, and to shut our mouth; and not to make any excuse, but to say; Lorde, wee see verie well, that if thou wouldst vse rigour towards vs, we were vndoone, there is no shift for vs but that thou must receiue vs lyke damned and forlorne cast-aways. as wee be, and bestowe thy mercie vpon vs: for all our welfare lyeth in this, that thou

looke no more vpon our sinnes to punish them, but that through thy free goodnesse, thou doe take them away and blot them out. Thus yee see howe we ought to put this place in vre, where Moses sayeth, that this Song shall be for a witness to the people of Israel.

Hee sheweth yet better what testimonie hee giueth by this Song. It is (sayeth he) that I will bring you into the lande which I haue promised to your fathers, a land flowing with milke and honie. Heereby he giueth vs to vnderstande, that it is a fatte lande, and fruitfull of all good things in such abundance, as if milke did runne therein, in stead of Riuers: and as if they had withall the like abundance of hony. This manner of speech is verie commonly vsed whensoever God speaketh of the land of Chanaan: and not without cause. For God had blessed it aboute all the rest of the world; yea and no doubt, but the people found that with their comming thither, the fruitfulness of that land was augmented. And surely it is a maruailous matter, how such a huge multitude was nourished in so small a countrie. But at this day we see it is a land halfe barren. True it is that euen as yet there are some places thereof as little speckes, which are very fat & abundant; but yet farre vnable to verifie that which we reade of it here, namely that the land did flowe with milke and honie. But herein we do so much the better see that which is spoken in the 107. Psalme, namely, that when God hath giuen neuer so great fruitfulness to a land, he can make it barren againe, as if it were sowed with salt, so as there shall be nothing but leanness, nor any sustenance to be found therein. Wee perceiue then by the land of Chanaan, how it is the hand of God that giueth abundance to a land: and likewise that his withdrawing of his blessing, causeth a land to become fruitlesse and altogether baraine. And therefore doeth Moses nowe protest that when the people come into y land, and there be nourished, filled and fatted, & then serue strange gods: they shall be condemned so much the more: and then they must not looke for any startingholes, but be discouraged to the whole world to their condemnation, and this present song shall be as a processe wherein the forme of law is obserued; so as y summons shall be made first, & then the examinations and informations shall be exhibited; and afterward y malefactors being arraigned and condemned by their owne mouth, shall receiue the sentence of iudgement against them. Now we see what the meaning of Moses was.

Heereupon let vs marke that by making comparison of the woord of GOD with the thinges which are befallen vnto vs, and which wee haue felt by experience; wee ought to be wakened, or else we be too brutish. As for example, whereas the Scripture telleth vs that God bestoweth his riches vpon men, of purpose to bring them backe vnto him by his gentleness, and ratherly goodnesse; and also that hee continueth to doe them good, of purpose to drawe them to repenraunce, when he seeth them goe astray: although wee had no experience thereof, yet is it

certaine that the holy Scripture might suffice vs. But if wee looke into our owne state, and vpon the things whereof God hath giuen vs experience; and consider howe many wayes he hath shewed himselfe liberall towards vs, so as his goodnesse is thoroughly knowne vnto vs, and wee be resolu'd that it is his hand that hath fed vs: surely y<sup>e</sup> beholding of so many benefites which God hath bestowed vpon vs, ought to make vs to proceed yet farther, & to consider that although we haue offended him, and bin wicked and vnthankfull; yet is he not weary to do vs good: but doth rather strue against our leaudnes, & ouercome it with his goodnes. When we think vpon these things, then hath y<sup>e</sup> scripture a good testimony of our experience, and then must we needs be so much y<sup>e</sup> more guiltie. That is y<sup>e</sup> thing which Moses meant in this text. For hauing tolde the Iewes that this Song should serue for a testimony to stop their mouths so as they should not haue any thing to reply against G O D, hee saith: for prooffe hereof, *I wil bring them into the land which I promised vnto their fathers, and there they shall be fedde and fatted.* For seeing that euen after they haue tasted my goodnes so great towards them, they will needs turne away from mee, and follow after strange gods: is it not ynough to bewray their filthynes vnto all the worlde? Must not all creatures be witnesses thereto? Shal not my word thei haue good authoritic to say, that they be too leawd a people, & a people that are not worthy, that I should euer haue giuen them one morcell of bread to eate, & much lesse that I should haue adopted and chosen them from among all the nations: of the worlde, to be a holy people, and a Royall presthoo'd? Now we perceiue the meaning of Moses. It remaineth y<sup>e</sup> we apply it to our vse. It was meete that the Iewes after this warning peale, should haue acknowledged that they came not into y<sup>e</sup> land of Canaan, otherwise than by the leading of God, and that the same lande was giuen them in possession because of the Promise made to their father Abraham. Moreouer they saw, how God held them there. It is good reason then that they should haue concluded, that (seeing they were depriv'd of so great a benefite, and yet God is vnchangeable & altereth not his purpose) the euill came of themselves, in that they suffered not God to continue his mercy toward them, but did refuse it, & shut the gate against him. Indeede we haue not at this day a land of Canaan; we haue not y<sup>e</sup> which the Iewes had, to be gathered into one certaine Country. But what? We be too blind, if we vnderstand not that what Country soeuer God hath giuen vs to lue in, yet it is he that doth harbour vs. And although we had neither Testimony nor Token of his goodnesse as concerning this present life; yet there is a matter which passeth all this; which is, That he hath drawn vs out of the darkenesse of damnation wherein we were plunged: and hath brought vs to y<sup>e</sup> heritage of saluatio. For through hope, we be already set aboue with Iesus Christ; as S. Paul speaketh in the Epistle to the Ephes. Yet neuertheless besides this, God of his exceeding great goodnes, saileth not to giue vs many

mo testimonies of his fatherly loue: for who else nourisheth and feedeth vs in this world? Howe many wayes doe we dayly perceiue that he hath his hand stretched out, yea or rather his wings, (as he saith in the Song) as it were to broode v<sup>s</sup>. *Deut. 32. 11.* heere like little chickens? We see it with our eyes. Seeing then that wee haue so much experience of the goodnesse of God; and againe y<sup>e</sup> on the other side, he by his scourging of vs doeth traine vs to the vnderstanding of our finnes, and thereupon doeth offer vs his worde wherein to beholde the articles that are layd against vs: must we not needes be too hard hearted and brutish, if wee bee not moued to come vnto him with true repentance? So then, let vs learne to exercise our selues better in the remembrance of Gods benefites, & to acknowledge them accordingly, as he hath bound vs vnto him: and on y<sup>e</sup> other side to consider, that if he at any time saile vs, the same must needs come of our vnthankfulness. For as for him, he will continually proceede more and more to doe vs good, vnlesse we hinder him, and turne away the course of his goodnesse, as if a man should stay the running of a River. For the goodnesse of God is a fountaine that neuer dryeth: it is certaine that he neuer ceaseth to doe vs good. Doeth he then scourge vs? Our finnes must needes be the cause thereof, because we haue provoked his wrath. After that manner must wee consider as well of Gods benefites, as of the afflictions that he sendeth vs, specially when wee bee warned by his word, as the way is here shewed vs.

And whereas he sayeth, *That the people after that they be filled and fedde:* It serueth to aggravate their vnthankfulness the more. For if the people of Israel had bin afflicted, and that thereupon they had fallen away, [there had bin some colour] as oftentimes men being tempted doe fall away from G O D because they be at their wits end. And albeit that the same be no sufficient excuse, yet may it seeme that the fault is so much the lesse. As for example, when a man hath meanly serued God, and it hath not appeared that he hath dealt amisse, but rather that hee had a good zeale and affection: if God thereupon doe punish him, and he bee so vexed that he woteth not where to become; in so much that hee doe murmur, chafe, and blaspheme God, or is induced to doe euill, men will say, Well, this man, as long as G O D dealt gently with him, did inewe himselfe to bee in good order: but now we see what temptations doe. But when a man is blessed of G O D, and doeth prosper by all means, and it is Gods pleasure to wynn him by gentleness and goodnesse: if thereupon hee become a rebell, and despise God, and giue ouer himselfe to all manner of loosenesse, (as some are seene to do, or rather as the common manner is, that as soone as G O D giueth men that which they doe long for and desire, they become drunken, and doe lose both wit and reason;) if a man [say I] doe then ouershoot himselfe after that fashion when G O D dealeth with him so graciously: is not his sinne so much the more haynous? Yes certainly.

That

Exo 1. 10. G.  
1. Pet. 2. 7.

Eph 1. 6.

That is the thing which Moses meant to declare in this place; [where he sayeth,] They shall come into the Lande which I haue promised them, there will I sustaine them, there shall they bee filled and made fatte; and then *will they surue away after strange goddes*. By these wordes we are made to vnderstande, that the more our Lorde maketh vs to feele his fauour and fatherly goodnesse, the more ought we to be allured to rest wholly vpon him that hee may possesse vs, and the more ought all our wittes and affections to bee stayed vpon his loue, so as the diuell may not finde any breach nor gap open to deceyve vs, for so much as GOD hath so wonne vs vnto himselfe. That is the instruction which we must learne by this text, otherwise the complaynt that GOD maketh against the Iewes by his Prophet Ieremie, shall lyght vpon vs. My people [sayeth hee] what haue I doone to thee? Heere GOD entereth into disputation with the people because they were so defiled with Idolatry and had persecuted all together. Goe to (saith hee) let vs now pleade together; my people, what haue I doone to thee that thou shouldest complaine? I haue brought thee out of the lande of Egypt, I haue stretched out my mightie hand to deliuer thee from thence, I haue ledde thee, and directed thee, I fedde thee in the wilderness, I caused Manna to come from heauen, I gaue thee the foode of Angels: and when thou wast come into the lande which I had promised thee, I fought against thine Enemies, and I gaue thee victorie against them all. But these bee not the cheefe matters: I haue moreouer giuen thee my Lawe, which is the couenant of life and saluation, I haue giuen thee my Sacrifices, to the intent thou shouldest haue a Testimonie that it is not without cause, that I would haue you to my selfe. Also I haue made thee to finde so great riches of my bountie, that it is impossible to value the benefites which I haue bestowed on thee: and doest thou nowe fall to despising me, and to breaking thy sayth, and to turning away after strange Gods? Is this the recompence that I looke for? If a man doe plant him a vine and tend it; he meaneth to eat and drinke the fruit thereof. And if the vine do yelde a strange and a bitter fruite, to choke the maister withall, what will come of it? Deterueth not such a vine to be quite plucked vp? Let vs therefore bethinke our selues, and not tarie till our Lorde accuse vs to haue greued his holy Spirit: but let vs turne this text to our profite. And for as much as we knowe by experience, that he is a liberall father vnto vs; let it moue vs to soften our hearts, how heardsoeuer they bee, that wee may learne to giue our selues wholly to him. Thus ye see whereto this Text ought to serue vs where it is sayde, *I will set them in the Lande which I haue promised to their fathers, they shall bee nourished there and made fatte, and they shall surue away vnto strange gods*; and therefore seeing that GOD mainraineth vs, let vs suffer him also to guide and gouerne vs, vntil he hath brought vs to y eternal inheritaunce, which he hath promi-

fed vs, and which we looke for.

Yet moreouer hee saith, that this song shall aunswere them as a witness, because it shall neuer depart from their mouth. Hereby we do see how it is our Lordes will y his word should serue not to some one vse onely; but also for a continuall instruction euen vnto the end; & that the fathers should conuey it ouer to their childre. And the chiefe succession which we ought to leaue to them that come after vs, is that when GOD hath once vttered his will vnto vs, we must beware that it be not buried, so as none of vs bee so fond as to hold himselfe contented with his owne only knowing thereof, as though the light of saluation ought to die with vs: but rather that they which come after vs may inioy it also. And therefore when we our selues haue known God, and haue had his trueth preached among vs; we must to the vttermost of our power indeuor, that it may continue after our death, and that our children may come to receiue y doctrine which we haue followed. And if the word of God slip away, and men think not thereon (as it is come to passe in the Popedonie, & as it was afore time;) it commeth of their owne leawdnesse, and they must needs yeelde a reckoning for their disannulling of so great a benefite. Wee see that the law was lost for a time amongst the people of Israel, and this song was out of the mouthes of both great and small: but yet God at the last did not suffer the people to continue in such ignorance; but it was his will that the Lawe was founde, and that the people came with great solemnitie to receiue it, and hee tolde them that they were woorthy of blame for defacing the doctrine of Saluation, and therefore hee willed them to repent. Nowe, seeing it is so; as I haue already touched, when GOD hath once taught vs his will, let vs learne (as I sayde afore) not onely to profite therein for the present tyme or for the tyme of our owne life, but also to procure as much as in vs lyeth that our Children after our death, may still enioy the same Religion, and that the name of GOD may euer bee had in remembrance.

And although there be many that cannot profit themselves thereby; yet shall it turne to their condemnation, and God shall not faile to be glorified. For surely Moses speaketh in this place, not onely of Gods elect, and of such as were the true seede of Abraham: but also of such as were willing to take profite by the lawe, and were not altogether reprobates. For seeing it was Gods will that this song should bee in their mouthes; thereby wee ought to be so much the better aduertised, that our Lord doeth oftentimes leaue his wordes to the worlde, to be a message and a testimonie of his loue and goodnes; howbeit not for the saluation of all men, but for the condemnation of the greater part. Wee see that euen among the Heathen there remained alwayes a remnant of the truth: wee see such sentences vttered by the heathen, as it is impossible for a naturall man to thinke the least of them which they haue alleaged. By what meanes then did

Ier. 2. 5.

Ier. 3. 10.

they it? It was Gods dooing, who brought them so farre forth to their greater condemnation; and at the last day they shall full well be brought in minde of it againe. Nowe if we haue the word of GOD, which ought to bee a much more familiar instruction to vs; and that God constraineth vs to haue our eares beaten therewith, and to bee able to talke thereof; if wee make none account thereof, but walke altogether contrarie to it, so as it may seeme that wee haue conspired to prouoke the wrath of GOD against vs; Alas how dreadfull condemnation is readie for vs? Therefore let vs looke well to our selues, and let vs consider that our Lorde doeth often times leaue his worde in the mouth of men, not to the intent they should be instructed thereby to their profite; (for they be neither worthie nor capable thereof, bycause of their malice and rebellion,) but to the intent they should haue the lesse excuse, at such time as they must condemne themselves, and when this sentence is to be executed vpon them, namely, Thou wicked seruant I condemne thee, yea euen by thine owne mouth. Let vs therefore take heede of that, and let vs make such confession of Gods truth; as the same may proceede from the roote of our heart, and be a good Sacrifice, and so consequently turne to our saluation, as Saint Paul sayeth in the tenth Chapter to the Romanes, which was alleaged by mee, not long since. Thus must the worde of GOD bee al-

waies in our mouth, not to condemne vs, in such wise, as wee may sit rucking still continually in our filthinesse: but to condemne vs in such wise as wee may bee touched with repentance, and vtterly mislike of our sinnes, and flee vnto GOD to obtaine fauour at his hand: yea euen in such wise, as he may rule and gouerne vs by his holy spirit, and from hencefoorth bee glorified in all our life.

Nowe let vs fall downe before the Maiestie of our good God, with acknowledgement of our faultes: beseeching him to vouchsafe more and more to giue vs a true vnderstanding and feeling of that which wee haue deserued, so as wee may bee altogether cast downe in our selues, and lay away all glorying of our selues, and that our whole resorting for refuge may bee alonely to his goodnesse: and that in the meane whyle we may sigh vnder the burthen of our flesh, for so much as wee bee so ouerloaden, that wee are not able to come to him with so pure affection, as we ought: and that he will augment the graces of his holy spirit, vntill he haue rid vs quite and cleane of all maner of vices and imperfections, and renewed vs after his owne image, so as we may forsake all thinges, to giue our selues vnto him: and that renouncing this present world, we may labour to attayne to the inheritance of the heauenly life. That it may please him to graunt this grace, not onely vnto vs, but also to all people and nations of the earth, &c.

## On Wednesday the vj. of May, 1556.

*The CLXXVII. Sermon which is the fifth vpon the one and thirtieth Chapter.*

22 And so Moses wrate this Song the same day, and taught it the children of Israell.

23 Then hee commaunded Iosuah the sonne of Nun, and sayde, bee strong and of good courage: for thou shalt bring the Children of Israell, into the lande concerning the which I haue sworne to them, and I will bee with thee.

24 And it came to passe that Moses finished his wryting of the woordes of this Lawe in the booke: so that hee made an ende.

25 Then Moses commaunded the Leuites that bare the Arke of the Couenaunt of the Lord, saying:

26 Take the booke of this Lawe, and lay it in the side of the Arke of the Couenaunt of the Lorde your God, that it may bee a witness agaynst thee.

27 For I knowe thy stubbornnesse and thy stiffe necke, beholde, whyle I am yet a liue with you this day, you bee Rebelles agaynst the Lorde: how much more then will you be so after my death?

28 Cause all the Elders of your Trybes and your Rulers to come before me, that I may vtter these words in their hearing, and that I may call both heauen and earth to witness agaynst them.

29 For I knowe that after my death, you will bee corrupted and fall away from the way that I haue commaunded you . And finally euill will come vpon you , bycause you shall haue doone euill in the sight of the Lorde, by prouoking him to anger through the workes of your handes.

30 So Moses spake the words of this song in the eares of all the congregation of Israell : vntill he ended them.



Wee haue heerebefore already scene, howe Moses exhorted Iosuah, whom G O D gaue him tobee his successor. And therein wee haue scene also, that he was contented to haue serued God during his owne lyfe time, and that hee was not grieued y<sup>e</sup> another was reserued for the charge which was more excellent than that which had beene committed vnto him. For the chiefe matter was to put the children of Israell in possession of the heritage that God had promised them. Moses is remoued from that honor, and G O D tolde him that it was to shame him withall, because he had not glorified him, when the people strove, at such time as they asked water to drinke. God sayd that Moses behaueu not himselfe constant ynough at that time, and therefore hee punished him, and would not that hee should put the people in possession of the land of Chanaan. Nowe see with what patience Moses did beare this chastisement which God layd vpon him : In so much that although Iosuah was appointed in his place, yet hee was not a whit moued thereat with enuie or euill will: but did rather exhort him, desiring nothing, but that such a man might be let vp, as should maintayne and preferre the state of the Church. Hereby wee are taught, that although God doe pardon our faultes, yet neuer thelesse if it please him to send vs corporal punishments to the intent wee shoulde the rather humble our selues, and not spurne against his power, but stoope to it, and yeelde our selues altogether obedient; surely it is conuenient for vs as he knoweth verie well. And therefore let vs suffer our selues to be gouerned by his hand, as it is the generall rule that we must obserue in all the punishments that God doeth send vs.

And by the way, wee are also to marke, that the zeale of the honour of God and of y<sup>e</sup> welfare of his Church, ought to beare rule in vs: so as none of vs doe couct to bee in high degree, and to mount about his neighbours: but bee contented that God doe conduct vs by the meanes of men, and that hee choose such instrumentes as it pleaseth himselfe. For so hee may alwayes haue the soueraintie, and the Church prosper, let vs reioyce therein, and let no man haue regarde of himselfe. Moreover wee are to call to remembrance, that when Moses meant to encourage Iosuah, hee assured him vpon the promyse of G O D. And that is the thing which must bee the stay of all our strength. For if wee will bee stout vpon our owne heade; G O D will ouerthrowe such a rashnesse, lyke a

fond thing as it is. What must then bee done? Wee must embrace the promyses of G O D; and when hee hath once tolde vs that he is our defender: wee must not feare that wee shall bee forsaken of him, but bee resolute in all thinges. And although the worlde doe offer vs many ouerthrowtes to make vs to distrust: yet let vs stande stedfast in the thing which our G O D hath tolde vs. For it is good reason to doe him the honour, that his woorde may bee preferred before all thinges that may turne vs away from the assurance that hee hath giuen vs.

Thus see you heere a very profitable lesson which is, y<sup>e</sup> bycause we feele so many infirmities in our selues y<sup>e</sup> there needeth nothing to beare vs downe, but as soone as y<sup>e</sup> wind bloweth, we be shaken, or elle doe fall altogether: we perceiuing such feeblenesse in vs, must receiue the remedie that is offered vs here; which is to hearken to the promyses of our God. And for as much as hee assureth vs that he will neuer faile vs; let vs trust to that stay: For when the winds, the Stormes, and the Tempestes of this present world come; wee shall neuer bee shaken. Ye see then that the strength and stay, of the faithfull, is to rest altogether vpon that which God hath promised them. And for that cause doeth Moses say to Iosuah, *Thou shalt put the children of Israell in possession of the land.* And Moses speaketh it not at aduantage; but to ratifie that which we haue scene more at large here before; namely that God had chosen Iosuah to that office, and that hauing committed the charge vnto him, he promised him in likewise to vphold him with his mightie hande, Whereupon it is saide vnto him, *be strong, and behaue thy selfe manfully.* So then let vs learn to fight against all temptations when wee haue once tasted the force of Gods promyses. For it is a token that wee giue no credite to that which God speaketh, when wee continue lyke Reedes shaking with euery winde, and tremble at euery trouble that commeth: standing in a maming, or starting from the right way, and waxing rechlesse in discharging our ductie. As often as such thinges happen, wee shewe our weakenesse: and wee giue good proofe that wee beleuee not that which G O D hath spoken. Wee may well alleage and say, As for my selfe, I hold the promyses of God for certaine, I doubt not but that whatsoever proceedeth from his mouth is an infallible trueth. Wee may well so say; but the deece it selfe proeueh that there is nothing in vs but hypocrisie, and that wee bee not firme to go through with that which is commaunded vs, and to discharge

our duetic in following our vocation, ne walke steadily when all things seeme forlorne. To be short, let vs learne that faith is ioyned with such power, as ought alwayes to make vs to go forward still, whiche soeuer God calleth vs: And so shall it doe, conditionally that we bee grounded vpon his woorde. And on the contrary side, we must needes be tossed with vnquietnesse, and be wandering hither and thither, and trotte vp and downe without any stay, if we haue not the word of God to guide vs, and to be our lanterne. And it is the right payment of all them, that leane to their owne fantasies, and make foolish enterprises, and passe their boundes and lymites: It is requisite (say I) that our Lord should beate them downe at the last, though they were aduanced for a tyme. And what is the cause? By cause (as I saide afore) there is no power but that which is grounded vpon the woorde of God.

But there is yet one point more, which is that euerie one of vs must haue respect whereunto hee is called, and what it is that God hath committed to his hands: for (as we see heere) if Iosua had thrust in himselfe, without God had appointed him, what power could hee then haue had? Peradventure for a braide or twain he might haue done wonders, as we see y<sup>e</sup> Children of this worlde doe, who in their brauerie doe as it were spitte fire for a while as they say, but in the end are quite confounded. And euen so shoulde it haue happened to Iosua. But forasmuch as hee raryed till God had shewed him his wil, therefore he was not disappointed of his hope. So then, let none of vs take more vpon him than is lawfull for him: but let vs consider what our office and calling require, and so let euery of vs keepe him within his degree, with all sobernesse and modestie; and then will G O D be our guide, according to this saying of his, that his Angels shall alwayes beare vs company, euen in our iourneyes, so wee goe not astray. Nowe heerewithall it is declared heere, that Moses did write this Song and all the booke of the Lawe; and that hauing written it, hee red it openly before all the people, and gaue the booke of the Lawe to the Leuites, willing them to lay it in the side of the Arke or Coffer of the Couenant, and telling them that it should be a Testymonie against the people. Yea and once againe hee accuseth the rebellio. *Thou shalt know* (saith he) *what a one thou art.* God must alwayes haue an action framed against thee and bee thy Iudge; for thou art full of Rebellion, thou wilt not be governed but by strong hand; If thou wouldest willingly serue thy God, hee would vse thee after a more myeld and gentle fashio. But what? By cause thou art so barded in euill, that thou wilt not by any meanes be bowed, G O D is fayne to vse rigour. And nowe yet once againe (sayeth hee) I will call heauen and earth to witness against you. That is the effect of that which is declared in this place.

Now as concerning the first poynt, we must marke that this woorde *Writing* doeth import, that Moses was not the author of the Lawe nor

of the song: but was onely the writer or recorder thereof, at the mouth of God. Nowe then, like as a cleark of an office writeth what is appointed him; Euen so it is sayd expressly here, that Moses wrote the things which he receiued of God, and not any thing that was forged in his owne brayne. And this serueth to giue such authoritie to the Lawe and to the song which wee shall see heereafter; as may make vs to giue care with all reuerence, not to a mortall creature, but to the liuing G O D, whose will it is to haue his Maestie knowen there. Thus much for one poynt.

And heerewithall it is shewed vs that our faith oweth no obedience but to him onely, neyther ought to depend vpon men, howe wise soeuer they be; but that God ought to haue the governing and whole Lordship thercof. According whereunto Saint Paule protesteth, that hee raigned not like a Lord vnder any colour ouer their faith, but that hee refered that right vnto God, to whom alone it belonged. And in verie dede if wee should compare all the men liuing in the worlde with Moses, it is certaine that we should alwayes finde, that hee is the excellentest Prophet that G O D hath chosen of all the rest, according as wee shall see in the end of this song: and yet for all that, his speaking of the Law which was published by him, is not to bring vs in admiration of his person, that wee should say, Truly that was an excellent man: but it is sayde that God was serued by him. After what manner? Soothly euen thus, that hee did not take any thing in hand, nor put fourth any dreame or dotage of his owne, but onely wrote that which hee had receiued at the mouth of God. Seeing that this testimonie is deliuered concerning Moses: what diuinish boldnesse and arrogancie is in them that be farre inferior to him: which will needes be heard, when they bring fourth nothing but their owne fantasies, and submit not themselues to the worde of God? And yet wee haue to marke that the charge of Moses differed greatly from theirs which be at this day ordained Ministers in the Church. For God gaue him his lawe; and therefore hee was fortie dayes and fortie nightes in the mountaine without meate or drinke, to the end that his doctrine shoulde bee authorisid. Nowe, this was peculiar to him, and as a special priuiledge. Seeing it is so, then are we so much the better confirmed in that which I haue spoken: to wit, that it becommeth not men to enterprise any thing of their owne braine (as they say,) but that they must onely deliuer forth that which God commandeth them, and be (as it were) his instruments.

And heerewithall let vs marke also, how it is not without cause, that Moses commandeth the Leuites to lay *the booke of the Lawe in the side of the Chist or Arke of the covenants*: for thereby it had the more Maestie, not by cause the Sanctuarie of it selfe was of more worthinesse than other places; but bicause God had ordained it to y<sup>e</sup> vse, and that it was his pleasure that it shoulde be as a pledge, & a visible signe of his presence.

This

1. Cor. 12. 17

Deut. 34. 11



This matter hath bin already treated of heretofore: & therefore we need not to stand vpon it any long while: neuertheless it is requisite to haue y<sup>e</sup> remembrance thereof briefly renewed vnto vs. Men of their owne nature bee so dull, that they can neither attaine nor indeuout to attayne vnto G O D vnlesse they haue some helpe.

As for vs, wee haue not nowe the figures and shadowes which the fathers had vnder the law. For G O D hath nowe reueyled himselfe vnto vs more familiarly in the person of our Lord Iesus Christ, who is his liuely Image: but vnder the lawe, it was necessarie that the fathers should haue the figures to aide them, to the intent they might bee confirmed in the fayth. And when they came to the Sanctuarie or the Tabernacle, it was a kind of offering themselves before the face of God. There were no Images nor Puppets: for it was not their fashion to haue anie such remembrance of God, as the Papists doe imagine; but there were the ten commandementes, which were laide vp there, and God woulde that his maiestie should bee looked vpon in his worde. And Moses giueth expresse commaundement, that the booke of the lawe which he had written, should bee laide there in the side of the Chest of the couenant. And to what ende? As if God should say, Here is my Testimonie, you must not receiue this doctrine as if it were framed after the deuice of man: ye must hold it as a thing that comes from mee: for you haue a visible token thereof. Nowe then we see wherunto this ceremonie of y<sup>e</sup> putting vp of the booke of the lawe into the Chest of the couenant did serue: It was all one as if God had protested that hee auowed it to be his owne, and that Moses had no further to do with it than onely that hee serued him as his minister.

Here we see yet againe that which we haue declared already: namely, that God calleth vs altogether to himselfe, and that hee would not haue drawn vs away one way or other to haue regarde vnto men: for so should our faith bee alwayes waucering, and there would be no stay. It is his will that wee should haue our eye vpon him alone, to yeelde our selues to his obedience. And therefore let vs learne to betake vs wholie to our God, if wee meane to haue a true and holie vnion in the Church. The Papists do prate much of the Catholike church, and of the agreement that ought to bee therein: Yea, but in the meane while there is horrible diuision and hellish confusion among them, because God beareth not rule there by his word, neither is there any allowable doctrine, but they be tossed too and fro: I meane nor the common sort onely, but euen them also which make the articles of fayth and frame commandementes & traditions at their owne pleasure, whereof they haue hoorded and heaped fo manie one vpon another, that they can scarcely wel tel who is the reporter of this or that, or who is the inuenter thereof, or who was the first maker of such an order or of such a tradition. Thus yee see how all things goe to confusion and disorder, when

men direct not themselves by the pure doctrine of G O D. And therefore let vs marke, that when our Lorde willed that the booke of the law should be put vp in the Sanctuarie: it was as it were his Royall seate where hee sate himselfe, & where hee would bee honoured. And thereby hee shewed in effect, that hee would not haue his Church to be gouerned after the pleasure or liking of men: but meane to holde it in awe, and that his onely worde should be receiued, so as men should looke onely vnto him, and be gathered together there. But now that wee haue our Lorde Iesus Christ for our heade, and that he is appointed our Shepheard, and telleth vs that if wee bee his sheepe, wee must not onely heare his voyce, but also discern it from the voyce of strangers: I pray you shall there be anie excuse, if we be so waucering in the aire, as we see the Papistes are, following euery man his owne deuice, or else busying themselves about the Traditions of men? Therefore let vs learne to submitte our selues vnto God and vnto him whome he hath set vp in his behalfe to be our onclie gouernour: Alie let vs learne to heare the lawe and the Gospell in such wise, as wee may quake at the Maiestie of our God: and let vs come with such reuerence and humilitie to the hearing of the doctrine that is deliuered out of it, as wee may not in anie wise replie against it, nor bring thither anie one droppe of our owne wisdome, to say, I think it not meete; to what purpose is this spoken? But let vs without gayne saying, receiue all that euer our Lord declareth vnto vs. Thus much for one point.

And moreouer let vs so stick to him, as our faith be not tossed to and fro. When wee see diuersitie of opinions, and that to aduance themselves men doe through ambition vnder take great matters; let not that carie vs away; but let vs continue still resolu'd that there is none but G O D alone that will teach vs [aright.] & that hee hath doone it by his lawe, and lastlie by the Gospell, inasmuch that our Lorde Iesus Christ is appointed by him to be our Teacher, and we haue expresse commaundement to heare him, This is my welbeloued sonne, heare him. by the which point he doeth men to vnderstande, that he will haue them to stick vnto his doctrine and to be obedient to the same.

Moreouer it is saide, *That the law shall bee laide vp there for a Testimonie against the people of Israel.* It should seeme at the first shewe, that the law serueth but to condemne men: but I haue already declared yesterday, that it is saide so in respect of folkes frowardnesse which will not be taught but by compulsion. True it is that this hardenesse is to bee founde in all men: for by nature wee are hardlie brought in order, wee be comber some, the wilde beastes doe not casilie become gentle, nor suffer themselves to bee tamed at our hands; but yet there is not so wild a beast to bee founde in the worlde as euerie man is, vntill our Lorde haue subdued the stubbornnesse that is in vs, and giuen vs the Spirit of meekenesse; and therefore our Lorde is saide

Col. 1. 15.

John. 10. 4.  
& 5. 27.

Matt. 3. 17.

to speake vnto vs, and as it were to enter an action to reprocue vs. In respect whereof it is saide, that the spirite shall iudge the worlde. There our Lorde Iesus Christ treateth of the Gospell, and sheweth to what ende it shall be preached. I will (saith hee) sende soorth my doctrine, and to what ende? To iudge the worlde. Yea but the Gospell is a message of grace and fatherly louing kindnesse. God doth heere offer vnto vs his heart, and telleth vs that hee requireth nothing, but to bring vs to saluation: and wherefore then speaketh hee of condemnation? It is impossible for him to bring vs to saluation, vnlesse we bee first condemned. Therefore it behooueth vs at the first entrie to be inforced to submit our selues vnto God: for vntill he hath made that chaunge in vs, wee will neuer yeelede to bee gouerned by him. Yet notwithstanding our Lorde so worketh in his elect, y after he hath humbled them, they suffer themselves to be led without any more resistance; insomuch y their whole pleasure and ioy is to bee subiect to God, and to frame themselves altogether after his will. The others be y rebellious, that our Lord is faine to vse continuall roughnesse and sharpnes against them. True it is that euen the faithfull haue alwayes in them some kind of struiing, so as they bee neuer so thoroughly reformed but that there is euer some replying. Yet notwithstanding, as manie as are gouerned by the Spirite of God (as all his children bee) shall cheefely haue their whole desire and affection to bee altogether subiect vnto God, and to doe nothing vpon their owne heade or after their owne liking. As for the others which be not reformed, it is requisite that God shoulde alwayes stande in lawe against them, and vse rigour to their condemnation. For this cause it is saide here, that the booke of the lawe shoulde bee a witness against the people. Moses meaneth not but there shoulde bee some, that should profite by the law, so as the doctrine thereof should not be a warrant vnto them of Gods goodnesse to guide the to the hope of euerlasting life: but he treateth here of the greatest sort which was wicked and froward. And y scripture vseth such a maner of speech, when a people is for the most part wicked, saying, All of you. Although our Lorde knowe his owne people, and separateth them from the rest: yet forbeareth he not, to say, You: as though hee spake generally without exception. Let vs marke then, that the lawe was laid vp for a Testimonie against the people: not because it doeth not containe a witnessse of the loue of God for mens welfare: but because of y peoples malice, who could not finde in their heartes to fare the better thereby, but turned the light into darknesse, and conuerted their breade and meate into poison, and altered life into death. Also we ought to thinke vpon this which Paul speaketh, namely that the lawe is a minister of death: but he speaketh there but of y commandements: whereas here Moses comprehendeth all the couenaunt that God had made, euen the couenaunt of the Gospell, concerning the which we haue seene herebefore how Saint

Paul saide, that the same pertaineth not to the law: namely: The word is in thy mouth and in thy heart. Also I haue tolde you, and wee haue had sufficient prooffe thereof, that Moses was not onely a minister of the law, but also did set forth the free promises of saluatiõ which were grounded in our Lord Iesus Christ. And now he doth briefly comprehend all that in a summe. Neuertheles he forbeareth not to say, that the lawe shall be a witnessse against the people. And why? As I saide afore, it commeth not of the nature of the lawe, that is to say of the doctrine; but of y malice of that people, which could not abide, that God should be their father and Saviour. Now then, the thing which is here protested of the lawe, pertaineth to the Gospell: to witte, that when the Gospell is preached; if wee accept the message which is offered vnto vs, wee haue G O D for our father, wee be assured of his free adoption, and we may freely cal vpon him in the name of our Lord Iesus Christ. Thus ye see howe wee ought to be rauished with ioy, when God sheweth himselfe so good and gracious towards vs. Neuerthe later, if we despise so great a benefite, or abuse it as the hypocrites do, or if we be skorners of God, or loofe liuers; or if we be so wedded to this present worlde, that the heavenly inheritance seemeth nothing vnto vs: God will holde skorne of vs also, and moreover there shal not one onely word be spoken, which shal not ask vengeance against vs at the last day: God wil haue infinite witnessses. Looke how manie sermons haue bene made, looke howe manie lectures haue bene reade, and looke howe manie bookes haue bene printed: and they shal al be witnessses to condemme vs as guiltie, and to make vs inexcusable before God. Although then y this ceremonie of hauing a booke laid vp as it were in the presence of God, be not now obserued: yet notwithstanding seeing we haue God with vs in the person of our Lord Iesus Christ, and that Iesus Christ hath receiued and auowed vs for his Church, and also authorized his Gospell according as we perceiue by this saying of his, He y heareth you, heareth me, and he y refuseth you refuseth me; Seeing (say I) y we be at this point; there needeth none other proces to be framed against vs. Let vs looke therefore that we withall reuerence and feare receiue the doctrine which is deliuered vnto vs in the name of our God, to the end wee be not iudged and condemned thereby at the last day. According whereunto our Lord Iesus Christ threateth the Iewes in an other place, saying: It is not I that will condemne you, but the word which you haue heard at my mouth shall be your iudge. So then, let vs take heed while our Lord allureth vs vnto him gently, and let vs goe to him: and let our whole seeking be to put our selues as sheepe vnder the guiding of our shepherd: and then shal not the worde be a witnessse against vs, nor serue to condemne vs: but much rather we shal haue in y lawe a certaine Pawne of our saluation: and we shall see in the ende, that it is not a wayne doctrine. Wee see yet better by that which followeth, that the malice and rebellion of the people was

Deut. 10. 18  
Rom. 10. 6.

Luk. 10. 16.

Iohn. 12. 48.

Iohn. 16. 8.

2. Cor. 3. 7.

Numb. 11. 3.

the cause why Moses vsed ſuch ſeueritie . For it is ſaide that he was verie mild and gentle: and yet howe ſpeaketh he ? What manner of ſpeech doeth he vs ? I haue knowne you of long time to be very hardhearted and ſtubborne , and at this day , I perceiue not that you bee any what amended ; nay ye bee rather waxen worſe and worſe: ye bee become wilde beaſtes , euer more rebelling againſt G O D , and howe much more then will ye do ſofter my death : As if he ſhould ſay , I knowe you to be ſuch as wil neuer be good . And nowe muſt I haue recourſe to heauen and earth: for I find no ſufficient wimes among you: I muſt call the ſenſeleſſe creatures , to ſhewe that the heauens and the earth , albeit they haue neither reaſon nor vnderſtanding , ſhal appeare before G O D to criſe for vengeance againſt you . In ſpeaking after this manner , Moſes might ſeem to bee the ſharpeſt , the rougheſt , and the cholerickeſt man y euer was: and that was againſt his nature . But what: Hereby wee doe ſo much the better perceiue , that the people were in manner vneformable and paſt hope of recouerie , and that there was none other way to deale with the but after ſuch a faſhion . And indeede , if wee compare Moſes with God , what is al the mildneſſe that may bee in a mortall man in reſpect of the fountaine of all goodnes ? For albeit that Moſes was of a meeke ſpirit , ſo as there was nothing in him but meekenes , and that he was as meeke as the ſcripture ſpeaketh : yet notwithstanding , all the goodneſſe which he could haue was but a little droppe of that which G O D had ſhed out vpon him by his holy ſpirit . In G O D we finde all perfection of goodnes : yet doe we ſee howe ſharpe and rough he is againſt men . And whence commeth that , but of our greewing of him ? In ſomuch that hee is ſaine (as ye woulde ſay , ) to transforme himſelfe , becauſe we cannot finde in our heartes to ſuffer him to behaue himſelfe towards vs , as hee woulde in following his goodnes , which is infinite and vmeaſurable in him . So then , we ſee that the frowardnes of the people of Iſrael was horrible , ſeeing that G O D and his ſeruant Moſes , (who bare the marke of the goodnes and meekeneſſe of his holy ſpirit) were driuen to behaue themſelues ſo roughlie . And hereof wee may gather , that when G O D choſe that people , it was not (as we haue already ſaide heretofore) either for deſert or worthineſſe that hee founde in them . And indeede Moſes caſteth it in their teeth [ ſaying ; ] Shoulde you thinke that G O D is bound to you ? If he haue aduanced you aboute al other nations , & giuen you any dignitie or excellencie: ſhould you therefore boaſt your ſelfe thereof ? Nay you be a ſiſte necked people , which cannot bowe , you be ( ſaith he ) rebellious and froward , and therefore it is to bee concluded , that God was not moued to chooſe you , but of his owne goodneſſe .

Nowe that we haue found ſuch frowardnes in the people of Iſrael ; let vs repaire to ourſelues: for the meaning of God is to teach vs at other ſolkes coſt . They which be deade ſo long while ſince , be at this day ſet as it were on a ſtage , God

putteth them to reproch , that they might ſerue for an inſtruction to vs . We heare that the people of Iſrael were froward & ſtubborne , and we ſee how God condemneth them , & diſcouereth their ſhame . To what ende ? For our good & for our learning . Now then , ſeeing that the childre of Iſrael be put to ſhame here after ſuch a ſorte , let vs learne to examine well whether there bee the like faultes in vs : and ſurelie when we haue ſerched all things throughly , we ſhall find that we be no leſſe faultie than they . For where is the readineſſe to ſerue our God when hee calleth vs ? Wee be ſo ſlowe and ſo rethleſſe , as is pittie to ſee . Neither is there onely ſlownes and ſlackeneſſe in vs : but alſo wee ceaſe not to kicke againſt him . Howe manie wicked fanſies haue wee , which turne vs away from the ſimplicitie of faith ? Howe much are wee tempted of our wicked luſtes , which ſerue to make vs to kicke againſt our God ? How bee wee held down in this preſent worlde , whereas wee ſhoulde mount vp vnto heauen ? Howe doe wee breake all manner of order which our Lorde hath ſet amongſt vs for our welfare ? And albeit that for a time , wee pretende ſome good deſire and inclination : yet it laſteth not , wee bee changed from it with the turning of a hande , ſo as we be caried now this way , nowe that way , & euerie little ouerthwart is enough to make vs miſtake of Gods worde . And haue we once conceiued ſuch miſtaking , in the ende wee become like venomous Todes againſt God : and wee ſee ſo manie examples thereof as is horrible . Nowe therefore , when wee haue well looked into our ſtate , wee ſhall bee conſtrained to confeſſe that we be no better than this people . Wherefore let vs beware that the worde of God which is preached , be not a Teſtimonie againſt vs at this day . Yea and let vs not thinke it ſtraunge , though God reprove vs ſharpelie , and ſend vs ſuch rebukes as hee did to the Iewes : neither let vs ſay , with ſuch , as ſettle themſelues in their ſithineſſe , Howe nowe ? God pincheth vs too harde . Alas wee had neede to bee called vpon a hundred ſoode more than we bee . What muſt we then doe ? We muſt be more quiet towards our God than we haue beene ; ſpecially when hee vseth roughneſſe in his worde , and that our ſins bee laide open , ſo as our ſhame bee diſcouered : and that on the other ſide hee threatneth vs , & ſummon vs before him , and lay there before vs the condemnation that is prepared for vs , vnles wee retourne vnto him by repentance . Therefore when ſo euer hee vseth ſuch vehemencie , we muſt not kicke againſt him , but wee muſt acknowledge the ſame to be more than needefull for vs , becauſe that if hee helde vs not ſhort after that manner , hee could neuer weeld vs . Thus yee ſee what we haue to remember , in that we ſee Moſes to haue been ſo vehement , as to haue vsed the tearmes of rebellion and malice , and to haue tolde the people that if they had beene ſtubborne in his life time , they woulde much more bee ſo after his deceaſe . When we ſee all this , let vs vnderſtande that our Lorde teacheth vs , that we haue neede to bee ſubdued af-

ter that manner; for what were to bee wonne at our handes, by vsing gentleness towards vs? The matter is apparant. True it is that God allureth vs so gently, that hee may seeme to flatter vs as a father doeth his children: but if hee continue in so doing, wee fall to making head against him, and to setting vp of our bristles, and finally to dashing at him with our hornes, and to spurning and kicking at him, so as it would pitie ones hearte to see it. Forasmuch therefore as our Lorde knoweth that he could not holde vs in obedience, but by such threatenings, rebukings, and rigour: he fashio[n]eth himselfe to our nature, to the intent to subdue the stubbornesse that is in vs. Thus ye see still what wee haue to remember vpon that place.

Nowe it is saide herewithall, *That Moses willed the People to bee assembled together, euen of purpose to call Heauen and earth to witness against them.* Howbeit, forasmuch as this hath bene expounded once already; I will not stande vpon it any more. Onely this shall suffice, that to make the people the more ashamed, Moses calleth the heauens and the earth to witness, which are vnreasonable creatures. As if he should say, needes must these bee detestable peoples for it is an vtter perueruing of the order of nature, when men which are created after the image of God vs neither wit not reason, but become blockishe; insomuch that if God speake to them it is but lost labour, and hee is fayne to haue recourse to the creatures which are voide of vnderstanding, as to heauen and earth. Here therefore Moses meant to touch the children of Israell to the quicke, in saying that hee called heauen and earth agayne to witness, which are creatures euen without sense, to the ende they should the better know what a brutishenesse it was that they would not giue eare vnto GOD, who notwithstanding had not onely printed his image in them inasmuch as they were men; but also had chosen them for his people, and giuen them his lawe to leade them a right. Nowe, although this thing bee to bee counted as a monstrous and ouglie thing: yet is it to bee seene in manner euerie where. For God speaketh as well in these dayes, as hee did by Moses. Yea and hee hath shewed himselfe more familiarly to vs, in the person of our Lorde Iesus Christ: and yet for all that, what manner of eares bring wee to the hearing of his worde? Wee be not onely deafe but also partlie madde, and partlie so blockishe that if we were timberlogges, wee could not in a manner bee so ignorant as wee bee. Not without cause therefore is it rehearsed here againe, that Moses had recourse to heauen and earth, to the intent to make vs ashamed, because wee bee so possessed aforehande with our wicked lustes, or with the vanities of this world, or with our owne blindness; that for all that euer GOD can say or speake vnto vs, hee cannot preuaile at all with vs. Yet notwithstanding, it might seeme that this people had more modestie in them, than Moses speaketh

of: For in the ende it is added that *Moses sung this song, and put the people in minde of the things which they had seene already, and moreouer threatened them that GOD would punish them, telling them that although God did at that time set them in possession of the lande which hee had promised them; yet should they not abide any long time in it, ere hee should bee faine to driue them out againe, and all for their wickednesse.* Doeth Moses say so? They heare him well enough. And it is a woonder to see howe this people are painted out in that song: for there all their leawde dealings are discouered; and yet they repleie not to it any more. For if a man should speake to the people of Geneva nowe adayes, as Moses spake to the people of Israell; and reprove folkes finnes as they deserue, should hee bee receyued? If a man should lay forth the leawde dealings that reigne among vs, and tel vs of our contempt of GOD and his worde, of our stubbornesse and wicked praictises, of our whoredome and loosenesse, and of such other like things: and not onely speake of the deedes that are doone nowe adayes, but also shewe other things that haue bene committed; and not onely speake of actuall finnes, but also say after this manner, Ye bee of such a nature as this, namely ye bee thanklesse towards GOD, stubborn against him, full of crueltie, pride, malice, and al manner of iniquitie. If a man should speake at these things, I pray you howe should hee bee heard? O, what murmuring would there bee? Nay it would passe murmuring: for men would gnash their teeth at it, and there would be no such patience in vs, as was in this people: for they could well enough endure Moses to tell them the things afore sayde. It is saide expressly, that hee rehearsed all the saide song in the hearing of all the people. And there is yet this saying added more, *Throughout to the ende.* And why was that? Hee could haue saide well enough, that Moses had rehearsed the song with a loud and cleare voyce, in the hearing of the people: but hee sayth, that euerie whit of it was rehearsed in the eares of the people, euen from the beginning to the ending. So then, his meaning is, that the people stood as dumbe, and yielded themselves guiltie. And therefore sith wee see that notwithstanding such silence, and such apparancie of the feare of GOD and of godlinesse, yet GOD vttered so rough a sentence: wee must vnderstande, that it is not enough for vs to protest ecremoniously, that wee bee subiect to GOD: insomuch that although wee resort to sermons, and haue our eares beaten continuallie with them, and call vpon GOD, and make profession of our faith; yet notwithstanding all this is nothing. In deede all these things are good and holy: but if we vse them in way of hypocritie, cursed bee we, and we must not thinke to pay GOD with such kinde of Coyne. What is to bee doone then? When wee haue heard Gods worde, let euerie

of vs examine himselfe, let vs search out our finnes, let vs be sorie to see that we be not so forward as were requisite: and being prouoked hereby, let vs pray God to change and reforme vs, and to bring vs home wholly to himselfe. After that manner must wee deale. And moreover, although wee haue had some order, and kinde of gouernment among vs for a time; yet let vs be afraid alwayes, least there haue beene some faynedesse lurking vnderneath it. For we see what befell to the people of Israel: and in verie deede the thing shewes it selfe. For wee see that by startes they submitted themselues, and there seemed to bee some feare of God in them. And yet as soone as any occasion was offered, as soone as anie wicked deceiuer stepped vp; by and by they were turned away againe. Examples hereof are to bee seene: and God graunt we see them no more. Yet ought they to warne vs, that if there bee anie forme of good gouernment or behaviour among vs, so as the Church seemeth to be in good state, and religion to flourish, and God to bee honoured: the sight of all this must not make vs to thinke that that is all which we haue to do, as though a great number of vices lay not lurking vnderneath it: but wee

must pray God to vouchsafe to make this gouernment to bee of such force, as it may draw our heartes vnto him, and euerie of vs may haue an eye to himselfe; that when wee once knowe thoroughly the euill that is in vs, we may seeke to God to rid vs thereof: that whereas wee haue beene stubborne, and hardhearted aforesayes, we may no more followe that trade, but come and submitte our selues with all meekenesse and mildnes to our God, so as he may rule vs without any gainstiuing.

Nowe let vs fall downe before the Maiestie of our good God with acknowledgement of our finnes, praying him to vouchsafe to burie them quite and cleane, and therewithall to receiue vs so into his protection, as we may fight against all the lustes of our fleshe, and the temptations of the worlde, vntill wee haue finished our course: And that because wee be so frayle of our selues, wee may alwayes resort vnto him, euen vpon trust of the promises which hee hath made vs, specially in that hee hath promised to heare vs in all our petitions which wee make to him in the name of our Lorde Iesus Christ. And so let vs all say, Almighty God heauenlie father, &c.

## On Thursday the vij. of May, 1556.

*The CLXXVIII. Sermon, which is the first vpon the two and thirtieth Chapter.*

**H**Earken O yee heauens, and I will speake: and heare thou earth the word of my mouth.

2 My doctrine shall flowe as doth the rayne, and my wordes shal drop as the deawe, euen as the raine vpon the hearbes, and as the great raine vpon the greene grasse.

3 For I will call vpon the name of the Lorde God: yeeld yee honour to our God.

4 The workes of the mightie God are perfect, for all his wayes are iudgement: God is true, and without wickednesse: he is righteous and iust.



T shoulde seeme that for as much as Moses was ordeyned to bee the teacher of the Iewes, hee should chiefly haue exhorted the to heare the

things that were spoken to them for their instruction and welfare. But hee seemeth not to vouchsafe to direct his speach to them, but rather to heauen and earth, as though hee condemned them aforchande for stubborne people, and not of capacitie to receiue anie good learning. Neuerthelesse his so doing is not for that hee woulde not haue the same to serue their turne, that they might benefite themselves thereby: but for that hee was faine to quicken them vp in such wise, as it might grieue them at the heart, to see that God

taketh them for condemned persons aforehand; to the end that the same might touch and moue them the better. And so let vs make; that because Moses sawe that the people were all prepared, and he ment to reach them to bee reformed by that means; it behoued him to vse such manner of proceeding. And it is verie needfull towards those that are stubborne, and vnwilling to learne at Gods hande; for such are to be rebuked and threatened; their leawdnesse is to be discouered; and they must bee put to shame; y being dismayed, they may aduise themselves to returne vnto God. And this sheweth vs, that such as haue the charge of teaching in y church, ought to bee indued with wisdom and discretion. For if their hearers behaue themselves meeldly, and be willing to be guided by the hande of God: it were no reason to thunder at them or to vse roughnesse against them. But on the contrary part if there appere anie hardnes of heart and stubbornesse in them, or if it be founde by experience that it is but lost labour to speake gently to them, as when men make the felues deafe: then behoueth it the Preacher to step to them with greater vehemencie. And Moses beganne not his gouerning of the people at the making of this song, but he had felt the experience of it long time afore, whereby he perceiued that it was a verie harde thing to bring to passe. And moreover he regarded not onely the folke then present, but also the ages then to come. True it is that those which liued in the time of Moses, could not but haue their eares beaten with the thinges conteyned here: but yet was the same to serue for their children also. Moses therefore foreseeing that the Iewes might become worse and worse, as it is the common custome of the worlde, yea and being aduertised thereof by Gods spirit; yesth such a kinde of roughnesse as wee see here. And herewithal we haue to remember the thing which I haue expounded already: namely that Moses calleth heauen and earth to witnesse, to the intent the people shoulde bee the more ashamed, seeing that the senselesse creatures doe frame their inditement, and that there needeth none other condemnation before GOD. For had Moses called the heathen and vnbeleuers to witnesse, it had bin sufficient to put those to shame whome God had chosen and adopted to bee his children, but yet woulde not that haue moued them: for all men are of one common nature, all haue reason and vnderstanding: and although they bee not all trained familiarly in Gods word, yet haue they all some seede of religion in them. Therefore the alleading of the heathen and vnbeleuers (as he will alledge them afterward) had not bene of such force as the vsing of this preface that heauen and earth shall bee his witness in all ages. As if hee shoulde say; as long as there is either Sunne or Moone in the skie, as long as the earth doeth her duetie in yeelding sustenance and foode for man: so long shall I haue good and faithfull witness, that I haue spoken in the name of God: and yet for all that, this people continueth hardhearted stil.

Deut. 30. 19

Cap. 33. 8.

Ye see then that the worde shall continue still, and although men streine themselves neuer so much to abolishe this doctrine: yet notwithstanding all creatures shall beare me recorde before God, that I haue spoken, and that he authorised me to speake, and that he sent me to do it. Thus we see now the meaning of Moses.

And so wee haue to note, that they which referre this saying to men and Angels, restraine the wordes of Moses ouer coldlie. True it is that both men and Angels might well beare witness of the vnthankfulnessse of the Iewes: howbeit (as I haue shewed already) the holie Ghost proceedeth yet further, namely that although no man speake in the mayntenance and defence of Gods cause against the Iewes: yet notwithstanding the order of the worlde, and the onely beholding of the sunne and Moone, & of y thinges which wee see here beneath, will suffice to shewe that God discharged himselfe of the promise which he had made to that people, in pouring out his great treasures vpon them: and yet that they continued still in their malice & wilful stubbornesse: insomuch that whereas hee foresawe, that they were fully bent to all euil, and woulde fall away to all manner of wickednesse: he warned them of it aforehande, & yet that woulde not serue, but euen of a malicious and spiefull wilfulnessse they turned away from their God, and would not hearken to anie warning, notwithstanding the good order which God had taken for the procuring of their saluation. Now let vs applie the same to our felues also, and let vs vnderstand that whensoever Gods worde is preached vnto vs, if we receiue it not, our refusal must be grauen in heauen and earth, and all the worlde shall ring of it, and the same shall serue to confirme our inditement before God. Indeede it will seeme, that when wee haue despised the doctrine that is preached vnto vs, it was but lost labour, and as a sounde that vanisheth in the aire: but there shall not one of the words that God hath spoken fall to the grounde, whereof we shall not feele the power. For needs must they either turne to mens saluation, or vterly bereaue them of all excuse and make them double damnable. Therefore let vs thinke wel vpon it. For as oft as God graunteth vs the fauour to be taught in his name, & by his wil: there followeth this scale, that heauen and earth shall be witness against vs to our condnation, if we wil not yeeld reuerence to him which hath authority ouer vs, in shewing our felues obedient towards him by our willing imbracing of his word with a quiet minde.

Now Moses hauing vsed such a preface, wisheth, that his doctrine may be like a flowing rain, so as it may moisten like the drops that fall vpon the grasse, and spread abroad like the dew which watereth the meadow. And why? For (saith he) I will call vpon the name of the Lord, I wil exhort me to giue glorie vnto God. Here Moses sheweth, that when wee be about to set forth the praise of God, and to treat of his goodnes, wisdom, and power, to the intent hee may be honoured of men as hee deserueth, it is not for vs to vse a common and ordinary kind of speech,

speeche, but wee must streine our wit and skill to the uttermost of our powers, that our wordes may be aunswearable to the infinite maiestie of God: or if they cannot attayne therunto, (as in deede we mult neede some farre thort of that,) they may at leastwise come as neere as is possible, and tend to that ende. When we speake of worldly matters, wee may well vse a common style, & yet if we treat of any matter of importance, we sharpen our wittes to speake after the best maner that we can for (to our seeming) the thing is worth it. But when we come to G O D: then must we vse a new and more exquisite maner of speaking: specially when we will maintain his maiestie against men, and shewe that hee is worthy to be honoured of al men, because hee hath created the worlde, and mainteineth it til at this day by his power, and also because hee feedeth and susteineth men: but most of all for his choosing and adopting of his people and Church, by the knowledge whereof, men see wel howe bountifull God is towards them. Now then, are wee sufficient of ourselues to treat of such things? Who is hee that can bee founde fit for that purpose? If all the Angels of heauen would magnifie God with one melodie & one accord, could they counteruail that infinite glorie? No surely, they should come farre thort of it. And what shall become of vs then, who be fraye creatures, and can but stammer, when we be to speake of God but so much as in a shadow? But there was yet one other reason why Moses desired *that his doctrine might flowe like raine that moisteneth the grasse, and watereth the medowes.* For hee considereth that if our Lorde giue vs not a grace which farre passeth the measure that wee haue receiued, all is to no purpose: For although God raise vp Prophets and good teachers, and gouerne their tongues by his holy spirit, and giue them wherewith to teach his Church faithfully: yet shal they not greatly edifie it. And why? Not for any default in them: but for that they speak sometimes to stones, men be so dulheaded, and malice doeth so reigne in vs, that God can haue no access nor entrie in vnto vs, By means whereof Gods worde becommeth drie and barren, notwithstanding that of it owne nature it be moist and haue power to wet thoroughly. For it falleth but vpon stones and Rocks, where it parcheth and is lost out of hand.

Nowe first of all we be taught heere, that the chiefe thing which wee haue to doe in all our life, is to magnifie Gods name and to set forth his praise, not onely with our mouthes, that all other men may be prouoked to praise him with one accord as wel as we; but also with our hearts that euerie man may giue himselfe to it, and exercise himselfe therein. That is the thing (say I) wherein men ought to occupie themselves, if they were not misaduised to turne themselves away from such indeuour. And about all others, they that haue the charge of preaching Gods worde, haue heere a good lesson: to wit, that of themselves they bee farre vnable to performe their duetie, they haue a charge that is ouer high and excellent for them, yea euen though

there were farre greater ability in them without all comparision than there is. Chose me out the ablest in the world, and yet must they be faine to acknowledge such weakenesse in themselves, as that they cannot speake of God with such maiestie and reuerence as they ought to do, no nor once come neere it, vntil God gouerne them and giue them a new speech, altering and reforming their cogues, so as they may not speake after the maner of men, but may shew howe it is the holy Ghost that raigeth in them. Nowe if Moses wished this in respect that he might faile because hee was a man: if so great a Prophet did both know and acknowledge that hee could not magnifie God as became him: alas, much lesse can we discharge our selues thereof. Therefore let vs acknowledge our infirmitie and resort vnto God, praying vnto him that as he hath vouchsafed to admit vs into his seruice, so he will also giue vs power and abilitie to handle those high mysteries to the edifying of his Church, and to set forth his praises in such wise as he may be honored as he deserueth. And y two reasons which I haue spoken of, ought to moue vs thereunto. The one is by considering what odde there is betweene the infinite glorie of God, and the slendernes that is in vs. For what is it that causeth men to presume to worke wonders, and to stand so much in their own conceits, as to think themselves able to go through with all things, but that they thinke not of God as they ought. Now therefore, when we know that God doth vs the grace to vouchsafe vs to be his lieutenants, to beare abrode his name among men, and to bring folke to the knowing of him: truly it ought to induce vs to humilitie. And when wee once know our vnsufficiency, we must also bee prouoked thereby to pray God to supply our want. Besides this let vs also consider what y world is. For although God had giuen vs more grace than we haue: yet is the worlde so frowarde, that the doctrine of God can haue no entrance at all. For it belongeth alonely to God to alter mens hearts, that is to say, to soften them, that his doctrine may drop into them and become like a moistening shewe watering the medowes, whereas it dryeth away vpon stones and Rocks. Seeing it is so, let vs learne to call vpon God better than we haue done, forasmuch as our labor were vnauailable without him.

And herewithall we be all warned in general, after what sort we should receiue Gods doctrine, that is to wit, as a raine. Were a peece of lande neuer so well husbanded and neuer so well feeded, yet if it wanted moistening from heauen, to what purpose were it? Should not all the paine that is taken about it be vnauailable: Euen so is it with vs: god must water vs daily with his word, or else hee shall draw no nourishment out of vs, we wil bring forth no fruite. Sith wee know this, wee ought to bee more diligent in hearing Gods word than we be. The earth openeth her mouth in the drought of summer, so as it thinketh if it want raine: and (as we haue seene heretofore) y heauen must be faine to hearken to the earth, as though the earth made request and supplication

when it wanteth moisture . And seeing it is so, why perceiue we not our owne neede, & why go we not like hungrie folkes to pray God to water vs with his worde? Nay, the floth that is in men doeth well shewe, that they neuer knewe either the power or the office of Gods worde; namely that it is a dewe and a raine. Finally forasmuch as the scripture telleth vs, and we our selues doe feele indeede that our hearts are hard, insomuch that although God do water vs and raine downe vpon vs neuer so much, yet doth not any drop enter into vs, vntill hee haue touched vs to the quicke, and taken away the sinne that is in vs; he must be faime to cleanse all our wicked affections, to the end that his worde may enter, so as there may be neither marowe, nor bone, nor thought, nor aff. ction, nor aught else in vs, wherunto this word of his may not extend, that we may feele the force thereof. Thus ye see in effect what wee haue to remember vpon this place.

Nowe whereas Moses saith *that he will call vpon the name of the Lord*, hee meaneth not simplicly that he will but onely pray, as indeede that manner of speech is so taken in many places [as for example] I will call vpon the name of God, that is to say, I will flee to him for refuge: but the scripture oftentimes takeeth the calling vpon Gods name, for the spreading thereof a-broade, that it may be known in all places. According herunto, Moses saith that he will call vpon the name of the Lord, that is to say, that in this place he will not treat of common things, such as belong to this transitorie life, nor such as concerne the corruptible matters of this world: but that he will mount aboue all the creatures, because hee will haue God to be known, worshipped, and honored of all men, and specially of the people whome hee chose to bee his flocke, whom he marked out to be of his owne household and Church, whom he would haue to honor him as he is worthe. And that doeth hee shewe immediatly in saying, *Giue glorie to our God*. Heere Moses sheweth to what end and intent he would call vpon God; his meaning was not that he himselfe alone would call vpon God, but to exhort all those whom hee had charge of, to submit themselves to God, and vpon the knowing of him, to ycelde him his due right. Wee see howe God is defrauded by men: they robbe him and bereaue him of his honour. And although we haue an infinite number of other vices in vs, and bee blameworthy innumerable wayes: yet the greatest euill that is in vs, is this trecherie of ours, that to the vttermost of our power, wee darken yea and vterly deface the glory of our God. And yet the verie cause why wee were created, is that we should giue him his owne, and ycelde him the honour that belongeth vnto him. In this respect therefore doeth Moses tell vs that Gods name must be published, that al men may indouour to glorifie him as hee deserueth. And heere we see also to what ende Gods worde is dayly preached vnto vs, and beaten into our eares. It is not to the ende wee shoulde but confesse the things to be true which are vttered, and in the

meane while goe away so colde as though wee were no whit moued at the doctrine which wee haue heard: but that wee should be all of vs inflamed to glorifie our God, and not take his worde to an vncertaine vse, (for that were a defiling thereof:) but heere the holy Ghost sheweth vs to what ende God will haue his name known in this worlde; namely that his praise may be giuen vnto him, according as it is saide in the Psalme, *Lord*, after as thy name is in the worlde, so also be thy praises. See see then howe that when folke resort to Sermons, they ought to dispose themselves to the receiuing of the things which are tolde them concerning God; that knowing him to be such a one as hee is, they may giue themselves wholly to the glorifying of him, and that when we haue heard the doctrine whereby God sheweth himselfe decked with his most excellent vertues, we may be prouoked thereby to consider thus with our selues: I see it is my duetie to inforce my selfe to the glorifying of my God. That then is the thing in effect, which we haue to remember vpon this place, where Moses saith that he will call vpon the name of the Lord.

Afterwarde hee exhorteth those whose Prophet hee was, to ycelde glorie vnto God. And he sheweth therewithall, that God will not be praised and commended at our handes without cause why: but that wee haue matter to inforce vs thereunto, though no man exhorted vs to it. His saying is, *The working of the mightie is perfect or whole*. By this title which he giueth vnto God, hee meaneth to shewe, that God requireth not that we should knowe but onely his being, so as wee should stand gasing at him without the liuely knowledge of his power. True it is that the worde which Moses vseth doeth signifie properly a *Rocke*. But the very meaning thereof is, that when wee speake of God, or heare him spoken of; it must not be alonely to feede some fond and idle imaginations, but to make vs vnderstand that his power is present with vs, and that it is spread abroad euery where, so as wee may rest vpon him, and well perceiue that we be gouerned by his hand, and so knutte vnto him, that we liue in him, and that without him we should perish, and the worlde be brought to nought in the twinkling of an eye. Therefore as for them that treat of subtle deuices concerning Gods being, and in the meane while doe not edifie men in the faith and feare of him, ne cause them to vnderstande his power: they be but lightheaded and rousing teachers: they vse not the speech of the holy Ghost. Wherefore let vs mark wel, how Moses hath shewed vs here, not onely y there is a God, but also y wee ought to take hold of his power, as which is spread abroade euery where, filling the whole worlde, insomuch that euen wee our selues are partakers thereof.

Nowe it is saide, that Gods working is perfect or whole. And afterward he addeth, *that God is faithfull*, there is no fault to bee founde in him, *there is no vnrighteousnesse in him, his wayes are straight, hee is iust and soothfast*. And wheretoe serue all these things? For it might



seeme that all these words were needlesse, because the wickedest folkes that are, will confesse God to be righteous, and that it were too horrible a blasphemie to accuse God of vnrightheadnesse. It should seeme, that in this place Moses treateth not of any great matter, when hee saith that Gods workes are perfect, that hee is righteous, that he is faithfull, and that there is no fault to be founde in him. But if wee looke vpon the vnthankfulness of men, wee shall easily perceiue that Moses doth not without cause in this place maintaine Gods trueth, rightheadnesse and wisdom, and all that hee deserueth to be glorified for. True it is that men will not bee so bolde as to belke our their blasphemies with full mouth, to accuse God: but yet they will goe about indirectly to deface the commendation of his goodnesse, power, and wisdom, and of all that euer is in him. First of all wee see howe men content themselves with Gods doings. They can welly enough say that his workes are perfect and faultlesse; but in the mean while, which are those workes? We must come to the ordering of the whole world. The holy scripture telleth vs that there is not that thing done here below, which is not disposed by the ordinance & hand of God. Nowe wee see a great number of strange things, in so much as wee be ashamed to see howe things fall out cleane contrarie to our expectation and desire, as we thinke. When wee thinke to take our ease, beholde, a storme cometh. When wee thinke to feede our selues fatte; beholde, God cutteth our pitance short. When we thinke to lue in peace and rest; beholde, by and by there cometh some warre or strife. To be short, both priuately and generally we be tossed vp and downe among a number of whirlwinds. Yet for al this, we must glorifie god, assuring our selues that his affliction, his exercising, his humbling, his remouing, and his tossing of vs to & fro after that fashion, is not without cause. Men therefore must suffer themselves to be gouerned after that manner by the hande of God, and they must glorie his prouidence, although they haue not their owne desires and likings, but what shall wee doe? Doe wee neuer finde fault with any of Gods doings? Whence come so many murmurings? Whence come so manie cries and lamentations, but of this, that men cannot finde in their hearts to frame themselves to Gods will? What meaneth this? Howe goes the world with vs? Men torment themselves. True it is that if we aske them, How now? Will ye goe to law with God? Thinke yee to get the vpper hande of him? They will say it is no part of their thought. But yet must wee needs grant, that Gods will is to trie vs after that fashion, by the disorder of things in this world, or else we must needs denie both his iustice, and his vprightnesse, and vtterly bereaue him of all power, and make him an ydol, as all these rascals do which denie Gods prouidence: For they will needs shur him vp in heauen, as though he had no regarde of the world, ne ordered not all the things that are here beneath. Nowe when men do to make an ydole of God, it is a double

blaspheming of him, And although we attribute vnto him the gouernment and dominion of the world; yet must wee not looke to see a reason of all his doings, or to finde the cause why they should be righthead; and yet must we with all lowlines confesse them to be faultlesse. And so when we haue once learned this lesson y Gods workes are perfect, we shal haue profited greatly, not onely for one day, but also for all our life long.

But some fantastical persons misundersanding this text, haue troubled themselves greatly, without reason. For they fall to scanning; with howe can Moses say that Gods workes are perfect, considering the great number of defaultes which are to be seene in this worlde? For one is blinke eyed, another is lame, the thirde is croopleshouldred, another hath but one hand and another wants a legge. Also we see trees wherein there is much amisse; and to be short, we see diuerse creatures which want their perfection in many things. And how is it then said, that Gods workes are perfect? Such reasoning is too beastly. For the meaning of Moses is no more but this, that we must glorifie God in all his doings, confessing that all things are ordered by good reason, and by wonderfull rightheadnesse and wisdom; and that when we haue searched them thoroughly, wee shall finde that men shal be confounded euen in the things which they would needs incounter & set themselves against. To be short we must apply hercunto the doctrine of S. Paul (which he alleadgeth to another purpose, but yet it wil serue wel to this text) namely that Gods foolishnesse is wiser than all the wisdom of the world. S. Paul speaketh there indeede of the Gospel; but yet is that saying verie true in generall. For when things goe out of order and cleane arsuerte, and we perceiue not wherefore God dealeth after that fashion, but (to our seeming) hee dealeth vnadvisedly: we must vnderstand that in the things which to vs seeme folly, that is to say, when Gods wisdom appeareth not, there is wisdom ynough to confounde vs, and therefore wee must not urne againe with presumption and ouerweening, to replic; This seemes not good to me; but we must stoope, and imbrace Gods doings quietly. And herein we see y rage of these rascals, which babble nowadayes against all things that exceede their capacite. If a man speake of Gods eternall election, & say he hath chosn whom he thought good through his owne free bestowed goodnes, and also that he reiecteth whom hee listeth; and moreover, that he disposeth al things that are done in y worlde, and holdeth the reines of the bridle secretly, (so as although men ouerthoote themselves in their naughtinesse, and that the diuell also doe strein himself to make a hotchpote of all things as it were in spite of God: yet notwithstanding God ouerruleth al, causing euen the diuell himselfe in despite of his teeth, to execute the things that he hath decreed; and that men (hee they neuer so stubborn against him,) cannot but do that which he hath determined.) These rascals glorying in themselves do say; O, I conceiue not that, And thou beast, what art thou? If all the

greatest doctors of y world shold lay their heads together, they coule not attaine to the vnderstanding thereof. And I make no reckening of some hypocrits which disguise themselves, and counterfeit themselves to be doctors in despite of nature; but if y Angels of heauen shold come, yet shold they be faine to reuerence the wonderful secrets of God, Wee see howe the Cherubins are described vnto vs in Elay, namely how they stretch out their winges to hide their faces, because they be not able to comprehend the infinite maiestie of God. And yet for al that, vnder pretence that our braine conceiuet not the full measure of the things which the scripture telleth vs concerning God; wee reiect it. Thus we see yet better, how it is not for nought that Moses saide that the workes of the mightie are perfect, but [that it serueth] to make vs to tremble before the maiestie of God, and by acknowledging that he is almightie, to refraine frō incountering him by saying, Why doth he so? Or why willet he this or that? Nay let vs simply confesse that his workes are perfect, namely in wisdome, in righteounes, and in goodnes, so as there is no fault to be founde in any of al his workes.

Now hee addeth, *that all his wayes are righteousnesse, that God is true, without wickednesse, in iust, and vpright.* Whereas he saith that all his wayes are righteounes, it is a more large expounding of that which he had said afore. For by a similitude this worde *Way*, is taken for all manner of doings. And heerein Moses sheweth vs, that it is not ynough to haue glorified God in some part or portion, but that wee must confesse without exception, that hee is the welspring of all wisdome, of all power, of all goodnesse, and of all iustice. We shall see some which will be contented to glorifie God, so long as things fall out to their liking; but if God deale with them to their mistaking, they alter their speech, and spit out their venom against him. See howe men would part stakes with God, reseruing to themselves the libertie (or rather the diuelish malapertnesse) to freate and fume at God when hee dooth not as they would wish, and as seemeth good to their opinion. For this cause Moses saith, that all Gods wayes are righteounes, that is to say, that although God as now remove things est at one side and est a tother, and wee see great backturnings and chaunges, and he seemeth to be minded to turn y worlde vpsidowne; yet notwithstanding he for his part knoweth why he doeth so. True it is that we shalbe abashed at it, and the rudenesse and frailty of our vnderstanding suffereth vs not to conceiue Gods wonderfull counsailes: they bee too deepe a gulfe for vs; but yet doth God alwayes keepe a meaurable and euen hande in all his doings. Then is it not any one or two deedes wherein GOD sheweth his righteounesse, but in the whole gouernement of the worlde. Lo to what point we must come.

Moreover Moses doth expressly call him *true*. And that is to bee referred to the doctrine, to the ende that men shold learne to receiue that

which is saide and set downe vnto them in the name of God. And indeede, vntill such time as we knowe God to bee true, we can neuer tast of his righteounesse nor of his goodnesse: or if we haue any tast thereof, yet can we not be sure and fully reioled of it. For prooff hereof, we neuer vnderstande Gods iustice, wisdome, goodnesse, or any other of his vertues, but by his worde. True it is that wee haue experience of them: and God sheweth himselfe sufficiently both aboue and beneath, that hee might bee glorified at our handes, at leastwise if we had eyes and cares to see and heare. But what? Such is our slothfulnesse, that we wote not howe to benefite our selues by the great number of the recordes wherein God maketh his glorie to shine forth. His worde therefore must goe ioynly with it: for if wee bee not taught at his mouth, wee shall neuer attaine vnto him, no nor come any thing neere him. But if wee doubt of Gods worde, and haue but an opinion of it, as who would say the things that are contained in it haue some reason, but yet wee doe but coniecture so: what a thing were it? What certaintie shoulde wee haue of God or of any of all his vertues, for the which hee is to bee glorified? Wee shall bee alwayes in a mammering. And so wee see of what importance this saying is, where Moses termeth God *True*. For hee would haue vs to learne to yeelde such authoritie to his worde, as it may benefite vs, and that as soone as wee heare God speake, wee shoulde be fully resoled and persuaded, that wee shall not bee disappointed in following all that hee saith to vs, and in beleeuing the same. By this meane then wee may consider all Gods workes, so as wee shall haue a lampe to guide vs and to giue vs light, that wee may not runne reeling in continuall doubtfulnesse. But forasmuch as Gods worde is the infallible truth to vs, wee shall haue a stayed iudgement concerning the things that are saide vnto vs, and wee shall trust in God, not as the heathenish sort doe, who bee shaken from it out of hande, because there is no steadinesse of faith in them: but wee shall haue a good staffe to stande by, so as Gods trueth shall fence vs against all distrust, against all grudging and against all things that may turne vs from the glorifying of him. And therewithall wee shall also haue a good foundation of our saluation, when wee once knowe that God is *True*. For if wee embrace not the things that God doeth, what will become of vs? There is nothing but damnation in men, and the more they trust in themselves, the more must they needes bee confounded. Then can wee not conceiue any hope of saluation, vnlesse wee bee well assured that God soadeth vs not with wordes without effect: but that wee knowe him to bee faithfull and trustie, so as if wee haue but a worde of his mouth, it is as good as if our saluation were already shewed.

And therupon hee saith further, *that there is no wickednesse in him, [but] that hee is iust and faithfull.* It shold seeme y Moses speaketh too coldly

coldly of God in this place, in saying, There is no wickednesse in him. For who doubts of that? Nay, it is to cut off all the wicked imaginati-  
 ons that men deuise, when they be not helde in awe so as they may yeelde to conclude that God is faithfull, good, and iust, yea and voide of vn-  
 faithfulness. And who accuseth him thereof? But yet wee see howe that euen the holy Pro-  
 phets were driuen to resist those temptations. **Ier. 12. 1.** **Abac. 1. 13.** Lorde I knowe that thou art iust, saith Ieremie, 10  
 As much doeth Abacucke, and they crie out so of purpose to shewe that they bee troubled with many incurrances, when they see things so out of order in the worlde. There then wee see howe they had easly bene caried away to blasphemie God, and to deeme sonie vnrighte-  
 ousnesse to bee in him, if they had not bene re- strained. And so wee see; that it is not without cause, that Moses saeth heere: that *God is true & without wickednesse.* There is nothing in him (saith hee) but the same is praise worthe; inso-  
 much that when wee speake of his truth and righteousnesse, we must exclude all wisdom & power of man. And to be short, he must be prai-  
 sed without exception and not after the com- mon manner of men. And that is the cause that when Gods word is spoken of in the Psalme, it is saide to be like sluer tried seuentimes in the fire after it hath bene molten and all the drosse of it taken quite and cleane from it. At the first 30  
 sight this similitude may seeme to vs to bee but colde. But let vs looke a little vpon our selues, and we shall finde that our wits doe tickle vs incessantly; inso much that when we haue confes- sed God (yea euen without dissimulation) to be true: yet when wee come to his promises, cuer-

more we will haue some reply, and we will neuer be contented in our minds, nor well at rest. For we haue a leawdnes which holderh vs back, and hindereth vs that wee cannot glorifie God as be- commeth vs. So then let vs marke, that Moses doth not heere without cause exclude all iniqui- tie: to the ende that when we speake of God and of any of all his vertues, wee shoulde doe it with such reuerence and admiration, as wee may not onely not accuse him of any vnfaithfulness, and confesse that wee perceiue not any vice in him; but also be thoroughly perswaded and resolued, that there is such perfection in him, as that there remaineth no more for vs to doe, but onely to worship him, yea euen though we conceiue not the highnesse that is hidden from vs.

Nowe let vs cast our selues downe before the maiestie of our good God with acknowledgement of our faults, praying him to take from vs all hardnesse and stubbornnes, and to frame vs to the obeying of him, that the preaching of his worde vnto vs may not bee in vaine, but that it may profite vs, so as wee may become good ground, and serue in such wise to the glorie of our God, as that the labour and paine which he shall haue bestowed vpon vs, may not be in vaine, but that all may redounde to the full establishing of his kingdom. And moreouer that seeing it plea- seth him that our saluation should be matched with his glorie, he will also so further the same, as wee may bee encouraged by that meanes to giue our selues more and more vnto him. That it may please him to grant this grace, not onely to vs, but also to all people and nations of the earth &c.

## On Friday the viij. of May, 1556.

*The CLXXIX. Sermon which is the second vpon the two & thirtieth Chapter.*

5 They haue corrupted themselues before him by their sinne: euen they that are not his children, but a froward and wicked generation.

6 Doeſt thou reward the Lorde so, O thou foolish and vnwise generation? Is not he thy father, and thine owner, is it not hee that hath made thee and fashioned thee?

7 Remember the time past, consider the yeares of so many generations. Aske thy father, and hee will shewe thee: inquire of thine elders, and they will tell thee.



Yesterday wee sawe why Moses speaketh here expressly of Gods truth. For men had neede to be assured of Gods promises, that they may holde themselues to them and rest vpon them: and also to knowe that his worde is the rule of all perfection, that they may receiue it with all reuerence. And it is saide expressly, that there is no

vnrighteousnesse in him, to the ende that men should learne, not to measure him by their owne scantling as they be wont to doe. For in asmuch as we comprehend not Gods iustice, wee drawe it downe to ours, by meanes whereof wee abace his maiesty too much. Therefore if we will yeelde God his due honor, we must separate him frō all his creatures: wee must not imagine aught of him after our owne fancie, nor compare him to

mortal men: for in so doing wee shall diminish his glory too much. But now Moses addeth, *that the children of Israel had corrupted themselves towards him.* Nowe if we ioyne these two sayings together, to wit, That God is true, iust, and vpright, so as his workes are perfect, and also that the people of Israel were marde out of hande: thereby wee shall the better see howe detestable that people was for their vnthankfulness. For Gods trueth and righteousnesse shine forth the brighter, in that they could not holde themselves to him. Beholde, God chose the children of Abraham. But let vs see what he was. To be short, had the children of Israel sticked to him, and continued in the vnion which hee hadde appointed and called them vnto, it had bene to their highest welfare, yea and their whole happinesse and glorie. But they turned from God and fell away from him; and therefore must it not needs be that they were mad, and caryed away with a diuells rage, accordingly as he saith in Ieremy, They haue forsakē me, euen me who am the fountaine of liuing water? Nowe then wee see better the meaning of Moses, for hee shewed hertofores the goodnesse, iustice, and righteousnesse of God, to the ende that the people shoulde haue the lesse excuse, and their sin be knowne to be the more heynous, in that they coule not abide that God shoulde holde them still for his inheritance. But (as I haue said already) if we be separated from God, we bee as it were in the bottome of the dungeon of all mischiefes; whereas if we be knit vnto him, wee can want nothing. Seeing then that the case standeth so with men when they cut themselves off, yea & banish themselves out of Gods kingdome after he hath gathered them to him, and shewed himselfe willing to take them to be of his household: worthily bee they to be condemned for folk void of wit and reason, and their vnthankfulness is too too detestable.

And that is the cause why Moses speaketh so roughly, saying: *They haue marred themselves towards him:* yea but they were such as be no more his children. It is certaine that God had chosen Abrahams linage, with condition to bee father to them all. And therefore hee saith by his Prophet Ezechiel, that the children which came of them, were begotten vnto him. True it is that all men in generall are called Gods children: but yet that title belongeth alone by priuiledge to those that be of his church. Let vs marke well then, that in respect of adoption, the children of Israel ought to haue bene held and aouwed for the children of God. But it is faide here, that they were not so: for they were growen out of kinde, accordingly also as God complaineth by his Prophet that their fathers dealt vnfaithfully with him, for they had begotten strange children, y is to say, they had so corrupted themselves, y there was no more soundnesse in them, neither belonged they at all to the house of Abraham, but had so wrapped themselves in the wickednesse of their forefathers, that God sawe nor any thing in them belonging vnto him. Nowe then wee see, to what pur-

pose Moses saide that they had marred themselves, meaning those that are not Gods children, whom he blameth for their depriuing and disappointing of themselves through their own malice, of the inestimable benefite and honour which God had bestowed vpon them. For what a thing is it that wee may bee so bolde as to call vpon God, as our Father, and resort vnto him familiarly, and to be receiued as his children? And euen so was it with the lynage of Abraham: but they continued not in the possession thereof. Who was to be blamed for that? It was because they yeelded not to God the honor due to their father, as he himselfe complaineth by his Prophet Malachie, saying: If I be your father, where is the honour which yee owe vnto me? But all their seeking was to hold themselves aloofe from God. Ye see then how they renouced that manner of kinred, which God had set among them; and therefore it is not without cause that Moses vpbraideth them, that they were become strangers. True it is that they vaunt themselves to be Gods children: but by what right? Only by stablishing y fleshy kinred. And we see also how the Prophet Ezechiel saith vnto them, What? Are you of the linage of Israel? Hence yee harlots birds. Was not your father a Chananite, and your mother a Iebusite? Nowe it is certaine that as touching the fleshe, they came not of y people of Chanaan, nor yet of the Iebusites: but the Prophet doeth then to vnderstande, that they had no more to doe with the holy linage, but had cut themselves off from it as rotten members.

Nowe let vs nowadayes bee well aduised, and seeing that God hauing called vs to him, hath giuen vs the marke of his free bestowed adoption, that is to say baptisme, whereby he doth vs to wit that wee bee reckened for members of Iesus Christ, and be as it were grafted into his bodie: let vs bee well aduised I say, that wee boast not thereof in vaine. For if wee despise God in liuing vndiscretely, and falsifie the faith that we haue plighted vnto him: let vs not thinke that he is so bounde vnto vs, but that hee may forsake vs, and that for al our boasting of our felues to be his children, he will tell vs plainly (as we heare in this place,) that wee belong not vnto him at all, but that wee bee vtter strangers vnto him. For (as saith Sainct Paul) all that come of Abrahams linage are not accounted his seede, that is to say, they be not spiritual children. To be short, will we haue God to aouwe vs for his children? Let vs beware that wee walke in his feare and loue. At a worde, let vs take him for our father, and shewe it by our deedes: and then shall wee be acknowledged to bee his children. But if hee see vs growe out of kinde, hee must needs tell vs that seeing wee haue not kept our faith and troath towards him, hee will haue no company with vs. For what a bondage were it, if God shoulde take vs for his children, and in the meane while be scorned & misused among vs, so as his grace shoulde bee touden vnder foote, and his holy name defiled? Should God then mingle himselfe

Mal. 1. 6.

Ez. 16. 7.

Ezech. 16. 3.

Rom. 9. 7. 8.

with

Ier. 2. 13.

Ez. 16. 20.

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with our filth and vncleanesse, when wee be so full of vnbelefe? No: For then should hee renounce his owne nature, which is vnpossible.

Now it is sayd here, *They marred themselues towards him.* The worde that Moses vseth, betokeneth to destroy, corrupt, or marre. And some expounde it, that the children of Israel did not any harme vnto God in their turning away vnto wickednesse: as in very deede hee should receiue no harme at all, though wee were all become straungers vnto him. Can wee aduantage him any white? What benefit shall hee receiue at our handes? When men turne away from God, hee is neither hindered nor furthered thereby; for hee continueth euermore at one stay, without increasing or diminishing. This then was a reproofe which Moses gaue to the whole people, as if he should say, Go to, you haue followed your owne lustes, you haue made no reckoning of your God, and what will be the ende of it? In deede hee will forsake you, but his doing is not for any harme that hee shall haue receiued by it: What passeth hee for that? Shall not all turne to your owne confusion? This lesson deserueth to bee wel marked: For it is good to humble men, by making them to vnderstand that God may euer forbear them well enough, and that his seeking of them is for their benefite and welfare, without regarde of himselfe. But wee may take this saying of Moses more playnely, that they had marred themselues towards him, because their true soundnes had bin to haue liued in obedience towards the Lawe. That is the meane wherby men may abide in their state, I meane them whom God hath called to him. And I speake not of the corrupted state as it is in Adam, and as wee bring it from our mothers wombe: but of our state when God hath repayed vs after his owne image. That is the meane for vs to persist, namely by holding our selues to the purenesse of his worde, without swatung to the right hand or to the left. But if we leaue the doctrine of God, by and by we be corrupted and marred. Therefore when men turne away from the pure and playne worde of God; it is an infecting and corrupting of themselues, such as alwayes leadeth them to death.

And hee expressly addeth: *in their spottes.* This saying importeth a reproch lyke wise; insomuch as it might bee sayd, that they had cast themselues wilfully into leawdnesse, of purpose to shame themselues. Now wee knowe how it is sayd in Exodus, that God was (as yee would say) the honor of his people. For when wee be vnder the protection of our God, there is as a royall Crowne vpon our head: and it is a greater honor, than if wee had all the dignities in the worlde. And for the same cause also dooth Moses say, that this people became shamelesse in giuing themselues to idolatrie and superstition, and discouered their owne filthynesse as a man that sheweth his owne shame. So then, it may well bee taken that the people ouerthrew themselues in their vncleanesse, because they did cast themselues into reproche and infamie, by forsaking their God, yea euen that God of

theirs whome onely they were bound to glory. But by the way by this worde *Spottes* or *vncleanes*, Moses meant all the wicked lustes which caused the people to ouerhoote themselues. As if he should say, Beholde, your God had shewed you the fashon and mean to make your selues cleane, that you might haue bin a holy people. For the Lawe serued to haue withdrawn you from all the defilementes of the world; so as by keeping of that rule, yee should haue continued vnder his obedience. And what haue yee done now? Yee haue vnhalloved the Law of God, yea euen lyke as a Swine should wallowe himselfe in the myre and dyrr. The thing then which you haue gayed by forsaking your God, is that your lustes haue so caryed you away, y you haue gone and plunged your selues in doung, yea euen with the vtter renouncing of the honor which God had bestowed vpon you.

Hee addeth *That they were a frowarde and cursed generation.* And it serueth to expresse yet better, that although God had presented them with his grace, & giuen them occasion to continue still with him: yet they coulde not haue that steadfastnesse. And what should a man say, seeing them so vnconstant, but that they were a frowarde generation? For if other men to whome God shewed not the lyke grace, were to be condemned iustly, if they should haue dealt so wickedly: are not those dubble gultie which being adopted by God, and being ayded and succoured so many wayes by him, had neuertheless so farre ouershot themselues, as to forsake him and disclaime him vterly? And therefore let vs marke that Moses beholding the ouergreat vnthankfulnesse of that people, did so aggrauate their offence in respect thereof, that hee vterly disgradeth them in this place. Nowe must we apply this to ourselues. For according as God hath vtered the treasures of his goodnesse towards vs, so much the more be wee bound and beholden vnto him. And if we falsify our faith, cursed are we: for our enormitie is the more accursed, and our iniquitie is the greuouser both before the Angels, and before all mortal creatures. And therefore let vs so wilke in the feare of our Lorde, sith it hath pleased him to take vs for his inheritance, that wee take not vpon vs that title in vaine, least wee become lyke vnto them which are false away from him.

Heere vpon Moses maketh an other complaint more sharpe and bitter. *Thou foolish people,* (sayth he) *wilt thou needes requite the Lorde so?* Here Moses toucheth the vnthankfulness of the people as it were with his finger, vnder the word *Requite.* For he falleth to vporaiding them with the benefites which God had bestowed vpon the children of Abraham. But as God is no nigard, so dooth hee neuer cast vs in the teeth with the benefites which we haue receiued at his hand, vnlesse hee be enforced thereto by our abusing of them, for that hee seeth them vnhalloved and defiled by our leawdnesse, accordingly also as Saint Iames speaketh thereof, saying that God giueth all things bountifullly, and that he is of such liberalitie, that he neuer ceaseth to

Iames. i. 5.

giue, yea euen without vpbraiding. Hee is not lyke mortall men which haue a certaine repining in their giuing, or which grudge when a man cometh to them the second time, saying, What? Ought not that which I haue done for you already to suffice you? God (saith hee) is none such. For the more that wee be bound vnto him, the more is he willing to increace his gracious giftes daily. Yea, but when hee seeth them misbetroved, & that we turne them cleane  
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contrarie to his intent & purpose: then holdeth he his hand, the restraineth he the good that he had done vnto vs, then blameth he vs, and putteth vs in minde of them to make vs ashamed. And therefore let vs looke well vpon this text [where it is said,] *Thou foolish & wiselesse people, dost thou requite thy God thus?* Accordingly also as hee sayth by his Prophet Ieremie, My people what haue I done to you, saith hee? If thou hast any thing to say against me, alledge it, and thou shalt  
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finde that I haue not failed at any time, to giue thee cause to followe me and to cleaue vnto me. For I haue powred all good things vpon thee, and yet notwithstanding thou hast bin so beastly as to forsake me. Let vs mark I say that here Moses speaketh not of Gods common giftes, which hee bestoweth vpon all men indifferently: but of the speciall giftes, which the people of Israell had receiued aboue all other nations. If GOD list to vpbraid all mankind  
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in generall, he may wel doe it if he say no more but, Who is he that created and shaped you? Who is he that hath giuen you wit and reason? Who is hee that maketh the Sunne to shine vpon you, and the earth to yeelde you fruit? God therefore hath largely wherewith to vpbraide all men for the good which he hath done them, to shewe that they be too roo blame worthy, if they doe not honor and serue him. For euen the very knowledge and light which God giueth vnto vs, dooth vs to vnderstand, that we  
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liue at his cost, that wee be guided by his power, and that it is hee which dooth both clothe and feede vs: to the intent that his loe dooing should make vs to put our trust in him, and to commit the whole state of our lyfe vnto him, thereby to shewe that hee is our soueraine, and that wee vnder his government; and therefore that wee be to be condemned whē we rebel against him. So then, God might well vpbraid all men in  
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common: but here hee speaketh to those whome he had adopted. And y is the cause why he treateth peculiarly of the benefites which he had done to them as to his Church and peculiar children.

But before wee come to that point, let vs marke how Moses in this place dooth iustly call them *foolish and wiselesse people*. True it is that all men may well be condemned of folly lykewise, when they serue not God. For if wee haue any vnderstanding, ought wee not of right to im-  
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ply it to the knowing of him who hath created and formed vs? Can men boast themselves to bee wise, if they knowe not who hath set them in the worlde, or who mainteinet and preferueth them? If on the other side they haue any reason, is it not a raging madnesse, when they

knowe not the principall point of their whole lyfe? Now forasmuch as God came neere to the people of Israell, it must needs bee that they were bewiched, seeing they were not touched with so many and so euident recordes of Gods goodnesse: I say it was more than beastly blockishnesse. For as for the heathen and infidels, in deede they be vnexcusable in that they knew not God, who sheweth himselfe to them in the whole creation of the world. But as for the  
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Iewes, who had the Lawe, and had seene so many miracles, and finally had bin conuersant with the Lorde, who came downe to them, (I speake after the manner of the holy scripture, for wee know that God shifeth not from place to place, but is infinite and filleth all places,) and applyed himselfe to their rudenesse, in somuch as he verified the thing which he so often protesteth, namely, I will dwell among you and abide with  
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you: [they were much more, vnexcusable.] And therefore, when notwithstanding all this, they turned away from him and forgot him, yea and spited him as though they had conspired together to prouoke his vengeance by doing against him all the outrages that they coule: must it not needes bee an horrible ignorance, yea and a very brutishnesse, vtterly voyd of all witte and reason? Wherefore let vs marke, that our true  
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wisedome is to honor God. And in that respect it is sayd, The foolish man dwelleth in his owne heart, and hath no lyfe in him. True it is that the heathen folke thought themselves fine witted and of abilitie, when they despised God and thought to beguile him by their subtleties, as wee see these courtiers & all the braue  
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laddes of the worlde doe nowadays, and as wee see these finheaded fellows doe, which skoffe at all religion. To their owne seeming they bee men of great wisedome, at leastwise when they haue digged so deepe, that (in their owne opinion) God cannot spy them out. Yet notwithstanding, we may wel call them fooles, and not without cause dooth the holy Ghost reime them so. For why? Our very wisedome  
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and the chiefe point thereof, is to feare GOD, saith the holy scripture. And in deede, euen nature ought to teach vs that. For what is a man, when hee knowes not whether hee was shaped by haphazard, whether there bee a God that created him, or if he be as a blinde wretch, not knowing who is his God, that hee may worship him and make an oblation and sacrifice of his lyfe vnto him? Must it not needes bee that a man is worse than all the brute beastes in the worlde, when hee is become so brutishe, or rather false into such blockishnesse? Yes verily. Then let vs beare in minde the wordes that  
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Moses vseth here, and let vs wey them as they be worthy, that wee may apply our indeuour to the seruing of our God, knowing that the hauing of that poynt is our true wisedome, and that all other things are but appendantes, and that by and by wee runne astray as soone as wee haue left the pure doctrine: In somuch that although the whole worlde commend vs, and clap their handes at vs, and wee seeme to bee ex-  
ccl

Exod. 25. 3.

Prou. 28. 26

Prou. 1. 96

cellent in all respectes: yet in very deede wee be wise, and it were better for vs a thousand times to be frantike, yea and starke mad, than to haue wit and reason (to all lykelihood) after that sort, and to be without any knowledge of our God.

But now let vs come to the contentes of the accusation and proces that Moses maketh here. *Is not he thy father* (saith he) *which possesseth thee? Hath not hee made thee? Is it not he that hath shaped thee?* Whereas he calleth God the father of the children of Abraham; I haue tolde you already that his calling of the so, is but in respect of adoption, because they had bin chosen to be Gods flocke & his Church. True it is that forasmuch as we beare the image of God, wee see his children euen by nature. But forasmuch as wee be confounded in Adam, and Gods image was defaced in vs: we deserue not that title, wee be vnto the benefit thereof. Therefore we must be faine to begin againe at this point, namely at his calling of vs back againe vnto him, so that although we were cut off from his household, yet hee reacheth vs to be of his household againe. This did hee to the linage of Abraham. For of his own free goodnes he made him this promise, I will be thy God and the God of thy seede after thee. Thus ye see by what title the Iewes might claime God for their father. It was not for that they were better worthy of it than other men, it was not for that they had attained such nobilitie by their deserts, or for that they had purchased it by their owne policie, or for that they had gotten it by any other way or mean [of their own:] but for y<sup>e</sup> God had called them to it, as we haue seene heretofore. And so much the lesse excuse had they, wh<sup>er</sup> they turned away from him, and lited vp their hornes against him. For it is an inestimable benefite for vs to haue God to our father. Because that therein we be made fellows with the Angels, who are lykewise called the childrē of God, in respect that they be members of our Lord Iesus Christ. Seeing that God hath called vs to the fellowship of the Angels, to be their brethren & companions; what a leawdnesse were it to make our selues vnderlinges to the diuels, & to submit our selues vnto their bondes and tyranny: What a dealing were it that I being made a companio<sup>n</sup> to the Angels of heauen, I should take the diuel for my Lord & king? What a choyce were that? Were I not worse than mad? So then, let vs mark well, that when as Moses dooth here call God the father of the Istaeltres, it is to inhaunce their vnthankfulnesse the more, and to shewe their leawdnesse the pl<sup>u</sup>nyler. [As if he should say,] Consider your former state. For God had aduanced you wonderfully high, and you haue wilfully cast your selues downe to the bottom of hell. After which manner he vpbraideth the king of Babilon, that he had bin as the morning starre: and now behold (saith he) thou art in the bottom of hell. True it is also that God calleth kinges his children, & lykewise all Princes and Magistrats. But if we compare them with the childrē of the Church, and with the flocke of our Lorde Iesus

Christ: surely Gods calling of vs to the knowing of him, and his marking of vs out to aly himselfe vnto vs, dooth farre surmount all the kingdoms and Empyres of the world. And therefore it is certaine that when men turne away from their alliance with God; it is all one as if they forsooke heauen to goe to the bottome of hell. For (as I haue sayd afore) they cannot away with the company of the Angels, but will needes goe to submit themselues in bondage to the diuels.

And according hereunto Moses addeth, *that God had possessed that people*, as he termeth them his heritage. Whereby he doth vs to vnderstand (as he will declare afterward) that God meane to haue held that people as his owne household; suffering the rest of the world to wander away & to become straungers vnto him, whereas his will was to haue the people of Irael as people familiar and well acquainted with himselfe. According whereunto he addeth, *It is he that hath created thee, it is he that hath shaped thee.* And this creation is not the same that belongeth to all men and to all the childrē of Adam: but it is the same that is spoken of in the hundreth Psalm. It is he that made vs, and not we our selues. And it is a very common speech in the holy scripture, to say that God hath created and fashioned his Church. This is a people whom I my selfe haue created, and they shall set forth my prayfe saith he, in the three and fourth of Elsay. But it were needlesse to alledge many places, for all the scripture is full of them. And it is a notable point of doctrine, that God declareth vs to be new creatures, at such time as he chooseth vs to himselfe. True it is that wee be greatly bound vnto him, for vouchsafing to set vs in this world. For although he had made vs burbrute beastes, yet were it a great thing that we might be counted the worke of his handes. But it was not his will that wee should be Asses or Horses: it was his will that wee should be reasonable creatures. This is so high a preheminance, that wee cannot commend it sufficiently. Yet is that nothing, in comparison of his calling of vs to the faith. In somuch that when hee telleth vs that hee will take vs to be of his Church, hee dooth after a sorte forget his former creating and sayth: that he giueth vs a farre other thing than to haue bin mortal men, which is nothing in comparison to be of his Church. And this serueth to humble vs, to the intent we should not thinke our selues to be come to the faith by our owne power, but acknowledge the same to be the gift of God, least we shold vsurpe the title of the creator, by imagining our selues to haue gotten faith by our owne abilitie, as the Papistes doe, who say that although they cannot doe any thing bur through the grace of God, yet doe they prepare and dispose themselues thereto aforehand. Againe, they haue a kinde of concurrence, or running together, where-through they be as companions with GOD, so as they worke together with his grace, or else doe so aunswere thereunto, that Gods grace dooth nothing but by halues. Loe at what

Gen. 17. 7.

Psal. 100. 3.

Esa. 43. 7.

Eph. 2. 10.

Esa. 14. 12.

Psal. 8. 2, 6.

poynt the Papistes are: and by that reason they should be halfe their owne creators. For I haue declared already, (and the very truth is so), that it is a farrre greater thing for vs to be counted of the Church, than of the common kinde of men: for it is a farrre nobler creation to bee the children of God, than to be the children of Adam. Yet notwithstanding, the Papistes doe challenge the one halfe thereof to themselues, saying that they dispose themselues to it by their owne free-will, and that they deserue grace at Gods hand, and also that they worke together therewithall. By which reason, the one halfe of this creation, which is the excellentest, shall belong to men. And what a treacherie were that? Therefore when wee heare that it is God that made vs, and not wee our selues; let vs not make account of our selues nor be puffed vp with the winde of presumption, which serueth to no purpose but to make vs to swell. Let vs vnderstand then that we haue nothing of our owne, but that all is Gods, in that it hath pleased him to call vs to his word, it is not we. A man might thinke it straunge why it should be sayd, it is not wee that haue created our selues: for there is none of vs al but he knoweth it and confelleth it. But if we haue an eye to the fond and diuulsi ouerweening wherewith men are besotted: we shall see that this kinde of speech is not superfluous, but that the holy ghost meant to exclude all such foolish imaginations, to the intent that men should not referue aught to themselues, but yeeld fully vnto God, that which is belouing vnto him. And that is the cause also why S. Paul saith in the second Chapter to the Ephesians; We be his workmanship, for he hath created vs to good workes, namely which he hath prepared for vs before wee were borne. If men thinke themselves to be y founders of their owne good workes, yea or euen of their good thoughtes, they deceiue themselues sore. God had prepared all those things aforesaid in his treasures saith S. Paul, and now hee hath put them into vs. And why? For we be his workmanship, it hath pleased him to fashion vs to another vse. Thus yee see how men are beaten downe, and how God sheweth that hee himselfe alone is to haue the honor of the disposing and preparing of them. And so in this text wheras it is sayd, It is hee that hath created thee and fashioned thee: it is because it is a more excellent gift, that is to wit, that God printeth his marke vpon vs, as who shoulde say that wee shoulde bee reckoned for his children, so as hee gathereth vs vnto him, and maketh vs in effect new creatures; by reason whereof sinne becometh the more heynous, if wee deface the same againe, and fall to wallowing of our selues againe in the filth and vncleanesse of this worlde, as who would say it greued vs that God had not made vs brute beastes at such time as heooke vs to be his children. And therefore we haue to marke, what the words import which Moses vseth here: For his meaning is to shewe, that this people was the leawdest and most detestible that could be imagined, because they had forgotten such gracious benefices as could

not be sufficiently commended. And looke what is sayd of the Iewes, agreeth fitly vs lykewise, namely that we must not forget Gods graces. We in these dayes haue receiued no lesse than the fathers that were vnder the Lawe. For wee haue the very pledge it selfe, which the Iewes had not: that is to wit, our Lorde Iesus Christ. He is the onely sonne of God, and is come down to vs from the bosome of the father. Hee hath yeelded vs record of our adoption: the gate of paradise is now opened vnto vs: wee may now not onely call vpon God as our father, but also call vnto him with full mouth, so as wee may cry *Abba father*, for that is the word which Saint Paul vseth expressly. Seeing then that God hath discouered himselfe more fully to vs than to the fathers that liued vnder the Lawe: Surely our fault will be the more grieuous and lesse excusable, if we yeelde so poore a recompence as is spoken of here. Againe, hath he not purchased vs to himselfe? If he possessed the people of olde time because he brought them out of the land of Egypt: let vs see how much more he hath done now for vs than for them. True it is that Gods redeeming of the Iewes was by the power of the death and passion of our Lorde Iesus Christ: but that thing was not yet declared vnto them, they had but the figures and shadowes thereof. But as now wee see that the blood of our Lorde Iesus Christ hath bin shed for our redemption, and for the purchase of our saluation. And shall we now go trample vnder our feet the holy blood, whereby the couenant of the spirituall kinred which God hath entered into with vs, is ratified and confirmed: And as touching the Law, how doth the Apostle speake of it in the Epistle to the Hebrewes? As many (saith he) as violated the tabernacle that was made by Moses, were not spared, their fault was vnardonable: and what shall become of vs nowadayes? Is not our leawdnesse much more shamefull? Therefore let vs beare now in minde that we be Gods precious possession, to the intent we giue not our selues ouer to Satan. Moreouer let vs vnderstand, after what manner he hath created and fashioned vs, and let vs not refuse that grace: but sith he hath vout-safed to reforme vs, let vs not steine our selues with reproche, by going about to deface the image & workmanship which he hath put into vs. Howbeit forasmuch as men doe by al meanes possible pleade ignorance, to the intent they might not come to account before God, nor be convicted or touched for their euill doings: Moses addeth; *Aske of thy fathers, and they will teach thee what thou hast bin: Inquire of all thine Elders, and call to minde the time that is past.* Here Moses meant to spurre forward the stoutheadnesse of the Iewes, because they did wilfully buye the grace of God, and rooke pleasure in the not minding of them. Now although he spake this to the Iewes: yet notwithstanding, forasmuch as the lame vice is common & ordinarie through the whole world, and that we be too much attempted therewith: it stādeth vs in hand to thinke, that the holy ghost directeth the lyke accusation to vs nowadayes. For after what sorte doe we call Gods benefices

Rom. 8. 15.

Hebr. 3. 12.



to our mind? Doe we bethink vs of them euening & morning? Nay there is none of vs all which shutteth not his eyes against them, as much as he can. To be short, nothing grieueth vs worse, nothing troubleth vs more, thā to be bound vnto God. And yet is that the thing wherein all our happineffe consisteth. For it is not with him as with mortall men. If we be ouermuch bound to a creature, we will be as it were ashamed of it. I am so much in such a mans debt say wee, y<sup>e</sup> I wot not how to requite it. But if we consider how liberal God hath bin to vs, it is a meane to confirme vs still the more in faith, & to make vs the bolder to repayre shilvnto him: for he is the fountain that neuer dryeth. Thinke we that God can euer bee diminished in his grace, or in any goodnes? Nay. And yet notwithstanding, our naughtinesse is such, y<sup>e</sup> when God hath bestowed neuer so great graces and benefites vpon vs, inso much that we be as good as ouerwhelmed with thē; al our seeking is to put them out of remembrance: let vs marke wel therefore, that Moses hath not without cause blamed the Iewes, and that we nowadayes haue need to bee blamed the same manner, and to be pricked forward lyke Oxen and Asses.

As concerning the Iewes, he sayd, *Bethinke thee of the olde time, call to minde the dayes that are past.* As if he should say, How now ye wretches? Must God giue you wit and memorie, and yet you not consider what he hath done heretofore? The wit of an Ox or of an Ass extendeth no further than to the things y<sup>e</sup> are present: but men haue reason to consider of things past and of things to come. For wee haue a certaine foresight of things to come: we make comparison of things past, experience sheweth vs how to dispose things in our selues. Now if we apply not all this to consider how God hath euer governed vs, and how he hath shewed himselfe a father towards vs, shall we not be guilty of peruerting the whole order of nature? So then, not without cause doth Moses say: *Bethinke thee of the old time.* And afterward he sayth: Thou hast witnessen enowe: *Inquire of thy Fathers, inquire of al those that haue liued afore thee, & they wil tel thee newes; they wil shew thee, that at such time as thy God diuided the nations of the world, and made y<sup>e</sup> partitions betweene people & people, hee had a special regard of thee, & shewed playnly y<sup>e</sup> his adopting & choosing of thee was not in vaine. For the mark y<sup>e</sup> he aimed at, was to dedicate thee to his seruice, & to reueme thee for his owne inheritance. Now thē, is it not a peruerting & confounding of y<sup>e</sup> order which he had set down to be intiuolable, when thou turnest so away from him? Yes: for hee had shouled thee out from al y<sup>e</sup> heathē, & chosen thee as it were for his own portion. That is the thing in effect which Moses meant to say vnto y<sup>e</sup> Iewes.*

And this text ought to teach vs, first to bee mindefull of the benefites which he hath done to our fathers, although we haue not seene them in our owne time. For that is a thing whereon we must set our mindes. Hath God giuen vs wit and reason but onely to conceiue things present & which we see with our eyes? Nay, our vnderstanding must procede furdier, yea and all must be

referred to the honor & glory of him which hath giuen vs that vnderstanding. And it standeth vs so much y<sup>e</sup> more in hand to marke well this doctrine, because we see men fickleheaded & giuen to all vanitie & sond speculations. True it is that we would be loth to be as brute beastes, and we would faine be as men of vnderstanding: there is none of vs all, but he laboureth for it. And yet for all y<sup>e</sup>, what is our vnderstanding, but an inquiring of the things that passe our capacite? Men neuer cease to be inquisitive of the things that are farre about their vnderstanding, yea euen of things needlesse & vnprofitable: inso much as they will needs knowe what God did afore hee made the world, & such other things. Again, as touching stories, if a man occupy himselfe in thē, it is but to range abroad here and there, without consideration of Gods doings: inso much that God is quite forgotten, & things are not referred to their right and due vse. Wee see then how men runne rousing, so as they can babble well enough of things past, that ye would take them to haue good knowledge of them. But it is but in things vnprofitable, & in the meane while God is let alone, & they haue no regard at all of themselves. But contrariwise it is shewed here, that when we talke of matters of olde time, and enquire of things that haue bin done long agoe, we must keepe this order of proceeding, that we haue an eye vnto God, how he hath governed y<sup>e</sup> world, and alwayes shewed himselfe righteous, faithfull, vpright, good, and pitifull. First therefore let vs consider that. And afterwarde let vs come vnto our selues: and sith we see that hee hath separated vs from the rest of the worlde, & taken vs for his children without any worthines of ours, preferring vs before those which were no thing intercur to vs: (for in decde we be no better than the rest of Adams children:) seeing (say I) such goodnesse of God towards vs, we ought to apply our indeuour to knowe the same wel: and by inquiring of former yeres: we ought to behold Gods working, to the end he may be glorified by our handes, for that we haue found by experience, that we be so many wayes bound vnto him; and that the infinite goodnesse which he hath shewed towards vs, may prouoke and inflame vs to yeelde ous selues wholly to the seruing of him. If wee so doe, wee shall not be blamed for the vnthankfulnesse, for which the people of Israell are blamed here by Moses. For consequently all those whome God hath called vnto him, shall be comprised vnder the same condemnation, vnlesse they can skill to benefite themselves the better by his gracious dealings.

But nowe let vs cast our selues downe before the maiestie of our good GOD with acknowledgement of our faultes, praying him to make vs to feele them more and more, so as wee may not onely condemne our selues with our mouthes, but also vtterly mislike of them, and turne againe vnto him with a true meaning minde, to obey him and to submit our selues to his good wil: & that therewithal he may so worke in vs by his holy spirit, that sith he hath vouchsafed to begin to make vs newe creatures, hee do also reforme vs to the full, vntill wee be

throughly

throughly clothed with his righteoufnesse, and that all our imperfections and vanities be morti-

fied: That it may please him to grant this grace, not only to vs but also to all people, &c.

## On Munday the j. of Iune, 1556.

*The CLXXX. Sermon which is the third vpon the two and thirtieth Chapter.*

8 When the highest diuided to the Nations their inheritances: and when hee separated the Sonnes of men: then did he set the boundes of Nations according to the number of the children of Israel.

9 For the Lordes portion is his owne people, and Iacob is the meteline of his inheritance.

10 He founde him in a desert Lande, and in a horrible wilder nesse where nothing was to bee heard but roaring. He led him vp and downe, and gaue him vnderstanding, and kept him as the apple of his eye.

11 As the Eagle stirreth vp her nest, howering ouer her young ones, and spreading out her wings, taketh them vp, and caryeth them vpon her wings:



WE haue seene already heretofore, howe the intent of Moses in this text is, to shewe the children of Israell how greatly they bee bound vnto God, in that he loued them, and chose them out from among all the nations of the earth, and adopted them to bee his children without any desert of theirs, or without hauing any respect of their worthinesse, only of his own meere mercie. Now here vpon hee sayth, *That when God distributed the world into partes, assigning all Nations their Countries: hee helde still this Lande for the heritage of his people.* True it is that notwithstanding this, he did as it were lend the land of Chanaan for a time to the olde inhabitants thereof, that is, to the Hethites, the Heuites, the Pherefitites, the Chananites, and such like. His assigning of that Countrie to them was not for euer, for hee referued it till the time that hee should fetch his owne people out of Egypt. And wee must marke, that at that time Abraham was not yet borne, neither was there then any people of Israel. Howe can it then bee, that God should bee prouoked by any desert, seeing hee tooke the thing which as then had not any being? Yea and let vs marke alwaies, that the people which was to issue out of the stocke of Abraham, had bene no better than other nations, if God had not wrought in them. Therefore it is to bee concluded that God vttered an infinite goodnesse towards that people, and that his will was that they should bee a looking-glasse of his grace, to the whole worlde. And where as Moses saith, *that God diuided landes to Nations, according to the number of the children of Israel:* he maketh here a comparison betweene the offspring of Abraham, and the seuen nations that dwelled in the Countrie, which they entred into and possessed afterwarde. Surely they were a great multitude of people, and seuen sundry nations were of them: and yet our Lord preferred one lynage before them all. True

it is that hee encreased the same lynage beyond the opinion of men, according to this promise which hee had made to his seruaut Abraham, Number the starres of the Skie and sand of the Sea if thou canst: for so shall thy feede be in multitude. But who would haue thought that for one households sake, there needed so great a lande as that seuen nations should haue bin driuen out of their Countrie, to gae place to them that were descended of one barren man, as the prophet Esay telleth them, saying: Go seeke your originall, get ye to the stone that ye were heauen out of; for Abraham was alone, and Sara was a barren woman to her vttermost olde age: and yet hath God made you to issue out of these two stones as it were by miracle, and not by the common order of nature: knowe ye therefore that he hath wrought so mightily toward you, that of ductie you ought to be the more prouoked to serue and honour him, that his glorie may shine forth in you. Yee see then that the meaning of Moses in saying, *according to the number of the children of Israel,* is that forasmuch as God had foreseene that hee would adopt the offspring of Abraham; hee gaue the Lande of Chanaan, not to one people alone, but to seuen Nations in number.

And here we haue to note in the first place, that inasmuch as the office of distributing the worlde into portions is attributed vnto God: wee so iourne as it were by his appointment, so long as wee dwell here below. True it is that the children of Israel had a peculiar state: but here Moses speaketh of the whole worlde, accordingly also as the same is treated of in the hundreth psalme and in other places. And that ought to make vs to liue in the feare of God, whereloeuer wee bee. For why? We be found at his cost, & our dwelling vpon earth is not by haphazard, but where it pleaseth him to maintaine vs. Yee see then how it is a profitable les-son to teach men to liue as in the presence of God, because it is hee that hath appointed them to dwell there. But by the way we be warned al-

Gen. 15. 5.

Esa. 51. 1, 2.

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Psal. 107. 35

so, not to trouble the boundes of places or the common order, but to holde our selues every man to his owne, without encroching vpon other men. For why? God hath ordayned boundes in the world from the beginning. This being so; let every man now abide in his owne possession; and let not men trouble nor molest one another. Yet notwithstanding we see how malicious men are. For ambition and couerousnesse haue caused all the boundes to be broken which GOD had set in the worlde. Nembrod began first with setting vp the kingdome of Babylon: and afterward other men became desirous to win one frō another. Yee see then how men haue peruered the order that God had set in the world lyke vn-  
Gen. 10. 10. faticable gulfes. But howfewer men haue delt, yet hath God alwayes so bridled them, that for all their greedinesse they could neuer fet such confusion, but that some certaine order hath remained still. Howfewer the case stand, let vs marke well, that Gods creating of men was not to cast them here at aladuenture: but that his ordcyning and setting of the earth was to the ende we shoulde dwell therein. And truely wee knowe that the earth was couered with water, & naturally the sea ought to be aboute the earth, so as al of it shoulde be ouerflown. It is of speciall vertue that wee haue any dry place whereon to set our foote. And who is the doer of that?  
Gen. 1. 20. As soone as God commaunded the waters to be withdrawn, by and by there was place for men to dwell on. Seeing then that we liue here, and that the earth dooth feed & susteine vs, let vs assure our selues that therein God sheweth his pitie towards vs. And therefore let vs serue him with the earnestest minde, & eury of vs be contented with that which he hath, without intermedling within other mens boundes. Let vs not through couerousnesse take to vs the things y belong not to vs: but let every man hold himselfe as it were locked vp, because we offend God and not men when we seeke to inroch vpon that which he hath not giuen vs.

Now then, seeing that Moses telleth the people of Israell that they be bound vnto God for his allotting of their inheritance vnto them in the land of Chanaan, yea euen before Abraham was borne: there is much more reason that we should magnify the inestimable goodnesse of our God, in consideration of the heavenly heritage which he hath promised and prepared for vs. For his preparing of a place for vs in heauen, was not at that time when he parted the worlde into portions: but euen before the world was created, as Ephes. 1. 4. sayth S. Paul. For before there was either heauē or earth, God hauing adopted vs to be his children, prepared a dwelling place for vs about. Sith it is so, we conclude that he had no respect of any worthines in our persons, he looked that wee should merit or deserue aught at his hand: but onely vted his owne free goodnesse. Yee see then how we must be carryed vp about the world as oie as we thinke vpon our saluation.

And the reason hereof is added forthwith by Moses, namely, *Because they were the people of God, and his portion, and Iacob is the meteline of his inheri-*

heritance. The if it be demanded, why God in making partition of the world, preferred the children of Israell before all the residue, & why that one house was so deere vnto him, that he vouchsafed to appoint them a cōtrie certaine: If it be demanded what moued God thereto: Moses answereth, it was because Iacob was his portion and the meteline of his heritage. As if he should say, Ye poore soules, your God hath vsed such gracious goodnesse towards you, as yee cannot say there was any thing on your owne behalf, or that ye had any vertue in you, or (at a word) that ye can dim Gods glory any whit by your owne deserts. There was no such thing; for all proceeded of his owne free adoption. What was the cause that the linage of Abraham became Gods inheritance, & as it were his portion? For by the worde *Meteline* here is betokened a part or portion. For in those dayes men measured Landes by Metelines, & that is the cause why the word *Cord*, or *Meteline* is so often spoken of in the holy scripture, when mention is made of distributing or diuiding into portions. Now then if it be demanded why y people of Israell belonged more to God than all y rest of the worlde; or what affinity or acquaintance there was more betwene him and them: It cannot be sayd that they had purchased or procured more to themselves; or that they were nobler than all other men, as we haue seene heretofore. What canst thou say (sayth Moses in the seuenth chapter?) Hath God chosen thee, because thou wast a nobler, a worthier, or a more renowned Nation than any other? No: but for the loue which he bare to thee. Therefore lyke as in that place Moses vsed the word *Loue*, to shewe that Gods owne fre goodnesse moued him to take Abraham & his offspring: so in this place he saith, Know ye that your God hath chosen you, & that it is his will to take you for his heritage. And so ye see in effect, y to take away all pride and presumption from the children of Israell, & to shew them that they could challenge nothing to themselves, Moses bringeth them backe to the welspring which the whole scripture sheweth vs, to wit, that all the benefites and gracious giftes which God bestoweth vpon vs, and which wee receiue at his hand, proceede of his owne meere goodnesse, without being bounde thereto, or without inclnyng thereto in respect of any deserte of ours, but onely because hee loueth vs, yea euen without any cause why that wee can alledge: for we bring nothing at all vnto him. That is the thing which we haue to beare in minde.

And if this doctrine was true as in respect of y Land of Chanaan: what shal it be in respect of our comming to the immortalitie of the heavenly glory? The people of Israell could not obtaine the land of Chanaan by their owne deservings, but GOD was faine to loue them euen of his owne meere mercie, wherethrough hee did the all the good that they receiued at his hand. Yet notwithstanding, that land was nothing in comparison of the immortal life. Whereas it is sayd that wee be reformed after the image of God, to bee partakers of his glory, and that

wee bee his heires, and companions to the Angels, yea and to our Lord Iesus Christ: it is a far other thing than y<sup>e</sup> land of Canaan and the sustentance that is giue vs for this transitorie life. And therefore let vs vnderstand that men are worse than blinde, yea and more than mad, whē they thinke to attaine to so greata good thing by their owne desertes. Yet notwithstanding, we see how this diuclish opinion hath reigned and had full scope in the world, and how the Papistes are still at the same poynt at this day, that when y<sup>e</sup> inheriting of paradice is talked of, [they say] that men must purchase it by their own merites. And in the meane while they consider not how the immortal lyfe is named an inheritance, because it dependeth vpon Gods free adoption. And whereon is Gods free adoption grounded, but vpon his choosing of vs before y<sup>e</sup> world was made; I say vpon his choosing of vs, euen of vs which were forlorne as well as y<sup>e</sup> rest of the whole world? For we know we be all cursed in Adam. Again, what is y<sup>e</sup> cause y<sup>e</sup> he chooseth vs, who were lyke to those whō hee reiecteth? What is y<sup>e</sup> cause y<sup>e</sup> he proceedeth yet stil in drawing vs vnto him? Shall wee finde the cause thereof in our selues? Alas no: but wee must discharge our selues of all our weening, and repaire to the foresayd fountaine of his free goodnesse. And therefore let vs beare well in minde, that here wee bee warned, that we must not seeke the cause of our saluation in our selues nor of any of all the benefites which God bestoweth vpon vs, no not euen in respect of this present lyfe: and therefore that wee can much lesse seeke the cause or ground of the promised immortalitie, in our selues or in our owne desertes, but y<sup>e</sup> we must magnify his meere goodnesse in that behalfe. And seeing that God hath chosen vs to be his heritage, we must suffer him to possesse vs. But there is a greater reason in respect of vs than of the Israelites; because he hath not onely referred vs in creating the world, but also purchased vs by our Lord Iesus Christ. Doth not this price which God hath bestowed for our saluation to y<sup>e</sup> intent we should bee his heritage, deserue to haue vs wholly at his deuotion, and y<sup>e</sup> euery man should fo indenour to dedicate himselfe to his seruice, as that he might haue the dominion ouer vs? So then, let vs not play the traitors in bereauing God of the thing which he retained to himself when he vouchsafed to haue vs to be of his Church. Also let this moue vs that he will not possesse vs, but vpon condition that as we inioy him, so hee may inioy vs: and what an exchange is that? Consider what we be. We be dung, filth, and vtter cursednesse, and yet ye see how God accepteth vs for his heritage, and for his part would that we should possesse him. Sith it is so, what an vnthankfulness is it, if we continue not in obeying him, that he may possesse vs?

And let vs mark further, that there is not any thing which ought to moue vs more to the seruing of God, than to come to the knowledge of our free election, so as we know that his beginning to doe vs good is not now presently, but before we were borne, before the creating of the world, in so much that he rooke vs to him and adopted vs aforehand euen before that time. So

much the more ought we to abhorre these rascals which would haue the doctrine of Election abolished: for by that meane they ouerthrowe y<sup>e</sup> whole groundwork of our saluation, as though they should stop the spring from whence the water floweth, so as we may no more drink thereof. For how shall we know that God hath called vs to saluation, but for that he hath loued vs without any desert of ours, and taken vs aforehand to himself, euen before y<sup>e</sup> world was created? Also how shall we know our selues to be beholden to him for all things, and that he is nor bound vnto vs; vnlesse we come to this poynt, that we were lyke to those which perish, so as there was no difference at all betwene them and vs, sauing y<sup>e</sup> hee hath marked vs out to be his, without finding any cause in vs why, that we were dearer to him than other men, and that he made more account of our welfare, all which things are grounded vpon his euertlasting vnchangeable purpose and will, the reason whereof is vncomprehensible to the worlde? They therefore which go about to abolish this doctrine, are deadly enemies to God his glory, and to our saluation, and would (as much as in them lyeth) deface all religion. That (say I) is the thing which we haue to remember vpon this Text.

Here vpon Moses sheweth yet better, how God hath vttered his goodnesse towards the people of Israel. He found him (saith he) in a desolate land, in a desolate place, in a dreddful wildernes where was nothing but roving of wild beasts. There he led him up & down, there he nurrued him, there he kept him as the apple of his eye. If the people of Israel had not serued as slaues in Egypt, and trauelled through the wildernes: Gods goodnesse had not bin so well known and so glorious as it is at this day. For why? Whereas God rooke Abraham out of his countrie, and brought him into a strange Land, and afterward gaue him a sonne when hee was vpon the point of a hundred yeres old, & that of the one child there issued such an infinit multitude: it might well haue bin sayd that God had shewed fauor to that lineage: but yet so blinde are men in considering Gods goodnesse towards the, that it would neuer haue bin perceived how God vttered his bountifullnesse towards y<sup>e</sup> stock, vnlesse Iacob had gone downe into Egypt, and that the people of Israel had bin kept in cruell bondage, as Moses reporteth in Exodus. But when they had bin held in such slavery that the king of Egypt had commaunded all their men-children to be slayen: then were they come to y<sup>e</sup> vttermost pinch. And then did God fetch them away, and make the to passe the red sea, hauing wrought a great number of miracles before. By meanes whereof they were after a fort wakened, that they might the better bethinke them how dearely God loued them & how much he set by them, seeing he vouchsafed to yeeld so great & so stately recordes of the goodnesse and fauour which he bare towards them. Moses therefore following the same reason, saith here, Looke backe to your first originall from whence you be issued. Did God find you in a far and fertile countrie, as though he should say, I wil maintaine you

Eph. 1. 4.

Exod. 1.

in

in the state wherein yee be: for it is not enough for men to haue a conuenient and easie dwelling place, vnlesse I preferue them and hold the vnder my protectiō. You therefore shal be mine, and I will bee your safegarde. Did God finde his people in such state? No. And therefore Moses sayeth to the children of Israel, Consider from whence ye came, & from whence your God hath fetched you. Were ye not in a wilderness sayeth hee? Yes; that then is the place from whence hee hath fetched you: and so much the more ought you to consider the fauour which he hath shewed you, that yee may perceiue howe much you be bounde vnto him. Now then, ye were in a wilderness: and after what sorte? There was not one graine of Corne to feede you withall, there was not one drop of water for you to drinke, he was faine to make water to issue out of a dry rocke miraculously for you, hee made Manna to fall from heauen. Ye were in a place where yee coule not build you one house, ye were there among the wild beasts, so as ye must needes haue perished, and therefore a man needes not to vse long discourses to shew how God was bountifull vnto you. For ye were as good as in a graue by the space of forty yeeres, and yet God kept you aliue after a straunge fashion & vnknown to men. Ye were destitute of foode and drinke, & God furnished your turne. Your shoes, your hose, & your garments did not rotte all that while. Now then, seeing that God maintained you after that manner against the commō order of nature, did he not shew thereby what care he had of you, and what loue he bare vnto you? So then, looke that ye neuer forget so great benefites, specially being so many and so huge in number as he hath done for you.

Nowe we see the meaning of Moses in that hee sayeth that God founde his people in a wilderness, a dry and bairaine ground, a desolate place. And the selfesame thing meaneth Ezechiel in his sixteenth chapter, where he vbrateth the people of Israell with the vnthankfullnesse which they had shewed. What are yee, sayeth hee? For I tooke you coming out of the land of Egypt, as a Child borne out of time. The Child y so commieth out of his mothers wombe, is al to berayed, and he should perith in his own filth, if he were not rid of his spots and blemishes, and washed from the vnclennes which he bringeth with him. To be short, he rehearseth all the things that are wont to be doone to a child that is newly borne. Againe he vieth another similitude which is, as if a man should finde a wretched harlot that were starke rotten and readie to fall in peeces by reason of her infections: And I haue washed you & made you cleane, yea and I haue taken you in mariage: and doe ye not knowe that to be a benefite? Thus we see that Ezechiel hath followed the same order which Moses did in abasing the Children of Israell, by bringing them backe to their first state, to the intent they shoulde learne that Gods aduancing of them after that fashion beyond al expectation of man, was to the end his grace might be the better known in them.

And now to apply this doctrine to our owne instruction, let vs consider what wee be before God chooseth vs. It is sayd that hee found his people in a wilderness. True it is that he had adopted them before that time, insomuch that the promises were made vnto them before they went downe into Egypt. But it is enough that the people were there in so miserable state, to the end they shoulde perceiue that God had at that time giuen them as it were a second birth, and so dooth the scripture customably terme it. But now let vs come to our felues. In what case dooth God finde vs? In what state dooth hee take vs? We see the children of Adam, that is to say, cursed, and heires of euerlasting death. There is nothing in vs but sin, there is nothing in vs but corruption, God must needes reiect vs and hate vs, he must needes become our deadly enemy, and vter his vengeance vpon vs. To be short, wee be in the dungeons of hell, vntill God haue reached vs his hand, and had pitie vpon vs. It is not for any man to exempt him selfe from this confusion: for from the greatest to the least of vs, we be all plunged in it. Now let vs boast of the things which we haue of nature. For God hindeth vs voyd of all goodnesse, we haue not one droppe of vertue, wisdom, or righteousness: but contrariwise wee be full of corruption; wee be ready to burst for filth and vnclennesse, wee be bondslaves to Satan, vnder the tyranny and bondage of death, and at a worde wee be plunged in hell. At that poynt are wee when God chooseth vs, that is the poynt whereat hee beginneth our saluation. Now sith it is so, let vs learne first of all to rid our felues of all pride. And although Satan beguile most men, making them to beleue that they can deserue at Gods hand: yet let vs assure our felues that wee be beholden to Gods free goodnesse for all things. Marke that for one point. To the intent that all mouthes may be stopp'd before GOD (as saith Sainr Paul) let vs so humble our felues, as that wee make not any mo allegations, as who would say, we haue done this or that: but let vs preach the mercie of our God, and let vs declare that he is the beginning, the ende and the increase of our welfare, so as wee drawe out of that fountaine wherewith to satisfy vs, without seeking of any peece of our saluation either in our felues: or in any creature. Otherwise wee make our felues to beleue wonders, and they shall serue to feed vs withall: but in deed it will be but deadly poyson to make vs hurt it.

And now let vs marke well, that Moses hauing sayd that God found his people in a wilderness, addeth that he led them up and downe there, that hee nurtured them there, and that hee kept them there as the apple of his eye. By this terme of leading up & down, Moses dooth the people to vnderstand, that it was not for a day or twaine, nor for some short time that God made them to taste his goodnesse, but that he had continued it by the space of forty yeeres together. Lykwise, his heaping vp of these words together, *A desert land, a desolat & vbarren, a place full of vringes, a bairaine ground*, is not

for nought, but serueth to touch the people the better to the quick, that they might call to mind what plight they had bin in before their coming into the land of promise, where Gods blessing was powred out vpon them most abundantly. And therefore the word *Lead* betokened as much at y<sup>e</sup> time as if Moses should haue said, Ye wretched people, had God vttered his loue & goodnesse towardes you but for one moneth, y<sup>e</sup> same ought to haue bin remembred of you for euer, so as you should neuer haue forgotten it. But now, it is not one moneth no nor one yere, but whole fortie yeres together, that God hath held on & continued his goodnesse towardes you: of all which time your fathers hauing not a crum of bread to eate, were miraculously fed with Manna from heauen; nor hauing any wine or other liquor to drink, had water giuen them out of the rocke. And as they shifted from place to place, GOD gaue a continuall course to the water, 20 wherewith to refresh themselves and their cattell. Seeing then that God hath so imprinted his grace y<sup>e</sup> it may be wel known of you in the great number of good turnes which he hath done for you: you be the lesse to be helde excused, if yee make not account of the glorifying of your God, who hath shewed himselfe so liberal towardes you.

But we must alwayes marke, that the speaking of these things by Moses to y<sup>e</sup> Iewes is after such a sort, that his doctrine is behouefull to vs at this day. And therefore we must vnderstand, y<sup>e</sup> God leadeth vs vp and downe in this world, to y<sup>e</sup> end we may haue the more leisure to feele his fauor, if we perceiue it not sufficiently in one day. True it is y<sup>e</sup> if we should haue experiēce of Gods goodnes but once in all our life, y<sup>e</sup> same ought to suffice vs, at leastwise if we had not our eyes blindfolded, or that we were not shortwitted to forget Gods doings out of hand. If he had once giuen vs any recorde of his fatherly loue, we ought to acknow edge the same and to minde well y<sup>e</sup> lesson, and to exercise our selues therein dayly both euen and moone. But what? Because all is marred by our vanitie, and all the good y<sup>e</sup> God dooth for vs is by and by forgotten: therefore doth he traine vs in this flightful lyfe, and leade vs vp & downe after such a fashion, that wee be put in minde of our wretchednes many wayes. The happening of so many necessities & Gods deliuering of vs from them, is to the intent y<sup>e</sup> we should beare it the better in minde; how he not onely succoreth vs once or twice at our need, but also holdeth on with his fauor throughout, yeelding vs record by infinite wayes y<sup>e</sup> he is our father & taketh vs for his children. After this manner ought we to wey this word *Lead*, when God tosseth & turmoyleth vs to & from this world, making vs to feele many things, so as we haue not one continuall state of quietnes, but are faine to walk one while one way, and another while another, & anon to go clean backe again, enduring now cold and now heate, & another time hunger, & being vexed sometimes with noyse of warres, sometime with sicknesses, & sometime with other things. Now when we be so led vp & downe, let vs assure our selues that our Lordes meaning is to make vs to come

to the knowledge of his goodnesse.

And hereunto Moses addeth farther, *that the people were nursured*. Truly y<sup>e</sup> chiefe learning and instruction which they receiued was by the law. Yet notwithstanding, all the warnings that God gaue them in the wilderness, serued to nurture them. Moses therefore speaketh not here alone-ly of the Lawe which was vttered to the people to giue them knowledge of Gods wil: but also generally of all the instructions & warnings which God gaue them by the space of forty yeeres, as when he punished the idolaters, when he punished y<sup>e</sup> whoremongers, and such as were giuen to their lustes, and when hee punished the rebels. For at those times it behoued them to receiue newe instruction. Yea and all of vs must vnderstand, that generally al y<sup>e</sup> benefites, al y<sup>e</sup> threats, & all the punishmentes which God at any time vsed towardes the childre of Israell, were as many instructions to them. But we must marke here that it is Gods will that we should learn by them so long as we liue in this world. For like as he executeth y<sup>e</sup> office of a schoolemaister towardes vs, so wil he haue vs to play the good scholers vnder him, & to profit in the doctrine which he deliuereth vs. And it is a very notable point, that God will not haue vs to liue here lyke brute beastes without reason & vnderstanding. Whereto then ought our lyfe to serue here, & whereto ought ic to be applyed? Wherein ought men to busie themselves during y<sup>e</sup> time that they be here beneath? To profit in Gods schoole. That is y<sup>e</sup> end whereunto we be susteyned and mainteined here. But we abuse the life wickedly which hee giueth vs, applying it cleane contrary to his will, if we become not euery day better than other. Therefore let vs not lose our time, but let vs employ it according to y<sup>e</sup> meaning of our God. And when we rise a mornings let vs thinke with our selues, God hath preferred me hitherto to the intent I should profit in his schoole, and therefore I must not forget the benefites which God bestoweth vpon me this day, but make them meanes wherby to confesse my faith, that y<sup>e</sup> praise of all goodnes may be yeilded to him, & I employ my selfe with so much y<sup>e</sup> better courage to the seruing and honouring of him, knowing y<sup>e</sup> he furthereth my saluation continually more and more, seeing he draweth me to him by so many meanes: & therewithall I must also learne to stand in awe of him, y<sup>e</sup> I may yeeld him his due reuerence. Lykewise when euening commeth, let vs consider thus with our selues, seeing that God hath youtafed to employ me hitherto in his seruice, it is good reason that I should holde on still, and y<sup>e</sup> I should not turne away from him. Therefore when wee haue reckoned all things well, we shall finde y<sup>e</sup> there hath not passed one day no nor one howre or minute wherein our God hath not giuen vs some instruction. And if we fare neuer the better by it, who is too blame for it? Then haue we here a very profitable lesson, namely that as long as we liue in this world, we be in Gods schoole, & that he for his part ceaseth not to giue vs good instructions and furtherances to our saluation. iWhether he bestow his benefites vpon vs, or chastice

Num. 32. 28.  
Num. b. 25. 9.  
Num. 11. 33.  
Num. 14. 23

Num. 20. 11.  
Plal. 105. 41.

chaffice vs for our sinnes, or shewe vs examples of his goodnes, or of his wrath and of his rigour in punishing such as haue done amisse: all of the are euer instructions for vs to fare the better by.

Now in the end Moses addeth, *that God kept that people as the apple of his eye.* Here is a similitude which ought well to rauish vs to wonder at it. For Moses could not haue vsed a fiter speech to shewe vs what care God hath of vs & of our saluation. He saith here that if God were a mortall man, he could not more charily keepe the apple of his eye, than he kept his people. Wee knowe it is the tendrest part of all a mans body. If a man be striken on the head, or on the hands, or on the armes, it may be borne with: but if he be but touched on the apple of his eye, all his bodie starkles at it: we be as greatly grieued at it as if a man had stabbed vs in with a dagger. It wold not greeue vs so much to haue one of our armes cut off, as to haue but a phillup with ones finger vpon the eye. And it is expressly sayd, that God keepeth vs not onely as his arme or as his legge. True it is y God hath neither armes nor legges, we must not imagin any such thing in him: but he borroweth a figure from men, to make vs vnderstand the thing y else were too high for vs to reach vnto. For if hee should speake according to his own maictie, we could not conceiue him: but he stoopeth to vs & vseth a manner of speech that is agreeable to our tendresse & infirmitie. His saying then is, that he will defend and preserue vs, not as a mortall man dooth his armes or his feete, but as he wold doe the apple of his eye. Wherby we learne that God vttered such a charinesse in preseruing the people of Israel, that if all the gentleness and louingkindenes in the world were put together, it were nothing in comparison of the infinite gracious goodnesse which hee shewed in that behaife.

And this is sayd for vs also. God must be faine to keepe vs as the apple of his eye, as he himselfe speaketh thereof by the Prophet Zacharie. For Moses maketh here a recitall: but there is a promise which ferueth for all ages. And lykewise also it is sayde in the Psalmes according to that which Moses had set downe afore, *Lord keepe vs as y apple of ones eye.* This prayer was penned by the holy Ghost for all the faithfull: and it is needefull for them, as I haue sayd. For let vs see what our state were without it. We be in danger of a thousand deaths, not without cause: Satan named the prince of this world, and what power haue we to withstand him? He hath fiery darts against vs, there is not that stroke which he striketh but it were deadly, if we were not defended and preserued by the wonderful gracious goodnes of our God. Seeing it is so, it standeth vs in hand to be maintayned by him, yea & to be so maintayned, as he ouercome all dangers y may befall vs in this worlde, & also all y assaults which we may haue within our selues. God I say must be faine to ouercome the all, or else we shall liue in continual doubt & anguish, & not know where to become euery minute of an hour. We should be shaken with dispayre of our saluation, were it not that we were thus shielded by God, yea euen in such sort, that if we were to indure all that e-

uer coule light vpon vs in this present world, yet we might conclude with our selues, that God wil get the vpper hand howeouer the world go.

And here is added another similitude, that is to wit, that God played the parte of an Eagle or of a Hen in speaking after that manner. Now we knowe that in the holy Scripture there is often mentiō made of Eagles. And why? Because they be much commoner in that countrie than they be hereaways: and the Prophets after Moses time did apply themselues to y common maner of speeche of that country. Therefore let vs mark wel that whereas here is speaking of an Eagle, it is as much as if God should say, *Go to, I haue bin as a Hen is towards her Chickens.* Here we see how God stoopeth to vs. When the case concerneth Gods maictie, we see how y Angels doe couer their eyes, & are not able to looke vpon it, accordingly as the Cherubims are described vnto vs by the Prophet, namely y they haue wings to couer their faces withall, because they could not abide to beholde y glory of God, without dazeling of their eyes. Now if the Angels of heauen cannot stand before the glory & maictie of God, but that they must be faine to cast down their eyes: what shal we be able to doe? And yet notwithstanding God lykeneth himselfe here to a Hen. And why? to the end to vpbraid vs with our vnthankfulnesse. For he should neuer need to vse such similitudes, if we were not too too blockishe, not considering his gracious goodnes when he vttereth it vnto vs, insomuch that although we haue the fruition of it, yet notwithstanding we perceiue it not. Therefore to rid vs of this brutish blockishnes, God is faine to say, *Ye wretched people, knowe ye not that I am towards you as a Hen that broodeth her Chickens vnder her wings?* So then, let vs marke first of all that here we be reprov'd of the ouergreat blockishnes which is in vs, in that we consider not Gods benefites. That is the cause why God vseth such comparisons: And yet is not that any derogation at all to his glory or highnes. For his goodnes & his power are thinges y agree wel together; they be no such thinges as cannot abide to match one with another. God is mightie, God is dreadfull in his maictie, all y is true: but yet is his goodnes as infinite as his power. And what importeth his goodnes? That hee should be as a Hen. And therefore let vs marke, that this dealing of God must not diminishe his glory, so as we should not worship him with all humilitie & reuerence: but rather touch vs to the quick, that when God (hauing bestowed so many benefites vpon vs, & we thinke not vpon them but doe bury his goodnes in forgetfulness) vpbraideth vs y he hath played y Clocken towards vs and we could not abide it: we may learn to apply all our wittes to consider how good & gracious God is towards vs, & that knowing him to be so, we may also assure ourselues that hee ought to be worshipped in his glory & maictie, to the ende we may be subiect to him and come shrowd our selues vnder his wings, to be defended by him. But this shal be layd forth more at large to morrowe if God will.

Now let vs fall downe before the maieftie of

Zach. 1. 8.

Psal. 17. 7.

Iohn 5. 6. 11.

Esa. 6. 2.

our good God with acknowledgement of our faultes, praying him to make vs feeble them better, yea in such sort, as wee may returne to him with true repentance, acknowledging the transgressions and iniquities which we haue committed, not only to obtaine forgiuenesse of them, but also to be maintained by him all the time of our

lyfe: and that in the meane while it would please him to keepe vs to himself and correct all things that are contrary to his righteoulines, and doe hinder vs from giuing our selues wholly to him as we ought to doe. That it may please him to graunt this grace, not onely to vs but also to all people and nations of the earth, &c.

## On Tewfday the ij. of Iune, 1556.

*The CLXXXI. Sermon, which is the fourth vpon the two and thirtieth Chapter.*

11 As the Eagle stirreth vp, &c.

12 So the Lord alone did leade him, and there was no straunge god with him,

13 He caryed him vpto the high places of the earth, and made him to eate of the fruits of the fieldes: and he made him to sucke Honnie out of the Rocke, and Oyle out of the hard stone.

14 He fed him with butter of kyne and milke of sheepe, with fatte of Lambes and of sheepe fed in Balhan, and Heegoates, and with the fatte of wheate: and made thee to drinke the iuice of the most excellent grape.

15 But he which ought to haue bene vpright, became fatte and fell to kicking. Thou art become fatte, iustic, and thicke. And io hee forsooke God his maker, and regarded not the strong God of his welfare.



Yesterday we sawe the similitude which Moses brought in to expresse what goodnes and gentlenes God vsed towards the children of Israell: for he dealt with them as when a hen gathereth her chickens vnder her wings. We see the howe God dooth in such wise vtter and make known his infinite power to his children in the preseruing of them, that hee stoopeth to them, beareth with them in respect of their frailerie, and (at a word) maketh himselfe lyke a Clockhen. Now it remaineth on our side, y we knowing our owne feebleness, should flee vnto God, and hide our selues vnder his wings, that we may there be defended and kept safe. And we must not bee afraid to preace vnto him, for his maiestic ought not to be terrible to vs any more such we see he hath made himselfe familiar with vs, & draweth vs to him by gentlenes. And surely it must needs bee that we be destitute of wit and reason, if we goe not to seeke him: for howe shall the little chicken doe, if he be not vnder his danimes wing? Much lesse can wee continue without the protection of our God, than little chickens can doe, if they run not vnder y wings of their dam which leadeeth them. But in the meane while we fare little the better by this lesson. For although we bee warned sufficiently of our infirmities, yet doe we not cease for all that to be blinded with presumption, in somuch as euey of vs thinketh to maintaine himself well enough. And by y meanes we hold skorn of y help of our God. Or else we be so full of distrust, y although he call vs to him with all the gentlenes that can be deuised; yet we cannot finde in our heates to come to him, but doe alwayes stand in doubt of him. And that is the cause why our Lord Iesus Christ findeth fault with the citie of Ierusalem, that when as hee would haue gathered her chickens together, she would not. Hee

maketh euen a complaint of it in way of lamentation, saying: O Ierusalem Ierusalem, how often would I haue gathered thy childre together, as y Hen stretcheth out her wings to gather her yong chickens to her, & thou hast despised that great benefite, thou hast not voutfased to shroud thy selfe vnder me. I haue bin desirous to make thee to feele my power to y maintaining of thee in thine estate. But what? Thou hast bin faine to feele heeretofore many chastisements because of thine vnthankfulness: but the time will come y thou shalt bee vtterly destroyed. Let vs beware that God haue not lyke cause to finde fault with vs nowadayes, and to powre out his vengeance vpon vs after hee shall haue borne with vs a long time. For the foresaid threatening which our Lord Iesus Christ made, besel not out of had. God had many ways assayed to gather the citie of Ierusalem vnto his obedience: and when he saw them so stubborn y they were past amendment, he punished them according to their desert. Therefore let vs not tempt y patience of our God, but when we see him spread out his wings to gather vs to him, let vs runne to him, & let necessitie driue vs thereto: For what shall wee doe if our Lord keepe vs not? Again, Let not fearefulness or douting keepe vs back from him. For what can he do more, than abace himselfe after the maner of a clockhen, to the intent that his maiestic shoulde not bee terrible to vs and scarce vs away?

Let vs marke further, y God playeth the part of a Clockhen in all pointes, to gather vs vnder his wings. For on the one side he calleth vs vnto his ruition by y preaching of the Gospell, promising vs y the power of his holy spirit shall not faile vs, but y it shall defend vs against all the faultes of Satan, according as it is sayd that all the fortresses of hell shall bee able to doe nothing to vs, if we bee grounded vpon the faith of the Gospell. Besides this, wee knowe

that



that God watcheth ouer his seruants, and that he giueth them. Therefore let vs sticke to those promises, and suffer our Lorde to vse his kinde- nesse, as he setteth it forth by this similitude; and sith we see he is willing that we should come familiarly vnto him; let vs not play y<sup>e</sup> wild beasts.

Nowe, it is saide immediately after *that God alone ledde his people, and that there was no strange god with him.* This serueth to condemne the wickednesse of the children of Israel, which could not rest wholly vpon God; whereas hee was so sufficient for them: for they had founde by experience, that they needed not to seeke any other. And not without cause is this set downe. For although men doe not vterly refuse Gods help, yet can they not content themselues with it, but they fall to raunging and rousing and make by-leapes, bearing themselues in hand, that it will be good for them to match some other helpe with God. Lo at what point we be. For we woulde bee ashamed to say that God can doe vs no good, & that we can well forebare him. Therefore wee can finde in our hearts that he shal haue the first place and chief preheminence: but we cannot finde in our hearts to rest wholly vpon him, but we fall to conceiuing of sonde imaginations, O, God is farre from vs, wee deserue not that hee should haue care of our saluation, and therefore it were good for vs to get vs this or that. To bee short, in all ages men haue sought occasion to turne away from God, not by falling quite and cleane away from him, (as I said) but by making a minglemangle, and by seeking still the things which haue seemed best to their owne lyking, as though God were not ynough of himselfe alone.

In respect of such naughtinesse it is said here, *that there was no strange god with him when hee led the people through the wilderness,* and conuied the into the Lande of promise. The God which had adoped Abraham, the same which made both heauen and earth, the same which afterwards did set forth his lawe, euen the same was hee alone, and hee called not any others to his helpe. True it is that God continually vsed the seruice of his Angels for the welfare of his people, and for the maintenance of his Church; but yet doth it not followe that hee borrowd aught of them. Whereas it is said that the Angels are appointed to haue care of vs, it is not to stoppe vs from repairing right soorth vnto God, nor to darken his brightnesse thereby, that men should honour him the lesse: for the Angels are nothing as in respect of themselues: And therefore the holy scripture termeth them the vertues or powers of God, for he vseth them as his owne hands. Not without cause therefore doth Moses say, that God was alone in the leading of his people, and had not any strange god with him. For we see how those wretched folk forbare not to forge ydols to themselues. Inso much y<sup>e</sup> although God 400. yeres before had promised to redeme them, although he had performed that promise in very deepe, although he had shewed himselfe to them so many sundry wayes, so y<sup>e</sup> they had every day some newe visible token, and y<sup>e</sup> the cloude by day and the fire by night were a war-

rant of Gods presence; yet notwithstanding they forbare not to inuēt new superstitions. And why? Because that (as I saide afore) such is our cursed inclination, that we cannot repose our selues vpon God alone, but we fall to rāging here & there, and our wits are rouing abroad to inuent ydols to our selues. For this cause doth Moses here re- prooue the leawdnesse of the children of Israel, which could not hold themselues contented with God, though he gaue them sufficient cause.

But now let vs applie this lesson to our selues also. For we see what y<sup>e</sup> Prophet Esay saith when he speaketh of the redemption that was to bee wrought in the person of our Lord Iesus Christ. It is said in the 59. Chapter, that God sought and looked about him if he could finde any helpe to redeme the worlde. Not that God was cumbe- red with the matter, or that he wist not what hee had to do: but by that figure the Prophet expre- sseth the better, that it was onely God that re- deemed vs, and that he was not helped by any other. Therefore when he had sought, he found that he should be faine to vse his owne onely power. Then armed hee himselfe with his iustice, hee fenced himselfe with his owne power, and so finished and performed the thing which hee had determined, that is to wit, the re- demption of his people. Seeing then that God hath so purchased vs to himselfe in the person of his sonne, as that he had not any companion in the doing thereof, but hath vttered forth the infinite treasures of his goodnesse, iustice, and power: let vs learne to hold our selues wholly to him, and not to be so fickleheaded as to set vp ydols, and to runne gadding here and there, and to let our selues loose to no benefite. Let vs rather consider howe God himselfe alone hath re- deemed vs once for all, and that henceforth hee will haue the guiding of all his himselfe alone, and that hee will haue vs to sticke to him alone. True it is that our Lord Iesus Christ also was a leader of the people of Israel in the wil- dernes, as sheweth S. Paule in the tenth chapter of the first epistle to the Corinthians, where he saith that they tempted Iesus Christ. And how was that? Euen because he was alwaies the medi- ator: howbeit, that was after a darke maner. But nowadaies hee sheweth himselfe to vs face to face: inso much that if we looke there, we haue there y<sup>e</sup> whole fulnes of Gods maiestic. Seeing it is so, that God in these daies discouereth himselfe more fully vnto vs, than hee did to the Iewes in the time of the law: there will be so much the lesse excuse for vs, if wee abyde not fast settled in him, so as hee alone do suffice vs, and we doe take our whole contentation in him. Yet not- withstanding, wee see howe froward the worlde hath bene. For what a number of ydolles haue men forged euen since Christes coming into the worlde? And howe haue we behaued our selues since the time of our ignorance? For looke howe manie Patrons and Aduocates the Papistes haue imagined, so many fellowes haue they added to our Lorde Iesus Christ, and so doing they set their minds vpon the creatures, and let the liuing God goe. Indeede they will

Phil. 9. 11.  
Heb. 1. 4.

Rom. 8. 38.

Eccl. 59. 16.

1. Cor. 10. 5

protect that their intent is nothing fo: but a man may see by their doings that God is not known there from his faintes, as they themselves haue saide in their common prouerbe. After that manner haue we erred: and we haue alienated our selues (to our power) so farre from God, that we haue wel deserued to be shaken off at his hand. But forasmuch as he hath shewed vs that it is onely hee to whom we must sticke, and forasmuch as he offereth himselfe so familiarly vnto vs, to the intent we shoulde submit our selues to him: we ought now to be so much the more steadfast: and seeing we haue such assurance, let vs not be drawn too and fro by our vconstancie and lightnes, but let vs conclude that God cannot away to haue any strange gods with him, and that it behoueth vs to doe him the honour of resting in such wise vpon his power and goodnesse, as it may suffice vs to call vpon him, and to flee to him for all our reliefe.

And Moses addeth immediatly, *that God carried vp his people*, (or made them to ride vp) *vpon the high places of the earth, and gave them the fruites thereof to feede them*, namely *the butter of Kyme, the milke of Sheepe, the fat of Muttons, of Lambes, and of Goates, the fat of Corne and the bloud of Grapes*, (for so he termeth them): *and that hee made them to ease Oyle out of the harde stones, and honny out of the Rocks*. Hereby Moses ment to vtter howe liberall (yea euen beyonde all opinion of man) God shewed himselfe towards his people. His speaking of the high places of the earth, is in respect of the situation of the lande of Chanaan: for it is high in comparison of Egypt and of the countries thereabouts. To say (as some haue imagined) that it is the middest and (as ye would say) the Nauill of the earth, is to no purpose. Because mention is made of the mids of the earth among the Prophets, some haue surmised that God meant to bound it out, as if he had bene some Geometrician that should haue butteled and bounded the whole world. But whereas it is saide, in the mids of the earth, it is meant, in the mids of the lande that is to say, of Iewry. Yet notwithstanding, as I saide afore, the Lande of Chanaan is high, if a man haue an eye to any of all the Countries round about it. Againe, it hath many mountains and high Rockes in it, insomuch that at the first sight a man would take it to be barren. And therefore Moses declareth that the people shold eate honnie out of the Rockes, and Oyle out of the harde stones: that is to say, that where men would think there were nothing but wildernes, there would God make Olfetrees to growe: and where men would thinke to be nothing but barrenesse, there they shoulde gather honnie, and (to be short) that euerywhere there shoulde bee nothing but sweetenesse and abundance.

Afterwarde hee speaketh of *fat Sheepe, Goates and Lambes*. Truth it is that in this place is vsed the worde *Bafan*, which had that name, of fatnesse: for the hill of Bafan was a goodly countrie of pasture. And this is the cause, why hee expressly speaketh thereof. And let vs marke that Moses neuer came within the land of Chanaan, hee had neuer so yewed it that hee could

describ it, as he doth here. Needs therefore must hee speake, not as a man, but as one whose tongue is governed by the spirite of God. And heere he treateth of the things which the people were to finde after the decease; and yet hee speaketh of them as if he had seene them, and as though the things had bene done already. So then we haue a plain prooffe that Moses wrote not any thing on his owne heade, but was an instrument of the holy Ghost. For he left this song to the children of Israel, and made it common among them before his death, as wee haue seene afore. Whereby it was apparant, that hee was taught at Gods hand all the things which were vknownen vnto him as in respect of the flesh: & surely not euen the children of Israel themselves coulde vnderstande the contentes of that song, vntill they had had the experience of it. But the effect shewed that his so speaking was not in vaine. The thing then which Moses (or rather the holy Ghost by his mouth) intended; is to put the Iewes in minde, howe liberall God had shewed himselfe to them, namely by bringing them into the Lande of promise, and by giuing them fruitfulnessse, that it might suffice to maintaine them. And no doubt but hee meant here to magnifie Gods goodnes, by declaring that hee passed the common order of nature when he had such a care to sustaine his people so welthily in that lande which a man would neuer haue thought able to do it. So much the more therefore ought we to abhorre these diuinish heades, which haue gone about to deface Gods grace in this behalfe, seeing that the holy scripture standeth therevpon, namely that men must not deeme according to the common order of nature, concerning Gods mainteining of his people after that manner. As for example, that cursed heretike which was executed here among vs; was not ashamed to write in one of his books that the land of Chanaan is indeede spoken of, howebeit our sauourable, and that they which haue so spokn thereof, haue made vs to beleue many things vnaduisedly. And what caused him so to do, but that he was a worldly man and a despiser of God, seeking by all meanes to skorne God, and to abolish his grace, and that men might no more knowe how to worship him? So then ye see howe Gods grace was had in contempt. But contrariwise, we must alway be resolved, that God hauing once made his promise to his seruant Abraham, did therupon intend to vtter his wonderfull power, as one that had a care of his people. Yea and we must call to mind what was saide yesterday, namely that GOD had made his partition to the former inhabitants of that countrie, (to wit of the lande of promise) according to the number of the children of Israel, for he knewe wellyough what a multitude of people hee was to maintaine there. That is a cause why Moses declareth here againe, that the Rockes yeldd honny, and y stones brought forth Olfetes: that there was pastureground to yeldd fat muttons, lambes & goates, & to yeldd butter, & all manner of white meate, so as nothing might be wanting: also y the land yeldd y fat of corne

Hee meant  
Seruiculus.

(for

(for he vseth that terme,) as who shold say there were lumps in the meale, and nothing but pure and fine flower of wheate, so as our Lorde gaue his people abundance of all things, y he knewe to be meete for them: and that hee gaue them the bloud of y grape, that is to say, the grapes were so full, that a man might haue pressed as it were bloude out of them. To be short, he declareth that God failed not his people in any thing, but provided them store of all things, necessarie, yea and shewed himselfe so liberal, that hee gaue them euē more than needed. Now after as God dealeth largely vnto vs, so must wee enlarge our hearts to serue him, that we may be fully fraught with loue towards him. For all the benefites which we receiue of him, must kindle our hearts to goe vnto him. We haue in them a tast of his goodnesse to draw vs vnto him. Now then if wee make not Gods gracious gifts available to vs, so as we loue him for them, and bee rauished with desire to come vnto him: it is certaine that wee must yeelde a sorrowfull account for it. For wee vnhallowe them, and abuse them too shamefully, and thereby God looeth the things which hee had bestowed vpon vs: as his children, because it is not his meaning that they should haue bene cast away as vpon dogges.

For this cause Moses aggravateth heere the malice of the people, in that he saiech, that after God had shewed himselfe so liberal, *foorthwith they became fatte, and being become thicke, fat, and as it were so branned that they were ready to burst with greace: they fell immediately to desife the God which had made them, and to mocke at the strength of their welfare.* Here wee be taught to call our selues daily to account for the benefites which God hath bestowed vpon vs. Wherefore lets beware that we deuour not the benefites which wee haue of God, forgetting them and the giuer of them; Nay, lets make them all as notes of remembrance to put vs in mind how much we be bound and indebted vnto him. True it is that wee can neuer bring that to passe, according where-to it is saide in the Psalme, that if men employ themselues neuer so much to the considering of Gods gracious gifts, they shall finde themselues gauced, for they be mo than the hayres of our heads. Yet notwithstanding, it behoueth vs to doe our indeuour to magnifie our God, considering how greatly wee be bounde vnto him, and howe many wayes hee maketh vs to feele his goodnes. That is our true studie; that is y thing wherein we must exercise our selues all the time of our life. And the chiefe sacrifice that God requirereth of vs, is thanksgiving, which is when we honour him with the things that we haue receiued of him, according to this saying of the hundred and sixteenth Psalme. What shall I yeeld vnto the Lorde for all the good which hee hath done vnto mee: I will take the cup of saluation, and call vpon his name. So then let this text bea warning and encouragement to vs, to consider better of our Gods benefites that we may fare the better by them. That is one point.

And moreouer, when wee once knowe that

God hath bounde vs vnto him, and dayly bindeth vs in hauing a care to sustaine these our mortall bodies which are but carions & dung, the which neuerthelesse he feedeth with bread: let the consideration thereof make vs to mount vp higher, and to bethinke vs howe we be daylie fedde with the grace of his spirite, and refreshed with the liuing waters which wee haue of him; yea and that we be fedde with our Lord Iesus Christ himselfe who is the heavenly bread that feedeth our soules. Lets vs consider these things, and learne thereby to giue ourselues wholly to our God who sheweth himselfe so bountifull and liberal a father towards vs. If we do not so, we haue here a horrible condemnation. For (as I haue said) to the intent to set out the mischief so much the more to the full in that men discharge: not their due tie to Godwarde, being prevented by his drawing of them vnto him: Moses putteth here as it were into a paire of scales, on the one side Gods benefites, and on the other side the peoples forgetfulness, negligence & vnthankfulness. And this is the thing that in effect wee haue to remember out of this place.

Now it behoueth vs to marke well the thing that is rehearsed here by Moses, namely *that the Rightfull was growen faire.* His attributing of that title to the people of Israel, is to signifie whereto they were called of God: for this comprehendeth the principall end of our calling. Gods adoping of vs to be his children, is to the ende wee shoulde liue rightcouly. The Jewes are called a froward and crooked generation. Such then are the vnbeleeuers vntill our Lorde Iesus Christ haue brought them home to himselfe. On the contrarie part, when God calleth vs to be of his stocke or household: then he reformeth vs, and he will haue vs to holde the way of saluation as he sheweth it vnto vs. And such ought the children of Israel to haue bene, seeing that God had chosen them. But what? It is said that after the rightfull or righteous was waxen fatte, he fell to kicking against his master. Now if this bee saide nowadays, it will be double to our shame: for if our Lorde speaking of rightcoulesse or vprightnesse be to shewe y those whom he had sanctified, desied themselves, and that those whom he had brought into the right way, were gone astray: it is to condemne them the more gricuouly. Therefore it ought to make vs the more ashamed, whē God shall say, What are yee? For I haue adopted you to be my children, and what a looking glasse and patterne haue you in me? Ye ought to resemble your father: ye knowe my goodnes and my iustice, and yet are you as crooked as serpents. Must we not needs be confounded with double shame, when God vpbraideth vs after that sort? So then, lets vs learne to what purpose God hath ordained vs in vouchsafing vs the grace to gather vs vnto him. Let vs follow the vprightnes which he comandeth vs, & let vs not swaue aside from him. Moreouer lets vs beware y fatnesse blind vs not, and so mar vs least when we haue bene full fedde for a time, we growe stowarde through Gods vsing of his liberalitie towards vs. And y is a very needefull point.

Ioh. 4. 14. 6. 35:

Mat. 16. 4.

Psal. 40. 6.

Psal. 116. 12.

Gym

point. For when God sheweth himselfe so liberal, and feedeth vs with abundance of all things: his so doing is to make vs to perceiue his goodnesse the better. Therefore it ought to inflame vs the more, seeing that our Lorde handleth vs gently as though wee were his tender babes, as he himselfe termeth vs. But wee see on the contrarye patt, that if God deale bountifully with vs, wee play the stubborne and vnruely horses. As a horse that is ouerpampered in the stable wil not be ruled, but falls to kicking, and becomes so lustie as if he were wilde: euen so is it with vs also: such is our nature. And are wee to bee excused, when we shall haue abused Gods gifts after that fashion? If it be demanded what maketh men proude, what maketh men become wilde beasts, so as they cannot away with any yoke, but are fierce and hardharted, and cannot afterward away with good instruction and warning, but are made against God, puffed vp with pride and presumption, starke blinde, destitute of reason, and vtterly void of modestie and humanitie: what is the cause of all this, but the good things which God hath bestowed vpon them? And how may that bee? For it is a monstrous thing, and a thing vtterly against nature. God cometh to vs, he vttereth his treasures, hee would haue vs to knowe him to be as gentle and gracious a father as can be, hee maketh vs as it were cockeneyes; he could do no more to shewe what affection he beareth vs, except he should poure out his bowels vpon vs; he interteincth vs as if it were in a Paradise, accordingly as it is saide of all those whom God hath taught, namely that he keepeth them as much at their ease, as if they had all the commodities that could be wished. Seeing then y God hath shewed himselfe such a one; what a thing is it that men shoulde take occasion thereby, to kicke against him, and to bee proude and full of presumption & ouerweening, so as they shoulde despise all admonitions, yea and be as it were stark mad against all doctrine? And what a horrible sin is this? Yet do wee make a trade and custome of it. Whereby we see howe froward our nature is, and what a bottomlesse pit of all vices and infections is in it.

And therefore let vs beare this doctrine so much the better in minde, where it is said *that the righteous fell to kicking when he once became fat.* How that although wee had earst some good plaine meaning in vs, & there appeared in vs some willingness to serue God: yet alsoone as we be waxen fatte, by and by we become wilde beasts, as appeareth euen by experience. Howe many be there, which are treatable & liue after some vpright manner, so long as God holdeth them in meane state? True it is that we shall see a number of hypocrites also, who as long as they haue not wherewith to set out themselves, will pretend to be as lowly as is possible, and yet all is but hypocrisie. Again there are others which wil beare the countenance of good behaviour, and be well ruled, and liue in the feare of God: but as soone as they be growen fatte, by and by they play the wilde beasts, they be starke mad, they shew their teeth, they put out their horns, they fall to kic-

king, & they sling out against God. This is seene too much. And therefore it was not for the children of Israel onely that Moses spake so: but the holy Ghost hath shewed vs heere as it were the ludy picture or image of the naughtines which is in vs, and wherunto we be inclined and giuen: that is to wit, that when God hath once made vs fatte, by and by in steede of liuing righteously which is the very condition whereupon he hath chosen vs to be his children, we fall to kicking against him.

And to amplify the leawdnesse yet more, of such as doe so abuse Gods gracious gifts; Moses saith further, *Thou art become thicke and fatte, thou art as it were cumbered with shine owne fatte, thou art euen ouergrown with fatte. And so he forgate (or forsooke) the God that made him, and scorned the strong God of his welfare.* Whereas Moses saith here that the people became lusty, fatte & thicke, as though they had bin choked with their own gr eace: it is in two respects: the one to blame them y forer, for that in iteed of noting & marking well Gods benefites, y thereby they might haue bin the more prouoked to serue and honour him: they deuoured then vp without measure or temperance: and also that the quantitie of Gods benefites was so great, that it beighted them the greater condemnation. Let vs marke well then, that if wee forget Gods benefites, they be registred vp before him to put vs to reproch. Therefore we shall gaine nothing by the shortnes of our remembrance, nor by our forgetting of the great number of Gods benefites, no nor yet by our defacing of them as much as in vs lieth: for God forgetteth not any thing, all things must needs come to account before him. Wherefore let vs prouide for it aforehand. And as (I haue said) let euery of vs looke neerly to himselfe, & the Lord commodities we haue, let vs consider y our Lord bindeth vs the more to magnifie him, & wil haue vs to receiue the cup of saluation at his hand, & to call vpon his name, that our mouthes may be open to sing songs of praise vnto him. Mark that for one point. And therefore let vs assure ourselves y this vnthankfulness wil make vs the more vnexcusable, seeing y God setteth here before vs y benefites which he had bestowed vpo his people, & vseth such a number of words to shew that nothing was forgotten which he had done for y people when they had once estranged theselues from him, and y his intent in shewing himselfe so liberal, was not y the people shoulde make none account of it, but y they shold haue born all things wel in minde. Let y therefore serue for one point.

Again, when our God giueth vs such abundance; let vs beware that we vse his benefites wel. For surely to learne to be rich, and to haue abundance, and also to be contented with pouertie & want (as saith S. Paul) is a poynt very hard to bee attained vnto: and yet it ought to be common to all the children of God. S. Paul, in saying that he could skil to be poore, meaneth that hee was patient, so as he neither troubled nor tormeted himselfe when God sent him scarcitie and want of ease: for he knew that God would not fail him in the end. Ye see then y the knowledge of Gods children

children, is on the one side to be poore . Againe on the other side he saith , that he can skill to abound : meaning , that when God gaue him abundance and more than he needed : hee overshoot not himselfe by abusing it in superfluous expenses or in playing the loose colt as men term it, but that he vsed it moderately and measurably. Then if God giue vs more than wee neede, let vs assure our selues that in so doing he approacheth the nearer to vs, at leastwise if we can skill to vse well the benefites which he hath bestowed vpon vs, that is to say without vainglory, without pride, without disorder , so as wee be not too much giuen to our delights, but vse Gods benefites with measure and staynednes, and therewithall be readie to indure hunger and thirst when it pleaseth God, that it he giue vs abundance wee be not so drunken with it but that we stil acknowledge him to be our fosterfather. But we see on the contrary part howe the worlde behaueth it selfe in this behalfe . For what a sort of drunkardes , what a sort of gluttons shall a man see, which are like swine in a stie without any vnderstanding or reason? They can fill their paunches welly enough, but they can no skill to lift vp their heades to heauen to honor him that findeth and maintaineth them so wealthy: their groynes & muffles are euer grubbing downward to their feeding. Therefore let vs not resemble them. If God giue vs wealth, let vs not pamper or pranke vp our selues , but rather let it bee as a spur to quicken vs vp to come vnto him; the nearer that hee approacheth vnto vs, and the more that hee maketh vs to feele his goodnes; the more wholly let vs yeelde our selues thereto. That is the thing which we be taught in this text.

Now whereas Moses saith, *Hee forsooke the God which made him, and skorned the strong God of his welfare*: thereby hee sheweth vs after what manner we abuse Gods benefites, namely by thinking away from him, whereas he would haue vs to bee brought nearer to him. For (as I saide afore) all the commodities which God giueth vs in this world ought to be as ladders whereby to climbe vp to him . And if we be wedded to the earth, it is the way to make vs turne the benefites of our God to the cleane contrarie . Therefore let vs take good heede that we prouoke him not to displeasure. And whereas Moses saith, that it was God that created his people: hee meaneth it not alonely as in respect that he is the maker of the world, but as in respect that hee had chosen that people , and had made as it were a newe worlde of them . For Gods fetching of the children of Israel out of the lande of Egypt , his feeding of them in the wildernes , and his putting of them in possession of the land which he had promised vnto them, were as a newe creating of them: He had not onely made them men , but also newe men. So then the making that Moses speakes of here, is not of the first making whereby the children of Israel were brought into the world : but of Gods reforming of them to bee his children. And it is the very same thing that is ment in the

forescore and fifteneenth Psalm, Now then (saith Moses) will ye spite him which hath twice made you after that fashion? What an vnthankfulness were that? The like condemnation lyeth vpon vs nowadayes, if we walke not in the obedience of our God, seeing he hath not onely placed vs in the worlde, but also called vs to the hope of the endlesse life, reforming vs by his holy spirit, and calling vs to the knowledge of the Gospell of our Lord Iesus Christ. Sith it is so, let vs beware we forget it not, or that we shrink not away from him in any wise. Yea and let vs marke well the word that Moses vseth in saying that *they mocked or skorned the strong God of their welfare*. The terme that hee vseth commeth of a foole or thing of nothing, [as if a man would say, they befooled him, or they louted him.] Whereby he aggrauateth the ouergreat skornefulness of that people in not honoring God as they ought to haue done. Then if wee yeelde not God his due glorie and praise, it is all one as if wee made no account of him, or as if wee bleared out our tongues at him in way of mockage. And that were too excessive vnthankfulness or rather vtolerable trecherie. Therefore let vs beware that we be not guiltie of such a crime as is the despising of him which is the strong holde of our welfare , that is to say, him vpon whom we stay , without whom we can by no meanes continue, which keepeth vs vnder his protection, and to be short, of whom we hold our life and all that belongeth thereunto. Must we not needes be worse than brute beastes, when we forget him? Let vs vnderstand then that besides the other benefites which God bestoweth vpon vs , we be also settled vpon his power, so as he hath y governing of vs, and we be after such a sort in his tuition, that we finde him alwayes the protectore of our welfare , to the intent that wee holding our selues to him , may knowe also that hee is euer readie and forwarde to increase his gracious giftes and to multiplye them , vntill hee haue brought vs to the full perfection of our saluation.

Nowe let vs fall downe before the maiestie of our good GOD with acknowledgment of our faults, praying him to make vs feele them more and more, and therewithall that hauing stued himselfe so gracious towards vs, hee suffer vs not to forget his benefites, nor to abuse the sustenance which hee giueth vs in this worlde; but that wee may be drawn further by it, namely to seeke the heauenly foode of our soules least they shoulde starue, and that our whole stay and contentation may be in the doctrine which is daily deliuered vs by the Gospell , and in the grace of our Lorde Iesus Christ ; so as all his spirituall giftes may be applied by vs to the glorifying of our good god: that when his glorie shineth forth in this world, we may perfectly be partakers thereof, after wee bee rid of this mortall flesh, and dispatched from the transitorie state of this earthly life . That it may please him to graunt this grace not onely to vs but also to al people and Nations of the earth &c.

## On Wednesday the iij. of Iune, 1556.

*The CLXXXII. Sermon which is the fifth vpon the two and thirtieth Chapter.*

16 They haue prouoked him with their strange gods, & stirred him to displeasure with their abominations.

17 They haue offered sacrifice to Deuils, and not vnto God: to gods whom they haue not knowen, to newe gods lately come vp, whom your fathers feared not.

18 Thou hast forgotten the strong God that begate thee: and benee vnmindfull of the God that shaped thee.

19 The Lorde sawe it and was fore grieued at it by reason of the prouocation of his sonnes and daughters.



Here Moses declareth the vnthankfulnesse of the people, in that they peruerced the seruice of God, hauing the lawe whereby they were taught after what manner God woulde bee honored, and being instructed at his hande that they ought to giue themselves wholly to him, and not go seeke vnto ydols, nor borrowe any thing of the heathen and Infidels. But notwithstanding all this, the people ceased not to take the bridle in their teeth, and to mingle a sort of superstitions with the seruice of God. In somuch as it sufficed them not to haue God to their father, but they woulde needes haue a number of other patrons, as men terme them. And this befell not onely when Moses wrote this song: but also the holy ghost informed him of the things that were then to come vpon that people, and this record was of necessitie to bee giuen thereof. And so this song serued to shewe the transgressours of Gods lawe, that they coulde not scape the hande of the heavenly Iudge, seeing their finnes were knowne so long aforehande. For howe is it possible that God should forget the fautes that wee haue committed, or howe is it possible for vs to blindfolde his eyes that he should not see them, seeing he foresawe our euill doings euen long afore we were borne, and is the Iudge of them?

But heere Moses vpbraideth the people, *That they had prouoked God by strange Gods, that they had stirred him vp to elsse, and that they set his wrath on fire with their abominations.* First wee must call

to remembrance what hath bene faide as well in the fifth Chapter as in other places: namely that this worde *relouise* is attributed to God, because hee will haue vs to worshippe none but himselfe alone: and also because hee admitteth vs with this condition, that wee shoulde walke before him in all manner of purenesse. When a man misbehaueth himselfe, it is all one as if a woman forsaking her husbande, shoulde play the harlot and giue ouer her self to all lewdnes. That then is the cause why God terneth himselfe ielous. Not that he is subiect to any pas-

sions; but to shewe that his honour is deare to him, and that he cannot away with any companion, but that it we will acquite our selues of the faith that we haue plighted vnto him, wee must yeeld ourselues wholly vnto him, we must behaue ourselues soundly & vncorruptly without doublenes, we must not stand debating what God we shoulde sicke vnto, but we must let him haue the possession of vs, & not make any minglemangle or corruption. And that is the cause why Moses expressly addeth the worde *strange*, as though a woman forgetting her selfe to bee vnder couert baron, or that she is bounde vnto her husbande by reason of the faith which she hath plighted vnto him: shoulde goe make herselfe common to such as had no interest in her. In the same taking are wee, when we inuent newe gods to worship them at our owne pleasure.

Moses addeth *their abominations*: meaning that as soone as wee steppe aside from the liuing God, and from the doctrine whereby he woulde haue vs to bee ruled; all our life is detestable before him, what colour of good intent so euer wee set vpon it, as the vnbeleeuers beare themselves cuer in hande that they doe well when they corrupt the true religion with their owne fancies. They beare themselves in hand that all shoulde be well: but God cleane contrarie wise auoweth that in those doings of theirs there is nothing but cursednesse. And so let vs marke well, that God alloweth not any Religion which is not ruled by his worde, and that it shall be in vaine for vs to alledge that wee thought we did for the best, when we sought patrons and aduocates and inuented newe gods of our owne heade. All these thinges may perchance goe for good on mens behalfe, who deceiue themselves with their owne dotages and dreames: but yet hath GOD giuen his definitiue sentence vpon them, which hee will not repeale.

And to aggravate the euill, Moses addeth *that they were newe gods, gods that were start up but a while agoe, gods whom their fathers knewe not*: and so in effect, that they had done sacrifice; not

vnto God, but vnto the diuel. When hee speaketh here of newe gods, whome the fathers feared not, and which came vp but tother day: thereby God doth the children of Israel to vnderstande, that they ought to haue stuck vnto him, because hee is the maker of the world, and there was none but hee onely from all euerlastingnesse, and that without him there is nothing firme and stable. Here therefore hee reprooueth the peoples foolishnesse in forging newe gods to themselues, euen such gods as had neuer bene known of afore. And heere wee must note, that Moses termeth al things by the name of *Novelties*, which are inuented by men, though the error haue continued neuer so long time. For it is a fondnesse to alledge that men haue done so heretofore a hundred yeares ago, and that things haue bene helde and obserued so beyonde all remembrance of man. For God passeth not for that. And why? Wee must goe to the euerlastingnesse which hath bene before the creation of the worlde. Men then can not preiudice Gods truth by their long possessing of their abuses. For God will still vse such style as wee see heere, namely, that it is all but newe stuffe. For in dede the ydols of whome mention is made heere, had bene worshipped long time afore. As for example, the Egyptians boasted themselves to haue bene often thousande yeares continuance before the creating of the worlde: they bare themselves in hande that they had their kingdome long afore the Moone was created in the skye. But what coulde all this boote them as in respect of their superstitions? Let vs marke well then, that the children of Israell, intermedling themselves with the abuses and corruptions of such as boasted themselves to haue lued after that fashion by the space of five hundred, a thousande, three thousande, yea and (as I sayde) ten thousande yeares before the creation of the worlde, are (notwithstanding all this) condemned of deuying of newe gods. Coule not they haue replied thus? This is not newe: for let it bee inquired, and it will bee founde that the Egyptians haue euer lued so: and Gods lawe may bee called newe in comparison, at leastwise to outwarde seeming. But (as I sayde afore) Moses had an eye to Gods euerlastingnesse. For if yee seeke there for the things that men haue deuised; yee shall finde them to bee nothing. And why so? For (as it is sayde in the Psalme) a thousande yeares are but as one day in Gods sight. In dede wee make great account of a thousande yeares: but that is because wee passe away in post through the worlde. For after a two or three turnes, wee bee sayne to returne from whence wee came. By reason of the shortnesse and brittlenesse of our life, wee make a greate matter of it if a thing haue continued fourtie or threescore yeares, and much more if it continue a hundred yeares. And if it holde out to a thousande: then wee thinke wee shoulde neuer make any more sticking at it, nor any more gayncsay it: but in dede all this is but mockerie, as I haue declared before.

Psal 90. 4. &  
1. Pet. 3. 8.

And truly GOD created the worlde to the ende that his maiestie shoulde bee seene both aboue and beneath, as in a looking glasse, and hee hath taught men that it is hee, to whom they ought to come. Adam knewe that. Neuerthelesse, most men haue falne away to superstition, insomuch that wee see that the seruice of GOD was imbedd euen in the life of Adam, and that it was sayne to bee reformed againe as it were by miracle. When the floude came, God cleansed the earth newe againe. And whereas hee referred but one onely housholde wherein there were but eight persons: it was a meane to bring home the worlde againe vnto him: that whereas they had all bene backeslyders afore, and had turned away from him, they ought as then to haue come to reason, and to haue reformed themselves by the things which they had seene with their eyes. But behold, there followed a newe falling away euen in the life of Noy. His owne children forsooke the seruice of GOD, and forged ydols to them selues. Nowe this ought of reason to bee taken for newe. But the mischief continueth still, and wee see that ydolatrie reigned euen in the time of Abraham. Four hundred yeares mo had passed at such time as the lawe was giuen, yea, there were passed about a five hundred yeares since the time that Abraham had bene an ydolater at home with his father. Superstition therefore had bene auncient, and was become as it were rotten. Men had wetered in it so long time, that they might well say, We in these dayes are not the first beginners thereof. No: but though an errorr bee once waxen olde, yet must not men make a custome of it, neither must they of a wicked custome make a continuall lawe or rule. Loec howe men beguyle themselves by sticking too stiffely to things that are grown into euill custome. For why? They beare them selues in hande, that if a thing haue bene vsed of long time, then it is lawfull for men to doe it. But an euill custome is nothing else than an errorr forgrowen. And it is so much the woorse and the more to bee misliked, because God hath bene the grieuoulyer offended by it. Wherefore let vs beware that wee drawe not things to a consequence, because they haue bene abused of long time: but let vs still returne backe to the originall.

And this is a verie necessarie poynt for vs in these dayes. For the Papistes affirme that the things which wee doe, are newe, and that they were inuented but a while agoe. Yea, but if wee aske them a prooffe of their antiquitie, what say they? That such things haue bene done nowe these five hundred yeares. Truly they lye most commonly with full mouth. For the thing which they holde as chiefe and most resolute, is not of so long continuance. If yee seek for their confession, or shrift, about a foure hundred yeares agoe, there was no lawe at all thereof. If yee looke for their transubstantiation, it is in like case. They make men believe that the breade is no more a materiall

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thing, but that it is God whome wee ought to worship. And that is spycke and spawne newe, I meane euen in accounting after the manner of men. In like case is it with all the residue. If wee looke vpon all the fashions which they holde at this day, surely they bee but a renuing of the things that were in olde tyme, and yet there is little or no resemblance in them. But let vs put the case it were to bee graunted them, that the forme of religion which they holde hath bene obserued by the space of a thousand yeates or mo. What will a thousand yeares helpe when wee come before GOD? They will not bee reckened for a day, nor for a minute, as I sayde afore. And where is then our true antiquitie? In Iesus Christ who is the beginning of all things, and to whome all things are to bee brought backe againe: In the liuing God, by whom our Lorde Iesus Christ is sent vnto vs, to make his will knowne vnto vs. There must wee bee grounded, if wee will haue the ancient faith. For in holding our selues to men, wee shall haue nothing but noueltie. Score wee vp neuer so many yeares, they will stande vs in no steede, for all passeth and glydeth away. But wee must haue him, which hath neither beginning nor ending, and his vchangeable truth must bee our rule.

When wee rest vpon that, then haue wee the ancient faith. And therefore wee at this day may well protest against the Papistes, Turkes, and Iewes themselves, that they bee backesliders, and haue withdrawn themselves from the true and pure religion, and that wee continue in the doctrine which hath bene followed in all ages, worshipping the God which created vs, which gaue forth his lawe by the hand of Moses, and which hath vttered himself most perfectly by the Gospel. Bring wee here any newe thing? Say wee that men must haue newe rules and newe fashions inuented by men as the Papistes doe? For all their Religion is grounded vpon these poyntes, namely, that they must keepe the traditions of their elders, that they must obserue the lawes of their mother holy Church, that the same must be taken in equall authoritie with the holy Scripture, and that the holy Ghost was not giuen fully enough to the Apostles, but that the perfection of things was reuealed afterwarde to a sort of hypocrites and I wote not to whome else. Those are things whereon the Papistes rest. The Turkes are altogether Renegates. The Iewes haue peruerted the lawe, and haue no more of it but the dead letter, because they haue refused Iesus Christ who is the soule thereof as Saint Paul termeth him. So then, wee may well protest, that our faith is auncient, for as much as it is grounded vpon Gods truth, who neuer chaunged ne varyeth, and that men haue not taught vs any thing on their owne head, but that wee haue the same God which hath vttered himselfe in all ages, and that wee followe the doctrine whereunto hee woulde haue men to holde themselves, which likewise is euerlasting. Thus much concer-

ning the first poynt.

And as touching the mention that is made of the fathers, let vs marke that in this behalfe wee must in any wise vse discretion, that wee take not those indifferently for our fathers, which could not beget vs by the worde of God. For the Egyptians and all the Infidels of the worlde coulde wel ynough say, Our fathers liued so, so haue they taught vs, wee holde our religion of them: and such sayings might wel bee set as a sheelde to defende them. But because God disclaime their fathers, therefore coulde that excuse stande them in no steede. For God presupposeth heere that hee had called to him both Abraham and the Patriarkes, and also that they had helde the true religion, which thing did put a difference betwene them and the rest of the whole worlde.

Againe, whereas hee sayeth, *that they had worshipped gods whome their fathers feared*: nor: it is all one as if hee shoulde vprayd them, saying; What? I adopted and choose your fathers to bee my children, and they worshipped mee as their God, and will you nowe forsake mee? To bee short, wee must holde this for a generall rule, our fathers are those whome God hath reputed, and aduowed to bee his children.

Therefore whosoever seeketh any other fathers than the children of God, shall finde nothing but bastardie. And at that poynt are the Papistes. For in speaking of the fathers, they consider not that the Apostles and such other as haue bene begotten by the pure doctrine of the Gospel, are our true fathers: but they call hypocrites, and dreamers, yea and scornors of GOD which haue turned all things vpside downe, their fathers. They alledge the great Asses which neuer tasted any whit of the holy Scripture; so that if a man marke what manner of fathers they auouche, surely it is so fonde a thing, that they bee woorthie to bee laughed to scorne for it euen of little babes. True it is that for honours sake they will say that Saint Austine, S. Ambrose, and Saint Bernarde are their fathers: but if any good thing be alledged that is founde in them, they abhorre that: in so much that if they had them aliae at this day, they woulde burne them as well as they doe the Martyrs, whom wee see them handle most cruelly. Therefore (as I sayde afore) it behoueth vs to walke discretely in that behalfe, and to consider who bee our true fathers that wee may followe them: namely those whome God auoweth for his children, and haue begotten vs by his worde, which haue helde vs to it, and which haue taught vs it. But as soone as this incorruptible seede of saluation is marred; by and by there is no more fatherhood. And herein wee must practise Saint Pauls saying, which is, that all kindred proceedeth of God. Let vs then referre all kindred vnto God, and so shall wee not bee astamed. But if euery man will needes followe his owne fathers without difference; hee shall finde that when the blynde followeth the blynde, both of them fall into the pit and breake their neckes together. At that poynt

Psal. 90. 4. &  
2. Pet. 3. 8.

1 Cor. 3. 6, 7  
8.

1. Pet. 1. 23,

Eph. 3. 15.



poynre are all they which stande stiffely in their owne opinion against God, & leane to y things which haue bene deuised by men. Therefore let vs bee well aduised, and seeing GOD hath graunted vs the grace to haue his gospel planted once among vs, let vs continue in all purenesse, holding our selues wholly vnto him, that there may bee a conformitie and agreement betwene vs and those that haue shewed vs the right way. Thus yee see in effect what wee haue to remember vpon this text, where Moses blameth the Iewes for starting backe, & for deuising of new gods which had not bene feared among their fathers.

Yea and wee must bethinke vs of that which is sayd in the seconde Chapter of Ieremy. Go your wayes (sayth hee) into all the countreys a farre off, get ye ouer the sea, seeke throughout all the yles, and see if there be any people that forsaketh their gods: yet are they no gods, they bee but ydoles and dead thinges: but you haue forsaken mee, euen mee who am the fountaine of liuing water. God sheweth there that ydolaters are wilful in their leasings; insomuch that although the diuell haue so bewitched them that they bee voyde of discretion and reason, & cannot iudge of any thing: yet notwithstanding they be wedded still to their follies. And because they thinke they do well, they holde them to it, and they can by no meanes bee turned from it. Yee shall see them as greatly bent to their willes, as may bee, and yet they haue no foundation nor prooff thereof. Now then, that we which haue knowne Gods truth; which are sure that it is hee which created and shaped vs, and which hath vttered himselfe to vs by his lawe, by his Prophets, and by his Gospel; that wee which haue such warrant and certeinie, that wee which haue the fathers & the greatesse crowde of witnesses to guyde vs (as the Apostle termeth them in the Epistle to the Hebrewes): that wee which after the Apostles haue also had the Martyrs & those which haue receiued the Gospel with pure obedience, & followed the simplicitie thereof: that we (I say) should yet notwithstanding loue better the corruption, dung, & filthines brought in by men, & that we should find in our hearts to haue Gods word falsified among vs; what a thing were that? Must it not needes be that wee be as it were mad, when we be o vnstedfast & light mynded, as to start away from that which is certaine and infallible? After that maner then must wee put this text in vres, to y intent we be not accused before God, as flectors of new gods which were not knowen to our fathers, & which came vp but a while agoe.

The word that Moses vseth here betokeneth properly to stand in awe, to feare, or to tremble before God. Wherby he sheweth that Gods maiestie ought to bee so dreaded of vs, y we should stoope vnto it, & be cast down & humbled at it. Not that God would haue vs to be afrayd of it, for we can neuer serue him with our good will, & with a pure & free heart, if wee conceiue such a feare of him as shal make vs to flee from him. But there are two things in the seruice of God,

as is shewed vs in the Psalme which shal be song anon, namely that in coming vnto God, wee must bee touched with a certeine feare, to yeeld him his due reuerence. That is one point. And therewithall wee must also consider his goodnes, that wee may take courage to come vnto him, & be bold to cal vpon him, nor douting but that he heareth vs, & that we shalbe wel accepted at his hand. Marke wel therefore what this word *Feare*, importeth, that wee may learne to hold our selues vnder the obedience of our God with such awe as none of vs may take leaue to runne astray, as we see men do, whose boldnes is such that they sing abroad euery where, because they make but a sporte & a dalyance of God. Therefore let vs beware that wee be not so rude as to daly with so great a Lorde; but rather let vs be seasoned with such a feare aforehand, as may alwayes hold vs in awe: and yet notwithstanding not cause vs to cease fro worshiping of our God, in such sort as hee may be amyable to vs, and we may praise boldly to him knowing well that he will receiue vs with pittie, as a father doth his children, seeing hee calleth vs to him before we come.

Nowe in the ende Moses sayeth, *that they offered sacrifice to diuels & not vnto God.* This saying may seeme rough and hard at the first sight. For if a man had asked the heathen concerning their intent, they would haue sayd by & by, We knowe there is one chiefe God: but wee haue many gods because the maiestie of God is spred out euery where. And therefore forasmuch as we cannot attaine to so high a thing, it behooueth vs to haue meanes. That is the cause why they forged such a multitude of gods. As for the diuels, they abhorred them. The Heathen could as will skill as the Papistes to say, Wee intende not to haue ought to doe with the diuels, fauoring the forcerers, ( for there haue euer bene some such ) but I speake as touching their common religion: and it is certaine that all of them woulde haue protested, Our will is to serue God. But what is answered them here by the mouth of Moses, who is appoynted Iudge with full authoritie, and is as the instrument of the holy Ghost? Ye serue the diuel. Wee see then that all their excuses shall stande them in no steede, and that this must holde to the condemnation of the whole worlde, namely, that as soone as men swaue neuer so litle from y pure truth, it is a seruing of the diuel, and the diuel hath a parte in all their doings: for God refuseth euery whit of it. And it is a text well worthy to bee noted, to the intent that the ignorant wretches may bee wakened, and vnderstande that in grounding themselves vpon their owne good intences, they doe nothing else but increase Gods vengeance vpon their heads, without amending their case thereby. Wherefore let vs on our syde vtterly abhorre all that euer is contrarie to the seruice of God, & make much of the fauour that hath bene shewed vs in his deliuering of vs from such a bottomlesse pit. We haue thought our selues to haue done maruellously well in seruing of ydols; we haue

esteemed it an Angels life to trot vp and down from altar to altar, and from chappel to chappel, to babble before puppets, to heare Masses, and to set our mindes vpon such other gewgawes. But in the meane while, beholde, God telleth vs that wee ferued the diuel. It is a horrible thing for vs to heare him say so. Therefore let vs looke that wee condemne our ydolatries, and bee fery that wee haue so prouoked Gods wrath against vs. And therewithall let vs consider the inestimable good which he hath done vs, in reaching vs his hande to lift vs out of the gulfe wherein wee were plunged. That is the thing which wee haue to remember vpon this Text. And therefore let vs be thoroughly fetled in the pure doctrine, and in the simplicitie of the holy Scripture. For why? As long as wee holde that rule, wee bee sure that GOD will allowe of the seruice which wee doe vnto him. But if wee mingle any thing with it of our owne fancies, or if we borrowe any thing of men; all is marde and corrupted, and the diuel is forthwith put in possession of all that euer wee doe, and God renoueth vs, according to this saying of his by the Prophet Ezechiel. Hence (sayeth he) I giue ouer my part, I will haue neither litle nor much to doe in this case, I require no more of you: yee thinke to serue mee and your ydoles together, but I renounce you and giue you ouer quite and cleane to the diuell: for I intende not that you shall mingle mee with your dung and filthinesse. Thus you see in effect what Moses meant to declare heere.

Nowe hee addeth, *that the people forgate the God which had begotten them, and the mightie one which had created and shaped them.* Hee vlteth still the same worde which I haue translated before, and which signifieth properly a *Rocke*. And God is so termed, because we be preferred, and mayntained by his power, as if a house were grounded and buylded vpon a rocke. Whereas hee sayeth that the people had forgotten the God which had begotten them, it is to bereaue them of all excuse of ignorance. For the Heathen might well haue sayde that they had neuer tasted a whit of the true religion, and that their weltring after that manner in their owne dorages, was for want of teaching, and that it is no woonder though a blynd man stumble or goe astray in the darke. The Heathen might haue allegede after that sort for themselves. But as for those to whome the lawe had bin giuen, there was no such starting hole for them. For God had drawn their father Abraham from the ydolatrie wherein he liued, as is declared in the last Chapter of Iosua. Hereupon, about a foure hundred yeres after, he put them the better in mynde againe that he was the liuing God. And afterward he did set down his wil euen in writing. It was his minde that it should bee a president of authoritie whereby to knit a mutuall agreement betwene him and them, as if hee should say, I wil bee your father, and bee you my children. Seeing then that the people of Israel were taught after that fashion,

and God vttered himselfe so familiarly vnto them; what can they say, or what excuse can they alledge, for their turning away to the superstitious of the Heathen, and for their peruerting of the trueth, which was so throughly known vnto them, and yet they turned it into lyes, insomuch as they fell to the quenching of the light of saluation, and woulde needes goe wilfully and wittingly astray, seeking their owne destruction euen after that God had reached them his hande, and shewed them the way of saluation? According whereunto wee haue seene the protestation that Moses made in the thirtieth Chapter, saying: This is the way, walke therein. Is it not too shamefull a rebelliousnesse, when folke will so despise God and not sticke vnto him? Sothen, it is not causelesse that they bee accused in this text to haue forgotten the GOD which shaped them. And therefore let vs marke well, that when wee haue once known God, the same ought to suffice to holde vs in continuall obedience towards him, if wee were not too too vnthankfull. Nothing ought to holde vs so sure as the knowing of GOD. For then may wee say, This is our GOD, wee haue no dout nor misweening of him, as they haue which deceiue themselves by following their owne imaginations, but wee haue the certaine trueth which cannot beguile vs. Had we therefore well profited in the knowledge of GOD, surely it woulde suffice to holde vs in awe. And although wee were neuer so fere turmyled on all sydes, so as the diuell did cast neuer so many stumbling blockes in our wayes, and wee had neuer so many occasions giuen to turne vs asyde, and wee see neuer so greate diuersitie of opinions and whatsoever else is possible: surely if wee haue profited in Gods schoole, and knowe him as wee ought to doe, we shall neuer bee turned away from him. And that is Saint Pauls meaning where hee sayeth, that such as are well grounded in the Gospell, shall no more bee like little babes that wilbee allured at the shewing of an apple, and turne their heads this way and that way after it, and that if a man put a roye in their head, by and by they bee carryed away with it, and forget the thing which they were in loue withall a litle afore. S. Paul sayth that if wee bee well fetled in the Gospell, wee shall not bee any more so led by the billes, neither shall the diuell bee able to woork vs such illusions, but that wee shall abyde vnanquishable, and hee shall gayne nothing at our hands. For our faith shall bee stedfast.

Also on the contrarie parte, if wee doe estrange ourselves from GOD, after wee haue once known him, it betokeneth a desperate malice in vs, it is not for vs to cloke the matter as then, for all that wee can alleage wilbee to no purpose. Then is it a thrusting of GOD vnder our foote, if after his shewing of him selfe vnto vs, wee corrupt the purenesse of his woorde in chaunging the Religion which hee hath giuen vnto vs, and

Deut. 30.15

Eze. 20.39

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Eph. 4.14.

To sit. 24.2.  
Exod. 3. 15.  
& 34.1.

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in leauing the rule which it behooued vs to followe. Nowe wee see the meaning of Moses. And therefore seeing that God hath bene so gracious to vs as to reueale his will vnto vs, and sheweth vs that hee is the liuing God: let vs take heed that wee wauer not any more, ne bee any more as reedies that yeeld to euery wynde, but that wee continue stedfast in the fayth wee haue receiued by his worde, least it bee cast in our teeth that wee haue forgotten him with all the benefites which wee haue receiued at his hande.

And heere Moses setteth not downe singly the worde God, but sayeth, *The God which begate thee, she mightie one which shapeth thee.* Here Moses telleth the people of Israell, that they had good cause to holde him for their God, if they had not quyte and cleane forgotten the gracious goodnesse which they had earst founde in him by experience. And that is a thing well woorthie to bee weyed. For it is Gods will not onely to bee known in his beeing or in his name, but also to shewe himselfe to vs by his deedes, so as wee haue true recordes of his power, goodnesse, mercie, and iustice. Seeing then that God hath so shewed himselfe to vs, what is our vnthankfulnesse if wee knowe him not? Is it not too shamefull? Therefore wee must alwayes consider, that God hath caused it to be declared vnto vs, not onely that it is hee whome wee ought to feare, and to whome wee ought to be subiect without any further prooffe, but also that therewithall it is hee that hath begotten vs. And this is to be marked yet better of vs, than it was of the men of olde time vnder the lawe. For wee haue our Lorde Iesus Christ the onely sonne, into whose bodie wee be grafted that we may become the sonnes of God. Therefore the body of the tree and roote of our adoption, is that wee be made the brethren of our Lorde Iesus Christ. For beeing begotten of God, wee be nourished and sustayned by the doctrine of his Gospel. Nowe if wee consider what wee were before, namely, the children of Adam and heires of euerlasting cursednesse: and also if wee haue an eye to those whome God suffereth to runne into destruction, it will yeelde the greater glory to the fauour which hee sheweth vs. Seeing then that God doeth nowe draw vs to him to bee his owne, and to bee of his housholde, shall wee sling away from him? Shall wee rather followe ydoles which wee are not acquainted with? Wee see then as nowe, that whereas Moses doeth so grieuously blame the children of Israell, hee doeth it not without cause, considering the experience which they had had of Gods goodnesse, power and iustice, and yet that they had made no reckoning of it.

In respect wherof hee sayeth that *God saue it and was angrie at it, euen because of the misbehaviour of his sonnes and daughters.* This sentence is a confirmation of my former saying. For whereas the Iewes are termed the children of God, it is not in way of honour, but rather to shewe that they were guilic of such vnfaith-

fulnesse as to forsake their God, and to rebell against him, and to worke him such spyte, as that they had leuer choofe the deuil than him. Thus yee see howe wee ought to ioyne these two things together, namely, that God is the mightie one which begate vs, and of whom wee holde all things: and therewithall that hee hath receiued vs and adopted vs to be his children. But wee shall pay full deare for it, if wee continue not in his obedience. The thing then wherunto wee must come backe, is that if God cannot beare with the wickednes of the world, ne doeth forgiue the vnbeleeuers which haue sinned without the knowledge of his wil: needes must wee bee dubble punished, and needes must more horrible vengeance light vpon our heads, who haue bene faithfully instructed to drawe nigh vnto him, and taught that hee hath nourished vs in his lappe as his owne children, and yet notwithstanding wee haue forsaken him. And that is Saint Pauls meaning where hee sayeth, that they which haue sinned without the lawe, shall perishe neuerthelesse for all that: and that they which haue offended after warning giuen by knowledge of the lawe, shall haue the forer damnation, accordingly also as our Lorde Iesus sayeth, that the seruant which hath done amisse though it were through vnskilfulnesse, shall not sayle to be punished for it: because hee ought to haue inquired his masters will. If a seruant say; I wist it not: And knowest thou not that I am thy master? Oughtest thou not to inquire my will? But much more ought God to haue such prebeminence ouer his creatures. And if they that haue offended so through ignorance are not excused, what shall become of vs which knowe the will of our GOD? If wee fall to stryuing against him, to spyte him as it were of set purpose and of prepensed malice and frowardnesse; if wee fall to dashing at him with our hornes, so as wee set our selues against his righteoufnesse and transgresse his whole doctrine: must not so greate and so diuelish headdinesse bee punished much more grieuously? In that respect is it sayde heere that God was prouoked to anger with the transgression of his sonnes and daughters: as who shoulde say; True it is that God is greatly offended throughout the whole worlde: but hee had reserued a people to himselfe, whome hee had gathered together for his owne inheritance, and euen they are growen out of kynde: and is not that a thing to moue Gods vengeance the more?

Nowe let vs apply this doctrine to our owne vse. And sith wee see howe the wretched worlde is blynded nowe adayes, let vs consider thus with our selues; Well, the Papistes shall not sayle to be condemned. And if wee condemne them, can they scape the handle of GOD? That is vnpossible. But let vs first of all play the Iudges towards ourselues, and considert that GOD hauing called vs to bee his children, will be knowne to be our father, and wil be serued & worshipped at our hands. And therefore when fouer we happen

to ouer-shoote our selues, and to giue ouer  $\bar{y}$  doctrine wherein we haue bin once trayned. Gods wrath must needs be kindled against vs, & without cōpariſō much more grieuouſly than againſt the ſilly ignorant and vnbeleeuing ſort. Seeing then that we be Gods children, & he hath ſet his markes vpon vs, & neuer ceaſeth to allure vs by gentlenes: let vs not turne away from him, but let his ſo doing prouoke vs to honor him, and to ſerue him in ſuch wiſe, as he may rake pleaſure in vs, and delight to doe vs good, and continue the increaſe of his grace and benefites more &

more towardes vs.

But nowe let vs fall downe before the maiſtic of our good God with acknowledgement of our ſinnes, praying him not to lay them to our charge, but to drawe vs to him continually as long as wee bee in this worlde, correcting our vyces and infirmities, and ridding vs from all the corruptnes of our fleſh, and ſtil bearing with vs till hee haue fully reformed vs according to his righteousnes, and raken vs quyte & cleane our of this corruptible life. And ſo let vs all ſay, Almighty God heauenly father, &c.

## On Thursday the iiii. of Iune, 1556.

*The CLXXXIII. Sermon which is the ſixt vpon the two & thirtiſh Chaper.*

20 So he ſayd, I will hyde my face from them, and ſee what ſhall befall them. For they bee a fickel generation, children in whome there is no ſtedfaſtnes.

21 They haue moued mee to ielouizie by the thing that is not god, and they haue prouoked mee to diſpleaſure with their vanities. And I [likewiſe] will moue them to ielouizie by them which are no people, and by a fooliſh nation will I prouoke them to indignation.

22 For the fire is kindled in my wrath, and ſhal burne to the verie bottome of the pitte, and deuowre the lande with the fruite thereof, and burne vp the foundations of the mountaines.



**V**E ſawe yeſterday how God is more grieuouſly diſpleaſed, when ſuch as ought to honour and ſerue him, do forſake him, than when it is done by ſilly ignorant vnbeleeuers. And not without cauſe. For God adoprēth vs with this condition; that his glorie ſhould thynē forth in vs: and therefore muſt it not needes be a dubbling of the offence, when wee be a reproche to him? If a father bee deſpyed in his owne houſe, euen by thoſe whome he hath begotten, will it not grieue him much woorſe, than if ſome one of his neighbours ſhoulde miſuſe him? Seeing then that God hath vouchſafed to chooſe vs to be his children, and hath done vs the honour whereof wee were not worthe: let vs beware that our conuerſation bee ſuch, as our faultes and miſdeedes may not prouoke him, nor the thing befall vs which Moſes addeth here, namely, that he will hyde away his face. Nowe by this ſaying the Scripture meaneth that when GOD hath vſed patience in bearing long with men, winking at their vyces, and ceaſing not to doe

them good, and yet ſeeth that they bee altogether ſet vpon ſtubborneſſe and vnreformable: hee giueth them ouer for ſuch as they bee. Nowe all our welfare and happineſſe lyeth in Gods defending of vs, and in his caring for vs. For if hee forget vs and vouchſafe not to ſuccour vs, and to bee our defence, in what talking are wee? It were better for vs to bee deſtroyed our of hande, than to linger beeing out of the proteſtion of our God. Therefore heere is a horrible threat, and ſuch a one as ought to make vs to quake, when as it is ſayd that when GOD hath tarryed a long tyme, hee will withdrawe himſelfe for our vter alienating of him away from vs.

Wee haue ſcene heere afore, howe GOD vſed long ſufferance and gaue not ouer his people at the firſt daſh: but yet that at length hee was fayne to ſhewe that hee will not that his goodneſſe ſhoulde bee abuſed after that faſhion, nor that men ſhoulde harden their heartes by flattering themſelues, when hee puniſheth them not our of hande.

Therefore let vs looke to our ſelues. For if wee haue

haue offended God, although hee list not vpe his hande to punish vs for it at the first instant, yet must not that make vs to fall asleepe . Let vs ( I say ) preuent the vengeance of our God: for if hee be patient and beare with vs, it is to winne vs by his gracious goodnesse and gentleness, as S. Paul declareth in the second to the Romanes . The more then that God spareth vs, the more let vs take warning to turne againe vnto him, and let it make vs ashamed that we hauing so good a father, haue bene so stubborn against him. And if we will needes still welter in our owne filthinesse, and heape naughtinesse vpon naughtinesse, so as there is no ende nor measure of our transgressions: then must G O D be faine to execute the thing which he speaketh heere by Moses, namely, *Hyde a way his face*; that is to say, that after hee hath hadde a care of our welfare, and continued in dooing vs good; he will at length giue vs ouer, and shew that he is no longer bounde vnto vs, and that although hee spare vs for a time, it is not his intent to bolster vs continually in our euill dooings . Wherefore let vs bee afrayde of this threate: and so long as G O D maketh vs to perceiue that he beholdeth vs with pitie, let vs walke as before his eyes, as though he were euer present with vs, and in all our thoughtes, wordes, and deedes, let vs haue our eyes still vpon him.

But by the way we haue to marke, that God hydeth not his eyes in such sort, but that hee seeth and marketh all mens dooings, and dealings . But it is so sayde, because God seemeth to shrinke away and to haue no more care of vs, when he succoureth vs not at our neede . For if aduerfities and afflictions oppress vs, and wee flee vnto God; and yet finde no ease, but pine away still continually: it can not be but that according to our vnderstanding, we must needs imagine that G O D hath quite forgotten vs, and that he regardeth vs not any more . After this maner doeth Moses tell vs heere, that God hydeth away his face . Furthermore we must vnderstande, that when G O D hath once forsaken vs, there neuer happeneth any euill vnto vs, but it cometh from him: that is to say, all the afflictions which wee feele are punishmentes from his hande . We must not then thinke that G O D letereth men alone at all aduerture when he punisheth them for their offences, but rather that hee is then neere them, to make them feele his power, shewing himselfe a Iudge of their wicked deedes. But as for to holde them in hysticion, or to defende them; in that behalfe he threatneth himselfe to be absent, that is to say, that they shall not perceiue any more that he broodeth them vnder his winges, according to the similitude which he had vsed afore.

And it is sayde expressly, *That hee will see what their ende will be* . Heere G O D speakes after the manner of men: for hee knewe all things aforehande euen before the creating of the worlde, and he needeth not to be taught by time as mortall wights doe . But forasmuch as

we can not attayne to the heighth of Gods maiestie, hee is faine to make himselfe like vnto vs, and all for our instruction and edification. It is all one therefore as if he should say to such as despised him, *Goe too, yee make no account for me, I behaue myselfe familiarly towards you, and you haue abused that grace of mine; I haue required to be serued and honored of you, and you haue done mee all the shame ye coulde deuise: you haue borne your felues in hande that I was tyed vnto you, and that I was of necessity to continue a father towards you without ceasing, notwithstanding that you played the rebellious children against mee . But nowe will I giue you ouer for such as you be: doe the worst yee can, and at length yee shall finde what it is to haue forsaken mee . I will hide myselfe from you, that is to say, I will giue you ouer . In steede of maintaining and defending you as I haue done heere tofore, I vtterly renounce all acquaintance with you . See nowe what your state shall be, and I also will see what your ende will bee, that is to say, it shall bee percieued in what plyght men are, when I haue no longer care of them . G O D then speaketh heere not so much of his owne knowledge, as of that which shall be scene and percieued in the ende by experience . For (as I sayde afore) G O D is not to be taught by the change of things, (for all things were present with him before the making of the worlde) but heere he declareth, that when folke are so forsaken, it will appeare by them that all the happinesse of man consisteth in beeing preferred by G O D: and that on the contrary part, they bee most wretched and vnhappy, when God hath giuen them ouer .*

And hee addeth the reason. *It is a sickle and frowarde generation, Children in whose there is no earnest* . The first worde that Moses vseth heere, commeth of a verbe which signifieth to turne and returne . And so it is as much as if he should say, It is a generation of wickednesse; for he vseth the plural number: and it importeth as much as if he should say, It is a frowarde and cursed generation, or else a mutable and changing generation, and whereof there is no holde; nowe heere; nowe there: whereby is vnterred not onely the vnconstancie, but also the disloyaltie of that people. He addeth that there was no stedfastnesse in them . The worde be-tokeneth vprightnesse, whereby is meant both loyaltie and faithfulness . To be short, G O D declareth heere, that he hadde tryed his people too much, and that in the ende it appeared that there was no vprightnesse in them, but all manner of treason and trecherie . Forasmuch therefore as hee founde such leaudenesse in them, hee sayeth hee will hyde himselfe from them . But we must call to minde againe what I haue sayde afore; to witte, that for a time G O D may fauour vs and beare with vs, and spare vs though we deserue to haue rigour towards vs: but when hee is so patient, it is to make vs diligent in examining our owne faulces, and to call our felues dayly to account, and to

looke neerely to the thinges which are to be found fault with, in vs. Also let vs marke well the saying that hath bene alleaged out of Saint Paul, howe that God allureth vs to amendment by penitencie, when hee punisheth vs not at the first, according to our deservings. Sith the case standeth so, whensoever God sheweth himselfe fauourable and gracious towardes vs, let euery of vs consider howe hee hath liued; and if we haue abused the benefites which he hath bestowed vpon vs, let vs condemne ourselues for it, and be lorry for our finnes, and returne to him with such sorro we as may appeare to be vnfaigned. That is the thing which we haue to remember in the first place. But if we will needes discharge ourselues by flatterie, to take leaue to doe euill: then must hee needes execute his vnreuoicable sentence of hyding away his face from vs after he hath borne long ynough with vs, and of seeing what will become of vs, and he must needes let vs rotte in our wretchednesse, forasmuch as we could not abide that hee should reach our his hande to helpe vs. And in any wise let vs marke that GOD can not away with hypocritise in men: for among other thinges he requireth foundenesse and trueth in vs, that our conuersation should be vtterly voide of all dubble meaning, and that we should not be dissemblers before him. True it is that our nature is full of fainednesse, as we see howe Jeremy reporteth of mans heart, that it is forwarde and besnarled with all naughtinesse, and that it is euen as a bottomlesse pit. And therefore we must change, if we will haue God to admit and allowe vs for his children: and whereas we be inclined to euill, so as there is nothing but bitternesse and hardnesse of heart in vs, we must pray vnto God to indewe vs with his holy spirite, who is the spirite of constancie, and to ridde vs in such sort from all our naughtinesse and vnfaithfulnessse, as we may walke before him in pure and vndefiled foundnesse. Thus yee see what we haue to remember vpon this place.

Nowe it is saide further, *That forasmuch as the Children of Israell had prouoked GOD so ielozie by the thing that was not god, and prouoked him by their leaxings through the superstitions which they hadde devised: he also would prouoke them by a people which was no people, and moue them to ielozie by a Nation that was no Nation.* Heere GOD speake againe after the maner of men, like as if a man seeing his wife so wicked and leaudely giuen that he could not restraîne her, should say, Well, I must needes diuorce her, and to doe her the more disgrace I will take some chamber-mayde in her steede, to occupie her place. Now then if a wife haue lued in honorable state with her husbände, and afterwarde behaue her selfe so naughlily and stubbornly, that hee casteth her off, and thereupon taketh some poore wench that was of no estimation, and vsiect her as his married wife, his former wife will take the more spyte and grieue at it, as who would say, What? Shall such a one now occupie my place? Must I be thrust out for her? Must I be

pointed at with euery mannes finger and be shamed and ill spoken of euery where? After that manner is this text to be vnderstoode. For thus doeth GOD vtter his minde. What? They haue prouoked mee to Ielozie by the thing that is no god: I am the liuing GOD, and besides that, they ought in reason to take mee for their father, because I haue shewed my selfe so towardes them, declaring howe deerely I loued them, in that I haue preferred them before all other Nations of the worlde: and yet hereupon haue they forged Idolles. But there is but one GOD: and therefore when men turne away from him, they must needes forge ydolles after their owne imaginations. Thus haue they prouoked me to ielozie by the thing which was not god.

And a fterwarde he addeth, *their vanities.* As if he should say, If a man marke what their superstitions are, and whereon they be grounded: he shall finde them to be nothing else but lyes and deceites. Yet haue they prouoked mee with them sayeth he: and nowe will I also haue my reuenge, for I will prouoke them by a people which is not a people, and by a nation which is not a nation, that is to say, which are not esteemed to be of any reputation. I will then take to me such folke as are nowe of no estimation, and set them in the same degree of honour wherein these thankelesse folke were before, which haue so abused the fatherly loue that I bare towardes them. This thing came not to passe out of hande, but was then accomplished when the Gospell was spredde throughout the whole worlde. True it is that in part God gaue some tokens of these thinges aforehande, in exalting the Assyrians and Chaldees about those which boasted themselues to be the holy offspring and kingly priesthoode: but yet was not this definitiue sentence performed to the full, vntill the coming of our Lorde Iesus Christ. God (I say) shewed partly some signe heereof aforehande, at such time as the people of Israell were scattered, brought to desolation, carried away into strange countryes, and there kept as banished wretches without order vnder the flauerie of cruell tyrannie. For euen then did GOD beginne aforehande to make them perceiue, that his threatening of them to prouoke them by a people which was no people, was not in vaine. For first the Assyrians and afterwarde the Chaldees hadde the honour to reigne ouer the children of Abraham, which vaunted themselues to be at libertie, but they were bondeslaues of sinne. And forasmuch as they had withdrawn themselues from the obedience of GOD, it was good reason that they should be vnder the bondage of Tyrans. GOD then gaue a certaine signe of fauour to those that hadde bene vnbeleeuers, when hee magnified the heathen so much, euen as though hee had bene minded to disanull the promise which he had made to those which had cast boasted themselues to be his people, and had purposed to put them to vtter shame. Yet notwithstanding the Chaldees and Assyrians

Exod. 19. 6.

Ioh. 8. 33. 34

did not so reigne ouer the children of GOD, that they could preiudice their saluation. Neither could the Syrians doe it, nor any of all the other nations that troubled them (as wee see in the time of the Iudges) & which invaded the Lande of Chanaan and brought the children of Israell vnder tribute and subiection. For euen then although the children of Israell were oppressed, and cast downe, as it were, and thrust vnder foote, and their neighbours which were heathen and Infidelles had their full scope: yet notwithstanding, Gods adoption abode still in the lineage of Abraham, and the case of those that reigned ouer them was neuer a whit the better for it, because they ceased not to serue their ydolles still. But when the Gospell was preached openly to the worlde, then did we succede in the place of those which hadde bene heires of the promise afore, accordingly as Saint Paule likeneth vs to wilde flipp which are grafed into a good stocke, euen so is it with vs. For we be but things borne out of time, if wee be compared with the Iewes who were after a sorte the naturall children of God. Howbeit forasmuch as GOD had promised Abraham that he would be the sauour of his offspring, the same belonged to all such as were descended of him, accordingly also as Saint Peter telleth them, You be the children of the prophetes, and heires of the promise: as who shoulde say that saluation belonged to them, euen by true and lawefull succession: but when as they did rute off themselves from it by their owne vnthankfulness, then did GOD call vs vnto him. True it is that if the Iewes had receiued our Lorde Iesus Christ, yet had the doctrine of the Gospell bin sprede abroade neuer thelesse, throughout the worlde, and so shoulde wee haue bene ioyned and knit together in one. But forasmuch as the Iewes conueyed themselves out of the householde and Church of God, and imbraced not the grace which was offered vnto them: their roome became emptie, and so wee entred thereinto, inasmuch as GOD hath nowe banished them, to the intent to make as it were a new house. And therefore S. Paul applyeth this text to his owne time. For hee sayeth that as then the Iewes had too greatly prouoked Gods iualozie by their ydolatries, and that God was faine to raise vp a people which was no people, or a nation which was not reputed as a Nation, which thing was done to make them the more ashamed of their despising of the benefit which had bene profered vnto them. Truly, the Iewes had not at that time any outwarde ydolatri. When Iesus Christ came into the world, the Temple of Ierusalem was not defiled with any ydolles, sacrifices were made there according to the Lawe of Moses: and yet for all that there was nothing but contempt of God & wickednesse, it was a piteous case to see the great number of grosse superstitions, and all the purenesse of the Lawe was corrupted.

Let vs marke well therefore y men are counted ydolaters, not only when they haue puppets of stone, of wood, or of painters worke, but also

when they sticke not to the pure simplicitie of Gods word, but mingle their owne superstitions with the doctrine of saluation, ouershooting themselves and turning away to al euil. After that manner was GOD prouoked to iualozie by the Iewes, but specially by their refusing of Iesus Christ, who is the image of the father. For whosoever hath not the sonne (sayth Saint Iohn) hath not the father. And why? Because the whole fulnesse of the Godheade dwelleth in our Lorde Iesus Christ. Seeing then that the Iewes despised the onely sonne, who was the image of the father, seeing they would not accept him which was ordained to be souereigne king, and of whom also it is sayde in the Psalme, Kisse the sonne; whereby men are commanded to doe him homage and to kneele downe vnto him as it is sayde in other textes: seeing that the Iewes haue so refused Iesus Christ, seeing they haue so giuen ouer the true Religion; they haue made themselves vter strangers to the liuing GOD which had chosen and adopted them. To bee short, if we take not Iesus Christ for our GOD, surely wee haue nothing else but an ydoll. As for example, the Turkes at this day doe make greate bragges that they worshippe the GOD which created heauen and earth. What is their God? He is but an ydoll. The Iewes can well ynough say; our meaning is to serue the God which gaue vs his Lawe by the hande of Moses, and spake by the prophetes. Their God is but an ydoll. And why? For the Godheade which is in Iesus Christ is vnknown vnto them. But it is sayde that the whole fulnesse of the Godheade dwelleth in him, yea euen perfectly and in verie substance, without any manner of shadowes or figures. Seeing then that GOD hath fully reueiled himselfe to vs in our Lorde Iesus Christ, and will haue his face to bee seene there: surely we can not boast that we haue the true God, vnlesse our Lorde Iesus Christ reigne among vs, and be so honoured of vs that wee sticke thoroughly to him and rest wholly vpon him. Nowe the Iewes denied him and vterly disclaymed him: by meane whereof they prouoked GOD to iualozie, and there remayneth nothing with them but folly and false imagination whereby they haue deceiued and beguiled themselves. And therefore not without cause doeth Saint Paule alleadge this Text, saying: Seeing that the Iewes haue prouoked Gods wrath by refusing to imbrace his onely sonne: therefore hath he raysed vpe a people which was nothing afore.

And heere we see yet much better the thing which I tolde you afore, namely that GOD vsed long sufferance towards such as were worthy to haue bene thundered vpon out of hande: for betwene the Lawe and our Lorde Iesus Christ there were about two thousande yeeres. And if wee reckon the yeeres, the Iewes began to meddle with the infections & filthinesse of the heathen by setting vp of ydols by and by after y death of Iosua. Ye see then how God suffered aboue eighteene hundred yeeres to passe, wayting still for some amendment.

Rom. 10. 19.

Gen. 12. 2.

Act. 3. 25.

Rom. 10. 19.

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Col. 1. 15.  
1. Ioh. 2. 23  
Col. 1. 19. &  
29.

Psal. 2. 12.

Col. 2. 9.

Rom. 10. 19

Not that he difsembled with them, for he chaſtiſed them to put them in minde of their faults. And they returned vnto him . But yet by and by after they fell away newe againe . Inſomuch that when they had acknowledged that thoſe harmes befell them for their finnes ſakes , and had giuen ſome token of repentance : by and by, or within a while after they fell to their olde byaſſe againe : and God likewiſe fell to puniſhing them newe againe . At the laſt came the captiuitie of Babylon which is deſcribed to haue bene ſo horrible and vnhappie , that it baniſhed them out of the Lande which hee had promiſed them for their inheritance, and they were driuen out of their owne houſes . Neuertheleſſe, in the ende G O D pitied them and brought them home againe . Notwithſtanding, they were no ſooner come home into their natie country, and reſtored to libertie , but by and by they became againe worſe than before . Therefore was G O D alſo faine to puniſh them with puniſhment vpon puniſhment euen to the vttermoſt . Then came our Lorde Ieſus Chriſt to remedie all their diſeaſes, in reſpect whereof he is juſtly called euen the reſurrection of the dead . For although the Iewes had then bene all ſcattered abroad, yet would God haue gathered them home againe to him by the hande of his ſonne, if they hadde knowne the day of their viſitation . But they well bewray that they were wilfully bent againſt G O D , and that there is nothing but bitterneſſe and venime, yea and diuelliſh rage in them . For it ſufficed them not to haue ſcorned the grace which was offered vnto them, and the redemption which they had pretended to haue longed for ſo greatly ; but they did alſo crucifie the Redeemer which was ſent vnto them . Forasmuch therefore as the Iewes did vtterly reſuſe all the grace of God: the Goſpell was publiſhed through the whole worlde .

But (as I ſayde) we muſt marke well the long ſuffering which G O D vſed towards them, that it may keepe vs from ſleeping in our finnes. For if we abuſe the goodneſſe of our G O D when hee ſpareth vs, and vſeth not ſuch vengeance as we haue deſerued: we ſhall be driuen to pay the arreages . Therefore let vs returne to him when hee threatneth vs . For it had bene much better for the Iewes to haue ſuffered temporall puniſhmentes, than to haue bene ſo borne with, and in the ende to haue had ſo horrible vengeance layde vpon them as we ſee befell to the Citie of Ieruſalem . For if we looke vpon the aduerſities that fell vpon it, we ſhall not finde the like examples at any time ſince the beginning of the worlde, that the men of that country, and all other inhabitants were ſo afflicted . They played the madde men one againſt another for their vittelles, and the veryeſt cutthroates bare the chiefe ſway . They durſt not go out of their citie to eaſe themſelues becauſe they were incloſed on euerie ſide: and yet they were more cruelly handled within by theues and rakhelles . The ruſſians were ready to cutte the throats of them that came once

out of their doores . Things were ſo farre out of order and ſo horribly put to hauocke, that women were faine to kill their owne children for hunger and to eate them, and it ſpited the father to ſee the mother ſteale her owne children to deuoure them into her owne bowelles . Therefore let vs thinke ourſelues, and when things are ſo farre out of ſquare, and wee perceiue it to be our Lordes will to giue vs ſuch examples, to the intent we ſhould liue in awe and feare, and yet notwithstanding that he giueth vs leaſure to returne vnto him; let vs goe vnto him, yea and that with ſpeede; & let vs not driue off ſr̄o day to day, for feare leaſt the gate be ſhut againſt vs . That is the thing which wee haue to bear in minde .

Nowe let vs proceede to that which Moſes addeth, namely: *That G O D did then raiſe vpp a people which was no people, and a Nation which was no Nation* . By theſe words we be doone to vnderſtande, that vntill ſuch time as G O D hath choſen vs, and drawn vs to the knowledge of hiſ truth: it is all one as if we were not at all . True it is that Gods ſetting of vs in this worlde is not a benefite to be deſpised, neither doeth he ſet vs heere as Aſſes, Oxen, and Dogges: but as reaſonable creatures, and he putteth hiſ image into vs . Inestimable is the benefite which he doeth vs therein : but yet for all that, forasmuch as we be corrupted in Adam, and all of vs are accuſed ; inſomuch that ſinne doeth ſo reigne in vs, that the Image of G O D is wiped out, and the vnderſtanding which we weene our ſelues to haue is but brutiſhneſſe, and our hearts are turned vpside downe, ſo as there is nothing but rebellioſneſſe in vs : therefore it is ſayde that wee be not worthy to be counted a people, that is to ſay, it were better for vs that we were not at all . Nor that G O D is not glorified continually in hiſ creatures : but this is ſpoken in reſpect of vs . For we will needes gloriſie ourſelues and ſeeme great men, for wee ſee howe men beleue wonders of themſelues, and they be ſo blinde that they ſuſmiſe this and that of themſelues . But let the children of this worlde eſteeme of themſelues what they liſt, and aduance their owne glorie as much as they liſt : yet doth G O D in one worde heere cut their combes, ſaying that their being is as though they were not at all . And it is not heere onely that the ſcripture vſeth ſuch ſpeech : for Saint Paul ſayeth generally, that G O D calleth the things which are not, as though they were . Ye ſee then howe our firſt being is when G O D calleth vs to the knowledge of hiſ truth : according whereunto Saint Paul ſayth in another place, y our being is of God in Ieſus Chriſt, inſomuch that we haue nothing at all before that time, becauſe there is nothing in vs but corruption . Seeing the caſe ſtandeth ſo, men can not looke for any thing but eternal death, vntil God haue reached them hiſ hand, and gathered the home to himſelfe . That is the thing which we haue to remember in this text where it is ſayde, that God would prouoke the Iewes to ieloſie by a people which were no people .

Rom. 4. 17.  
1. Cor. 1. 28.

1. Cor. 1. 30

Further-



Furthermore let vs marke, that whereas we haue been at this day, that is to say, whereas God hath aduanced vs, (according also as hee sayth by his prophet Esay, I haue brought vpe children and aduanced them) forasmuch as God dealeth so graciously with vs as to put vs in the place of them that were his naturall children, euen vs which were as children borne out of time: let vs assure our selues that if wee prouoke God to wrath, and make him as it were ialous, he will surely rayse vp other Nations in our steede, according to this saying of our Lord Iesus Christ to the Iewes; The kingdome of God shall be taken from you. This threat is spoken to vs nowadays. For (as sayth saint Paul) if God haue not spared the naturall branches of the oliue, but haue cut them quite and cleane off, and cast them into the fire: how shall hee spare the wilde ones? What shoulde we haue who were barrene by nature? Could we say we were the children of Abraham, and that God had adopted vs at the first? No. For as long as the doctrine of saluation was among the Iewes, our forefathers were as rotten members, they had no hope of saluation, they were without GOD in this worlde, as sayeth saint Paul. But nowe we bee come to the heauenly kingdome. Because the Iewes are departed from it, through their owne vnthankfulnesse, and fallen from the degree wherein they were, GOD hath aduanced vs to it euen against nature. And thinke we then that if wee become like those which were our superiours in dignitie, GOD will not in the ende pouer out the like vengeance vpon vs as wee haue seene vpon them? Yes: and therefore let the Iewes bee a lookingglasse for vs to make vs behaue our selues humbly, that we abuse not the grace of GOD. True it is that wee must be assured that GOD will holde out to the ende in the things which he hath begonne for our welfare, specially if we on our side be not so malicious as to disappoint his grace. But if we followe those which haue gone before vs, let vs not thinke to speede better than they haue done. Thus yee see what wee haue to beare away in this Text where it is sayde that God will prouoke his people to ielozie by such as were not a people aforetimes.

And Moses sayeth, *That they shall be a foolish Nation.* And it behoueth vs yet againe to marke this well. For we imagine ourselues to be verie wise; and that is the thing which plucketh vs backe from submitting ourselues obediently vnto GOD, and disappointeth vs of the modestie to embrace by faith, whatsoeuer is propounded to vs in his name. But heere the holy Ghost bewrayeth vs what we be, to witte, that there is nothing in vs but starke folly, vntill GOD haue inlightened vs. What must bee our wisdom then? Euen that which we learne in Gods schoole. Heereby all selfe weening is beaten downe, that menne should not imagine themselves to be of sufficient abilitie to gouerne themselves, nor despite the doctrine of GOD, but yeelde themselves teachable thereunto.

And herewithall let vs marke also, that generally God ment to bereaue men of all glorie in that he sayth *that they be not at all, and that they be but fooles*, that is to say, that there is nothing in the but reprochfulnesse.

And hee addeth soorthwith, *that his wrath shall be kindled, and that it shall enter vnto the bottomlesse pitte, and consume the Lande with her fruites, yea euen to rootes of the Mountaines.* Heere Moses ment breefly to touch those yet better and neerer to the quicke, which were so bedoted, that they could not come to the knowledge of their sinnes. And he not onely spake to y people, whom he knewe to be stubborne and stiffnecked: but also through the power of Gods spirite he prophced of those that were to come. As for Moses, he knewe them not to outwarde appearance: but GOD who knoweth what men are, gaue his sentence vpon them aforehande. And forasmuch as hee seeth them so blockish he handleth them in their kinde, saying, Goe too, I see you be not greatly moued at my threatening, and that ye proceede from euill to worse: but I tell you that my wrath will bee no light fardle to beare, as though I gaue you but a yerke with my rodde by the way. What then? It is a fire that burneth vp all afore it, as we haue seene heereofore in the fourth chapter, where it is sayde, Knowe thou O Israel that thy God is a consuming fire. This was expressly spoken for the hardenelle of the peoples hearts. For it is certine that God is desirous to shewe himselfe louing towards vs, conditionally that we come vnto him with all meekenesse, and be readie to followe his voyce, taking him for our sheepeharde, and behauing ourselues to wardes him as his sheepe. If we doe so, then will not God fray vs, nor shewe himselfe terrible to vs. But if he see vs play the wilde beastes, so as wee can not by any meanes be tamed: then is hee faine to vse rigour, according to this saying of his in the eighteenth Psalme, that hee will bee harde to such as are harde, and that if men shew themselves vnreformable, hee also will come roughly against them, and they shall finde nothing in him but vtter terrour and dreadfulness. After the same manner is it in this text, where he sayeth, My wrath shall be as a burning fire. Yea, and thinke not (sayth he) that I will burne but the chaffe and the strawe; for I will burne vp the verie gronde, there is not so hard a mountaine but it shall melt before me, yea euen to the verie bottome: and there shall not be so deepe a pitte, but I will go to the verie bottome thereof. Now we see what the purpose or intent of Moses was in this place.

And heereby let vs take warning, not to tempt God; accordingly as the Apostle in the Epistle to the Hebrewes applyeth the forealleaged text to the same purpose. My friends (sayeth he) knowe ye that God is a consuming fire: and therefore let vs liue in his feare, & not tempt him: as soone as he speaketh, let vs quake at it: let vs not tarry till hee smite vpon our heades with main blowes: but let vs go vnto him obediently: and let vs pray him to haue pittie vpon vs.

Esa. 1. 3.  
Matt. 8. 12.  
Rom. 11. 21.  
Eph. 3. 12.

Exod. 24. 9.  
Deut. 4. 24.  
Psal. 18. 17.

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Hebr. 12. 18.

For if we goe about to winne him by stoutnesse, surely we shall finde howe it is not sayde without cause that Gods wrath is a burning fire to consume all thinges: and wee shall feele that although we be neuer so stubborne, and that our heartes (to our owne seeming) bee as whot as fire through ouerweening, whereof wee haue made our selues as it were foretrestles, towers, and bulwarkes for our great safetie: yet notwithstanding, God will so vndermine vs, that we shall finde howe there is nothing in vs wherewith to make resistance, and that we haue no more power to stande before his wrath and vengeance, than stubble or hay which is consumed out of hande by fire: may we shall be no better than towe. Thus ye see howe wee may benefite ourselues by this doctrine, if wee will not haue the sentence that God pronounceth executed vpon vs. That is to wit, that forasmuch as his wrath burneth so whot and is able to consume all: wee must turne vnto him as soone as he threateth vs, yea and so returne, as he finde vs not to be foolishhe and wilde headed

folke, as in whom there is nothing but lightnes and vnconstance.

Nowe let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to open our eyes more and more, that we may see our owne wretchednesse, and vpon the knowing thereof, bee also so touched by his holy spirite, that our heartes may stoope, and hauing felt what wee haue deserued, we may steppe to him aforehande to obtaine fauour and mercie of him: and so continue therein, that all our life long, our whole seeking may be to increase and to be settled in his feare and loue: that taking him for our father, and reposing ourselues wholly vpon him and his goodness, we may neuer thelesse yeelde him such reverence, as to quake at his threatninges, and yet assure ourselues that hee will be so good a protector and defender of vs, that we shall be safe from all daungers, when he hath once taken vs into his protection and safekeeping. That it may please him to grant this grace not only to vs, but also to all people and Nations of the earth, &c.

## On Fryday the v. of Iune, 1556.

*The CLXXXIII. Sermon which is the seventh vpon the two & thirtieth Chapter.*

23 I will heape euilles vpon them, and I will bestowe mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate and with bitter destruction. Also I will fende them the teeth of beastes, with the venime of Serpentes that traile in the dust.

25 The sword shall rob them of their children without, and in their chambers shall be fearefulnesse vpon the young woman and the mayde, the sucking child and the man with the hore head.

26 I haue saide I will scatter them abroad, and make the remembraunce of them to cease from among men.

27 Were it not that I feared the disdayne of the enemye, least peraduenture their aduersaries should waxe straunge and say: Our hande is high, and it is not the Lorde that hath done all this thing.



E sawe yester day howe Moses hauing spoken of Gods vengeance to the people of Israel shewed how dreadful the same is, because men are not so moued at y first as were requisite, at leastwise to consider their own naughtines, & to be displeas'd at it, y they might humble themselves & be a shamed thereof before God. For inasmuch as men are slowe vnto that, our Lorde sheweth y his threatning of them is not in sport, and therefore that it is not for the to fall asleepe at it and to take their ease, but rather to treble and quake. Now pursuing the same matter, Mo-

ses addeth *That he will fende vpon that people all the euilles that can bee deuised, that hee will les fly his arrowes at them* to the viter consuming of them, that he wil arme the wilde beastes against them, that hee will fende venomous serpentes among them, which though they glyde in the dust, shall neuer thelesse without fayle fasten vpon the with their teeth, that they shall be starued for hunger, that he will fende them burning diseases, enemyes without doores, and feare within doores, and that he will not spare their babes nor their olde men, nor any thing else. It might seeme at the first sight, that G O D were ouerrigorous. For seeing that God had chosen the

ofspring

ofspring of Abraham from among the whole world, and his adopting of them was not grounded vpon any desert or worthinesse, but vpon the freegoodnes of Gods owne will: should he haue vsed so great sternesse against those wretched creatures, though they had right greedily offended him? Why did hee not rather spare them, and make the grace auailable which he had bestowed vpon them afore? Nay, we haue seene already the long sufferance which God had vsed towards them. And when men doe heape vp hoords of wrath a long time together after that fashion by their abusing of Gods goodnesse, as who should say they were minded to spite God wilfullie, and to defie him, to see the worst that hee can doe vnto them: it is good reason, that for their willfull and stubborn hardening of their heartes, God should make them to feele that hee will not haue his gentlenesse so scorned, and finally turned cleane contrarie to his intent. Again, after as God vttereth his fauour to vards vs, so must it bee the decreelyer solde vnto vs, if wee abuse it. Now he calleth the Church his house, and he taketh and admitteth vs for his children. Therefore if hee be dishonoured among vs, ought it not to greue him worse (as I haue declared afore) than if those which belong not vnto him (in comparison) at all, had offended him a thousand times?

Then let vs vnderstande that God did iustly shewe himselfe so rigorous against the children of Israell, and let vs applie this doctrine to our selues because wee be succeded in their roome. We haue seene already heretofore, howe God hath cut them off, and grassed vs in, in their steade, to the intent wee should bee partakers of the adoption that belonged vnto them. Nowe if God haue not pardoned them, what will hee doe to vs? For we be not of more worthinesse than they, neither is our state more excellent than theirs. Therefore let vs see that we liue warily, and that we make the grace effectual which we haue receiued at Gods hand, so as he may be glorified thereby, and our saluation more and more furthered and confirmed by meane thereof. Thus ye see in effect what wee haue to gather vpon this text.

And whereas it is saide that God will heape euill vpon them, and shoote out all his arrowes against them: let vs marke y here Moses meant to doe vs to vnderstand, that God hath no sorts & means of punishing men than one, insomuch that when they think themselves to be escaped, then are they newe to beginne againe. And this is verie worthie to be noted. For wee see what the negligence of them is which haue doone amisse. True it is that if they perceiue any token of Gods anger, they will be abashed at it at the first, but if they feele no further thā threatnings they shake their eares and make a mocke at it. But if God feare them a litle; as soone as it is ouer, they thinke themselves quite rid of it. As for example, if there bee any noyse of war, such as haue misbehaved themselves and led a wicked and loose life, wil begin to shudder at it. But as soone as the same is ceased, they be the same

men they were afore. Likewise is it with them concerning famine, and all other afflictions whatsoeuer. If a man be stricken with a disease and pressed with the hande of God, hee wil play the holie man for the time; but as soone as hee is releued, by and by hee begins to set vp his bristles lustilier than afore. Yee see then at what point wee be. As soone as God withdrawes his hande, we beare our selues in hande that we bee quite and cleane discharged, and that there bee no moe means wherewith to punish vs. But contrariwise it is saide here, that if Gods shooting of one arrow haue not wounded vs to death, it makes no matter: for hee wil shoote agayne, and in the ende so deale with vs, that wee shall find by prooffe that it had bene for our behoofe to haue considered at the first, that he hath infinite meanes and incomprehensible to vs, wherewith to take vengeance of our sins. That is the cause then why he saith that he will heape vpon vs vpon them, as he will adde hereafter, saying: Are not these things laide vp in my treasures? And there this matter shall bee treated of more at large. And by this worde *Arrowes*, he betokeneth all the weapons of his wrath, the which he setteth downe more particularly by and by after, saying that *He will sende wilde bestes to deuoure all, hee will sende Serpentes to consume men with their stinges; hee will sende enemies with the sword abroade; and hee will sende terror as home.* Heere G O D alledgeth some examples of the thing which hee had spoken, to wit, that when wee be escaped from warre, famine shall catch vs, and if God spare vs from famine, yet shall that nothing boote vs, for he will haue other weapons to pursue vs withall. And herewithall wee be warned further that all creatures are in Gods hande, and that hee employeth them to what vse hee liketh best. As for example, if hee list to haue the wilde bestes to serue for our benefite, they must needs doe it. For hee leadeeth them by his secreete moouing in such wise, as they cannot but execute that which hee inioyneth. And on the contrarie part, whensoever it pleaseth him to arme the bestes: they must needs become our enemies, and wee cannot withstand them. For vntill such time as we bee at one with him, it is certaine that wee haue still the worse ende of the staffe. Secondly hee addeth *the trayling serpents.* Although wee despise these litle bestes, such as the Serpents are which trayle in the dust as Moses saith expresse here: yet wil God make the mischeefe of them to attaine euen to our heades. For albeit that the biting of a Serpent bee but on ones heele or his foote: yet the venime of it striketh vp through his whole bodie. The like is to bee saide of diseases. For vnder one kinde hee comprehendeth here all, when hee saith, *That hee will sende bitter beates, and that the same shall destroy men.* So then let vs marke (according to that which I haue treated of heretofore) that when wee be vexed by men, the same happeneth not without the ordinaunce of God. Such thinges are Gods chastisements whereby hee calleth vs to the considering of our

1. Tim. 3. 15.

Rom. 11. 21.

Deu. 32. 34.

finnes, and whereby hee summoneth vs before him, not onely to indite vs of them, but also to the ende wee should doe it our selues aforehand, and euerie of vs play the iudge in condemning our selues, that by that meane wee might ob-  
 tayne fauour at his hande. But if we will needs be selfewilled, then are they as euidences a-  
 forehande to condemne vs with, and wee must not imagine that wee can further our case by  
 replyinges. And whensoever wee bee so visi- 10  
 ted, it wee yeelde not G O D the honour to  
 confesse that he is righteous in so doing: sure-  
 lie the mischeefe shall be doubled, and still in-  
 creased vntill it haue consumed vs. Therefore  
 although wee be troubled by men: yet let vs vnder-  
 stande that G O D serueth his owne pur-  
 pose by them as by instrumentes, and that wee  
 must haue recourse to him, and that if he were  
 not prouoked against vs, wee should bee vnder  
 his protection, and hee woulde not giue our  
 enemies the bridle after that fashion. Let vs  
 assure our selues that when sicknesse commeth  
 vpon vs, it is to be accounted as the hande  
 of G O D, and that his sending of it, is to vi-  
 site vs, and to make vs to turne againe vnto  
 him. As much is to be thought of the rest. For  
 it is not to be thought, that the creatures are  
 led at all aduenture, that G O D shoulde not  
 bee serued by them, and that they shoulde not  
 bee at his disposition. It is for heathenish and  
 faithlesse folkes so to thinke. But in acknow-  
 ledging that G O D is the maker of heauen  
 and earth, we professe therewith that all things  
 are at his commaundement, that all things  
 are disposed by his appoyntment, and that no-  
 thing commeth to passe but by his iustice. That  
 then is the thing which wee haue to beare in  
 minde in this text when Moses saith that God  
 will arme the enemy without, and sende feare  
 within. Whereby hee meaneth that their ene-  
 deth no more but a shadow to fray vs, accord-  
 inge as hath bene declared in the eight and  
 twentieth Chapter. If G O D list to stirre  
 vp great troubles and stormes against vs, he will  
 doe it and it is meete that hee shoulde bee the  
 ouerruler of all. But when hee intendeth  
 to consume vs: then must our life needes hang  
 as vpon a twyned threed, so as at euening wee  
 shall sorrowfully say, Who will cause me to see  
 to morrow morning? And (when night is gone)  
 wee shall bee still in the same greefe of minde,  
 wee shall bee as men besides themselves and  
 much woofe. The thing then which this word  
*Feare* or terror importeth, is that God wil make  
 men to be alwayes as it were besides themselves  
 when they will not yeelde to his corrections to  
 come to amendement, so as they shall bee  
 wounded in their heartes, without his stirring  
 vp of any enemies, or his sending of any in-  
 conuenience vnto them; and they shall not  
 knowe why nor wherefore, but that their owne  
 shadow troubleth them and maketh them at  
 their wittes ende. Therefore if wee intend to  
 enjoy the greatest and most desirable benefite  
 in the worlde, that is to say, to lue in peace and  
 rest: let vs learne that wee must not prouoke

Deur. 28. 66

our God to make him our enemy. For as long  
 as wee prouoke his wrath, all things must  
 needes goe against vs. That is the thing which  
 wee haue to gather vpon this place. And we  
 must not thinke that wee haue profited any  
 whit, when wee haue put God out of our minde,  
 or when wee haue turned our backs vpon  
 him for a time, as the skorners doe which in  
 such times doe take their pleasure in sporting  
 with G O D at the full. Therefore let not vs  
 deale so hardheartedly: for there is not a worfe  
 thing than to haue rocked our consciences a-  
 sleepe after such a fashion, that wee haue no  
 more remorse nor heartburning in vs. But let vs  
 set our mindes to haue peace with God, that is  
 to say to resort vnto him in such wise, as we may  
 feele him to bee our father and seeke to stay  
 our selues vpon his goodnes, that our so do-  
 ing may keepe vs in rest. Thus yee see in ef-  
 fect howe wee haue to apply this worde *Feare*  
 or *Terrour*, wherewith Moses threateneth here  
 the transgressors of Gods law, and such as stand  
 against him to the vttermost.

He saith farther that *God will destroye euen the  
 sucking babies, and the olde men which are alreadie  
 gray headed*, so as hee will not spare, neither sex  
 nor age nor any thing else; for hee speaketh  
 of young folke and of maydes that are to bee  
 married. Nowe (as I sayde afore) wee must  
 not thinke it straunge that God shoulde vse  
 such securitie: but wee must call to minde the  
 vnreformeable stubbornesse which was in the  
 people afore. For wee knowe that Moses wrote  
 this song to shewe the people their malicious  
 and frowarde nature, yea and vtterlic vnamen-  
 dable: in so much that when God had by all  
 means vttered his goodnesse and mercie to-  
 wardes them, they drewe all to the worst, and  
 shewed themselves too vnthankfull, shrin-  
 king continually away from him, and mar-  
 ring themselves with superstition and idolatrie,  
 so as the Prophetes streyning themselves to  
 the vttermost, coulde not bring them backe a-  
 gaine into the right way. Is it then any  
 wonder that G O D after so long wayting  
 shoulde vse so great extremitie as wee see?  
 No. For after that G O D had winked at them,  
 their iniquitie came to the full growth, accord-  
 ing to the fore alledged text of Genesis which  
 saith, that the wickednesse of the Amorrhites  
 was not yet full grown: but within foure-  
 hundred yeares afterwarde, they shoulde bee  
 vtterly rooted out. And why was that? For it  
 was too much that those people were harde-  
 ned alreadie in the time of Abraham. But  
 when as at the ende of foure hundred yeares  
 more, they were become yet worse, and ceased  
 not to increase still the great heape of Gods  
 vengeance: was it not meete that hee should  
 then make them to pay the whole arreages  
 (as they say?) And seeing that the children of  
 Israel comming into the same place and ha-  
 uing so sayre a lookingglasse before their eyes,  
 in those Nations whome O O D had vtter-  
 lic destroyed; did neuertheless giue  
 ouer

Gen. 15. 16.

ouer themselves to the same superstitions, and thereby defiled the lande, which God had appointed to his owne seruice: was it not meete that they also should be made an example to others? Nowe this ought to serue vs. For wee be in possession of the inheritance which God promised to the children of Abraham: I meane not the land which they dwelt in, but the inheritance which was betokened by that land as by a gage and figure. Gods will therefore is that we now should be his householde, and that we should be gathered together into his Church and flocke, vntill he take vs into his kingdome. Nowe if in freede of honouring him, and of yielding him his due seruice, we become vnruelic folke, giuen ouer to all leawdnesse, and moreouer doe match the same with wilfull stubbornesse, so as there is no meane to bring vs backe into the way of saluation: thinke wee that our Lorde will not be reuenged of such vnthankfullnesse.

Furthermore let vs not thinke it straunge, that the young babes are here spoken of. For as touching maides that are to be maryed, young men, and olde folkes: if a nation be corrupted, and the mischeefe haue once overflowed his bankes (as they say:) they also must needes be infected as well as the rest, and the worlde sees it is so. For when olde men are once saped in naughtinesse, and injured by some to offend God: they will rather haue their skinned plucked off from their backs a thousand times if they had so many skinned, than once to be reclaimed. For they become so blockish, or els so enraged, that their is no way to deale with the. As for young folke, we see they be as it were set on fire to make war against God. Again, wherefoeuer wickednesse reigneth, and all things are peruetted: there the young women become as wilde as Roes: so as there remaineth not anie honestie, and much lesse anie feare of God in them. This is apparant to all men. And therefore it is not to be woondred at, though God doe threaten both young and old. But as touching little babes, that may seeme the more crucie, because they haue not offended like the others. For will God punish the guiltlesse? Doth hee not say by his Prophet Ezechiel, that the parties which haue sinned (that beare their owne punishment, and that the Childe shall not be punished for his fathers) Yes, but we must marke that God hath a reason of his iudgements, though it be vnknown to vs. Wee then may thinke some chastisements of Gods to be ouer- rigorous, but yet doeth he knowe why he doth so, and it becommeth vs to reuerence the things with all humilitie, which are incomprehensible to vs. For what a thing were it if we should measure all Gods workes by our wit? Can wee attaine to them? Howe farre extendeth our vnderstanding? Let vs consider howe weak and small it is, and what rudenesse is in vs. But on the other side, what are the iudgements of God? Euen a deepe gulfe vnpossible to be gaged: they be vncomprehensible as saith the scripture. Agayne, whom did he euer cal to counsell? There-

fore let vs content our selues with the things which God hath opened vnto vs, and be mindfull of the thing which wee haue seene not long since, namely that the secrete things belong to our God, and that the things which are in his Law belong to vs and to our children: that is to say, we must hold vs to the measure which God giueth vs, and not be inquisitive without end: & more than is lawfull for vs to know, but receive the doctrine which hee giueth vs, affluting our selues that the same is sufficient for our saluation. Also let vs bethinke vs howe it is saide in Iob, that we see the brimmes of Gods workes, but we can neuer attaine to the bottome of the. Therefore whereas the scripture speaketh now and then of some executions which God doeth: although the same may seeme to vs ouerrigorous, yet must wee bridle our selues and imprison our wits to honour God with such reuerence as hee deserueth. Let that serue for one poynt.

Furthermore as concerning that which is said here of Babes, let vs marke that if God listeth to reude vp the whole worlde by the rootes, hee coulde doe it, yea and that right iustlic. For euen from our verie birth, we bring nothing but wrath and cursednesse. If God take young babes out of the worlde, yea and damne them: yet is there no rigour in so doing: for wee be all forlorne afore hande by nature. In this case therefore it behooueth vs to cast downe our heades and our eyes, and not presume to stande in contention with God by reasoning the matter with him, nor to controul him as though he did wrong or iniurie to little infants in taking them out of the worlde. For (as I saide) hee may not onely finite them with death, but also sende them to euerlasting damnation, because wee be all cursed in Adam. Now then, when he hath withdrawn his grace from a whole Nation, and all of them are become reprobates: then must his wrath needes extende as well to the young infants as to their fathers, according to this saying, that God casteth backe the wickednesse of the fathers, into the bosomes and lappes of their children. Not that the children be punished being guiltlesse: for God knoweth that they be not so. But we perceiue not that they haue offended. As who woulde say, that wee were able to perceiue as much as God knoweth. Haue wee as sharpe a sight as hee? [No.] So then, although wee take little babes to be faultlesse: yet notwithstanding there is a naughtinesse inclosed in them, and the seede of sinne is sufficient to condemne them before God. Wherefore let vs marke, that although hee root out young babes; yet in so doing he cannot be blamed of crueltie: but he executeth a iudgement which surmounteth the capacitie and measure of mans wit, whereat wee may well wonder, but yet must wee confesse it to be rightfull, as it is indeede. Wee see howe it fell out both in Sodome and in other places where it was his will to haue all destroyed. When anie such thing happeneth, let vs vnderstande that G O D S intent is to make vs to cast downe our eyes. For if it befall so to

Ezec. 18. 20.

Rom. 11. 32.  
Esa. 40. 33.  
Rom. 11. 34

Deut. 29 29

Iob. 9. 10.

Ier. 31. 18.

Gen. 19. 24.

Iuk. 23. 31.

the greene tree, what shall be doone to the drie? Beh old the lile Infants whom we imagine to bee innocent and faultlesse : and yet wee see that Gods vengeance wrappeth them in with the elder sorte, and with those that haue greatlie offended. Righteous is G O D in so doing. What shall wee say to it, but onelie that wee ought to quake at it? For there is none of vs all which hath not deserued a hundred times as much. If G O D spare vs, are we not the more bounde to his goodnesse : And againe, if pleased him to deale with vs according to our misdeedes, should wee not be affraide that we shall bee much more roughlie handled, than wee see litle babes are? Yes surelie. So then, insteede of contending as manie doe, and of entering into curious questions euen with diuclishe malapertnesse to controll G O D, as I haue saide afore: let vs learne to be lowlie, in such wise that hauing giuen glorie vnto G O D by confessing that he is euer righteous and soothfast, and let vs also haue an eye to that wee haue seene, that so we may impute it to his free mercifullnesse that hee beareth with vs, and also bee the more incouraged to returne to him, so as wee may no more abuse the long time of his patience. Thus yee see what wee haue to remember vpon this text, where G O D saith that hee will destroy euen the litle sucking babes.

Nowe hee addeth yet further, *I had saide or determined to roote out this people, but that I feared the prouoking of the enemy, lest the Adversarie might haue bene estranged, and haue said, Our hand is high, and it is not the Lordes that hath doone all this.* In this text our Lorde sheweth that hee is so farre off from vsing any vmeasurable rigour against his people: that hee hath rather yet another respect not to roote them vtterly out, namelie lest the Infidels should haue occasion to blaspheme him. That is the meaning of Moses. They will complaine and say that G O D ought not to handle his people after that fashion, but that hee ought to vse greater kindnesse and gentlenesse towards them. Yea, saith hee, pleade on your case: but yet shall yee winne nothing by it. For if God had respected no further matter than you, hee had rooted you long agoe out of the worlde, and the remembrance of you had bene quite and cleane abolished long ere this. What letted him then? Not that you were not worthie to haue perished, for you haue not ceased to prouoke his wrath by dooing euill: but for that hee had a respect to your enemies, that is to say, to the Infidels. And why? For if God should haue rooted out that people, whom he had choosen: for asmuch as the renoune thereof was spread ouer all the worlde, and the deliuering of them out of Egypt was as a wonderfull miracle, and the Israelites themselues professed themselues continually to be the worshippers of the God which had taken them out of the deepe gulfes: should not his destroying of them haue opened the mouthes of the wicked to skoffe at the Religion which was held in Iurie, and to haue saide, Where is nowe the God which maintained them so long time, as

they themselues haue reported? Either hee is false asleepe, or else he hath lost his wittes, for he succoureth them not any more. After that manner would the Infidels haue rayled at God if hee had not euer reserued and kept still some seede of that people, to shewe that his countenaunt was not quite and cleane disannulled, but that it stooode still in full force. That is the verie meaning of this saying where wee reade, I had determined to roote them, yea and to scatter the abroad eueriwhere. For the worde betokeneth such a scattering or rending asunder, as if one should dismember a mans bodie, and cast the peeces thereof abroad here and there, so as nothing were left whole. Therefore, I had rooted them out [saith hee,] yea and that in such wise as they should neuer haue bene spoken of anie more among men, *but that I feared the prouocation of the enemy.* Nowe the thing that is rehearsed here, is read of in Exodus. And so it should seeme that God was restrayned by Moses from doing the thing which hee speaketh of here. For hee giueth the sentence, and addeth, Let me doe it, as though Moses had fet himselfe against him. And yet for all that, it is verie certaine that God had determined aforehande to pardon his people: but yet it was his will that Moses should make intercession for them, yea euen Moses, in asmuch as he was there & made supplicatiō in the name of our Lord Iesus Christ, and the people knew that they could not haue escaped except God had hearde the prayers of Moses.

But howe soeuer the case stooode, this text sheweth vs that God altered not his purpose: for hee is not variable, neither repealed hee his sentence, though hee saide, I will yet againe pardon this people for thy sake. For the thing which hee had determined in his owne minde, was performed, and yet notwithstanding it was his will that Moses should steppe in as a mediator. And when God heareth vs, it is not for that we make him to change his minde: but it pleaseth him to declare the thing to vs which hee had determined to doe, to the end that our faith should be exercised, and wee knowe, that to pray, is no labour lost or vnprofitable, for the fruites sheweth the contrarie. That is the cause then why hee graunteth those things at our request, which hee had determined in his euertasting purpose afore. Yet notwithstanding wee see in effect, that if God had not bene minded to stoppe the mouthes of all the wicked, and vnbelieuing sort, he had destroyed that people. And that was done to correct y ouerweening of such as were euer ready to grudge against God. For such is the maner of men, that they neuer want replies: but as soone as God scourgeth them, by and by they stand in contention with him. And if hee presse them double; then they not onelie grunt at it, but also spewe out their blasphemies against him. But here our Lorde sheweth, that whē men haue cast forth al their rage after that fashion, yet it shall be proued to their faces, that hee notwithstanding hath dealt ouergentlie with them, accordingly as it is certayne that

Exod. 32. 9.  
20. 11, 12, 13  
14.

euen at this day, if God had not a further consideration than onely of vs, vs, we deserue well to be wiped out of the worlde. For notwithstanding that wee haue receiued his worde, what doe we fare the better for it? We professe the hauiug of the Gospell, and wee can well say that the Papistes are Idolaters, strangers from God, and men giuen ouer to all euill. And why? For they be blinde and walke in the darke. But yet for all that, wee that haue the cleare light of life, howe doe we order our doings? If we be compared with the Papistes, shall a man finde vs better than them? Nay, wee are so much more blame worthy than they, because that for all our teaching yet wee despise God of a certayne malicious and determinate purpose. Sith it is so, if God had not a further respect than to vs, surely wee shoulde bee consumed out of hand. But for asmuch as the Papistes would by and by set open their throares to scoffe at God and the pure Religion, therefore hee maintaineth vs still. Wherefore let vs not boast that wee haue helde our vnto this time by our owne power: but let vs consider that God would not haue his name blasphemed, nor make the truth of his Gospell to be a iusting stocke for men to scoffe at: and let that bee a meane to humble vs yet better. Wee see then that this doctrine belongeth vnto vs, and that Moses spake it not onely to the people of Israell, but also to all such as shoulde professe the seruice of God, and haue the pure doctrine of his worde: insomuch that if they play the naughtipackes, and prouoke Gods vengeance against them, and God neuertheless doe beare with them; it is not for their faire eyes (as they say,) nor for that they haue deserued it: but because our Lord will not giue such loofe and vnderled libertie to them that seeke occasion thereof.

And it is saide expressly, *That God feared the promocation of the enemy, lest hee shoulde estrange himselfe, and say, My hande is high, and it is not the Lords that hath doone this thing.* By this worde Promocation, hee meaneth the pride that is in men, accordinglie also as hee doeth in the eight Psalme, where it is saide that God is glorified by the moutnes of sucklings, in which place expresse mention is made of the enemy and of the auenger, because the vnbeleeuers are alwayes so proud and presumptuous, that there is nothing with them but crueltie & thundering. So likewise in this text it is saide that God feared to prouoke the enemy, that is to wit, least the Infidels shoulde proceede to such wickednesse as to scoffe at the Law and at the true Religion. God then prevented them. And wee must not imagine that God was afraid of men: for hee coulde well haue prouided for it by some other meane. Is it not hee that hath made mens tongues? And how can they then stirre to speak one worde, if he listeth to restrayne them? Could they moue to vtter one syllable: It shoulde seeme then that the thing which Moses speaketh here is needlesse, namely that God shoulde bee afraid to prouoke his enemies: for hee coulde well haue remedied the matter if hee had would.

I haue tolde you oftentimes already, that God is spoken of after the manner of men. Therefore when God prouideth for a thing by anie worldlie meane, and such as is common among vs: it is not for that hee is tyed vnto it, & cannot of his infinite power doe otherwise: but because it pleaseth him so to doe. Thus are wee doone to vnderstande in fewe wordes, that when it pleaseth God to serue his owne turne by the inferior meanes which hee hath ordeyned in this worlde; it is not for that hee cannot doe what he listeth of himselfe and without any other helpe: but for that it is his will to keepe that order. As for example. Hee coulde well susteine vs without breade, wine, or water: and yet notwithstanding hee vseth those meanes. And why so? Euen because it pleaseth him. If we be sicke, he can well heale vs without any medicine: and yet will hee haue vs to vse medicines. In the time of warre he coulde well repress all our enemies without our stirring of anie finger towards it; but yet hath hee ordeyned other meanes. Ye see then after what manner this text is to be vnderstoode, where it is saide that God was afraid to prouoke the enemy: not that hee was vnable to let them or to withstande them if hee had would; or that hee was vnable to haue stopped the moutnes of the Infidels; but because hee sawe men so malicious, that their whole desire is to haue full libertie to speake euill of his maiestie. Which thing hee perceyuing, intendeth to remedie it. And by what meanes? Euen by such as hee himselfe likes best of. Not that hee doeth it of necessitie (as I saide afore) or by anie constraynt: but that his good pleasure is so. And therefore God coulde well roote vs out of the worlde at this day: and on the other side hee coulde well make the Papistes dumbe, and altogether senselesse, or else hee coulde make them blockes or stones, or else hee could vtterlie ouerwhelme them, so as his name shoulde not bee blasphemed by them: and therewithall hee coulde raise vp a newe people which shoulde glorifie him in his iust destroying and consuming of vs. God coulde well doe all these things: but yet for all that hee holdeth still such order in his workes, as hee hath determined vpon in himselfe. That is the cause why on the one side hee spareth vs, and on the other side giueth nor occasion to the Papistes to blaspheme his holy name if hee shoulde vse extreme rigour against vs.

And by the way, here wee bee put in minde of the nature of man. Indeepe God speaketh of the aduerfarie and enemy: but yet vnder them, hee comprehendeth all such as haue not bene taught by his worde to yeeld themselues teachable vnto him. And what manner of disposition attributeth hee vnto them? That they estrange themselues: that is to say, that without inquiring or considering of Gods vengeance where-in he ought to be glorified, they turne it into a slander and say, It is not God that did it. Let vs marke well then, that if wee bee let alone to our owne nature, and that God giuide vs not by his worde and spirite, to giue vs the true found-

ness of vnderstanding, discretion, and skill: although hee worke after such a fashion as his righteousnesse, power, and wisdom may so appeare, that wee must needs be conuicted by it: yet we shal not cease to cast fourth blasphemie against him. And why? For wee shall bee as witlesse beastes. And this saying, *For feare leasf the enemie shoulde estrange himselfe*, is to bee well weyed. For thereby God meaneth, that men insteade of applying their wirtes to the beholding of the things which hee sheweth them, do wrappe themselues in ignorance wilfully. Nowe it is certayne that although wee be blinde wretches, and that although by reason of Adams sinne wee bee bereft of iudgement, reason, and vnderstanding: yet there is malice still in vs, so as our whole seeking is to bee ignorant of the things which our Lorde woulde haue vs to knowe. Therefore whensoever men doe make a cloke of their ignorance, they shall euermore bee conuicted to haue refused the knowledge of those things which might haue bene well known vnto them, if they had set their minds vpon them. And that is the verie cause why Saint Iude in his Epistle speaking of these heathenish folke which despise G O D, and are grosse and dulheaded as folke that haue no knowledge at all; saith that they knowe not the things which they shoulde know, because they haue no list to knowe them. Then is it a cursed kinde of cloking, whensoever men make not their benefite of Gods workes, but applie them cleane contrarie to his meaning.

Now looke what is said here concerning the Infidels, the same belongeth likewise vnto vs. And were it not that G O D bringeth the light vnto vs, or vs vnto the light, and opened our eyes to see the things which hee sheweth vs: surely we should not onely continue stil blind, but also it shoulde cause vs to become worse and worse, accordingly as it is saide here, that the Infidels shoulde haue blasphemed G O D, saying, *Our hande is high, and it is not God that hath done this*. On the one side then we let God alone as though he had done nothing: and on y other side wee become so proude as to put ourselues in his roome. For men content not themselues

with their robbing of God of his power, & with their defacing of his maiestie: but they will also needs deek theselues with his feathers, & make themselues verie Idols, and haue men to belieue them to haue bene the doers of the things which are peculiar to G O D. So then, seeing there is such mad pride in vs, and so grosse selfe weening: wee ought to bee the more warned to yeelde our selues vnto G O D, and to pray him not onely to shew vs his workes wherein his glorie may shine foorth and appeare: but also to open our eyes that wee may see them, in giuing vs skill and discretion by his holy spirit, so as we may learne with humilitie to honour him: and that when we haue confessed his iustice, goodnes, and mercie, we may consider howe much we be bounde vnto him, and that when hee punisheth other men, we may be drawn to repentance by their meanes, and vnderstande that he beareth with vs, because he might well confounde vs out of hande, were it not that he intended to vse fauour and goodnes towards vs, to the ende wee shoulde bee the more inflamed to honor him, and to dedicate our selues to him in the name of our Lord Iesus Christ.

Nowe let vs pray vnto him to vouchsafe to haue pitie vpon vs, and not to call vs to account for the great number of misdeeds whereof wee be gUILTY, because wee knowe well that if hee list to deale rigorously with vs, we should needes be confounded, yea and vterly perishe: and that although hee had not wayred for vs so long time, yet he had iust cause to haue destroyed vs as often as wee prouoked him to wrath: wherefore although we haue offended him without end or measure, yet notwithstanding seeing hee hath shewed himselfe so kindehearted a father towards vs alreadie, it may please him to continue his mercie and fauour, and therewithall to reforme vs so by his holy spirit, that being guided and gouerned by him, our whole seeking may be to frame ourselues to y obeying of him, suffering our selues to be ruled by his word, and seeking nought else but to please him in all respects. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, &c.

## On Saturday the vj. of Iune, 1556.

*The CLXXXV. Sermon which is the eight vpon the two & thirtieth Chapter.*

28 For it is a Nation voyde of discretion, and there is no vnderstanding in them.

29 But if they were wise, they would vnderstande this, and take heed to their ende.

30 Howe shoulde one of them chase a thousande, and two of them put tenne thousande to flight, were it not that God had solde them, and that the Lord had shut them vp?



31 For their gods are not as our God, and thereof euen our enemyes themselves are Iudges.



E saw yesterday how God hauing a respect to the Infidels & their blasphemies, had spared the people of Israel. And thereupon it was shewed, that God doth oftentimes pitie vs,

& not punish vs so rigorously as we deserue, to y<sup>e</sup> end that his name should not be made a scoffing stocke, & a iesting stock among the wicked, who seeke occasion of skorning when they see God chastise his Church: & thereupon they fall to rayling on the doctrine and Religion it selfe. But now it is added here, *That this people were destitute of discretion, & voyde of vnderstanding.* Truly men thinke themselves wise ynough when they be crasie and subtle in prouiding well for their businesse, and in practising this and that, And then fall they flat to despise God, as wee see that all these worldlings doe, who are forepossest of this fantastic of self-wisedom, by reason whereof the whole worde of God, and the suffering of themselves to be gouerned by it, is to them but simplicitie and foolishnes. But yet for al that, the holy Ghost affirmeth, & that iustly, that all such as liue not in the feare of G O D, are witlesse. For our true wisedom is to yeelde our selues to him which can leade vs to saluation: and without that, wee bee blinde wretches and inclosed with darkenesse. And therefore wee can not but goe astray al our life long, and after tripping to stumble right downe, yea euen into a deadly fall. Wee must vnderstand then, that vntill wee bee come to the submitting of our selues wholly vnto G O D, and to knowe that all our happinesse lieth in him: wee bee voyde of discretion. But this cannot bee, but that therewithall men must also needes knowe themselves. And in deede, if a man haue gone about heauen and earth, and gotten the vnderstanding of al things in them, and in the meane time thinketh not vpon his G O D, nor yet vpon himselfe: I pray you to what purpose is all his vnderstanding? If hee were the skilfullest Astrologer in the world, and had all Philosophie inclosed in his braine, and were perfect in all other sciences, and yet in the meane while knewe not himselfe, nor had any regarde of G O D; but were so brutish that hee wist not what Religion meaneth: were such a man to bee more esteemed, than a simple idiot which liueth in the feare of G O D, and knoweth to what ende hee is created? Then is it not without cause, that Moses condemneth all those of brutishnesse, which haue forgotten God, are gone backe from his worde, are intangled in superstitions, and to bee short, haue left the way of saluation, and the light which God offered them to guide them all their life long. As for those which haue so estranged themselves, Moses nor without cause doth terme *witlesse and forlorne in their Discretion.* And by that terme he meaneth, that the despisers of God being giuen to their vanities and wicked lustes, haue in deede some discretion, and doe delight and glorie in

their own reason, yea and are full of pride, in so much that if a man speake to them to reclayme them into the right way, they despise all doctrine, bearing themselves in hand that they be able ynough to discern betweene good and euill. That dooth Moses meane. But what? It is a discretion of ouerthrowe and destruction. And therefore let vs suffer our selues to bee ruled by God, & let vs apply al our induerour to the receiuing of y<sup>e</sup> thinges which he teacheth, if wee will haue an vnderstanding that shall doe vs good.

And for the confirming of the same matter, hee addeth heere, *O that they would haue bene aduised, O that they had vnderstood this, and that they had considered their last end.* Wee see why God hath pronounced that there is no reason in men, and that they be vterly dull and destitute of vnderstanding, when their life is loose and vndererly. And why? Wee haue seene whereto G O D called the people of Israel. Nowe his adopting of vs, is to the ende that our lyfe should bee blessed and happy, and that after he hath preferred vs in this worlde, the inheritance of the heauenly kingdome should bee bestowed vpon vs. Yee see then that the true happinesse of men is to haue the fauour and loue of God. And wee be sure of his fatherly goodnesse towards vs, if when hee calleth vs by his worde, we come vnto him, and accept that grace by faith. The vnseparable bond then betweene God and man, is that they receiue the record of his goodnesse which hee giueth vnto them. And that serueth as well for this present lyfe, as for their euerlasting life. On the contrarye part wee haue heard the threats which are giuen forth heere: that is to say, that G O D hauing long time borne with the Churlishnesse of that people, would bee reuenged of it. Now he addeth, *Must it not needs be y<sup>e</sup> this people are destitute of wit and reason, when they consider not this thing, ne haue an eye to their owne ende?* Not without cause doth Moses here point out what y<sup>e</sup> people ought to haue considered: for wee haue bin told afore, y<sup>e</sup> God hath so reuered to himselfe the matters which concerne his own incomprehensible determination, as yet notwithstanding, he hath made the doctrine of the lawe familiar vnto vs: and he will haue it to be obserued for y<sup>e</sup> exercising of vs therein all our whole life. Seeing then y<sup>e</sup> God hath spoken, and his will is set before our eyes: let vs mark that his fo doing is not in vaine: accordingly also as hee auoweth by his Prophet Esay saying, *We cannot alludge y<sup>e</sup> it is a darke thing & such as palleth our vnderstanding.* Wee must not say any more, *Who wil go ouer the sea? Who shall climbe vp about the cieudes? Or who shall go downe into the deepe?* Seeing y<sup>e</sup> the word is in our mouthes & in our hearts, it ought verily to suffice vs. Neerthelesse it is true y<sup>e</sup> although God haue spoken, yet must he be faine to enlighten our wits with his holy spirit, or else we shall abide still without vnderstanding. But if wee consider the doctrine in it selfe, it is most

Deut. 29. 26

Esa. 45. 19.

Deut. 12. 30

Rom. 11. 6

manifest vnto vs, and God reuileth himselfe therein familiarly ynough. The thing then which we haue to remember vpon this text, is that Moses vpbraideth the Israelites, that they had bene called to God after such a fashion, as they could not haue erred vlesse they had would: and moreover that their end had bene shewed vnto them.

And by the word *End*, he meaneth al the happines that is promised to al gods children which additt themselues to him and rest vpon his promises, walking continually vnder his obedience: and contrariwise the confusio and ouerthrow of all scornfull, and disobedient persons, which despise such grace, withdrawing themselues from him and corrupting his woord. To that intent and purpose then doth Moses expressly speake of the end of them. And now must we make our benefite of this lesson. First of all therefore let vs marke that (as I haue said afore) we may be y<sup>e</sup> witticest folke in the world, and yet we shalbe counted as brute beastes and without reason at Gods hand, if we haue not a regard of him. The chiefe point then of our wisdom, is to haue our eyes open to behold the light of life, to haue profited wel in the schoole of our God, so as we can worship him; and to be no longer as stray cattell, nor knowing him that made vs and fashioned vs, nor yet knowing our selues neither. And therefore let vs learne to receiue Gods word with all simplicitie, & not doubt but that there he commeth so familiarly vnto vs, as we cannot say y<sup>e</sup> we need make long iourneyes, or that the things are too profound and darke for vs. For our Lord doth (as ye would say) chawe our morsels aforehand to vs, because of the rudenesse which he seeth in vs. And so he handleth vs lyke little babes, to the intent we may the easlier swallow down the foode which he giueth vs. Thus ye may see (I say) howe that when we haue Gods woord preached vnto vs, we must not doe as the Papistes doe, which say, Oh sir, this is to high for me, this geere is not for plaine folkes, this is to be reserued for the clergie. But let vs assure our selues that God speaketh both to great and small, and daly eth not with vs when hee calleth vs to him by his word, but will haue vs to vnderstand it. Then is it not long of any but our selues, if when his word is preached vnto vs, we be not dewly instructed in the things that are requisite for our saluation. True it is that we must not stepe to it with presumption, trusting in our own wisdom: but we must desire God to inlighten vs, and that as his voyce soundeth in our eares, so also he speake to our heartes by his holy spirite. Let vs humble our selues, accordingly as we know bow it is said that God vttereth his wil to such as are little and lowly. If we go to it after that maner, let vs not doubt but our Lord will make the things auailable which are set downe to vs in his name, and giue vs access vnto him both familiar and easie ynough. Therefore let vs marke well this word *End*, whereof Moses speaketh heere, and let vs consider whereunto God calleth vs. True it is that he maketh vs promises euen of this present life, so as wec ought to assure our selues that God

Psal. 19. 9.

will not saye vs in this world, inso much that although he will haue vs exercised with many miseries, and vexed with diuers temptations: yet notwithstanding he sayth he will hold vs vp with his mightie hand, so as we shall neuer bee destitute of his helpe at our neede. But yet the chiefe point is to consider the heritage which is reserued for vs in heauen, so as we tend thitherward, and set all our affections thereupon, without intangling ourselues so in these base things, that wec cannot haue our heartes alwayes vpwarde: and that for as much as our happinesse and treasure is aboue; wee be not held downe in this worlde; wherein all things are brittle and transitorie. After that maner ought we to consider the worde *End*, whereof Moses speaketh here. For whosoeuer they bee that seeke their happynesse heere beneath; surely they differ nothing at all from Oxen and Asses, but rather their state is yet much woore. For the beastes go on still, and are not troubled with the great number of lustes wherewith men are troubled. There is no ambition to be seene in them, there is no Couetousnesse, there is none of all the other lustes. If they be a thirst, they drinke; if they be a hungred, they eate. But men desire not onely to eate and drinke, but also to glut themselues and to follow all maner of excellen. Ye see then howe a man is more wretched than a beast, in that he is so caried away by his vnruely affections. Sith the case standeth so, let vs tend to the end which god setteth downe vnto vs; and let vs vnderstand that God doth so make vs to taste of his goodnesse in this earthly pilgrimage, y<sup>e</sup> he will haue vs to be filled therewith aboue, & but onely to passe through this world, or to dwell in it as sojourners, and in the meane while not cease to be ioynd and vnited to our Lord Iesus Christ, knowing that he is our head, and the fountaine of all good things, and that all our ioy, contentation, rest, and glory doe lye and consist in him: and on the contrary part, that if God punish vs not at the first for our offences, we must not therefore fall asleepe in the, nor take occasion thereby to flatter our selues. And why? If we liue so from day to day without looking any further: must it not needes be y<sup>e</sup> we be starke blocks? True it is that the faithfull are not vexed with ouergreat carefulness. For why? They cast themselues as it were into Gods lap, as they be encouraged to do in the psalm. Then shal we not be vexed w<sup>th</sup> vnquietnes, as they be which haue no trust in god. For when we cal vpon god, he is neere at hand, and we must not make long discourses in that behalfe as the worldlings doe, who stand scanning of that which is to come a hundred yeres after their death. Yet notwithstanding we must not be so wedded to y<sup>e</sup> things which we see before our eyes, that we shold not alwayes looke further off. But lyke as the promises of the heauenly lyfe ought to lift vs vp aboue the world: so ought Gods threatenings to quicken vs vp to walke in his feare, by rebuking vs for our sinnes when wee haue done amisse, and by calling vs daly to account: accordingly as it is sayde, that by faith Noe beheld the flood when other men made great cheere and feasting.

Matt. 6. 20.

Psal. 37. 5. &  
145. 18.

Heb. 11. 7.

So then, let vs learne to haue an eye to our end: that is to say, when we haue offended God, let vs not fall asleepe vpon it, neither let vs foster our vices from morrow to morrow till we be growne hardhearted through vnreformable stubbornesse: but although God beare with vs and vse patience in winking at vs for a time: yet let not vs forbear to berinke vs of his threatenings, and to waken our selues that we may repent and aske forgiveness and turne vnto him with true amendment. Ye see then that the true wisdom is that men should not be tyed to the present things, but to lift vp their heartes and mindes to the things that are inuisible: accordingly as it is said that faith is a mirrour of the things that are not seene, and the ground of the things which are absent or farre from vs. Although then that our happinesse appeare not at the first, and it seeme that for all our seruing of God yet we be miserable, by reason whereof the vnbelieuers floute vs, and set their feete as it were vpon our throats, so as we be persecuted by them: yet notwithstanding let vs not cease to conclude, that hauing once put our trust in God, we shal not be disappointed. For why? The end of it wil be good: and therefore let vs tary patiently til God deliuer vs from the afflictions and miseries wherin we be at this day. Let vs therefore set our mindes vpon the end which God hath promised vs. And therewithall let vs also haue an eye to his threatenings, and let them hold vs in awe. And although the wicked prouoke God, and are not rebuked for it at the first, by cause God seeth that they be not worthy to be chastised by his hand: yet notwithstanding let not vs bee astonished therat, but let vs vnderstand that Gods threatening of the transgressors of his Law after that fashion is not in vaine. And therefore let vs frame our owne inditement, that we may prevent the condemnation which otherwise taryeth for vs. That (I say) is the thing which we haue to remember vpon the word *End*, wherof Moses hath spoken heere.

And therewithall we see the goodnesse of God heere expressed after a wonderful manner, in that he entereth into a complaining and sorrowing, as if he were a man that could suffer: *O that this people (saith he) had bin weladvised.* True it is that our Lord is not subiect to our passions; but he vseth such form of speech, to shew that the loue which he beareth vs, surmounteth the loue of all earthly fathers. And therefore it serueth in effect to doc vs to vnderstand, that when we goe wilfully into destruction, and receiue the grace which was offered vs to our saluation: then doe we grieve the spirit of God, as is said in the Prophet Esay: and it is al onc as if we strake God with a dagger, as he complayneth also by his Prophet Zachary. That is one thing in effect, which we haue to remember vpon this place. And were all this well grauen in our heartes; I pray you woulde it not make vs to abhorre all our finnes? When a man is tempted by Satan to offend his God, if hee would berinke himselfe of this point, and say; How now? Thou grieueth thy God, thou giuest him cause to enter into complaint and sorrowe,

like a father that conceiueth griefe and anguish of mind when hee sees his children vnruely and vnreformable: It is a wounding of him at the heart, and so likewise God telleth vs y<sup>e</sup> we grieue his spirit: If a man (I say) would berinke himselfe throughly of these things: although he had a heart of stone, yet would they breake it and soften it. And this is the cause why that throughout all the holy Scripture hee complaineth of this; that we greatly grieue him, whē we are so wicked & vnruely. Therefore let vs aduise ourselues wel: & for as much as hee is desirous to be our father, let vs bee to him as children. For it must needs be that Satan hath more than bewitched vs, & that hee rageth most terribly in vs, if we be not moued at such kind of dealing. And it behoueth vs to much the more to marke well this text, by cause our Lord condemneth men for that they are too senselesse and brutish, and telleth them that they be too too blockish, in that they haue not eye to their ende: but specially for that hee proceedeth so farre, as to cloth himselfe with our humane passions, and lamenteth to see vs perishe wilfully, and that we cannot abyde that hee should deale like a father with vs. That is one thing more which we haue to make vpon this text.

Now if any man alleage, that God seeing men so destitute, could wel giue them vnderstanding, as we haue seene heereofore where it is sayde, God hath not yet giuen thee a minde and heart to vnderstand. We must mark that God hath his secret purpose, which he referueth to himselfe, (For he sheweth fauour to whom he listeth: and hee hath pitie on whom hee hath pitie) and it is not for vs to enter thereinto, but rather to doc him the honour to confesse that he is the fountaine of al goodnes, of al power, of al wisdom, and of all iustice and vprightnesse. Yet notwithstanding we must make hast when hee calleth & incorageth vs by his word. For if we come not, ne hearken to the things that are set forth to vs in his name, to receiue them obediently by faith: we shalbe condemned as persons that haue grieved his holy spirit by rebelling against him, and shewed our selues to be vnreformable children, that haue disdayned our father and made our selues strangers to him and to his house. That is the thing which is set forth vnto vs in this text. Therefore whereas God vpbraideth vs with our grieving of him, let vs beware that wee enter not into these needles curiosities: but rather let it suffice vs to behold him in his word, where he sheweth himselfe, and where he sheweth himselfe in such wise, as we shall finde that all they which frame themselues therewith, shall haue a happy end: that is to wit, that for as much as they bee adopted of God afore, they cannot perishe: and on the contrary parte, that they which turne their backe to God when he sheweth them his face, and which kick and spurne against him, shall for their sturdinesse reape nothing but confusion. That is the thing in effect, which we haue to gather vpon this place.

Now Moses addeth consequently, *Were it possible for one man to chase a thousand, or that two should pue*

Hebr. 11. 1.

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Deut. 29. 4.

Exo. 33. 19  
& Ro. 9. 15Esa. 43. 10.  
Zach. 11. 10.

ten thousand to flight, *unless the Lord had inclosed thee, and that their mightie one did hold thee captive?* Here he sheweth by effect, y<sup>e</sup> God had sufficiently warned his people, if they had but one spark of reason in them. And thereupon it is to be concluded, y<sup>e</sup> there was no more excuse of ignorance for y<sup>e</sup> people, but y<sup>e</sup> they were convicted ouermuch, to haue hardened their hearts euen of willfull mallice, & so to haue withstoode God, & to haue letted him y<sup>e</sup> he should not bring the backe into the right way. That was y<sup>e</sup> meaning of Moses. Now let vs mark, y<sup>e</sup> when God vouchsafed to shew his fauour towards the people of Israel : then was his promise performed, y<sup>e</sup> is to wit, y<sup>e</sup> as soone as the people did but (as ye would say) remoue themselves, by & by their enemies were ouercome. We know what ouerthrowes they gaue, and by what meanes y<sup>e</sup> same came to passe. For we heare how it is said by y<sup>e</sup> Prophet Esay, y<sup>e</sup> whensoever God listeth to succour his people, & to vtter his power in their defence : it shall fall out w<sup>th</sup> them as it did in the voyage against Madian : for at y<sup>e</sup> time Gedeon gate not the victorie by mans policie, neither by vailancie, or strength of hand: but it was the sword of God & of Gedeon that did the deede. And yet it was so done, as it might seeme to be a play of young children . But our Lord saith y<sup>e</sup> he will maintaine his people after y<sup>e</sup> fashion. Againe in other texts he declareth that his sauing of his people shall be neither by sword nor by speare, but by his owne only hand. Ye see then how God hath shewed himselfe intuincible, as oft as he hath listed to defend his people. Contrariwise a verie shadowe was ynough to dismay those wretched people and to put them out of heart, so as they were ouerthrowen & brought in bondage of cruel tyrans. After what manner? A man cannot tell how. If a man looke vpon the ouercomming of them, it is a wonderfull and incredible thing to the sight of the worlde, that there should haue beene so great a change. Now for this cause doeth Moses adde, *Were it possible that one man should put a thousand to flight, and that two should chase ten thousand, except your God had sold you, and that he held yee shutte up as prisoners?* For so long as he gaue you courage, and shewed you that he intended to maintayne you : your enemies gayned nothing at your handes, but were vanquished by the onely looke of you, because your God fought for you . But as now yee see how your God taketh part against you, and howe it is hee that fighteth against you . And therefore impute not your rough handling vnto men, but consider howe it is the hand of God that pursueth you and is against you. Had the Israelites vnderstoode this, they had beene touched out of hand with their faultes, they had humbled themselves, & they had returned vnto God, acknowledging him for their Iudge. But they continued still in their spytefulness. Nowe then wee see the sturdinesse and also the more than beastly blindnesse which was in them. And this vpbaying of them is to be marked well. For wee knowe it is the highest poynt of condemnation, when GOD wynneth nothing at our handes by chastising vs, but his scourges be-

come vnprofitable, as if a man should smite with a HAMMER vpon a stithy or Anuile. Therefore when GOD looseth his labour after that fashion in correcting vs; it is a token that our diseases are vtterly vncurable . And that is the cause why that in the first Chapter of Esay, hee playeth the sorowfull father, saying : Alas, what a thing is this ? From the crowne of the head to the sole of the foote, there is not any founde part in this people . I see they bee the same they were afore, they bee no whyt amended; and must I needes haue bestowed my labour in vayne? Wee see whereunto this tendeth : to wit, GOD sheweth that men are become starke diuels when they consider not that his correcting of them is to bring them to amendment . Nowe then if wee chafe vpon the bitte when God fendeth vs such warnings: surely wee be vtterly vnreformable . Therefore let vs bethinke our selues better, and as soone as God listeth vp his finger and maketh vs to perceyue his displeasure; let our finnes come before our eyes, and let vs thinke vpon them with vter mislyking of them, and returne againe vnto him . The thing then whereof wee be warned in this text, is that wee should better regard GODS scourges, and not kicke against the pricke: for wee shall gaine nothing thereby. Wee haue heard what is sayde in the Lawe, as I haue alleaged heerebefore, and as we haue read it in the eyght and twentith Chapter: that is to wit, that if wee march stoutly against GOD, hee also will strike crossely and ouerthwartly vpon vs. So then, let vs marke well the warnings which wee heare . When there cometh a dearth of vittelles, let vs not thinke that God sittes asleepe in heauen . It is hee that tryeth vs, to the intent wee should thinke vpon our finnes, and stand the more vpon our garde, knowing that they bee the Roddes wherewith he chastiseth vs . And hee doeth it not without cause; but of purpose to humble vs, and to further our saluation continually, vntill hee haue brought vs to it throughly . Therefore let vs learne to be brought backe continually to the knowledge of our vices and finnes, when God calleth and exhortheth vs thereto . And for the bringing thereof to passe, let vs take good heede to y<sup>e</sup> afflictions which we suffer, asuring ourselues that they ought to serue for our instruction .

And after this, Moses addeth further, *that their mightie one is not as ours* : that is to say, The Idols which the heathen worship, are not lyke to our God. And that it is so, they themselves are the Iudge. This place hath commonly beene expounded, as though Moses had complained that the enemies of the Israelites had so surpyred them, and so vexed them as no man might succour them; but it is cleane contrarie . For Moses declareth that if GOD were not against his people, they should not bee so scourged by their enemies: as if he should say, yee must not loke at your owne strength nor yet at your enemies, but consider that for as much as ye haue fought against your GOD, and prouoked his vengeance against you by your offences: all these troubles which

Esa. 4.

Iudges. 7.

Osee. 1. 7.

Esa. 1. 5.

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Deut. 28. &amp; Psal. 18. 28.

you do now indure, are of his stirring vp against you, and your enemies haue not any whit of strength, but of his gift. Thinke not therefore that they should haue such power, vnlesse hee had sold you, and that hee himselfe held yee in captiuitie, and had deliuered you into the hands of your enemies. And for prooofe therof, is he like their ydols? Strength standeth not in men, but it cometh from heauen. Now then do not the heathen deserue to be deprived of all ayd, when they worship their ydols and dead things? But you now doe worship the liuing God, hee hath shewed that he will keepe you in his tuition, and that then you shall be safe against all the world. Seeing then that your God is not lyke the ydols of the heathen; howe could you bee overcome by them, if God did not afflict you, giue you ouer, and forsake you? And that it is so (sayeth he,) euen our enemies are Iudges. That is to say, the heathen perceiue and finde by experience the power of our God, so as they must needs spite of their teeth confesse, that our God hath all power in himselfe, and that their owne ydols are nothing. True it is that they abyde still in their ignorance and beastlinesse, but yet howsoeuer they bee disposed they haue the experience therof: and yet you consider not that. Heere Moses rebuketh the stubbornnesse of the people yet more, in that they tooke not warning by the great number of chastisements and visitations. Wee see then in effect, that when wee amend not at GODS chastisements, we must in the ende pay the arrerages: for there is so much the lesse excuse in vs. If God did lay the brydle in our neckes and warned vs not of our misdoings, but rather dazeled our eyes by blindingfold vs in such sort as wee might not see one whitte: yet shoulde not all that discharge vs, but yet shoulde not our sinne bee so heynous, so as it myght seeme to men that there were some little excuse for vs: but he goeth about to bring vs home to himselfe, hee sheweth vs that wee haue lued amisse, hee draweth vs to repentance, and wee proceede on still, as though wee had determined to resist his hande. Nowe it is sayde, Humble your selues vnder his myghtie haude. When GOD shaketh his hande ouer vs, it is good reason that wee shoulde stoop and relent vnto him, offering to him the sacrifice which hee requirerth, that is to say, the sacrifice of a sorrowfull heart. If wee doe not so, but stand our still with harde and stiffe neckies; so as although GOD proceede in calling vs to him, yet wee continewe still the same wee were afore; and notwithstanding his rehearing of one selfesame lesion to vs, yet wee stande still at one stayer: at length wee must needs come to account for it. That is the thing which Moses meant in this text.

What remayneth then to doe? Beholde, to all such as walke in the feare of GOD, and rest vpon the trust of his goodnesse, and flee to him for refuge; hee promisseth prosperitie in all things, so as they shall not want any thing so long as they be so vnder his protection. But on

the other side, what can the ydols of all the heathen in the worlde doe, or of all such as haue peruered the true Religion? Shall they bee fauoured of God? No not a whit as in respect of themselves, sauing that hee will punish vs by their handes. Therefore when wee see men so aduanced about vs, and to haue the better hande of vs, so as they may tread vs vnder foote and deuour vs: let vs assure our selues that God persecuteth vs, and that it is he with whom we haue to deale. Because wee haue warred against him with our vices: he also nowe after long tarying for our amendment, is faine to shew vs and to make vs feeble to our cost, that for as much as he is our Iudge, he cannot abyde that his grace should be so despised and scorned. To bee short, whensoeuer wee bee afflicted, let vs enter into the thing which Moses telleth vs heere, and consider thus with our selues: Notwithstanding that our God haue promised vs that wee shall finde good succour continually at his hand, yet doe wee now see the cleane contrarie. And of whom is that long? Are not wee our selues to blame for it? Yes: For it is certaine that GOD soadeth nor his seruantes with wayne hope; nay hee alwayes goeth beyond their hope when they embrace his promises as they ought. Wee must conclude then, that by our sinnes wee haue forsaken and put from vs the succours which hee had promised vs, and by meanes whereof (as Moses sayeth in another place) wee bee stripped quite and cleane out of that good couerture wherein our welfare consisted. For in Exodus Moses speaking of the ydolatry which the people had committed in making the Calfe of golde, sayeth that they had stripped themselves naked: as if he should say, that the onely shadowe of God is ynough for our safetie, and that wee neede not to bee asfraid so long as GOD broodeth vs vnder his wings. But as soone as we fall to sin, we vncouer ourselues, laying ourselues open for a pray to Satan, and to all mischeefe. So then, we must conclude, that when our Lord dooth so set himselfe against vs, it is because of our sinnes. For why? His power is not abated, as saith the prophet Elay. Wherefore consume we so away in our miseries? Is it that God hath deafe eares & heareth not when we call vpon him? Or is his arme is broken so as he cannot help them as he did at first? No no: but because our sinnes haue cast a barre between him & vs, & we be not worthy to come at him to feele his helpe as afore.

Besides this, Moses by way of comparison toucheth the children of Israel yet neerer the quicke in that hee sayeth, *That their enemies were Iudges thereof.* And thereby he meaneth that euen beastes myght perceiue it (as it is said in the proverbe,) and that birdfolke myght iudge of it by groping. Nowe who were the enemies of the children of Israel at that time, but the Infidels which had not any sparke of light, euen such as were sorted in their superstitions? And howe coulde they then iudge of Gods power? Euen by the apparantnes therof, which was so great that it needed not any

Exod. 32. 25

Esa. 59. 2

1. Pet. 5. 6.

Psal. 51. 19.

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any great reason to conceite it. So then, in effect Moses sayeth heere that God had so manifested his power in sauing his people, as that not onely they which were enlightened by the holy ghost, but also euen the bruttishest in the world might perceiue it. And in deed, what myracl'es wrought God in deliuering his people out of the lande of Egypt, and in leading them through the wilderness? Neede we any great sharpnesse of wit to conceiue so wonderfull power, which may rauish our wittes to be astonished at it? No: but for as much as God hath shewed himselfe so openly: both great and small and euen the grossest in the world must needes perceiue, that it is God. So then, whensoever the word is matched with experience, & God giueth vs as it were spectacles to help vs, so as if our eyes be weake or dimmed, his word may bee a guide to shew vs how to discern his power towards vs: surely there will be no excuse for vs. For euen the Heathen must needes be Iudges or witnesses thereof, so as wee cannot alleage, Yea it is true that God hath done it, and we ought in deepe to discern it, but alas, wee perceiued it not, for he dealt after such a daike fashion, as we could not attaine thereto. Now, God telleth vs that if we were not so malicious as to shut our eyes, to stop our eares, & to dull all our senses when he sheweth vs ŷ tokens of his goodnes and mercy: we should feele them with our handes, though wee had no eyes to see them withall. And on the contrarie part, when he teacheth vs, if we were not wilfully blind, that is to say, are contented to bee ignoraunt of the things which ought to bee best known vnto vs, it could not be but that wlesse we continued, & that through our owne vnthankfulnesse, wrapped vp in ignorance, it could not bee I say, but that verie blind folkes themselves should be sufficient witnesses against vs, neither neede we to seeke any further staringholes in this behalfe, for it shall be in vaine. After that our Lord hath drawn vs to him as well by his goodnesse as by his chastisements, and we come not to him, nor persist to lue in his feare: then shall we come to the point to haue it cast in our teeth, and euen the ignorantest in the world, the Infidels which neuer tasted of Gods truth, must rise vp to beare

witnesse against vs, and to condemne vs, and to cut off occasion of all excuses. Lo at what point we shall be then. But this is saide vnto vs to the intent we should not tarie to bee condemned after that fashion. Then seeing that our Lord maketh his woord knownen in these dayes, euen to such as are bewitched by Satan: & seeing that vnto vs he giueth his word, not onely as a lamp, but also as a bright shining sunne to giue vs light, and wee bee put in minde euery minute of an houre to thinke vpon him, to benefite our selues by his works, and to take such warning by them as may confirme our trust in his goodnesse, and bring vs to his obedience: let vs on our side apply our mindes wholly that way, and euery of vs put his induour thereto, and giue another manner of iudgement vpon such as haue despised God, and scorned his goodnes. Let vs (I say) become their Iudges, according to that which is said, that being the members of Iesus Christ, wee shall iudge the whole world. The way then for vs to put this text in v're, is not to tarie till our Lord haue condemned vs by the testimonie of the vnbeleeuers, but to be so well disposed to walke vnder his obedience, as our whole induour may be to frame our selues to that which he sheweth vs, and euery of vs to make his profite in such wise thereof, as our Lord Iesus may acknowledge & auow vs to be members of his body, and we may boast our selues to bee his, when it commeth to the last day.

Now let vs fall downe before the Maiestie of our good God with acknowledgement of our faultes, praying him to vouchsafe to haue pitie vpon vs his sillie creatures, and that although we haue deserued to bee cast off by him, yet notwithstanding he wil not deal with vs according to our desertes, but rather shew foorth the treasures of his goodnesse, and for our Lorde Iesus Christes sake receiue vs into fauour, not only to pardon our faultes past, but also to bring vs home againe to himselfe, and to reforme vs in such wise vnto his will, as all our whole lyfe may be conformed to his righteoufnesse. That it may please him to graunt this grace not onely to vs but also to all people and Nations of the earth, &c.

## On Monday the xv. of Iune, 1556.

*The CLXXXVI. Sermon which is the ninth vpon the two and thirtieth Chapter.*

32 For their vine is of the vineyard of Sodom, and of the fieldes of Gomorrhā, and their grapes are grapes of gall, and their clusters are bitter.

33 Their wine is the poyson of dragons, and the cruell gall of the Aspe.

34 Is not this layd vp in store with me, and sealed vp among my treasures?

35 Vengeance and requital belong to mee. When time is, their foote shall slip. For the day of their destruction is at hand, and the things that should come vpon them doe nmake hast.



Eere our Lorde sheweth what manner of fruites the Iewes deserued to gather. As if hee should say, that the vengeance which hee intended to execute vpon them, coule not bee founde to bee cruell, because there was nothing else in them but gall, bitternesse, and all manner of poyson. And bycause these figuratiue speeches might seeme somewhat obscure: hee addeth, *That they brought forth none other than the fruites of Sodoms and Gomor.* Whereby hee doeth them to vnderstande, that their wicked deedes were as shamefull as the dooings of those two Cities, the which it was Gods will to destroy with lightning from heauen, to giue an cuerlasting example to the whole worlde. Nowe wee see in effect what the meaning of Moses was. In deede some take this for punishment, saying that GOD would pay them with the like. As how? Namely that hee would giue them bitternesse, sowernesse, anguish, and all manner of punishments to drinke of. And true it is that the Scripture speaketh oftentimes so: for it likeneth all the chastisements which GOD sendeth vpon men, vnto drinke. Thou shalt drinke of my cuppe. As how? I will fende you of my spirit of giddinesse, and of the spirit of rage and madnesse. Likewise in another text he sayeth, I will feede you with heauinesse and sorowe, and I will make you to drinke of my wrath till yee burst. This kinde of teaching then is ryfe ynough in the holy scriptures. But in this text God hath a higher respect. Indeede it is true that hee threateneth the Iewes, but yet therewithall hee sheweth that hee will punish them iustly according to their offenses. They that referre this to the heathen and Infidels, deceiue themselves. For they tooke it, that God after he had punished his owne people, would turne his wrath against those by whom hee had serued his turne, accordingly as wee knowe that when God listeth to execute his vengeance vpon the Iewes, hee vsed the seruice of the heathen, stirring vp some of the King of Egypt, sometime the King of Assyria, and another while the King of Chaldie. Ye see then that the Infidels were the instruments of Gods wrath. Not that they minded to serue God in making those warres; but wee knowe that God by his secret prouidence ouerruleth all things here below, and applyeth them all to good vse, making men how wicked soeuer they bee, euen in despite of their teeth to execute and performe all y things that he hath ordained. Now when God hath so serued his turne by y heathen; then comes their turne also. For it is said that whē God hath done and dispatched all his woork vpon mount Sion, then will he also ouermaister all those which play their pranks, and weene to scape Gods hand and to abide vnpunished: for he wil wely enough find them out to pay them double. Howbeit, Moses in this place treateth not of the heathen, but rather proceedeth in his matter wherewith he had begunne: which is, that God would punishe the

Jewes, which ought to haue bin as his children, and yet notwithstanding had not ceased to make warre against him, so as he held them and tooke them for his enemies. After which maner wee see how he speaketh by his prophet Esay in the first Chapter, saying: Alas, must I needes bee aunged of mine enemies?

But now that wee know of whom Moses speaketh: let vs looke more necerly wherefore it is sayde that the vine of the Iewes is of the vineyard of Sodome and of the fieldes of Gomor. Wee knowe howe our Lorde lykeneth his Church to a vineyard. And not onely in this place; but also in the fifth chapter of Esay it is most notably set downe, where he sayeth, I will sing a song vnto my beloved of his vineyard. There the Prophet taketh vpon him GODS cause, lyke as a friend vndertaketh a quarell of him for whom he is minded to doe it. I will goe sing a song, sayeth he. After I had brought thee out of the Lande of Egypt, I planted thee in a fat soyle, I husbanded thee, I made a pressing fette for thee, and I omitted not any thing that belonged to thee: and now whereas I looked to receiue good fruite of thee: thou hast brought mee forth nothing but bitternesse. Yea and our Lorde Iesus himselfe had an eye to this song of Esayes, when he accused the Iewes of such vnkindenesse towards God, that when hee hadde laboured by all means to saue them, yet they aduanced themselves so farre against him, as to murder his prophets whom he sent vnto them to gather vp his Rents, yea and in the end to murder his onely sonne and heire.

But nowe let vs come to that which Moses sayeth heere; namely, *that they bee of the planting of Sodome, and of the field of Gomor.* It be booueth vs to marke these two contrarie things. The one is, that God had chosen that people for his heritage, tendering it as a vine, and husbanding it all manner of wayes. It was meete therefore that they should haue yielded some good fruite vnto God, and that was the fruite of Sodome, that is to say, all manner of wickednesse wherewith Gods anger and vengeance were prouoked against them. And not without cause doeth Moses speake so: for hee foresawe in his minde, that that people would giue themselves ouer to all euill. And wee knowe also howe the prophets reprove them for it. For they blame them not for some meane faultes; but they tell them that they haue outgone the wickednesse of the Sodomites and Gomorrites, & that whē the account cometh to be made, Sodome and Gomor shall bee their Iudges, yea and bee counted innocentes in comparison of Israell and Iuda. For we must alway remember that God had gathered that people to himself, and that the more fauour he had bestowed vpon them, the greater was their vnkindnesse, and consequently the greenouser was their fault, and the lesse were they to be excused. Now the Prophets had an eye to the things which Moses had prophesied afore. And so the whole matter cometh to this pnt, that the Iewes, who ought to haue glorified God, and

Esa. 51. 17. 22

Esa. 10. 12.

Ier. 23. 14.  
Ez. 16. 46. 47

Mart. 21. 33

Esa. 5. 7. 8

which ought to haue had none other regard nor other study all their life long, than to liue in all purenesse of conuersation; ceased not to doe euill, and to yeelde all maner of bitternesse vnto God. Such it is so, we must not thinke that God did them wrong, neither ought they to complaine though hee punishe them extremely, and lay farre greater and horribler vengeance vpon them, than vpon all other Nations of the world. Such fruite then as they had sowed, and such fruit as they brought forth, such fruit did they gather: and it was good reason that God should deale so rigorously with them. That is the thing in effect, which wee haue to beate in mind.

And now to apply this lesson to our benefite, let vs make first of all, that if we weene our selues to haue done but a small fault, as men commonly doe either cloake their offences through hypocritic, or else go about to make them lesse than they be in deede: God will take vs to be like the folke of Sodom and Gomor. And why so? Those blind wretches gaue ouer themselves vnto ouerheynous and cursed sinnes, and became beastly. But what? As for vs we haue the lyght of life; we haue GOD calling vs into the way which is ready made, so as we neede but to goe on; wee bee warned to walke in obedience to GOD, and to dedicate our selues wholie to him euen as hee hath chosen vs to be his heritage: now if after all this, wee offende him yet still, although our sinnes bee counted but small before men, are wee not as blameworthy as Sodom and Gomor, considering the rebelyounesse which is in vs, and that we make warre against God euen of set purpose? Yes: and therefore let no man beguile himselfe, nor no man flatter himselfe, but let vs consider how our Lorde will condemne vs still as he did Sodom and Gomor. For God did giue them their fill, so as they had abundance of all good things, whereuppon they waxed proud, and did shut their handes and vouchsafed not to succour the poore and needy. To bee shorte, in that place hee accuseth Sodome and Gomor of three things: first that when GOD preferred them, they became vnthankfull to him, and considered not from whence their welfare proceeded, secondly that they grewe proude, and gaue themselves to pompes and delyghtes: and thirdely that they were cruell, and had no pitie nor compassion of their neyghbours to releue them, hauing wherewith. And nowe let vs see if our Lorde giue not vs occasion ynough, to loue and serue him, seeing he blesteth vs so many wayes. We must not haue an eye to the things that belong to this flightfull and transitorie lyfe, and to the sustentance of our bodyes: but let vs consider howe God powreth out his spirituall benefites vpon vs. Hauing so our fill, what acknowledgement doe we make to him thereof? Doeth not the world see that we put all things out of minde? It should seeme that our meaning is to deuour GODS benefites euen in mockage of him. As touching pride, doth not the world see howe great it is in most of vs? Doe wee suf-

fer our selues to be guided by the hand of Gods Nay, as soone as any man shewes vs our faults, wee gnash our teeth at him, and there is none of vs that will bee meekened. True it is that wee will all generally confesse, that it is good reason that GOD should gouerne vs, and that wee should be guided and directed by his word: but when it comes to the prooffe, none of vs will taste of that sauce: euerie of vs letteth the brydle loose to his lustes, and so wee drowne and become drunke in our delyghtes. Likewise wee bee full of crueltie. Where shall a man nowe a dayes finde men that desire to communicate so with their neyghbours, as they bee contented to releue the neede of the poore? We see the contrarie. Thinke wee that GOD sleepeeth in the meane whyle? Thinke wee that hee hath a double measure to mete with? So then (as I haue declared afore) wee shall gayne nothing by flattering our selues: but GOD shall euer finde vs like to the folke of Sodom and Gomor, if we beelie his word, and in stead of dedicating our selues vnto him, doe leade a heathenish and loose life. That is one thing which wee haue to marke vpon the first place.

Againe, let vs marke well also, howe hee lyketh the fruite of Sodom and Gomor to the gall or venim of the Aspe, to the cruell or deadly poyson of the Dragon, and to all manner of bitternesse. For thereby hee doeth vs to vnderstande, that when wee liue wickedly, it is all one as if wee offered GOD poyson to drinke, or woulde goe about to poyson him. True it is that God is not subiect to such things: but yet is it not long of vs. But if a childe shoulde offer his father the gall of an Aspe, and all maner of bitternesse: I pray you woulde not euerie man abhorre such a monster? Woulde they not say he deserued to haue all men rise vp against him to roote him out? Beholde, heere our Lorde complaineth that when wee yeelde not the fruite which hee requireth of vs, it is all one as if wee did giue him bitter things to drinke, or as if wee woulde make him to burst with gall, or with the poyson of an Aspe. Were this weyed as it deserueth, surely wee woulde stand more in awe than wee doe. When the diuell tempteth vs and prouoketh vs to euill, if wee beare this lesson well in minde, [wee woulde say to our selues,] Howe now? Wilt thou profer thy GOD the gall of Aspes, and ranke poyson to drinke? Truly wee are not so blockifft but that our hartes woulde relent at it, and it woulde make vs to bebinke our selues. But alas, the diuell doeth so bewitch vs, that wee followe our wicked lustes still. Neuertheless this is not spoken in vayne. So then let vs not imagine that Moses hath heaped vp heere a deale of needelesse speeche in that he sayeth, Their vine is of the planting of Sodom and of the vineyarde of Gomor: and againe, their grapes are bitter, they bee the vertie gall of the Aspe, and their wyne is the poyson of Dragons. His gathering of all these things together, is to shewe vs that wee cannot let ourselues against GOD by leading a



disordered lyfe as we doc, but that (so farre as is possible for vs) wee offer to him bitterneffe and sowerneffe to drinke, as if wee should put venim and poyson into his cuppe. And euen for that cause also doth he complayne that such as haue forebelled against him, haue greued his spirit. Not that God (as I sayd afore) is subiect to any such passions; but therein hee sheweth mennes wicked dooinges according to this saying: They shall perceiue him whom they haue wounded. And how is that? Where are the daggers and swordes wherewith GOD can bee wounded? Nay hee sheweth that our sinnes are taken as sore to heart, as though they were daggers to wound liim withall. Now seeing it is so, and that our God hauing chosen vs for his vine and planted vs, dooth also take payne still to husband vs; let vs learne not to yeelde him so harsh and bitter fruite, but rather to regarde what hee demaundeth of vs, and thereunto apply our selues, that in the end wee bee not condemned to haue bin as Sodom and Gomorre, whereas hee would haue had vs to haue bin his holy cite, and hee himselfe would haue dwelled among vs, as in his sanctuary and dwellinghouse.

Now hee addeth thereunto, *Is not this layd vp with mee? Is not this sealed vp among my treasures?* This text comprehendeth two things. For first of all God sheweth that sinners beguile themselves, imagining to scape his hand as though his eyes were blindfold, or as though he regarded not the things that men do here below. And secondly he sheweth that he also will therfore do his office, not to wit, that forasmuch as hee knoweth their sinnes and wicked deedes, he will also punish them as they deserue. Those are the two poyntes which we haue to marke. Now as touching the first, wee knowe that men doe alwayes surmise that God perceiueith them not. True it is that wee will not say it with open mouth, nay wee will abhorre to say so; for if it bee demaunded of the veriest naughtie packes, whether God gouerne not the world, or whether he knowe not all mens fautes; they will say yes. But yet for all that, it is certaine that such as prouoke him so boldly, are so dulheaded and brutish, that to their seeming God seeth them not; and the Scripture is full of that thing. Shall not he which hath made the eare, heare? Shall he be blind which hath created the eye. Shall not he which fashioneth mens harts vnderstand all their thoughtes? And they againe haue sayd on their parte, God shall not perceiue it. To bee short, experience sheweth that when men haue hardened themselves in their sinnes, they doe also beare themselves in hand that God thinketh not any more vpon them, but that he turneth his backe and forgetteth them. So at what poynt we bee. But our Lorde telleth here on the contrary part, that all those things are layde vpe in his treasures, and fast sealed. As if he should say, true it is that at the first dash I shewe not that your sinnes are come to my knowledge, I make as though I saw them not. Now because I vse such patience, you

imagine that I sit idle in heauen, and let you alone, and minde not any more the gouernment of the world. Therefore ye abuse my goodnes when my vengeance is not seene out of hand; but yet are all those things layd vp in store by me, and fast sealed vp in my treasures.

Nowe to benefite our selues by this text, let vs haue an eye to that which is sayd in Daniell, that the bookes shall bee layd open when the Iudge holdeth his Assises. Therefore if our sinnes bee hidden as nowe from the worlde, so as wee be not accused of them nor no man rebuketh vs for them, insonmuch that we doe as it were fall asleepe in them: let vs nor therefore forbear, continually to mourne for them before God, and to enter into account, and to quicken vp our selues, knowing well that the Registers must bee layd open, when the sentence shall bee giuen, and that as then our inditement must needs bee framed. Wee shall not bee made priuie to it aforehand, but as soone as the Trumpet shall haue sounded, and our Lorde is set vpon the benche, there shall neede neither Register nor secretarie to reade it, but euery mans conscience must accuse himselfe, and euery man beare witness against himselfe, and euery man must lay open his owne shamefull dealings: Sith it is so, let vs take heede, to ourselues, and not deuite our selues by our vaine selfe soothing; For although God punish vs not presently, but beare with vs. for a time: yet dooth it not therfore followe, that hee perceiueith not all our naughtie and wicked doinges. That is the thing then which we haue to remember in this text, wherein God saith; that all these things are layd vp by him, and fast sealed vp in his treasures.

Yet notwithstanding; no doubt but Moses had an eye to the punishmentes, as if it had bin sayd, that GOD can well referue chastisements to their due times, so that if he venter them not at the first; hee knoweth wherfore hee delayeth them, and yet in the meane while they abide fast locked vp. Therefore whensoever GOD openeth his chestes; hee will finde terrible manners of vengeance, which are incomprehensible to vs as nowe. Yea and let vs marke, that when GOD hath punished vs. two or three wayes; if hee withdrawe his hand afterward, and yet wee cease not to offend him still; but hold on from euill to worse: wee shall bee amazed to see what new punishmentes hee will finde out; which wee neuer thought of. Therefore let vs not beguile our selues; as though wee by our wit could measure both Gods punishmentes, and all things belonging to his iudgement: but rather let vs vnderstande, that they bee hoorded vp as treasures; and as often as wee becke thinke vs of our fautes, let vs say with David, Lorde who is hee that knoweth his owne sinnes. Truly David played not the hypocrite in hiding himselfe, neither sought hee vaine and tryling shifts to disguise his sinnes; but after he had well examined himselfe, hee sawe that Gods a farre other manner of

Judge than hee himselfe was, and (as Saint Iohn saith) farre greater than our owne consciences. If our owne consciences accuse vs, for euery fault which wee perceiue in our selues God knoweth a hundred. So then, there is no more for vs to doe but to cry out with Dauid, Who is he that knoweth his owne faults? Lorde cleanse mee from my secret finnes. The way then which wee haue to deale, is first & foremost to doe our indenour to search well the euill that is in vs, and (when wee haue done all that wee can,) to conclude in the end that wee perceiue not the hundredth part, and that God must bee faine to cleanse vs from our Iniquities, euen though wee perceiue them not at all. Let that serue for the one poynt.

Againe as touching punishments, if GOD maintaine vs in rest and at our ease, yea and thereunto doe also prosper vs: it must not make vs to fall asleepe. For why? He hath his treasures in the meane while, which are hoorded vp. Therefore let vs bee afraid, and although the signes of his anger appeare not, but hee seeme rather to smile vpon vs: yet if any man finde himselfe faultie, let him flee to him and praie him to forbear the putting forth of the treasures of his vengeance, and rather to cleanse vs from all our faultes, and to set vs so cleare from them, as we may come before his face without spotte, and vnblameable, not in respect of our owne perfection, but because hee hath forgiven vs our offences, and so buried them as hee will not call them to account. After that manner must wee put that texin practise. And for a worde let vs marke well, that he behooueth vs to awake that wee may lue as in the presence of God. Seeing that out nothing escapeth him, nor nothing beeth out of his remembrance, except it bee when he vouchsafeth to vse mercie towards vs: and lyke as hee marketh all our offences, so he hath wherewith to punish them; and hee can lay most horrible and dreadfull vengeance vpon vs: let vs not tary till hee execute such sentence vpon vs, but (as I tolde you afore) let vs rather pray him to cleanse vs from all our finnes, and to viter forth the endlesse treasures of his goodness towards vs.

Now to confirme this lesson, Moses addeth, *Vengeance is mine, and I will pay home in time come.* Their foote shall slip, the day of their destruction is at hand, the time thereof is set on apace. We see that when Moses sayd, *This is layd vpon my treasures,* hee meant it not simply of mens finnes, but also of the corrections which God sendeth vpon such as haue offended him too much; & to shewe that hee hath meanes wherewith to punish them, which are withowen to men, and which shall amase them when they come to passe. In respect whereof hee sayth, *Vengeance is mine:* As if hee should say, what thinke yee mee to bee? For you call mee God, and yet in the meane while yee acknowledge mee not to bee the Iudge of the world: and that is a robbing me of my glory and maiestie. And in decde, what is GODS beeing, but that

when men haue liued in this worlde, they shoulde come to account before him, and hee bee their Iudge? If wee scape Gods hand, so as our faultes abide vnpunished, and euery man might runne at routers as hee listeth, and in the meane while GOD should shut his eyes at them; what a thing were that? Should wee not make as it were a dead idoll of him? Yes certainly. Here therefore GOD chalengeth to himselfe the office of reuenging, as if hee should say, Think not that my diuine being or this name of GOD consisteth in I wot not what an idle toy: but that it importeth that I gouerne the worlde with my power, that all things are guided by my wisdom, that my righteoufnesse reigneth, and that I haue the dominion of the worlde in such wise, as all things must needs come to account before mee, that such as haue serued and honored mee may not loose their labour, nor the wicked scape vnpunished which haue not ceased to breake all order and to worke mee despite. After this manner will I bee known to bee GOD, euen when you shall perceiue and seele my wisdom, power, and righteoufnesse. Now then, *vengeance is mine* (sayth hee) that is to say, I am the Iudge, and therefore be guile not your selues. It seemeth at the first sight that Moses saith not any thing here, which is not known and confessed of all men. For who will deny that God is a Iudge? And yee for all that, (as I sayd afore) after wee haue confessed it generally, euery of vs intangleth himselfe in his owne imaginations, and wee thinke not vpon it when it cometh to the offending of GOD, wee make no account of it; all is one to vs, wee bee as bolde as mad men. And must it not neede be then, that the knowledge which wee had thereof is ouercast with a slumber? Now then forasmuch as men doe wittingly deceiue themselves, by turning away from this doctrine, that is to wit, that GOD is the Iudge of the worlde: therefore are men here put in minde that vengeance is his, and that hee will not forget to execute his office. And so wee see now to what purpose Moses vsed that lesson.

Notwithstanding this, Saint Paul alledgeth the same euen properly also, there by to restraine vs from reuenge and from taking vpon vs the thing that GOD hath referred to himselfe. Now then my friendes (sayth hee) reuenge not your selues, but giue place to wrath: for it is written, *Vengeance be longeth vnto mee.* There wee see howe Saint Paul asswageth the cholere and vnruly passions which carry men away, when they bee in a chafe. My friendes (sayth hee) reuenge not your selues, for yee must giue place to wrath, or else it is all one as if yee striued against GOD, and hindered him from dooing his office. But let him alone, for hee hath promised that forasmuch as he is the Iudge of the worlde, whensoever you bee troubled by your enemyes, hee will requite them with the

lyke; howbeit conditionally that yee beare all thinges patiently and meekely. For if yee will needes auenge your felues, it is all one as if yee did shutte the doore againſt GOD; as who woulde ſay, I will not tari for him, but I wyll trie what I can doe of my ſelfe. Howe ſo? God is willing to bee your protector, hee is ſo gracious to you all as to take you into his tuition, and to auenge you of your wronges: and you bee ſo vnpatient and ſumiſh, that ye cannot find in your heartes to tari his working: But whoſo- euer haſteth after that ſorte, dooth as it were thruſt himſelfe into Gods ſeate, and that is a blaſpheming of his name. Nowe therefore bee well aduiſed (ſaith hee,) and looke that yee giue place to GODS wrath, that is to ſay, that yee ſuffer our Lorde patiently and with a mild and quiet minde, to doe and perſorme the thing which hee hath promiſed, for as much as vengeance belongeth vnto him.

This wee ſee nowe whereto this ſaying rendeth, and that Saint Paule hath applyed this text wiſely, as whereof two thinges may bee gathered: whereof the one is, that for as much as wee ſee our felues continually giuen to throwde our felues vnder hypocriſie, wee ſhoulde alwayes lue in feare and warineſſe: aſſuring our felues that when wee haue playde the beaſts neuer ſo much, and when we be neuer ſo befoted in our ſins, we ſhall haue made neuer the better marker, but in the ende GOD will needes perſourme that which he ſpeaketh heere. For why? Hee cannot bee God but that therewithall hee muſt needes bee Iudge of the world alſo. Therefore let vs lue in awe of him. Secondly wee haue wherewith to comfort vs, in that wee ſee he will auenge vs of our enemies, if wee induour to giue our felues wholly vnto him, and to keepe our felues brooded vnder his winges; for if wee ſuffer him to guide and gouerne vs by his holy ſpirit, and induour to followe his worde, the vengeance which is to bee feared of all the deſpiſers of his Maieſtie and of all that ſtriae againſt his word, ſhall be turned vpon our enemies, and in ſo doing our Lorde will ſhew and confirme the fatherly loue which hee beareth vs. To bee ſhort, on the one ſide this doctrine prouoketh vs to bee afrayde to prouoke the wrath of our GOD wittingly, for feare leaſt wee feele his horrible vengeance. And on the other ſide it gladdeth and cheareth vs, by cauſe wee ſee that GOD vndertaketh warre againſt our enemies, to reuenge our wronges as if they were done to himſelfe. Now therefore if wee will obey Saint Pauls exhortation, wee muſt note that we muſt not onely referre all reuenge vnto God: but alſo holde our felues as brydled or impriſoned, and not deſire to haue GOD to execute all thinges which we haue imagined in our owne fanſies. For there are which wil not reuenge themſelues with their handes, but yet they woulde haue GOD to execute whatſoever they haue conceiued in their owne brayne, yea and they doe euen pray vnto GOD to thunder downe vpon their enemies. But contrariwiſe wee be commaunded to pray

for the welfare of them that doe vs harme. Then muſt we not onely abſtaine from reuenge, but alſo pray GOD to forgie our enemies, and to rure them, and to haue pitie vpon them. For if we auenge our felues, howe doe wee leaue it to Gods wrath to bee auenged? True it is that if our enemies bee vnterly paſt hope of amendment, wee muſt put them into the hande of the Iudge. But vntill ſuch tyme as there bee no more hope of recouerie, let vs alwayes deſire their conuerſion vnto GOD, and let vs further them thereunto, by reaching them as much as wee can. Therefore, to giue place vnto wrath, is not onely to keepe our handes tyed vp, that wee doe not murder men: but alſo to brydle our affections, ſo as wee wiſh nor any euill to our enemies; but rather (why they be conuerſant with vs heere beneath,) to deſire God to haue pitie and mercie vpon them, ſo long as there is any hope of them.

Let vs nowe goe forwarde with the ſaying of Moſes. *To mee (ſayeth hee) belongeth Reuenge and Requital, or I will requite it.* For the worde which Moſes vſeth may well be translated thus: *Vengeance is myne, and therefore I will requite it.* As if our Lorde ſhoulde ſay, I will doe my duetic: for I am not as mortall men, which doe often ſayle, pretending great tydes and dooing nothing in effect. Seeing then that vengeance belongeth to mee, I will pay euery man according as he hath deſerued. And ſo thereupon he concludeth, *That their foote ſhall ſlip in conuenient time.* Here Moſes meant to ſhewe, that whereas God had ſpared the Iewes, it did not therefore follow that he had quite and cleane diſcharged them, but that his bearing with them was to ſee if they would at length returne to him againe, and that for as much as hee ſawe them ſtubborne, they ſhould catch a fall in the ende, yea euen in the turning of a hand. He addeth expreſſely: in *time conuenient*, to ſhewe that hee knoweth that it behooueth him to moderate his roddes, and that it is not to bee ſayde that hee foreſloweth too long, when hee is not haſtie. And why? By cauſe hee doeth thinges in their due ſeaſons. Therefore wee muſt let him alone with the doing of his workes in ſuch meaſure as hee liſteth: wee muſt not haſt Gods vengeance after our owne fanſie. And hee vſeth this compariſon, *That their foote ſhall ſlyde, or ſlip.* And why? For wee ſee howe the wicked miſbehaving themſelues againſt GOD, doe vaunt themſelues aboue other men, and are not contented with their owne place and degree, but they ſuppoſe that without winges they can take the Moone with their teeth, as the common ſaying is. For as much therefore as they exalt themſelues aboue other men, and would as it were fet their feete in all folkes neckes, yea and that they make countenance to bee no more ſubiect to GOD himſelfe: Moſes ſayeth expreſſely that their foote ſhall ſlip. As who would ſay, Thinke they that they ſhall keepe their footing? Thinke they themſelues ſo well rooted and grounded, that they ſhall neuer be ſhaken? Nay, but as it is ſayde in the tenth Pſalme, They ſhall ſtumble.

ble, and I will make them to flyde. According whereunto it is sayde in another place, Lorde thou hast set their feete in slipperie places, To be short, Moses meant to shewe heere, that God will ouerthrowe all the despisers of his woorde. When they haue long time looked aloft, and flourished and prospered among men, yea and triumphed ouer others: hee will at length make them to stumble. Therefore let vs not truit to our state, neither let vs abuse our selues when wee bee vphelde and vnderpropped, so as the worlde fauoureth vs and wee haue store of worldly helpes to mayntaine vs. For why? Vnlesse God holde vs fast, and that wee rest vpon him, surely wee bee in slipperie places; for although wee perceiue it not, yet is there nothing but yce in this world. One speciall poynt then which wee ought to note well, is that wee must not thinke to haue any stay but in the grace of God. When he vouchsafeth to maintaine vs by his power, then may wee assure our selues that wee bee well grounded. But if he bee not fauorable to vs, if he vpholde vs not: let vs assure our selues that wee stand vpon yce, and wee shall not neede any thing to ouerthrowe vs. And although it befall vs not so at the first dash, yet let vs assure our selues that the conuenient times are in the hand of God, who knoweth well the fit seasons, and that if they bee not to day, they will bee to morrow. And that is a thing which ought to waken vs well, and make vs to looke about vs for feare of this lesion.

Also on the contrarie part it ought to bee a comfort to vs to see howe our Lorde ouerruleth all things in this worlde, and that although the wicked which seeke our ouerthrowe bee now exalted, and haue such authoritie that they make all other men to tremble: yet our Lorde will giue them the slip, and trip vp their heeles. Yee shall see them vaunt themselves, yee shall see them looke as bigge as though they would swallow vp Gods Church, yee shall see them make stoute bragges, the thrusting foorth of their hand is ynough to sweepe downe all thinges a hundred leagues off; & yet ere they can turne their foote, they are cast downe and all their attemptes goe quite and cleane backward. Now when wee see these thinges, truly it is ynough to astonish vs and to abash vs: but yet on the other side seeing it is sayde that they stande vpon yce, God will make them to stumble. The remembrance wherof being wel printed in our mindes, woulde put away all impedimentes that keepe vs from fleeing vnto God, & from praying him to vouchsafe to hold vs alwaies vnder his protection, vnder the which, (do the wicked what they can against vs) they shall neuer bring it to passe. Thus much concerning the conuenientnesse of the time, and the slipping or flyding wherof Moses speaketh here.

Nowe to knit vp the matter withall, hee sayeth, *That the day of their destruction draweth nigh, and that their times are comming in hast.* This serueth still to touche those the better, which doe easily beare with their owne faultes, and cast the time behinde their backs, as they say.

But GOD telleth vs that suddainly ere they thinke of it, yea and euen when they warrant themselves peare and rest, their destruction shall come vpon them, accordingly as the Scripture doth oftentimes put vs in mind thereof, and not without cause. For wee see howe men do take their aduantage, by cause they imagine that whē God hath borne with them a day, a moneth, or a yeere, it shall bee so still for euer after. By this meanes ye see how men doe reckon without their hoste, bearing themselves in hande that tyme is worth monie, according to the common prouerbe which hath raigned at all tymes. For this cause it is sayde, that the wicked must feele Gods hand in such sorte, as that they shall bee ouerwhelmed ere they thinke of it. And therefore the Scripture likeneth them to a woman with Childe: for she is ouertaken in lesse than the turning of a hand. Euen so is it with those which are full of Gods wrath according to their feeding of it in themselves. And yet for all that, they go on still and keepe their olde trade, bearing themselves in hand that God is a great way off, and that they shall haue forewarnings a long time before they feele the blowes. But they be amased to see how God hath vnterly destroyed them.

For this cause it is sayde, *Your dayes make haste, your time is at hand.* And that is the thing which Moses looked at. Therefore let vs now looke to benefite our selues by this lesion, and let vs make our commoditye of it in such wise, as we may walk in y<sup>e</sup> feare of our God. Although things seeme to be in quiet, yet let vs not cease to haue an eye to his wrath. For that is a thing wherein our sayth must be exercised, if our lord spare vs and deale not roughly with vs as we deserue; let vs thinke, alas, yet haue we offended our God exceedingly, and thereby deserue well that hee should looke sternely vpon vs: and yet notwithstanding hee sheweth himselfe to haue pitie vpon vs, but yett must not that cause vs to fall asleepe. The first thing then which wee haue to remember vpon this place, is that wee must haue an eye to Gods wrath a farre off as though it were at hand. The second is that we must be of good comfort when God seemeth to be as it were asleepe and letteth the wicked alone, and toucheth them not so much as with his litle finger, but seemeth euen to fauor them. Let vs assure ourselues that their state is neuer the better for all that. For it shall amafe vs to see how God will worke more in one day, than wee looked for in ten yeeres. Yee see then after what manner the saythfull ought to hold themselves in awe. Namely that when we haue bethought vs of Gods threatenings, and considered that his Iudgements make haste in coming: we may be sure that we shall not linger ouerlong in this world, but that God wil performe this saying of his by the prophet Abacuck, that although he shew not himselfe to haue pity vpon his children at y<sup>e</sup> first: yet will he performe his promises: and although he doe it not out of hand, yett shall we perceiue in the end, that they *make haste*, that is to say that they be comming in time conuenient,

Nowe let vs fall downe in the presence of our good God with acknowledgement of our faults, praying him to make vs perceiue them better than we haue doone, and in the meane while not to suffer vs to settle still in our leawde dealings and offences, nor to yeelde him such bitter fruites, that in steede of beeing his inheritance wee shoulde become as Sodome where all manner of outrage was committed; but that being governed by his holy spirite, wee may be cleansed from all our wicked affections, y<sup>e</sup> hauing brought him forth such fruit as heerequireth, we may be gathered vp into his glorie, to be ta-

ken and auowed for his children: And that whē he chastiseth vs we may so benefite our selues by his correCTIONS, as wee may not become vntreformable, but CAP. 32. to him out of hande, to the ende we may not onely bee exempted from the curses wherewith hee threateneth the skorners of his worde; but also be mayntained by his defence, and his wrath and vengeance bee turned vpon our enemies, to the better assuring of vs that he is our God and Sauour. That it may please him to grant this grace, not only to vs but also to all people and Nations of the earth, &c.

## On Tewfday the xvj. of Iune, 1556.

*The CLXXXVII. Sermon, which is the tenth vpon the two and thirtieth Chapter.*

36 Surely the Lorde will take in hande the case of his people, and repent him for his seruantes, when he seeth thei strength is so gone from them, that they be in a manner shut vp, and none of them left remaining.

37 And when it shalbe sayd, where are their gods, [euen] their God in whom they trusted:

38 The fat of whose sacrifices they did eat, and the wine of whose drinke of frings they dranke? Let them stepe vp and helpe you, and let them bee your refuge.

39 See nowe how it is I, euen I that am God, and there is no God with me.



Such as thinke that God hath hitherto already threatened the heathen & vncircumcised, which skorned the Iewes when they sawe them in aduersitie, expounde this text as though our Lorde shoulde say that hee will maintaine the case of his people, when hee sees them become such a skorning stocke to the Infidels, and that hee will reioyce in so doing. For the seconde worde which Moses vseth, betoketh sometimes to comfort. But wee must remember what hath bene saide afore, namely that GOD continueth in threatening such as cannot bee subdued but by maine force, according to the hardnes of heart which wee knowe to haue bene in that people. It was not enough then for God to haue threatened them in a worde or twayne: but it stood him vpon to holde them as it were imprisoned. And that is the cause why hee addeth nowe, *That God will iudge his people.* As if hee shoulde say, Those whome GOD hath chosen must not thinke to haue a priuiledge to be let alone vnpunished in their offences and wicked doings: it is cleane contrarie: for therein will God shew

his Iustice. And although God be Iudge of the whole worlde in generall: yet will he be knowne to bee so cheefely in his Church as the which is his house, and it is good reason that he shoulde haue a care thereof and shew himselfe to watch ouer it. And therefore when they that haue bene trained in Gods worde, and are his stocke doe runne astray: he must needs reforme them first of all. And that is the cause why the Prophete saith that Iudgement shall beginne at Gods house, which thing Saint Peter alleadgeth also. And it is a verie notable saying, and such a one as may serue vs to great purpose. For we be abashed when wee see God lay his hand vpon them that call vpon his name, and are counted of the number of his seruantes. When hee handleth them more roughly than he doth the Infidels, which belong no whit vnto him, it seemeth strange. But wee must note what I haue alleadged afore, namely that forasmuch as GOD acknowledgeth vs for his household folke, hee must needs haue a speciall care of vs. Therefore when hee fees vs goe astray, hee reformeth vs, whereas in the meane while he makes as though he saw not the faults of those that are strangers to him, which neuer

1. Tim. 3. 13

knewe him, and which neuer had any instructi-  
on by his worde: hee giueth them the bridle for  
a time: not that they shall not be driuen to yeeld  
an account thereof in the ende, but for that  
(as I haue saide afore) God executeth his cha-  
stismentes rather vpon his owne Church, than  
vpon all the worlde besides: Or at leastwise be-  
ginneth at that poynt. And that is the meaning  
of Moses in this place where hee saith: *The Lord  
will iudge his people.* As if he should say, Con-  
sider vpon what condition God hath gathered  
you together, to wit, that you shoulde call vpon  
his name, and be his people and his heritage;  
his intent is to gouerne you himselfe, and to  
haue the guiding of you himselfe. Nowe then  
if ye be rebels against him, hee must needs haue  
his hand lifted vp, for to punish you. Know ye  
therefore that when ye transgresse his lawe, and  
that moreover he sees you hardened in euil and  
cannot reclaime you by gentlenes, he must needs  
use another remedie, and deale with you by all  
kinde of rigour: for it is his peculiar office to  
iudge his people.

And hereunto also is referred the text that  
was alledged yesterday out of Esay, When God  
hath dispatched all his worke vpon mount Si-  
on, then will he turne his sworde against the  
skorners of his maiestie and against his vtter  
enemies. There the Prophet meant to hearten  
the faithful which might be troubled when they  
sawe God punish them out of measure as men  
might deeme, and in the meane whyle beare  
with the heathen who had prosperitie and made  
good cheare as though God gaue them more li-  
bertie to doe euill. The goodie therefore might  
be shaken, and what meanes this? What auay-  
ereth it vs to haue the promises? Where is God  
become? It were better for vs y he gaue vs ouer,  
that wee had no acquaintance with him. After  
that manner might a man be tempted as in re-  
spect of the fleshe. But the Prophet saith, No,  
no, spite not them which liue nowe in rest, for  
they shall haue their turne. Howbeit, God must  
first finishe his worke vpon mount Sion, that  
is to say, he must first beginne with you, because  
you be nearest him, in so much that you ought  
to be linked to him by the bonde of his worde. But  
you haue sayled, you haue offended: and there-  
fore hee is faine to chastise you, and that not  
sleightlie as it were with his litle finger, for he  
will doe all his worke throughlie. And it is not  
without cause that hee setteth downe the worde  
*Ally* for it serueth to doe vs to vnderstande, that  
wee must haue our backes readie to receiue his  
strokes, vntill it please him to withdrawe his  
hande who knoweth when it is enough, and that  
hee haue chastised vs as much as needeth. That  
is the thing in effect, which we haue to remem-  
ber vpon this text.

And the Apostle also helpeth vs to that con-  
struction in the tenth to the Hebrewes. For af-  
ter that he hath shewed that if they which break  
the Lawe of Moses were condemned to death,  
wee in these dayes cannot escape Gods venge-  
ance, if wee breake the couenaunt which hee

hath made with vs by the bloude of our Lorde  
Iesus Christ, which ought to bee much holier  
to vs than the couenaunt which hee made, but  
by the bloude of brute beastes: after his speak-  
ing so, hee addeth, My friendes, yee knowe  
howe it is hee which hath saide, I will iudge my  
people, it is I to whome vengeance belongeth. Hebr. 10. 38  
Also hee notheth the text that was expounded  
yesterday, and likewise the same which we treat  
of as nowe. And wee see howe this applying  
of them is to make vs to vnderstand, that if God  
spared not the despisers of the couenaunt which  
hee had made and contracted with them in old  
time; needes must wee be handled more rough-  
lie in these dayes. For we be worthie of it, con-  
sidering that God hath shewed himselfe to vs  
after a farre more excellent fashion, by sending  
his owne sonne, through whome he would haue  
vs to bee the more confirmed in the promise of  
saluation, by meanes of his bloude which is the  
verie seale thereof. Nowe then, if wee in these  
dayes despire so great a good turne, God must  
needes shewe double rigour to vs, and execute  
the thing which Moses speakes of here, which  
is, that vengeance belongeth vnto him, and  
that it is his office to iudge his people, and that  
he will do it.

Now afterward Moses comforteth the faith-  
full, telling them that Gods rigour shall be none  
such, but that in the ende he will haue pitie  
vpon such as are not vtterlie past grace. *Hee will  
repent him ouer his seruantes,* saith hee. This is ad-  
ded as a qualification of that which he had saide  
afore, to the intent we should not bee too much  
dismayed when we heare that in punishing sin  
God will beginne at vs. For that might put vs  
into such an vnquietnesse, as that wee had leuer  
he should let vs alone, and neuer take or auowe  
vs any more to bee his people. Not without  
cause therefore doth the Apostle adde this qual-  
ification: My friendes (saith hee) true it is that  
wee must liue in feare, and beware that wee  
tempt not God in abusing his goodnesse. If hee  
beare with vs for a time, wee must not in the  
meane while play the loose coltes: for if wee  
bee his people, wee must receiue the first stripes.  
And why? Because he hath a speciall care of our  
welfare, and hee must needes call vs home a-  
gaine to himselfe when hee sees vs runne at  
randon. But yet must not wee thinke out case  
the worke, neither must we greue vs to bee so  
chastised at Gods hande. For why? Hee will pun-  
ish vs mesurable, and in the ende wee shall  
perceiue that hee hath not forgotten his mercie  
for all his shewing of such rigour. Hee will then  
repent ouer vs, because hee seeth we be his peo-  
ple, and that hee hath entred into a couenaunt  
with vs and hath adopted vs for his children:  
and therefore hee will haue vs to bee his ser-  
uantes, to the ende hee may rule ouer vs: and  
so at the length hee will declare; that whatsoe-  
uer hee hath doone in correcting vs, hath not  
beeene doone in vaine, or without purpose. But  
when the worde is taken for *Comforting*, it is as  
much as if G O D should say, that hee will  
take

take pleasure and delight in their viter ouerthrowe and destruction; But here it is easie to be perceiued that Moses meant to say the cleane contrarie: For he addeth, *That God will repent him when hee seeth the strength of his people vanishes away, and that all of them are as folle discomfited*, so as there is none of them bee hee neuer so well garded and shur vp in hold, or bee hee abroad in the fields, which is not forlorne and vndone. Therefore when God seeth his people so miserable vnder foote, then will hee be forie (sayeth he). For it might be sayd vnto them, *Where bee your gods?* Heereby Moses meaneth in effect, that GOD wilbee contented to haue so ouer-maistred the Iewes that they put not their trust any more in their Idols, ne bee any more blynded in their superstitions. For they shall well see that Sathan had beguyled and deceyued them. And on the other syde GOD may then saie vnto them, *Yee see now how it is* 20 *I, euen I only that am GOD alone, and that there be no other gods. Knowe ye also that when I haue stricken, I doe heale: and when I haue killed, I do quicken againe.* Therefore turne yee againe to mee, and by the way consider *that there is none which can deliuer you out of my hand.* God then sayeth that he will finde the meane to speake after that manner, and that when the people are well bea- sen, then they will be disposed to come to a- mendement. Now we see what is contained in 30 this text of Moses: it remaineth to apply the doctrine hereof to our vs.

As touching this worde *repent*, we must take it as it is taken through out the whole scripture, not that God is changeable, or that he hath any alteration in himselfe: but that it is so sayd in respect of vs. Moses reporteth that God repented that he had made man, which is not to bee so vnderstoode as though God had not bin well advised at the first what should in fewe after- ward. For whereof proceedeth repentance in vs, but that to our seeming we fore sawe not the matter well at the first, and therefore it grieueth vs afterwarde that we were no better advised aforehand? But this can in no wise befall vnto God: for all things are present vnto him; and he cannot be ouerlicene in any thing what- soeuer. Why then sayeth he that he repenteth? (for surely it is a very comon manner of speeche among the Prophets to say, *Repent you of your finnes, and I will repent me of the euill which I had purposed against you, I will discharge you of it* saith the Lorde) As haue sayd afore, he applyeth himselfe to our vnderstanding. When we see any change or alteration in Gods works; to our seeming hee himselfe also is changeable; not that hee is so in deede, but wee be so dull of vnderstanding that wee cannot reach to the maiestie of God, and we imagine of God after the manner and resemblance of our owne nature. Now God applyeth himselfe to vs. Howbeit not to bring vs a sleepe in our owne ignorance, or superstition; but to drawe vs to him leasiurely by degrees. That is the cause why hee sayth hee will repent him. Neuertheless the worde signifyeth properly, to cease from

punishing of vs, lyke as when a man hath chastised his childe, hee is touched with remorse for it, and thereupon is loth to vse so great rigour any more, in such that hee saith in the ende, I forgie thee and I will forget the euill and the offence which thou hast done: onely see that henceforth thou doe as I bid thee; and all shall bee forgotten. When a father speaketh to his childe after that manner, it is as much as if he repented him, because he is touched with a fatherly affection and loue that hee beareth to his owne bloud: But God who in goodnesse excelleth all worldly creatures vseth this similitude of *Repenting*, to shewe that when hee hath chastised vs he will withdraw his hand, and not presse vs to the vttermost. And that is a very necessary lesson, and that is the cause why the Prophets, doe harpe so much vpon it. For if we looke well vpon the Prophets, there is nothing more ryfe among them, than after threatening, to adde some comfort wherewith to sweeten Gods wrath, least the faithfull should be too much discomfited. For when wee see that God is against vs, is it not a gulf to swallow vs in despaire? Who is hee that can stand out, when hee thinketh that God is his enemy, and can taste nothing in him but viter rigor? Must we not needes bee stricken then with such terror, that heauen and earth doe threaten vs, that our lyfe becommeth lothsome to vs, and that wee could finde in our hartes that the moun- taines should ouerwhelme vs, as is sayd in the Prophets? What should become of vs if there were nothing but such rigor in God? Could wee euer preace vnto him, to hope that hee would be fauorable to vs? No, but wee would shunne him as much as wee coule, and we could find in our hartes that his maiestie were vtterly abolished. Now then, if wee bee desirous to fare the better by Gods threatenings, there- by to be drawn to repentance: wee must vnderstand also that he is mercifull, and that we shall finde him ready to receiue vs into his fauour. When we once tast of such goodnesse, then shall wee fare the better by his threatenings. The thing then which Moses telleth vs here, is that when wee once knowe that GOD will not spare vs to feede vs in our vices and corruptions, but that forasmuch as he hath adopted vs to be his children, he will hold vs in awe and correct vs when wee haue done a misse: we must also consider therewithall that hee forgetteth not to be our father, but will re- pent him ouer his seruantes, and so measure his chastisements, that they shalbe as a medicine to vs, and we shall finde them to be to a good end. That is the thing which must comfort vs, that is the thing which must make vs to like well of all Gods chastisements, that wee be not too sorrowfull in greeting our selues; ne gnash our teeth at them as the faithlesse do, which marcy themselves with sorrowing, and play the madd beastes. *But let vs marke well that for the same cause Moses addeth* *ouer his Seruantes.*

It is true when he saith, *God will iudge his people*, that is to wit, the people that call vpon his name, not withstanding that the most part of the were hypocrites and wicked persons. But whereas hee speaketh of Gods Seruantes, he meaneth those which followe the good trade whereto they were called, and which seeke to honor God to whom they belong, and who hath dedicated them to himselfe. Then must we not onely haue the title of Gods people, but we must also indeuour earnestly to serue him, and be Zelous in yeelding ourselues ouer vnto him, seeing he hath reached vs his hand, and tolde vs that he will receiue vs to mercie.

And it behoueth vs to marke well the reason that Moses addeth, to wit, *For hee shall see that their strength is faded and weakened*. Here it is shewed, vs that God withdraweth not his hand at the first when he hath once begunne to punish such as haue shrunk away from his obedience, but at such time as he perceiue that their strength fayleth. For why? We see that his corrections drawe vs not to amendment at the first. In deed we will protest as soone as God toucheth vs, that we be cleane altered from that we were before. If a man fall into any sicknes, he will mourne & make a gay confession of his former life, he will seeme to be wholly reformed, & that frō thenceforth his whole endeuer shall be to giue himselfe altogether vnto God. But be he once a foote againe, he falls to his old byas, and there appeareth no chaunge at all in him: but rather we accomplish that which is sayd by the Prophet, namely that we returne but onely while God smiteth vs; and as soone as he giueth vs a little rest, we forget it by and by, and make no more account of it. So much the more neede therefore haue we to marke well these wordes of Moses, where God taryeth till our strength vaine the way. For as long as wee haue any courage in vs, we employ it altogether to rebelling. Although GOD haue broken our armes, yet if we can stirre our legges, wee will be still kicking and spurning against him. If our tongue be able to wagge, wee will occupy it either in chafing and fuming, or in grudging and blaspheming: To be shorte, as long as men are strong and lusty, they cease not to striue against God, and to lift vp their hornes, and to puike at him lyke Bulles and wilde beastes. Lo at what poynt wee be. Therefore it is no woonder though GOD continue his chastisements, and that wee seeme to be at the last cast, and that it might well suffice him to haue handled vs so roughly, yet hee layeth miserie vpon miserie still; it is nothing to be wondered at. For why? Vntill wee be washed away lyke water, and that there remaine not one whit of strength in vs, it is certaine that wee will keepe some peece of stubbornesse still lurking within vs, which will shewe it selfe whensoever occasion is offered, GOD then knoweth good cause why hee withdraweth not the afflictions by and by which he sendeth vpon vs. For vnlesse it were expedient for our welfare, surely he taketh not delight to see vs so in an-

guish and sorrowe. But hee knoweth our secreete diseases which are vnperceiued euen to our selues, how that wee should be beguiled by them. For a man wil diuers times imagine himselfe to bee so well reclaimed, that hee needeth no more, and that is the thing that beguileth vs. But GOD seeth much clearer than wee doe, and hee is faine to play the Physitian. If a Physitian being a morall man, be able to coniecture that there lyeth some further inconuenience lurking in the diseased person, and thereupon doe giue him a stronger medicine: shall not our Lord from whom nothing is hidden, & to whome it belongeth to search mens hearts, perceiue y there are yet stil some naughty and wicked afflictions to be remedied in vs? Yes: and therefore let vs marke well this sentence of Moses, where hee saith that God will repent him, at leastwise when he seeth all the strength of his people to bee spent. And therefore let vs not thinke that our Lorde will vterly sinke vs, though he as swage not the afflictions out of hand which he sendeth vpon vs. For hee knoweth that it is for our behoofe to languish, and he seeth that wee would kicke at him againe, if hee left vs in our full strength. Therefore we haue neede to be tamed, yea and to be broosed and broken, or else hee shall neuer haue ioy of vs. That is the thing in effect, which wee haue to practise vpon this place.

Nowe it is expressly sayd, that GOD will see them all discomfited, *as well the man that is shut up, as the man that is left abroad*. This manner of speaking is common enough in the holy scripture, as if yee would say the strong and the weake, that is to say, all one with another. For by this worde *Shut up*, the Hebrewes betoken him that is in a fortresse, castle, or holde, and in good safetie as in respect of men. And by the man *that is left abroad*, they meane the poore man which goeth abroad in the fieldes without defence or safeguard. We see then howe his meaning in effect is that all of them as well great as small, strong as weake, riche as poore, shall bee all discomfited. True it is that such as are already seecble to the worldward, ought to bee easily reclaimed vnto God and teachable enough. But herein it appeareth howe much nauignesse there is in our nature. For the miserablest of vs cease not to striue against God, and euen they which haue not whereof to bee proud, but ought rather to hang downe their heads and to be ashamed of themselues, euen they (I say) will not faile to swell with pride lyke Toades. When we see men fight after that fashion against nature: needs must we say y there is a terrible yntowardnesse in mans nature. Now if these cannot be made to stoope at the first, but God must be faine to winne them by maine blowes, inso much as hee may sooner break them than make the obedient & subiect to his gouernment & auctoritie, how much more needful is it for y rich, & for such as thinke themselues to be well fenced, & for such as haue worldly meanes to stay vpon?



Howe much more neede haue they to bee tamed? For they doe cuen burst for pride, accordinglie as wee see howe the riche folk e and the great personages of this worlde, and all such as seeke to stande by themselves, are so befotted yea and bewitched with diueltic selfeweeening, that they thinke they may defie God, and that his hande cannot touch them, & that they haue made a league with death, so that although all the earth were afflicted, yet they themselves should scape. Wee see that men are blinded after that fashion vnder pretence that all things shall fall out as they woulde wishe. Now therefore let vs learne that all of vs as well small as great, haue neede to bee subdued by Gods hand, yea and to be so subdued, as that wee may bee brought in maner to nothing. For vntill God haue brought vs to that point, wee will neuer cease to put out our hornes at lum like snayles. Albeit that we be nothing, yet will we pretend some signe of pride. Seeing it is so, our Lorde must be faine to trample vs so vnder his feete, as wee may not be able to indure any more. Furthermore wee see how pride is a disease so rooted in men, that the remedying thereof must needes be violent. Nay, which more is, God must bee fayne to vse as it were a poyson to cure that disease withall. Wee see what befell to Saint Paul. To the ende (saith he) that I should not boast of my selfe, God buffetted mee. As howe? After what manner? Hee saith that hee sent him a messenger of Satan. See heere howe the diuill is become a Physitian. And howe is that? Wee knowe that he bringeth nothing with him but deadly poyson. That is true. But yet God serueth his owne turne by this poyson as by a medicine. And if Saint Paul were fayne to haue this doone vnto him, what haue wee neede of an comparison of him? So then, let vs not thinke it strange, seeing wee be so vntrulie and so vnweeldie, that when we haue once done amisse, a man cannot tel at what end to beginne to reclayne vs. For as much then as we be so harde to bee tamed, we must not thinke it strange that our Lorde should beare vpon vs with mayne strokes, & continue still in chastising of vs, vntill wee be vterly dismayed, and ashamed of our selues, yea and be brought as it were to nothing in ourselues. And nowe Moses declareth, wherat God aimed in all his scourginges of his people, to wit, to make them able to abide the hearing of the reproch that was to bee doone vnto them, and to touch them to the quicke, that they might accuse and condemne themselves, and make no mo replies and vaine excuses, nor be any more possessed of their own fonde fancies, so as they coulde not feele their owne harme and offence.

For this cause hee addeth, that it should be saide vnto them, *Where are your gods?* Or where is the mightie one in whome you trusted? Ye haue eaten the bloude of the sacrifices, you haue drunk the wine of their drinkofferings: nowe therefore let them stepp vp to helpe you and to succour you, and let them be your refuge. Ye see ye haue bene deceived by your foolish imaginations. *Know ye now therefore that I am the Lord,*

*I am hee, euen I am hee without any other.* By these words which I haue declared, Moses doeth vs to vnderstande, first that God respecteth nothing else but the winning of vs to himselfe, to the end wee should be meeke, and of a mield disposition to receiue correction. That is the thing wherewith he is contented: in so much that if we returne to him by repentance, it is enough. The let vs conclude, that when he sheweth himselfe rough and sharpe towards vs, it is altogether for our welfare, and that although he put vs in feare by pretending the countenance of a iudge, yet he ceaseth not to be a father and a Physitian vnto vs. True it is that all men cannot taste of this. For we may see a great sort of these braue laddes of the worlde, which will needes abide in their wilfulnesse, whatsoeuer come thereof. As for such, all Gods chastisements must serue for summonings, to warne them of their final condemnation, howe it is as an entering into hell for them. But if wee bee not vterly vnreformable, let vs marke as I haue saide alreadie, that Gods intent is not to sink vs, when he seemeth to thunder against vs: but to put vs in feare, y we may bee led to repentance & become pleyable, to suffer him to gouerne vs, that hauing acknowledged our sinnes, we may come to him with true humilitie, craving pardon at his hand, that by that meane wee may be reconciled vnto him. That is a verie needefull thing for vs.

Nowe by the way wee see the fruite which the afflictions sent of God doe ycelde vs. Not that they bee profitable to all men, as I shall shewe hereafter: but vnto the faithfull, whom God maketh his corrections to serue. For by this he holdeth vs in awe, to the end we may not be moued with impatiencie when we happen to be chastised by his hande. For naturally wee be inclined to impatiencie: in so much that if wee feele anie smarte, by and by wee leape out of our boundes. And we heare what complaintes and grudgings are made continually in the worlde: when men see warres, when folke are pinched with famine, or when they be stricken with plagues: what a number of blasphemies doe they spewe out against God? And although men dare not bee so bolde as to defie G O D in wordes: yet doe they gashe their teeth at him, shewing thereby that they be no whyt moued to receiue his chastisements with such mieldnes & meekenes as they ought to do. And whereof proceedeth that? Euen of that we tast not the thing which Moses telleth vs here, namely, that by Gods ouermastring of vs wee beginne to bee quiet towards him, and to become teachable, and to receiue the warnings contayned in his worde, so as they profite vs to our saluation. Vntill G O D haue tamed vs, wee be both deafe and blinde, yea and in a manner Lunatique. If a wretched man that is in a burning ague, haue anie strength in him, hee will caste him selfe into the fire or into the water: and if hee bee letted of his purpose, hee will fling himselfe downe headlong to breake his necke. Nowe if the Physicion do hold him downe in his bed, & seeme

to deale violently with him: it is meete he should doe so, and hee doth no more than neede constreyneth him vnto. Let vs vnderstand then, that wee be like Lunatike folke, and that there is neither wit nor reason in vs as long as God spareth vs. By reason whereof hee is forced to tame vs euen to y<sup>e</sup> vttermost til we can no more. For when wee be come to the poynt that there is scarce any more breath in vs, and that we can scarce fetch our winde: then beginne we to fall to the mildenesse whereof Moses speaketh here, which is, that if a man vpbrayde vs with our offences and blame vs for them, wee keepe silence and holde our peace, and are not so haistic as to say by and by: It is not so, ye doe mee wrong, as wee see a number doe, who as soone as a man openeth his mouth to tell them of their faultes, they come out their furiousnes, and cannot be reclaimed vntill God haue ouermistred them. Therefore lets consider the fruit that commeth of Gods corrèctions: namely that where as earst we did nothing but sooth our selues in our sinnes and vncleannesse, and weltred in them, and could not abide to be drawn from them: then we haue our eares opened to receiue good instruction, and we acknowledge our selues to haue done amisse. That is the thing whereunto the words of Moses tend when hee saith, *Where are your gods?*

For the same cause also doeth our Lorde by his prophete Osee liken Idolaters to Harlots. As long as a Harlot or Courtisan hath great resort vnto her, and hath great giftes, gaynes, and rewardes, and is coslie apparelled, and mayntayned in her delights and pleasures: she maketh more account of herselfe (notwithstanding her leawdnesse) than all the honest women of the worlde: and euen so is it with Idolaters. As long as they prosper in the worlde, they beare themselves in bande that their Idolatrie is the cause thereof, and thereupon they growe hard-hearted. Nowe if our Lorde let them alone in that plight, they setle themselves continually more and more in their filthinesse: and therefore hee must bee fayne to vse violent remedies. In respect hereof hee saith that he will strippe them out of their clothes, yea and discouer their shamefull partes, so as they shall become like a Harlot that is smitten with fistulaes, Pockes, and such other filthy diseases, and in steede of her former brauerie, is lashed and shunned of all men, that whereas she went ruffling in her aggles before, now shee findeth not a man that will giue her a bit of breade, but is shaken off and scorned at al handes: whereby she perceiueth her miserie, and saith, Alas, I shoulde haue kept mee to mine owne husband, and [because I did not,] now I haue the reward which I haue deserued. Nowe then a leawd woman that is giuent to such naughtinesse, will neuer bee reclaimed but by such necessitie. And euen so is it with Idolaters. That is the cause why Moses saith now, that when God hath so discouraged his people, that both great and small shall bee as it were vanished away: then it shall bee saide vnto them, *Where bee your gods? Goe*

make your monie to your Idols, goe call vpon them as yee were wont to doe. And so let vs consider Gods goodnesse in that hee hath reclaimed vs from the Idolatrie wherewith we were, and that with more gentlenesse than is spoken of here euen by his reaching of his hande vnto vs to drawe vs to him. And if hee vse nowe and then some sharpe chastisements, let vs assure our selues hee doeth it not without cause, but for that he knoweth our diseases to be so deepe rooted, that wee haue neede to bee so purged and cured.

Nowe it followeth, *Let them steppe vp to succour you, and let them reskeme you.* Hereby Moses meaneth, that when Idolaters are berect of al worldlie thinges, and finde themselves disappointed of their vaine imaginations which they had conceiued afore: then they fall to recouer their sight and their hearing. And in verie deed there is no access to Gods truth, for those that are wilfull, vntill they see themselves at such an afterdeede, that for all the shuffles and windlasses which they can make, they perceiue there was nothing but deceite in all their deuices. As for example in these dayes, so long as the Papistes thinke they can preuaile by the diuelishe deuices of their Masses, Pilgrimages, and the rest of Satans illusions wherein they be plunged; who can persuade them to giue over any of all those thinges? What say they? Is it not good for a mā to serue such a Saint, to call vpon such a patron or aduocate, to builde a Chappel, to cause a masse to bee said, or to mumble before such an altar? To bee shorte, as long as the Papistes thinke they may preuaile by their superstitions, they be so wilful that it is vnpossible to haue any entrance vnto them, except our Lorde set to his hande, as hee hath doone towardes vs, and touch them with his holy spirite. But I speake of the ordinarie meane, and I say that men are so forepossessed, that they shut the doore against God, and against all instruction, and against all warninges that can bee giuen. And therefore our Lorde had neede to smite vpon them with mayne blowes, yea and to bring them to such extremities, as they may knowe that they doe but mispend their time to no purpose, in gadding after their Idols, and so fall to misliking of their offerings and other superstitions whereunto they were giuen afore.

But yet the knowing hereof is not all that is to be doone: the cheefe point is that which Moses addeth here, namely to returne vnto God, and to acknowledge that it is hee only on whom we ought to rest. For euen the Idolaters themselves wil oftentimes through desperation desie their owne Idols. Wee see that when the Saint George of the Papistes or some other of their Idols haue beguiled them, so as there commeth some great frost, they fall to dragging of him about in a Corde, like a gallowclapper, whom they had worshipped a litle afore. Wee shall see some, yea euen men of honour, which to spite their idols, doe breake downe their puppets, yea euen their blessed Ladie and all. And howe so? They play the madde bedlems, not onely

onelic against their owne Idols, but also against  
 whatioeuer else they imagine to bee as a God.  
 And the heathen haue shewed ful well, that their  
 worshipping of their Idols was not for anie re-  
 uerence that they bore vnto them, but for that  
 it seemed to yeelde some benefite vnto them:  
 insomuch that when they were once touched to  
 the quicke, then they vttered their poison to  
 abolish the name and maiestic of God, ouer-  
 reaching themselves so far, as to say that there  
 is no God at all. After that manner doe all I-  
 dolaters and all vnbeleeuers deale, vnlesse our  
 Lord take vpon him to worke and restraine  
 them by his holy spirite. And that is the know-  
 ledge which Moses speakes of. Let vs marke wel  
 therefore howe it is not saide here barely, that  
 God would vpbraide the Iewes with their yeel-  
 ding of themselves to their Idols in vaine, and  
 that their Gods in whom they trusted, had stood  
 them in no steede: but that hee addeth, *Beholde  
 howe it is I my selfe, and there is no other God with  
 mee.* To bee shorte, it booteth vs not to knowe  
 all the abuses and foolish fancies wherewith  
 men beguile themselves; but wee must also re-  
 turne vnto God. And indeede what a sorte  
 of skoffers are there nowadaies in the worlde,  
 which make a skorning of all the dotages of the  
 Papistes, and yet in the meane while are worse  
 themselves than dogges, so as it were much  
 better for them that they were Papistes. A man  
 shall see (I say) the despisers of all Religion,  
 which will say according as they thinke, that  
 all the Religion which is in the Popedome, is  
 flat mockerie, and a verie childishe toy. But  
 what? They haue no feare of God, nor reue-  
 rence of his worde; it beareth no sway at all  
 with them. Nowe (as I haue saide afore) it were  
 much better for such that they were Papistes.  
 And so let vs marke well howe it is to no pur-  
 pose to knowe Idolatrie, and to perceiue and  
 beleue that all that euer is doone without the  
 warrant of Gods worde or contriued by man  
 is but abuse, filth, and corruption: vnlesse (which  
 is the principall poynt) wee returne vnto God  
 to doe homage to his maiestic, and come asha-  
 med before him, acknowledging our faultes &  
 crauing pardon at his hande, so as euerie of vs  
 accuse himselfe and humble himselfe in such  
 sorte as there bee no more replying in vs, but  
 that wee yeelde ourselves to him with true re-  
 penance. That is the cause the why Moses ha-  
 uing spoken of sacrificiing to Idols, and vpbra-  
 ded the Iewes with their desiling of themselves

with their abominations, in eating the bloude  
 and drinking the wine of their offerings, and in  
 intermedling themselves with the filthinesse of  
 the heathen: after hee hath said all these things  
 and shewed that in all those things there is no-  
 thing but illusion and deceitefulnesse: hee addeth,  
 Beholde, I am hee. Nowe God presupposeth  
 that they which are so subdued with maine  
 blowes, haue their eyes well opened. Hee had  
 cast them in the teeth afore, that they were vt-  
 ter blindfooldd as it had bene with a towell:  
 but nowe that they shall see themselves starke  
 naked, now they shall see themselves vnarmed,  
 their eyes shall be opened, there will be nothing  
 to hinder their knowledge any more. What is to  
 bee doone then? They must consider that there  
 is but one onely God, and that it is he to whom  
 we must turne againe, euen to craue forgiuenes  
 of our sinnes at his hande, and consequently to  
 put our whole trust in him, contenting ourselues  
 with his protection, without troubling of our-  
 selues to trot vp and downe as the wretched  
 vnbeleeuers doe, who neuer haue any rest but  
 are tossed and turmoyled with continuall vex-  
 ations. Therefore let not vs bee caried away  
 with such vnquietnesse, but let vs conceiue a  
 right assurance, so as wee may rest all wholie  
 vpon our God. The rest that followeth cannot  
 be dispatched as now, and therefore it shall bee  
 reserued til to morow.

Now let vs fall downe before the maiestic of  
 our good God with acknowledgement of our  
 faultes, praying him to vouchsafe to make vs so  
 to seele them, as hauing perceiued howe farre  
 we haue ouerthor ou selues, wee may seeke ear-  
 nestly to be reformed by his hand, and that if it  
 please him to chastise vs, wee may patiently a-  
 abide all the corrections which hee shall send vs;  
 or rather it may please him to make his worde  
 to profite so much in vs, as wee may not tarrie  
 till hee lift vp his hande to punish vs, but receiue  
 the warniges that are giuen vs in his name, to  
 reclayme vs wholly to his will, and that in the  
 meane while hee beare with vs in our infirmities,  
 till hee haue rid vs quite and cleane of them, and  
 in such wise reformed vs to the obedience of his  
 righteounesse, as our whole seeking may bee to  
 glorifie his name, euen till wee come to the im-  
 mortal glorie which is prepared for vs in heauen  
 & was purchased for vs by our Lord Iesus Christ.  
 That it may please him to grant this grace, not  
 onely to vs, but also to all people and nations of  
 the earth, &c.

## On Wednesday the xvij. of Iune, 1556.

*The CLXXXVIII. Sermon, which is the eleuenth vpon the two and thirtith Chapter.*

39 See nowe howe it is I, euen I that am God, and there is no God with mee. It is I that kill and make aliuie againe, I wounde and heale, and there is none that can deliuer out of my hand.

40 For I lift vp my hande to heauen : and as for mee , I liue for euer.

41 If I whet the edge of my sworde , and my hande lay holde of Iudgement: I will execute vengeance vpon mine aduersaries, and will pay them their hyre which hate mee.

42 I will make mine arrowes drunken with bloude , and my sworde shall deuoure the bloudie flesh of the flaine, and of the prisoners at the beginning of the vengeance of the enemies.

43 Yee nations prayse you his people : for hee will auenge the bloude of his seruantes , and yeeld vengeance to his aduersaries:but he will be fauorable to his owne lande, and to his owne people.



Esawe yesterday howe it is not enough to knowe , that there is nothing but vanitie and leasing in Idols, and in al y superstitions y men haue deuised of their owne heades: but that the cheefe point is to knowe God to do him homage , to walke in his feare , and to consider howe dreadfull his niaicitie is. Nowe heere-withall wee must marke also, that when we once knowe God to be too great a Lorde to be daled withall, if he chastise vs for offending him, we must taste of his mercie to retaine freely vnto him, beeing throughly perswaded and resolued, that wee shall finde mercie at his hande, though wee be vnworthie of it. And that is the cause why he saith, *This is hee which killeth and quickeneth, and that is hee that woundeth and healeth againe.* Nowe wee haue alwayes these two things to marke: The one is that wee shall bee helde in awe by considering ( as I saide afore) howe dreadfull Gods maicestie is , according to the Apostles treating thereof in the fore alleadged tenth chapter to the Hebrewes. That is the thing which maketh vs to lue in awe. For we be not so bolde to offend God, neither take wee such libertie as they doe which sling out at all aduerture: but yet, when wee haue done amisse and God warneth vs of our faults, then haue we neede to resort to his infinite goodnesse, and to assure ourselues that howsoeuer the case stand, we shall obtayne pardon of our offences. Truly these two things, namely, *That God killeth and quickeneth againe; and that hee maketh a wounde and afterwarde healeth againe:* seeme at the first blush to be contraries: For God seemeth not to play the Physicion towards vs when wee bee as it were deade and layde in our graues. Neither seemeth this to be agreeable to his nature: to put vs to death, and to afflict vs: but (as I saide afore) hee must be faine to doe both the one and the other: and wee on our side also must bee faine to feele it. For as long as men take leaue to doe euill, it is meete that God shoulde hold them in awe, and shewe them that hee is their Iudge. And on the other side that wretched sinners should humble themselves, and with griefe of minde turne againe vnto him to obteyne forgiveness at his hande; and then will he bee forward and readie to forget all their offences, and shewe them nothing but all maner of gentlenes & friendship. To be short the two things which Moses noteth here, are to be considered

well: namely that God vseth rigor towards such as take too much libertie to do euill, and also that his goodnes is ready to vter it selfe towards those which returne to him with repentance. And so ye see howe we haue to marke also howe good and pitifull God is: and againe on the contrarie part, wee haue to consider his rigour and seueritie. To be short, as oft as wee be prouoked to euill, and the wicked lustes of our flesh do tickle vs and intice vs to sin; let Gods iudgement come before our eyes, that we may be moued with feare, and thereby bee restrayned from the euill whereunto we bee tempted. On the other side, when we fall through infirmite, let vs not be afraide to turne againe to our God, neither let vs thinke that hee hath quite cast vs off. Although his hande be fore vpon vs, and he smite vs as though he meant to vse wrath and vengeance against vs: yet let that not make vs to shrink from him, but rather let vs vnderstande, y as he hath made the wound, so he is at hand to heale it, so wee seeke the remedy. Now the mean howe to seeke it, hath bene declared heretofore. And so ye see after what maner we ought to put this lesson in vre, where Moses saith that god hauing put to death, doth make aliuie again. And herewithall let vs also beare in minde, that God playeth not with men as the heathen haue imagined, as who would say he tossed and turned them like a bal: but y reason is manifest why God doth first kill and lay in graue, before he restore to life againe: namelic because we cannot find in our harts to submit our selues willingly vnto him vntill he haue subdued vs by force: Nay the feruent heate of our boyling lustes doth so carie vs away, and we be so blinded with them, that wee cannot conceiue howe terrible Gods iustice is, vntill he haue made vs to feele it by experience. Therefore it is needfull for vs y our Lord hold put vs as it were to death, to y intet to make vs to tast y life which he giueth to those y return vnto him.

And for the same cause he addeth, *That nomā can deliuer out of his hand.* For we know how men doe alwaies beare themselves in hand: that they shall scape Gods hande: insomuch that hee beginneth no sooner to strike them, but by and by they seeke startingholes, and they will needes haue some pretie shift or other, and thereupon they fall asleepe, and y is a kinde of contempt to God ward. To the end then that wee may goe directlie vnto him, whether wee haue offended him, or whether we haue bene tempted to euill: we must alwayes vnderstande that there is no

deliuerance, there is no shift but we must make our account to him, vntill hee of his owne infinite goodnesse haue receiued vs. and bee come to attonement with vs. The thing therefore that will perswade vs to come vnto God, is that we be fully determined and settled in our selues, that we shall gayne nothing by our running to and fro and by our seeking heere and there for starringholes, but that all is mere deccyte to beguile our selues withall. When we once knowe this well: then shall wee bee prouoked to submit our selues to God. Also it will hold vs in awe of him, and make vs to seeke forgiuenesse of our finnes at his hand, when wee haue so giuen ouer ourselues to him.

Againe we ought to wey well the wordes of Moses, *It is I (sayth he) it is I my selfe that am the euerlasting, and there is not any other God.* For hereby wee see howe harde it is to holde men to the knowledge of the true God, because they be euer swaruing aside to their owne foolish imaginations. For wee be naturally inclined to the forging of Idols, and to corrupt our selues with superstitions, so as fashood doth alwayes beare sway in vs rather than trueth. A man woulde wonder how so many errors should be in the worlde. But let him consider what a workehouse our owne brayne is, and what things it forgeth and yeeldeth fourth; and surely hee shall finde that we neuer cease forging of lies and deceites to corrupt ourselues withall, and to turne vs away from Gods pure trueth. And so, because men are so wholly bent, yea and giuen ouer to leasings: therefore doeth God confirme this matter the more by saying, *It is I, and there is not any other:* It is hee on whom wee must wholly rest. Nowe seeing it is so, it behooueth all of vs to knowe that euerie of vs had neede to holde himselfe as it were by force in the pure singlenesse of Gods worde, or else wee shall bee ouercome by Satans illusions, and he will haue caried vs away here and there out of hande. And by the way, if wee see the worlde intrangled in neuer so manie disorders, and all men possessed with false and wicked opinions: let vs not be too much troubled at such a stumblingblocke. For why? Wee see there is nothing harder than to holde men in the pure knowledge of God.

Nowe hee addeth consequentlie, *Surrelie I will lift vp my hande to heauen and say, I am the liuing; and that I hauing shoupened the edge of my sword, & hauing taken iustice in my hande, will execute such vengeance that bloud shall run downe in streames euerie where,* so as all mine enemies shall be made to come to their aunswere, and I will spare nothing from one side to another. Now here God confirmeth yet better that which hee had declared heretofore, and he confirmeth it with another: For this speech, *to lift vp the hand so heauen* is as much to say, as to Swear; not that God can lift vp his hande after the manner of men: for besides that hee hath no hande, there is nothing higher than his maiestic: but it is a figure taken of the custome among men, and wee knowe it is verie common in the holic scripture. Because we comprehend not God as

he is in deede, but finde him to be a thing farre passing our reach: therefore is hee fayne to apply himselfe to our rudenesse. Euen so in this text he saith that he will lift vp his hande, that is to say that hee will sweare. Now, there is no need, that God should sweare: For the cause why we haue othes among vs, is our owne naughtines. There is so much craft and sutletie among men as is pitifull to beholde. They bee fleeing, they bee full of lightnes and conscience, and it is harde to bring them to vpright dealing. In these respectes, and for that wee be so giuen to deccitfulness, othes are faine to bee ministred to vs: But Gods swearing is for our infirmities sake. And truly wee bee greatly to blame in this behalfe, in that we compell God to sweare. For nothing is more peculiar to him than trueth, and if hee had not that, hee were not God. Seeing then, that hee is the infallible trueth it selfe, if when hee hath once spoken, wee stand doubting still, and examine whether it bee so or no: can there bee a more horrible blasphemie, than to call Gods trueth in question after that fashion? Is it not all one as if wee woulde bereaue him of his verie being? And yet for all that, wee see howe men stande as in a mammering when God speaketh to them. For if hee threaten vs, wee make no account of it: If we were thoroughly perswaded that all that euer proceedeth out of Gods mouth is of such certaintie as there ought to bee no replying against it, truly wee woulde tremble and quake out of hande for feare, as soone as hee threateneth vs: but wee know howe hardhearted wee be in that behalfe. On the other side, if our Lorde promise to bee mercifull to vs when wee haue done amisse, and intreate vs as his children, and call vs to the hope of euerlasting saluation: wee bee so tangled in this worlde, that euerie thing of nothing holdes vs backe and wee despise the incestimable benefites which God offereth vs. Wee see then that men do not the honour to God to count him faithful. For then woulde they holde themselues wholie to his worde, they woulde bee touched to the quicke; yea they woulde quake at his threates, and they woulde set for their ioy and delight in his promises. That is the cause why G O D warranteth, and confirmeth his worde with another. Nowe in this case (as I saide afore) wee our selues are much too blame; seeing that God is faine to yeelde to such condition as to abace himselfe as though hee were a mortall creature, to the intent hee may winne vs, and that wee may no more wander away, but bee fully perswaded in our selues that this speaking to vs is in good earnest. Seeing then that our Lorde is faine to frame himselfe vnto vs after that fashion, thereby wee see our owne malice and frowardnesse: and yet doth God beare with vs in y<sup>e</sup> case. But when he sweareth, it is as much as if we sawe heauen and earth shaken, nature changed, the Sunne darkened, and all the starrs bereft of their light. And therefore if wee bee not touched with y<sup>e</sup> othes which God maketh after y<sup>e</sup> manner: it is certaine y<sup>e</sup> the diuel hath as it were bewitched vs, and that wee bee become starke

blockes, or rather that wee be horrible and vglie monsters. Therefore let vs benefite ourselues by the othes which wee reade in the holy scripture. And when God sweareth that he will be auenged at his enemies; let it abashe vs, as though we sawe his vengeance and wrath take effect out of hande, and as though we sawe him readie and in a forwardnes to execute the thing which hee hath vttered with his mouth. And when he sweareth that hee will be friendly to vs and take vs for his children, confirming with an othe the heauenlie heritage which hee hath promised vs: ought nor the doing of those things to assure vs to withstande all temptations? Although Satan and the flesh tempt vs to distrust, yet notwithstanding let vs set this for a shield against them, and say, No, seeing that God hath sworne, shall we doe him such wroog and dishonour, as to cal the truth of his word in question? Let that bee far from vs. That is the thing which wee haue to note in this text where God saith that he will lift vp his hande to heauen and say, I liue.

And he sweareth by himselfe, accordingly as the Apostle toucheth it in the sixth to the Hebrewes. When we sweare, we call God to witness as our Iudge if we lie. But it is not so with God; he cannot finde a greater than himselfe to sweare by. He saith therefore, I am aliuie, as if he should say, Nay, whosoeuer he be that holdeth not himselfe to the sentence which I doe nowe pronounce, he derogateth my glorie as much as if he meant to abolish me quite and cleane, and to declare that I am no more God. But if I be God, it must needs be perceiued in the execution of the things which I doe nowe speake. I am contented that men shall henceforth take mee but for an idol or a deade thing, if they finde not my sayings true in deede. When God speakes after that fashion, ought it not to make the haire to stande vp vpon our heades, if wee esteeme not his words to be verie certaine? Yes. And so we see my former saying yet better confirmed, namely that it is not for vs to replie any more when God hath once spoken, but wee must take the matter to bee out of all erie, as though wee sawe the thing already done before our eyes. But let vs see nowe whereto God aimed: for it is certaine that hee sweareth not but for our welfare. It is not for his owne sake, hee taketh neither good nor harme by it, but hee hath regarde of vs. And in token thereof hee saith, *That hee will whet the edge of his sworde, that it shall bee as a flaming sworde, and that hee will take Iudgement in his hand,* that is to say, that he will hold his assises to shewe himselfe to bee the Iudge of the worlde, and that as then all his enemies must bee confounded, and all aduersaries be brought to nought. And whereas God speakes here of the edge of the sworde, we must not imagine that hee vseth any material sword, for that cannot agree to him: but wee know hee hath all sortes of punishmentes to chastice men withall as seemeth good to himselfe. For in verie deede, all the swordes in the world do serue to execute Gods ordinaunce. When

warre is to bee had, well may princes assemble great armies: but it is God that must beare the stroke. Then if there be fiftie thousand men in armes on the one side, and forty thousand on the other: wee must not thinke that God is that whyle asleepe in heauen: for all they are of his waging. And although the two armies bee set one against an other: yet shall not one stroke be stricken but by the disposition of Gods hand. The like is to bee sayde of pestilences, famines, & such other like things. To be short, all the scourges of this worlde are Gods swordes. And in that respect it is saide that God will sharpen the edge of his sworde, that is to say, hee will execute the chastisementes which hee hath in his hande. But if hee winke at things for a time and list to vse patience: hee seemeth to haue no regarde of the faultes that are committed here belowe. Yet doeth it not followe that all those things are not inregistered before him; neither is it to bee saide that hee hath forgotten his charge, or that his power is idle: for hee hath all kindes of punishmentes, which he can well shewe forth whensoever it shall bee expedient to execute vengeance. And so yee see after what manner God is sayde to drawe his sworde.

Nowe the applying of this doctrine will giue vs yet a more easie vnderstanding thereof. Let vs consider to what ende it is saide: namely because it seemeth to vs, that when God punisheth nor the wicked out of hande, hee letteth things goe at all aduenture, and that is y thing which troubleth vs fore. When we be wrongfully afflicted on the behalfe of men, and wee see the Church of God to suffer manie slaunders and molestations: what say wee? Whereon doeth God thinke nowe? Hath hee not pitie vpon his children? Wee be tormented with extremitic, and yet hee maketh as though hee sawe it not. Shall the crueltie of men haue such scope for euer? Should hee giue heade to the wicked after such sort that wee shoulde alwayes bee made a pray to them? Such complaintes do men make, when God doeth not out of hande punish the outrages that are doone to his seruantes. And therefore it is saide, *That hee will sharpen his sworde, and take Iudgement in his hande,* as though that to holde vs in patience, he should say, My friendes, trouble not your selues, let not your lustes be our hastie and inordinate. For I doe not this as vnmindfull of you. Although I suffer the wicked to doe manie things outragiously: it is not for that I haue no regarde of you, or for that I watch not for the welfare of my Church, or for that I pitie not those which suffer aduersitie, and are so molested: but because I haue my conuenient times, which I dispose at my pleasure; and therefore tarie you my leasure. For the wicked shall bee vtterlie amased at the whetting of my sworde to make warre against them. Be not afraid: for although yee see it not at the first day; yet will I not faile to shewe my selfe your protector and the defendour of your life. Nowe then wee see in effect, that all this is applied to our infirmitie,

euen thereafter as we be tossed with temptations: so that when it seemeth vs that God thinketh not any more vpon vs, but that hee hath turned his back and is asleepe in heauen: we should notwithstanding that all this fall out, take it, as though hee had sayd: Cease not you to be patient and quiet, yea, hold your selues still til I draw my sworde, for I will surely doe it.

And for the same cause he addeth, *that he will take iudgement in his hand.* Wee knowe that Gods maiestie and his iustice are things vnseparable. Sith it is so, let vs hardly conclude that hee is the Iudge of the world, yea & although the same bee hidden from vs, so as wee perceiue not any signe or lykelyhoode thereof, yet let vs not forbear to say continually, What? Is it possible for God to renounce himselfe, who is vnchangeable? Then must wee take him for our Iudge, assuring our selues that although hee hide himselfe away, yet notwithstanding hee will shewe that hee sawe all, that all things lay open before him, and that he neuer chaunged his mind. Thus yee see howe wee ought to practise this lesson, yea euen at such time as our Lorde suffereth vs to bee as it were trodden vnder foote by the wicked, and all the whole Church is cruelly dealt with, and all things are out of order here beneath. For euē then we must not cease to hope & to put ourselues into y protection of our God, because he hath sworn, and not only affirmed but also ratified with a solemne orthe, that he will do iustice vpon his enemies, and that the execution thereof shal be so terrible, as y there shalbe an vtter discomfiture of them, and all shall bee filled with blood. And it is not to bee doubted but that in this place Moses meant to confirme the faithfull still in the hope which they ought to haue of Gods goodnes, although they seeme to bee as it were sunken. And hee proceedeth in the matter which he had dealt with before: which is, that in the end God will betinke him of his seruantes. Howbeit that hee beginne at this poynt, namely that while the wicked doe make great cheere, and liue in pleasure, & make their triumphes: God dooth say that hee will iudge his people, and that those which are his children and household seruantes, must be faine to indure hardnes, because hee reformeth them when they haue done amisse. Nowe it would seeme that their state is much woorse than the state of such as are vtter straungers to God and haue no acquaintance with him. And therefore dooth Moses adde, No, in the ende God will mitigate his rigour towards you, and therefore let it not grieue you to see the worldliges spared, or to see them weltering in their pleasures, as though all things were lawfull which they listed. If your God afflict you in the meane season, let it not seeme straunge vnto you. For hee must needs haue a speciall care of his owne children & chastice them seeing he hath adopted the. And as for your enemies, assure your selues that their turne will come about: and thereof your GOD assurcth you here, in that hee dooth not simply affirme it, but also sweate it. Therefore you may trust vnto it. So then euen in the midst of our

afflictions, let vs bee vpheld with this lesson. For it will bee a good stud for vs to leane vnto, when wee make it auailable as it deserueth, and as God himselfe intendeth it. Now wee see the state of the faithfull to be too too miserable both generally and particularly: for many of them indure such miseries and reproches in this world, that to all seeming they bee vtter costawayes, and that God disdayneth them no lesse than the world despiseth them. Behold they which walk purely & simply before God, which loue righteousness and vpright dealing, which will neither deceiue nor hurt any man; euen they neuertheless are faine to abide hunger and thirst, and are greeued with many temptations and troubles, so as they wote not which way to turne the. Now they might bee brought to despaire, if God withheld them not, by dooing them to vnderstand that they haue neede to be chasticed, and put in minde of their sinnes. On the other side they see the wicked and the despisers of God sporting themselves in all manner of disorder, and in the meane while they bee neither chasticed nor corrected, but seeme rather to be exempted and priuiledged from all harme, as it is sayd in the threescore and thirteenth psalme. *Loe here a very fore temptation.* Wee see generally that Gods Church is as a sheep in the midst of a great sorte of Woolues. For the power of our enemies is such, as they might swallowe vs vp out of hand, and we see there is no meane of resistance in vs, we be all scattered abroad. Seeing then that wee see such thinges, were it possible for vs to holde our one minue of an houre, if wee had not our refuge to this doctrine, that God scourgeth his owne, and that he beginneth at them, because he must needs haue a care of his owne household? But the wicked shall fare neuer the better for his beating with them as now, neither is it to be sayd that their state is therefore better than ours. Therefore we must tary his leasure with patience, vntil he take the sword in hand, and keepe his Afflictes. Let vs referre all vnto him, and in the meane whyle keep silence, without grudging against him. Let not the corrections which wee suffer set vs in such a chafe as to make vs play the desperate persons. Thus yee see how profitable this doctrine is to vs, if we can apply it to our instruction.

Now it is sayd consequently, *that God will requite his enemies with the lyke, and pay them their lyre which hate him, hee will make his arrowes dronke with blood,* and make such a slaughter of them that they shall all bee discomfited. His speaking after that maner is to make his Iustice the more terrible to vs, because we be slow and dulheaded as I haue sayd afore, in somuch that wordes moue vs not a whit. Therefore doth our Lorde set downe a vehement kinde of speech here, to the ende to waken vs, and to make vs yeeld due honor to his Iustice, and that (as I haue sayd afore) it might be to vs as though wee sawe both heauen and earth shaken. For after the same maner speaketh hee by his Prophet Aggeus; & the Apostle shewing vs the maiestic of the God-  
 Agge. 1. 7. &  
 pell, alledgeth the same text, that as oft as we see Hcb. 12. 26.

heare the voyce thereof sound, it behoueth vs to call to minde, that God will bee heard and known both aboue and beneath. Now it is certaine y<sup>e</sup> the holy Ghost would not haue vsed such speech but for our blockifnes sake. Seeing then that our Lord setteth downe here so many figures and so many comparifons, let vs accuse our felues, and consider that hee doth it for the brutifnes of our nature, by reason whereof hee is faine to chawe thinges to vs aforehand, to the end we may finde some tast in them and be touched with them. But yet must we alwayes haue an eye to the end, and to the intent wherat this doctrine ameth. And our Lord sayth *that it is for the staines sakes, and for the prisoners sakes.* Whereby he dooth vs to vnderstand that the vengeance which hee speaketh of is for the welfare of his Church; howbeit not for all that haue borne y<sup>e</sup> name of faithfull, for wee know there are many which make false bragg of Gods name, & that is to their double condemnation. We know that the chaffe is mingled with the good corne, and the wicked are intermedled with the godly. But yet they which falsly abuse Gods name after that fashon, must not looke that their hypocrisie shal any whit boote them any rather they shall pay full deere for it. They then which pretend to bee faithfull and are not, shall not be allowed before GOD for euer: but hee will mark them out for falsifiers of his truth. But our Lorde here comforteth such as are not altogether past grace, but which notwithstanding that they haue offended, doe neuerthelessse turne againe vnto him, and beeing fury for their sinnes doe humble themselues to him and seeke to bee reformed by his hand and by his holy spirit. Those therefore which are so ouermastred, haue neede to be comforted at Gods hand, accordingly also as we see howe our Lord Iesus Christ speaketh to that sorte of men, *Mat. 11. 28.* **39.** *Com: vnto me al ye that are wearie and ouerloden, and I will refresh you, and yee shall finde rest vnto your soules. So then, in this text our Lord hath an eye to such as might be drowned in dispaire, if he should not giue them some taste of his goodnesse to stay them vp withall. And therefore he saith that although hee haue shewed himselfe rigorous to his Church for a time: yet notwithstanding he hath not disanuled the couenant which hee had made with his seruauant Abraham, but he wil shew that the people whom hee had cchosen and adopted are his own, and that seeing he is their protector, he will performe this saying of his; I will be a friend to thy friends, and an enemye to thine enemies. That is the thing in effect, which Moses had respect vnto.*

Sith it is so, let vs learne to arme our felues with this lesion, and whensoever our enemies behaue themselues lyke wood beastes, yea and are as furious as flaming fire: let vs on our side vnderstand that our God hath power enough to maintaine vs, and that if he do it not at the first, it is to try our patience, and to make vs to ouercome all temptations. Wherefore let vs learn to proceede on still, yea euen though he should

leade vs vnto death, assuring our felues that hee dooth it to giue vs a better lyfe, and therefore let vs alwayes goe on still, whither soeuer it shal please him to lead vs. But yet howsoever we fare, let vs not beare any spite to our aduersaries. Although as now they execute their rage against vs: yet let vs be thoroughly perswaded, that in the end they must come to account, and that as the God will shewe how deere our welfare was vnto him, & that although he seemed to haue forgotten vs and to haue cast vs quite and cleane vp: yet notwithstanding hee did still esteeme vs as his flocke. God then will shew that he had vs alwayes in his protection. Therefore let vs in the meane time abide quiet, and let vs not be so cast downe with temptations that wee should be out of hope of our saluation, and giue ouer the promises thereof that haue bin made vnto vs. Thus doe we now see the meaning of Moses, and also in how great stead his doctrine may stand vs, if we can haue the skill to apply it well to our vs.

Now it is said for a conclusion, *Ye people (or nations) prayse ye the people of God.* Here Moses directeth his speech to all infidels and heathen folk, to the intent that the exhortatiō which he hath set downe heretofore, may haue the more force. Hitherto he had spoken to the beleueers, and to such as haue eares to heare God withall, and to such as he calleth to his schoole. Howbeit forasmuch as there is so much troublefomnesse and scrupulousnesse in vs as is pitifull to see; Moses meant to giue vs yet one meane more for our better confirmatiō: in respect wherof he sayth, Consider my friends & see how your God comforteth you in the midst of the chastisements which he sendeth you. Although ye haue offended him, & deserue to haue extreme rigor vsed towards you, without any abatement of his corrections: yet notwithstanding, to shewe that hee would not haue you to perish, nor y<sup>e</sup> you should feele him but as a Iudge onely; he sheweth againe that he will haue pitie vpon you, and repent him of his smiting of you after that fashon, and that he will withdrawe his hand. And if you belecue not this; yet neuerthelessse, y<sup>e</sup> infidels must needs beleue it. Although they be destitute of reason, although there be not one sparke of light in the, although they be as brutish as beastes that neuer heard speaking of the liuing God: yet shall they perceiue this, and their experience shal be such, that they shall be driuen to say, Blessed is the people whose father & sauour God sheweth himselfe to be: Euen they (I say) shal bleesse you. Now, when the dumme are able to speake, the blinde to see, & the deafe to heare; should not they that haue bin inlightened by Gods word, & to whom he hath giuen tongues to magnifie his name; should not they see nor perceiue a whit? What excuse then shall there be for them? Now then, wee see why Moses hauing exhorted the faithfull to repentance, & hauing shewed them that God will haue pitie & mercie vpon them after he hath corrected them for their faultes & offences: turneth his talke to such as were blind, & had not any knowledge or tast of the truth, namely to the heathen, of purpose to make vs to perceiue

Mat. 11. 28.  
39.

Gen. 22. 1.  
Ezo. 23. 22.

Psal. 12. 1



perceiue the better, after what sorte God cau-  
 serth vs to feele his goodnes, euen by experience,  
 scaling it vp in our hearts by his holy spirit, which  
 is named the earnest penny, and the seale of the  
 hope of our saluation. & the caufer of vs to take  
 hold of all the good thinges which we receiue at  
 Gods hand. Now then if we know nothing ther-  
 of, & that the infidels by beholding Gods won-  
 derfull working after a manner vnaccustomed  
 among men, be enforced to say, O what a thing  
 is it to be of the number of Gods people? ought  
 not we to haue a more liuely knowledge thereof,  
 & such as may comfort vs in our afflictions, so as  
 we may not cease to call vpon our God to hold  
 vs continually vnder his obedience, and to haue  
 alwayes wherewith to alluage the bitternes of  
 our sorrowes? Truly the thing that Moses re-  
 hearfeth here is shewed vs in the example of  
 Balaam. For he was a false Prophet, hee was an  
 enemy of God, hee was such a one as had his  
 tongue to sale and his heart vpon his powch,  
 seeking to turne the trueth into falshood, and yet  
 for all this, as though God had held him vpon  
 the rack, he was enforced to vtter this speech;  
 Let my soule dye the death of the righteous. He  
 speaketh there of the people of God, saying:  
 Who art thou Israel? Who is hee that can doe  
 any thing against thee, seeing thou standest in  
 the fauor of thy God? Was a deceiuer and an  
 vnderling of Satan faine to say so? Yea verely.  
 For it is Gods will that his will which hee hath  
 witnessed already to his people by his lawe and  
 by his word, should be knowen, and further con-  
 firmed euen by the mouth of his open enemy.  
 Balaam was faine to say that the death of the  
 Iewes was more to be desired, than the life of all  
 other men, because God held them for his peo-  
 ple. So then, let vs marke well, that whereas Mo-  
 ses sayth, Ye Nations or ye Gentiles prayse yee  
 the people of God: it is as much to say, as declare  
 ye that God hath wrought after such a fashion,  
 as it is not for men to doubt any more, but that  
 for his adoption sake, in that he hath voutsa-  
 fed to choose the linage of Abraham, he will haue  
 it knowen that therein he hath layd forth the in-  
 finite treasures of his goodnes.

And forthwith he addeth, *that hee will reuenge  
 the blood of his seruantes, and requiue vengeance to  
 his enemies, but be mercifull to his land, and to his  
 people.* Here are three things in effect, which I  
 will touch in few words, and it will be enough to  
 conclude this song withall. The first is that God  
 sayth, *He will reuenge the blood of his seruantes.* Now  
 vnder this saying hee sheweth vs that wee may  
 well be afflicted for a time, so far forth that euen  
 our very blood shall not be spared, whether it be  
 that God punish vs for the faults which we haue  
 committed against him, or that his will be to try  
 our patience. The thing then whereof wee be  
 warned, is that if God thinke good to haue our  
 blood shed, we must not thinke it straunge nor  
 shrinke from the promises which he hath made  
 vs, in auowing himselfe to be our God, and the  
 defender of our lyfe. Neither must we thinke that  
 those promises are disannulled, though our God  
 suffer vs to be handled so cruelly. But let vs tary

the time till he reuenge our blood: for hee will  
 then shewe how deare and precious our lyfe is  
 vnto him. Thus much concerning the first point.

As touching the second, he sayth *that God will  
 requiue his enemies with the lyke,* to the ende wee  
 should knowe that all the felicitie of the wicked  
 and of the despisers of God shall be accursed, &  
 therefore that we must not repine at them ther-  
 fore. Now then, if wee see Gods enemies to be  
 rich, to haue their ease in this world, and to wel-  
 ter in all pleasure: let vs let them alone, and not  
 be drawn to spite them, or to intermeddle our  
 selues with the. For why? Gods vengeance which  
 is yet vnseene, must come before our eyes, & be  
 considered by faith, & we must also remember how  
 it is said, Cursed be you slauch, for ye shall weepe,  
 Forasmuch then as the laughter of y despisers of  
 God must be turned into mourning, weeping,  
 and gnashing of teeth: let vs choose to weepe &  
 waile as now, that God may dry vp our teares, &  
 wipe them away when the time shall bee come.  
 That is the second point.

The third is, that wee must learne and take  
 hart to rest vpon the promise that God will ne-  
 uer forsake vs howsoeuer the world goe. Inso-  
 much that although we haue offended God ne-  
 uer so many wayes; yet he will euer be mercifull  
 to vs. And why is that? *Because we be his people.* The  
 very foundation whereupon we must build, is  
 that being adopted of God into the number of  
 his children, according to his purchasing of vs  
 by our Lord Iesus Christ, into whose body hee  
 hath grafted vs, and wee knowe that his pardo-  
 ning of our sinnes is for that he hath washed and  
 skoured vs in the blood of his onely sonne: wee  
 alwayes haue recourse to this promise, that our  
 God will be fauorable to vs. True it is that now  
 and then we shall be so at our wittes end, that we  
 shall not knowe what to say; but yet must wee  
 hope beyond hope, that although God shew vs  
 many tokens of his wrath, and we be assaulted  
 on all sides, so as we see no way to get our, but we  
 seeme rather to be shut vp in the very bottom of  
 y dungeons; yet notwithstanding we haue this stay  
 to leane vnto, that God will be fauorable to his  
 people and to his land. And therefore let vs goe  
 on stoutly still, vntill God haue shewed vs by  
 the deed it selfe, the thing that he had promi-  
 sed in word, as he declarerh it here.

Now let vs cast our selues downe before the  
 maiestie of our good God, with acknowledge-  
 ment of our faultes, praying him to voutsafe to  
 make vs feele them better, so as we may bethink  
 vs of them and indeuour to forsake ourselues,  
 that he may so raise ouer vs, as it may appeare  
 that it is very he which gouerneth vs by his holy  
 spirit, and we may suffer our selues to bee so-  
 ruled by his hand, as we neuer bee disquieted and  
 put out of patience for all the afflictions and mi-  
 series of this world, but that we may be more de-  
 sirus to yeelde obedience vnto him, than to in-  
 ioy all the prosperitie, ease and pleasure that the  
 vnbeleeuers can haue, which can serue them to  
 no purpose but to their endlesse ouerthrowe and  
 confusion. And so let vs all say, Almighty God  
 heauenly father, &c.

## On Thursday the xviii of Iune, 1556.

*The CLXXXIX. Sermon which is the twelfth vpon the two & thirtieth Chapter.*

44 Then went Moses, and rehearsed all the words of this song in the eares of the people, he and Hosea the sonne of Nun.

45 And when Moses had made an end of speaking all these wordes:

46 He sayd vnto them: set your mindes vpon all these wordes, which I protest against you this day: commaund you your children to keepe them, and to do all the wordes of this lawe.

47 For it is no vayne worde towards you: but it is your life. And by this word you shall prolong your dayes in the land wherinto yee goe ouer Iordan to possesse it.



Haue told you heretofore how it was no very pleasant thing to the children of Israel, to heare the contentes of this song which I haue expounded. For therein

God accuseth them to haue bin vnthankfull to him from the beginning: insomuch that whereas he had vttered all the treasures of his goodnes towards them; they had abused the same most wickedly, and bin vnfaithfull to him, and that, not for once and away, but by shewing themselves alwayes vnreformable. Now, this might well haue greued them: but yet was Moses faine to shewe them the will of God. And so we see that they which are set in office to teach the people, must not sooth them vpon nor seeke to please them, according to the

2. Tim. 4. 3.

saying of S. Paul that men shall haue itching eares, desirous to be fed with winde: but they whom God hath placed in the office of Shepherdes, must not bend themselves that way. Although then we see men spiteful against Gods word, and to conceiue an vtter misliking of the things which we see commaunded to declare vnto them: yet must we follow our commission, and discharge our selues faithfully of our duties. For although men lyke not to be reproofed: yet is it for their benefite neuer thelesse. As for example, a sicke person will perchance refuse a medicine: but yet must he receiue it, for it is for his health. Lykewise although the people of Israel were stubborne: yet notwithstanding they did patiently abide this doctrine which was rough and hard; as we see. And hereby wee be done to vnderstand, that if we cannot abide that God should blame vs for our sinnes, & reprove vs sharply when we haue deserued it; we be worse than those to whom God hath spoken heretofore. Now God calleth them a cursed and froward generation: and what shall then become of vs? So then, if wee be not payable to submit our selues to God willingly, at leastwise when we haue done amisse; Or if he finde such frowardnes in vs that wee haue neede to be handled

roughly: let vs beare it with all mildenesse and meekenesse. Thus much concerning that poynt where it is reported that Moses spake or vttered all the wordes of the song in the hearing of the people.

Now here is yet thus much more, that therein wee may see howe God spake by the mouth of Moses. For it had not bin possible for that doctrine to haue bin retained, except the maiestie of God had marched with it. Had a mortall man handled the people as Moses did, vnauthorised from aboue: surely it had bin the next way to haue raysed a great sedition against him. Therefore it behooued God to shew that he had giuen power to Moses, and that he held the people in awe. And that serued to shewe that the Lawe was not coyned here beneath: but that God was the very author thereof, and therefore is to be receiued with such reuerence as is due to things that proceede from him. That is an other thing which wee haue to remember vpon this text.

Hauing rehearsed the song, now he addeth an exhortation. *See yee your mindes* (saith he) *vpon all the wordes of this Lawe*. Here he sheweth to what purpose and intent Gods will was to haue the sayd song published: namely; that the people might know their owne naughtinesse, wherein they had continued a long time, and be releyamed from it, and learne to mislike of their stubbornnes, and thereupon to meeken their hartes that they might liue in obedience to God. And this belongeth vnto vs, as whereof we may gather a generall rule: which is, that whensoever our Lorde entereth so into protestation & pleading against vs, discouering our vices and bewraying the corruption that is in vs: it is to the end to draw vs to repentance, that knowing in what plight we be, we should humble our selues, and therewithall bee more ready to receiue the worde of God, that whereas we were hardhearted and full of venim before, so as there was no entring into vs to be found; our hearts might be disposed both to heare & to beleue his sayings, and to be obedient to him in all cases.

The

The end (say I) whereunto all the rebukes which God giueth vs, in exhorting and quickening of vs vp, ought to serue to make vs the better disposed to heare his worde, because he seeth that naturally wee would rather goe backward than forward. This thing is declared heere expressly by Moses, who hauing finished his song, sayeth, *Set your hearts vpon all the words of this lawe.* Nowe the maner of speech which he vseth, betokeneth that they should be attentive or giue good care. And not without cause: according to his former discourse, where he sayth that he wakeneth men after that fashion. For wee see what negligence is in vs. Although wee pretend some zeale of profiting in Gods schoole: yet notwithstanding the doctrine is no sooner preached, but that not onely the one halfe of it, but also the most part of it slippeth from vs: in so much that euen they that haue profited best, doe scarcely beare away the third part: and some others scarce one word. To be short, wee bee so light headed, that our wittes are continually routing here & there, and wee are at no stay to apply our selues wholly to the doctrine which is preached vnto vs in the name of God. But although wee vnderstand the things that are spoken, and can say them by heart: yet are not our heartes and affections euer the more giuen vnto them. Therefore wee must not thinke it ynough for vs to be able to talke of it: but wee must haue an inward harkening vnto God, and euerie of vs must talke of it to himselfe, cheewing as it were his cudde, that is to say, musing vpon it in his minde by himselfe, as if he should say; It standeth mee in hand to marke this wel: but whereas we should in deuour after that manner to print the things in our memorie which haue bin taught vs in the name of God: we let it all slip away. For as much then as wee fee such fault in our selues: we ought to marke this text the better where it is sayde; *Set your heartes thereon.* As if Moses should say that Gods word requireth a singular affection, so as if we will vnderstand it well, we must not heare it as some other thing of another mans telling: for it is a kinde of wisdometh that surmounteth all our wittes. Therefore it standeth men in hand to straine themselves in this behalfe: but on the contrarie part we see the coldnesse that is in vs, in so much that when we haue once tasted a little thereof, wee passe not any more for it. Come wee to the hearing of Gods woorde? Doe wee read it alone by our selues? Then let this warning alwayes stand before our eyes, that Gods woord is worthe to be receiued with such reuerence, as we should lift vp our minds on high & labour and in deuour to rid our selues of all things that may hinder vs from giuing our selues wholly thereunto. Thus ye see what Moses meant by this speech of *setting their heartes.*

And he speaketh not of some one part alone, but of *All the wordes of the Lawe.* Whereby hee doeth vs to vnderstand, that we must not so part stakes with God, as to perforce some one saying slightlly, and to let the rest alone: but that wee must doe our in deuour in all cases, to bee thoroughly learned in all the things which our

Lord knoweth to be available to our saluation. For it is certaine that there neuer seaped any superfluous word out of the mouth of God. Wee must not thinke that Gods speaking is after the maner of men, who to attaine to some one good sentence, doe vse many fetches about and many interminglings: so that if one good saying be rehearsed, a man must let passe three or foure other for it. But as I sayd afore, Gods speaking is in such wise, that all is profitable euen to the last word. And therefore not without cause doth Moses heere exhort the people of Israel to see their heartes vpon all the wordes of the Lawe. True it is that wee can neuer haue the full vnderstanding of Gods worde, but wee shall haue doone much when wee haue knowne some part of it. And wee heare what Saint Paule sayeth, *1, Cor. 13. 12* who comprehendeth himselfe also in the number of those which see and knowe but onely in part, vntill wee may behold Gods glory face to face. But yett must wee receiue all, euen to yeeld our selues obedient to God without exception, so as wee may bee quiet in all things which he speaketh vnto vs. Then let vs not doe as many folke doe, which receiue Gods worde alonely so farre fourth as it is to their owne liking, and as for the rest they let it alone. There are other some which beate their braynes about some one point, because their minde inclineth that way; and as for all the residue, they thinke it belongeth nothing to them. But let vs pray God to graunt vs the grace, that when wee once knowe any one peece of his will, wee may continually growe more and more in vnderstanding, and that wee perceiue (as sayeth Saint Paul) that all scripture is profitable. For he sayeth not that there wee shall finde wherewith to edifie our selues: but he sayeth that it is profitable to all things, so as there is there not only some thing that may doe vs good: but also that if we search throughout the things which our Lorde declareth there, wee shall finde from the very beginning, that nothing is set downe there without cause, but that GOD had alwayes a regard to giue vs good instruction in all things which he hath spoken. And so ye see to what purpose Moses exhorteth heere the people to set their mindes vpon all these wordes.

But nowe if wee consider howe many thinges there are to drawe vs away from it, and to thrust vs out of the way, yea and to pluck vs backe that we might not profite in Gods woorde: it may well teache vs further, howe greatly wee ought to straine our selues to bee quiet and peaceable, that our Lorde may bee heard, and wee giue heed to the things which hee vouchsafeth to teache vs. Howebeit wee bee farre off from such perfection. For hardly can a man abyde steadfast one minute of an houre, without the coming of some toy in his head to turne him away. A hundred of them will come vnto vs in one houre: and how many moe then in a whole day? Yea and sometimes the conceite of our foolish imaginacions doth so eary vs away; that we wote not where we be. But beholde, our Lorde God woulde fayne assure vs of his sayings: there is such

such a covenant passed between him & vs, that it is not heard for vs to hearken vnto him; inso-much that if we will giue care vnto him, we shall finde that his doctrine is not vnprofitable to vs. And ought not this to prouoke vs to fight against all such imaginations as trouble our mindes and make vs to wander away? Yes: and so wee see how greatly this exhortation ought to preuaile with vs, considering that we be lo fickle minded and lighthheaded, as experieuce proueth.

Nowe after this, Moses sayeth *that the people must command their children*. Heere it is shewed vs, that it is not ynough for vs to profite every man himselfe in Gods schoole: but that when we our selues haue learned, we must also indeuer to bring others into the right way of saluation; specially wee to whom God hath committed the charge of such as want learning and instruction. As for example; fathers and mothers shall yeeld an account for their Children, because God giueth them with this condition, that they shall be brought vp in his feare. Lykewise Maysters and Mistresses haue to aunswere for their menseruantes and womenseruantes; and if they lay the brydle in their neckes, they must not thinke that our Lorde will let their negligence scape vnpunished. Therefore let vs take warning by this text, that such as haue children must haue a care to teache them, and to make it knowne that God is the father of all their whole offspring, if they themselues wilbe taken to bee the children of God. Lykewise they that haue menseruantes and maids seruantes must vnderstand that their house must bee fo dedicated to the seruing of God, as he may haue all louerainy in the same. After that maner ought we to take paines in the behalfe of those which are committed to our charge. For the more we see that the world sayeth in that behalfe, the more careful ought wee to bee to doe our ducie therein. For it wil bee no excufe for vs to allcage y it was a common vice, but it will rather turne to our forer condemnation, bycause one corrupteth and marreth another. Nowe then, let vs learne to haue the zeale that is commaunded vs here; namely that where God hath graunted vs the grace to be drawn to y knowledge of his truth; then to consider, that we must also indeuour to make all other men partakers thereof, that after our death Gods word may haue his course still, and not be buried with vs. For wee bee mortall creatures, and as touching this world we doe but passe away, and that very swiftly. But we knowe that Gods truth endureth for euer: and therefore wee must fo deale as that Gods woorde may continue and bee knownen, and bee receiued of men from hand to hand, euen after that wee be departed out of this worlde. And those which haue any charge ought to bende themselues chiefly heereunto, according to this saying of Saint Peter concerning the same matter. I will cause you (sayeth he) to haue a remembrance of my doctrine after that God shall haue taken mee out of this worlde. Although I liue not to speake to you any more with my mouth; yet to discharge my ducie, I must fo deale y when my

mouth shall be shut and I shall be no more conuersant with you heere below to teach you, yet the same doctrine which I haue brought vnto you may haue his course still, fo as you may keepe it to your benefite and edification. For although fathers and mothers bee bounde to teache their children, and maisters and mistresses to teache those that are vnder them, and likewise the ministers of Gods woorde according as the Lorde hath called them to speake in his name, are bounde to shewe the right way and to giue good example to other men: yet notwithstanding we ought all generally to indeuour that all folkes may hearken to God, and receiue his word, and that not for two or three dayes onely, but for euer. Thus yee see to what purpose Moses hath saide heere, that Fathers must trayne vp their Children in all the woordes of the Lawe.

Nowe hee saith consequently, *To doe them and keepe them*. Heere Moses repeateth that which hee had spoken afore: namely that our Lordes speaking vnto vs, is not to the end wee shoulde alowe of his sayings, and confesse the same to bee true, rightfull, and iust: but to trye our obedience. Gods word then must reforme our lyfe: for to that end and purpose is it spoken vnto vs. Neuertheless, we see howe many a one doe thinke themselues well discharged when they haue but ducked downe with their heades, in token that they gainefaile it not. And they thinke GOD to bee beholden to them if they blaspheme not his doctrine, and shewe not themselues to bee enemies to it, but confesse the same to bee good and holy, for they wil not haue GOD to vrge them any further. But that were too easie a marker. For if GODS woorde were preached but onely to the ende it shoulde bee receiued and confessed with the mouth: to what purpose shoulde it serue when in the meane while curie man might take the brydle in his necke, and liue as though wee neuer had any rule of GOD? Were it not an unhallowing and defiling of the holy thinges, and a disesteating of the power of GODS woorde? Let vs beare well in minde therefore, that if wee come hither to Sermons, and yet continue still lyke our selues, fo as our lyfe bee not aunswerable to that which hath bene taught vs heere: wee shall be dubble to blame, bycause it is but a mocking and skorning of the doctrine of saluation, when wee let it slip away, and haue but our eares beaten with it, without any touching of our hartes or any reforming of our liues thereafter. What is to bee doone then? Wee must vnderstande that GODS woorde is not named a Garde without cause, fo as much as men are lyke wretched beastes without discretion, vntill God haue shewed them howe they ought to walke. Yee see then that it is our Gard or defence. And therefore if wee keepe Gods word, we also shall be kept and garded thereby, and we shall haue our bonds certaine, fo as we shall neuer erre while we liue: and moreover we shall haue wisdome to iudge betweene good and euill.

Esa. 40. 8.

2. Pet. 1. 15.

And that is the cause why Moses saith, *Let your children keepe the worde*; and againe, *let them obserue it*. True it is that wee can neither keepe Gods woord nor doe it; vntill hee haue written it in our heartes. But Moses presupposeth that God will shedde our his holy spirite vpon the people, so they shud not the doone against him, but bee readie to receiue the grace which our Lorde had promised them, as wee haue seene heretofore, where he saith; Behold, the worde is nygh thee, in thy mouth, and in thy heart. And not without cause doth Saint Paul say that this worde is the same which is preached in the Gospell, by cause Gods speaking there is not to make a noyse in our eares onely, but also to ingraue the doctrine in our heartes by his holy spirit, which is brought vnto vs. So then let vs marke well, that whereas Moses treateth here of the keeping of Gods worde, God also doeth bynde himselfe to his people, with condition that hee will gouerne them by his holy spirite, and write his worde in their heartes: and moreover when hee hath so touched them, hee will also be fauourable to them in bearing with their infirmities and in forgiving their sinnes. And after that manner doe wee perfourme G O D S woordes: not that wee can accomplish it and do it thoroughly: for wee bee so farre vnable to perfourme the lawe, that wee cannot so much as thinke one good thought. Nay rather wee drag backe from that which God commaundeth vs: wee bee enemies to all righteousnesse and vpright dealing. God therefore must be fayne to bow vs, and to giue vs such teachablenesse as we may bee readie to heare his worde. And moreover when hee hath graunted vs the grace to haue such zeale and affection, hee must also beare with vs in that we haue not done our indouour to do the things which he hath appointed vs; & whereas we be disobedient, and therefore hee might iustly punish vs, yet notwithstanding hee must be fayne to receiue vs to mercie, and to giue vs our pardon for our Lord Iesus Christes sake. And although the fathers of olde tyme had not so great and so euident teaching as we haue nowadayes by the Gospell: yet did they knowe that our Lorde had promised them both the grace of his holy spirite and also his mercie, to the forgiving of their sinnes. For the sacrifices which were offered in those dayes, were not ordayned without cause. It was not a trifling matter, that the people came to the temple to offer sacrifices: but it was a sure president that God receyued them to mercie; in so much that when the bloud of any beast was there shed, it was a figure which ought to leade them vp to a higher thing. For there was alwayes a heauenly patterne which Moses had seene vpon the Mount. So then, let vs not thinke as the Papistes doe, that Moses vpholdeth here the Freewill of men, of purpose, therewithall to fet forth their deseruings, as though men coulde by their owne power and pollicie obtayne Paradise, and were able to serue G O D and to doe the commaundements of the Law: Moses went not that way to worke,

but hee knewe what promyse had bene made to the people, and that all thinges tended to the Couenaunt which G O D had made with them, notwithstanding that the time of the full opening thereof was not yet come as it was promysed afterwarde by Ieremie, Esay, and all the rest of the Prophetes, where it is sayd that G O D woulde make a newe Couenaunt with his people, which was that hee woulde write his Lawe in their heartes, and chaunge their stony heartes into heartes of flesh. True it is that this belongeth to the Gospell: neuerthelesse, it was figured also vnder the Lawe, and the fathers that liued in those dayes, had some taste thereof so farre as was expedient for them.

Nowe seeing that our Lorde hath nowadayes multiplyed his grace towards vs, and made our state more excellent than the state of them that liued vnder the Lawe: surely wee be lesse to bee excused than they, for it is certayne that it maketh our offences and disobedience the more heynous. Therefore let vs bethinke our selues, and let vs marke well that seeing God doeth offer vs the liuing waters whereof Ezechiel speaketh, that is to say, seeing he sheddeth fourth the giftes of his holy spirit to make vs to walke according to his will: wee must assure our selues that it wee shud the gate against him, we shalbe much more worthy of blame than those which yet neuerthelesse were condemned vnder the lawe. And therefore let this waken vs, and make vs more willing to heare Gods word, to the end to keepe it, seeing hee not onely speaketh to vs by the mouthes of men, but also prepareth vs to draw vs to him by the inward power of his holy spirite, and on the other side spareth vs, and falleth not to examining of our liues with rigour, but accepteth our dooings as a father doeth his childrens, notwithstanding that there bee much infirmitie and many vices in vs. And to the end this word may haue the more force, Moses sayeth that hee not onely spake or vttered it, but also *shathe witnessed or protested it to the people*, as wee haue seene afore. And not without cause doeth hee repeate it heere againe. For we be so lasche and shouchfull in receyuing Gods worde, as is pitie to see. Therefore it is requisite that there shoulde alwayes bee some protestation, to make vs thinke the better thereon. Hee sayde heretofore, I call heauen and earth to witness against you this day, that if the doctrine which I bring vnto you doe fall to the grounde, and that yee make no account thereof: the very Sunne and Moone and all other creatures shall cry out against you for vengeance of such contempt and negligence.

So then he addeth now, God hath made mee a teacher, and I for my part will discharge my duetic, and that not with a colde and dead vtterance of the things which I haue receiued, but by protesting to you on Gods behalfe as though I were a publike notarie & had a proxie from him, assuring you that sith your God hath graunted you the grace to heare his word, if you

Deut 30.14

Rom, 10.16.

1. Cor. 3. 5.

Exod. 17. 40 &amp; Hebr. 8. 5.

Esa. 6. 1. 7. 2. 33 Ier. 31. 33. Ezech. 11. 19. &amp; 36. 26.

Ezech. 3. 6. 13

Deut. 30. 19.

bee

bee negligent in receiuing it, yee must make a dreadfull account for it. Hereby wee bee warned to receiue Gods worde with such reuerence, as the Angels of heauen may bee witnesses of our fayth, zeale, and constancie. Let vs goe with open heartes and mindes lifted vp to God, that wee may bee taught by him. And if wee doe so, wee shall bee turned away from all the impediments of the world, in so much that God shall no sooner haue spoken the word, but wee shall bee agreed to yeeld to his teaching, and we shall not bee zealous for a small time onely, but when we haue once begun, wee shall holde out to the ende. For woe to vs if wee turne head in the middes of our way, and start aside when we haue begun well, so as the diuell may finde y<sup>e</sup> means to leade vs astray. Alas, what shall it boote vs to haue beene come into a good trade? So then, let vs marke well this worde *Wümeße*, which is set downe here by Moses, to doe vs to vnderstand that our Lorde speaketh not to vs to leaue our vnthankfulnes unpunished when wee haue despised the things that are tolde vs in his name, but that there shall be always this solemne witnessing or protestation, vnlesse we benefite our selues by his teaching of vs.

Now Moses addeth consequently, *That the worde is not vaine towards them*. This peece of text is misundersoode if it bee taken for an exhortation. And yet for all that, it should seeme, that Moses exhorteth the people, when he saith: Let not Gods woord bee vaine towards you, beware that yee receiue it not as a thing of no price, nay rather consider what a Maiestie it hath, when God appeareth to men by his worde which is his luely image. But in the Hebrew tongue wherein the Prophet spake, it is thus: *The worde shall not bee vaine towards you*. For so is it, worde for worde in the Text: when he sayeth; *sowards you*, he meaneth, that in respect of the people, *the word shall not bee in vaine*. And this will well bee perceived by the saying of Esay in his five and sixith Chapter, which text is misexpounded likewise. But the right expounding of the one will bee a key to open the right vnderstanding of the other. It is layd in Esay, my word shall not returne empirie vnto mee, but it shall yeeld his fruit there as I send it vnto. Some haue thought that our Lorde meant there, that whensoever his worde is preached, it shall not bee in vaine; but that it shall yeelde profite by giuing fayth to the hearers. But the Prophet Esay ment not so by those wordes. What did he then? Hee confirmed or warranted Gods promises, to the intent that men should not doubt of the performance of the things contained in them. As for example, God promiseth vs to prosper vs by his blessing, to take vs into his keeping, and to defend vs against all the troubles and vexations of the world; so that if men persecute vs, he will bee as our bucklar: if wee bee threatened and assaulted on all sides, he will bee our fortress; in time of death he will haue a care to feede vs; against all the assaults of Satan, hee will gard vs by the power of his holy spirit: to be short, Gods promises are infinite. And yet for all that, wee

bee so weake hearted, that we conceiue not what he saith, but rather wee thinke that wee shall be disappointed if wee trust to his promises. There needeth not any thing to tolle vs too and fro, for to our seeming all Gods promises are but deceites. For this cause he sayeth; No, like as the Raine falleth not in vaine, but moisteneth the earth, and the earth being moistened yeeldeth forth his fruit, so as the raine hath as it were a secret vertue to giue nourishment to men: therefore like as yee see that in the order of nature, the raine ingendreth such a kinde of fruitfulness in the earth, so assure you your selues that my word shall not bee in vaine, but I will make it to yeelde profite, that is to say I will perourme all my promises. Therefore bee bold to trust vnto mee, that I will performe and bring to passe al that euer I haue spoken by my Prophetes. So in this text Moses sayeth, *The word shall not be vaine towards you*, that is to say, so you receiue it, thinke not that God will leaue you with your mouthes open like silly hungerstaruen folke, so as yee should hang lingering and not knowe what shall become of you: for your God will make you to seele by prooffe that hee hath not promised you aught in vaine. Now, when our Lorde speaketh after that manner, shall wee cast doubt yet stil, and stand scanning whether his sayings shall be performed or no? *His worde shall not bee voyde towards you*: that is to say, yee shall finde the effect thereof, and hold ye hardly vnto this, that God will worke with such force, as yee shall peceyue that when his worde is preached vnto you, it is as much as if he himselfe were present, to put the thing in prooffe and execution, which hee hath declared. Thus wee see now the meaning of Moses, to the intent that the people should take some tast of Gods word and receiue it with all reuerence. He telleth them that when God speaketh, it is not a sound that vanisheth away in the aire: but that in that word lieth and consisteth all our happinesse and chiefe welfare, and that wee haue wherewith to content our selues, when our Lord vouchsafeth to direct his worde so vnto vs. For why? Wee shall not bee foaded with vaine hope; but we shall seele in duee how our Lorde meant to trie our faith in such wise for a time, as that he wil yet neuer the lesse performe all that euer he hath spoken.

Now Moses confirmeth this exhortation yet better, by this which he addeth: *It is your life and your welfare, by it shall your dayes be prolonged in the land which you goe to possesse*. Hereby we may easily gather that Moses made not an exhortation to the people, [to shewe] that the worde is not vaine; but rather that he made them a promise, that the worde should haue force and vertue continually as it were without interruption. *It is your life* sayeth he, and through the power thereof shall you prolong your dayes. Hee sheweth then, that vntill such time as our Lorde had giuen his Lawe to the people, they were as wretched folke that wist not where to haue any rest, no more than all other men vpon the earth. True it is that Gods creating of vs and his setting of vs in this world, is to the ende wee looke

at him, put our trust in him, and hope for al good things at his hand. But what? We besō earthly, that we can by no meanes come nigh him. And indeede he is too farre off, and though wee thinke vpon him, yet vntill he giue vs his word and vtter his fatherly loue towards vs, alas wee must needes euer tremble and bee abashed. Let vs marke well then, that we shal neuer haue any assurednesse, vntill our Lorde haue giuen it vs by his woorde. For our lyfe is but a lingering, wee bee turmoyled with continuall troubles and vquietnesse, and (which more is) wee must needes finde GOD our deadly enemy, vntill he haue taught vs by his word. And I pray you, can wee haue any sparke of lyfe, when we perceiue that God is against vs? Now surely men deceiue themselves if they weene to liaue Gods fauour, vntill they be grounded and settled vpon his woorde. And therefore not without cause doeth Moses say *that the word is our life*. For thereby wee bee doone to vnderstande howe wretched our state is, vntill our Lorde haue drawn vs to him, and communicated himselfe to vs by meanes of his word.

Nowe when we once knowe that Gods word bringeth vs such benefites, to wit, that we knowe that God wilbe fauourable to vs, that he quickeneth vs, and that it sheweth vs wherein our ioy and felicitie consisteth: wee must knowe also that it serueth vs for a Seale, & that our Lord will haue vs to take it as a gage, as though the thing were done already. And therefore whensoever God speaketh, let vs hold vs to him. For hee is no vnliar as mortall men bee: hee is not free of promise, and a performer of nothing: therefore let vs boldly sticke to his word, and sith it is our life, let vs assure ourselues that it wil not deceiue vs, nor beguile vs if we trust vnto it. For why? It shall not returne void from vs: that is to say, when we haue once admitted it in, it wil take such roote, as Gods power shall euer be at hande to vs, and God shall sooner renounce himselfe than not performe his promises. True it is; that we shal not see it out of hand: but yet must we be fully resoluēd thereof, and patiently tarry til ſit time be come for our lord to shew that he ment

not to iest or to dally, in telling vs that he would be liberall vnto vs. Now sith it is so, let vs learne to be the more desirous to receiue Gods woorde; in respect of the profite that it bringeth vs. For God thiaketh it not ynough to shew vs the maiestie that is in his word, to the intent we should be humbled to obey it: but his mind is also to allure vs, that we might be in loue with it. And to that ende doeth Moses speake it here. He had magnified the word sufficiently heretofore, shewing that it proceedeth from God, and that heauen and earth shall beare witness against vs if we refuse it: but now he addeeth another reason to induce men the better to heare God, yea and to heare him desirously, namely; *that God will prolong their dayes in the land which they go to possess*, at leastwise if they suffer themselves to be taught by him. And why? For we be all poore silly soules without hope of saluation, if we continue in the state of al mākind. All the life which men weene themselves to haue in this world, is but as a way to hell vntill God haue turned vs to the better, and haue taught vs what is saide in his woorde. As touching that which he addeeth, saying, *That they shall lengthen their dayes when they bee passed ouer Jordan: I will create thereof to morow if it please God*.

Now let vs fall downe before the Maiestie of our good God with acknowledgement of our faulces, praying him to make vs so to feele them more and more, as wee may learne to turne againe vnto him, and make the great number of exhortations available which moue vs dayly to doe: and that when he layeth before vs our sinnes and threatneth vs with his wrath, we may be so conuicted, as we may not continue hardened in euill, but returne vnto him, and pray him to bee so gracious vnto vs, as not to suffer Satan to haue dominion ouer vs; but rather to make vs indeuour to reform ourselues in such sort, as that our hearing of his word may cause vs to amend and bring vs backe to him, and frame our whole life according to his will. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, &c.

## On Fryday the xix. of Iune, 1556.

*The CXC. Sermon, which is the thirteenth vpon the two and thirtieth Chapter.*

48 And the same day the Lord spake vnto Moses, saying,

49 Get thee vp into this mountaine Abarim, the mountaine Nebo which is in the land of Moab ouer against Iericho: and there take a view of the land of Chanaan, which I giue in possession to the children of Israell.

50 And thou shalt dye vpon the mountaine which thou goest vp into, and be gathered vnto thy people like as Aaron thy brother dyed vpon Mount Hor and was gathered with his people.

51 Bicause ye sinned against me among the Children of Israell by the waters of strife in Cades, in the wilderness of Sin. For yee sanctified me not in the presence of the Children of Israell.

52 Therefore thou shalt see the land before thee, but thou shalt not enter into it, namely the land which I giue vnto the Children of Israell.

Deut. 1. 37.



His historie hath bin touched alreadie heretofore in the first Chapter, where Moses declared that he was deprived of the benefite which he had looked for, that is to say, of inioying the

inheritance which God had promised to all the lineage of Abraham. Now the ful time was come, and Moses had bin appointed of God to deliuer the people: by reason whereof there was great likelihood that he aboute all others should haue gone into that land. But when he was to haue set his foote into it, then behoued it him to die: and that was a verie hard case for him. Hee made mention thereof afore, to shewe to the children of Israell, howe great and excessiue their lewdnesse was, seeing that he was punished for their sakes. For the mischiefe came not of himselfe, hee had not consented, neither to their murmurings nor to their blasphemies, but rather had strayed himselfe to withstand them. Yet notwithstanding, his constancie was not so great as was requisite. Onely because hee was as a man amazed, and glorified not God with such steadfastnesse as hee ought to haue doone; hee was banished from the land. This doeth he charge them with to their reproch. And here he repeateth againe, how that after he had published the lawe, God told him againe that he should beare that punishment of not entering into the lande of Canaan: and therewithall he telleth him immediately of his death. Nowe first of all, if wee reade what is written by Moses himselfe; it will seeme that he ouershot not himself in the place

Exod 17. 7.

called Meriba, which aforetime was named Raphirim. For there perceiuing the people to cry that they died for thirst, hee called vpon God. Moses doeth not take part with them that storned after that manner, hee was no fellow with them, hee repyned not at God: but rather went to him with all humilitie, saying; Alas Lorde, I am a mortall man, and how may I satisfie this people, vnlesse thou prouide for them? Moses resorted vnto GOD, his meaning was not to prouoke him to wrath, & therewithall it should seeme that he looked that God should worke after his accustomed manner; that is to say, that hee should shewe forth his power. Now then; if a man looke vpon the outward apparance of the matter, it will seeme that Moses behaued himselfe faithfully, and that he was not to be blamed. Yet notwithstanding, hee is condemned, both he & his brother Aarou. And why? Hereby wee see that wee must not alwayes weigh our finnes in our owne ballance: for that will euer deceiue vs, according to this saying of Salomon,

Prou. 21. 2.

Man thinketh his owne wayes to be right, but God weyeth mens hearts. Therefore when men haue acquit themselves, they haue gained nothing thereby. For sometimes the lewdnesse lyeth hid within: God seeth it, and it is he y<sup>e</sup> chalengeth to himselfe the office of searching of all

thoughts. Then by the example of Moses we be warned not to flatter our selues. For although our finnes be hidden from men, yea and that we our selues cannot comprehend them: wee must not vnder colour thereof deeme our selues to be righteous, but put our selues into Gods hande, praying him to make vs vnderstand our secrete vices, and to vouchsafe that as they bee buryed from vs, so they may be pardoned by him: & let vs cry w<sup>th</sup> Dauid, Lord who knoweth his faultes? But cleanse thou me from the things which I haue not perceyued. Thus yee see what wee haue to remember vpon this place.

Psal. 19. 11.

And nowe hercuppon let vs learne to discharge our selues of all pride, for there are many men to bee seene, which coulde finde in their heartes to stand in contention with God; and would neuer agree to his iudgement, vntill hee haue shewed them wherefore he doth condemne this or that. But we must not lift vp bristles after that maner. We knowe there is but one onely Iudge, and that wee must all come before his seate with reuerence, as sayeth Saint Paule. Sith it is so, let vs keepe vs from attempting any thing beyond that which belongeth vnto vs, and let vs not take vpon vs the authoritie of God, to put difference betwene good and euill after our owne fanisie; but let vs enquire after the thing which our Lord alloweth, & hold it for good without gainfaying. And looke what he condemneth, let vs hold it for euill, without asking question why, vnlesse God shew vs y<sup>e</sup> reason, and then must we accept thereof. For if hee once say the worde, wee must holde vs to it and keepe silence. To be short, let vs learne to glorifie God in all cases: and when hee hath once spoken a thing, let it suffice vs, and let vs all agree vnto it without any further adoe. For it shall not boote vs to stryue, wee shall but double our condemnation continually. What should it haue profited Moses to haue made long processe, and ro haue entred into particularities with God for the iustifying of himselfe, [& to haue said,] Why? What haue I said? Did any one word scape mee out of mye mouthe? And on the other side, I meant not to consent to the wickednesse of this people. Which thing I haue shewed as much as might be in all my dooinges. In so much y<sup>e</sup> euer when they asked water, I knewe not howe to doe better, than to consider myne owne weakenes, and therefore I confessed it with mine owne mouth, and therewithall called vpon thee. Moses had many allegations to make: but if he had entred into them, it had bin the next way to haue prouoked Gods vengeance so much the more against him. Seeing then that hee did willingly yeeld to his condemnation, to the intent to obtaine mercie for his faulte: let vs followe his example, and suffer God to vse his due authoritie ouer vs; and let all mouthes bee stopped before him as sayeth the scripture. Thus much for that one poynt.

Rom. 14. 12  
2. Cor. 1. 12



Nowe by the way we see what charge they take vpon them, which ought to gouerne a people. For it is not ynough for them to be no partakers of the rebellions, mutinies, wicked compactes, & other offences that are committed against God. Although they protest that they be not attaynted with them, nor had any minde or intent that way; yet shall they not goe quit nor be counted guiltlesse for all that. For it behoueth them to withstand it with all stoutnesse of minde and force, and to be vtterly vnuincible. If they shoulde see, not onely two or three naughtipackes fet themselves against God; but also euen a whole people set vpon mischief: yet ought they to let themselves against them as open aduersaries, in the maintenance of Gods cause: and if they faile so to doe; their cowardlinesse will not be excusable. Oftentimes the Magistrats which haue Gods sword in their hand, and the Ministers of Gods woorde which are ordeyned to rebuke euill; thinke it ynough to be but onely grieued when men offende God. But wee see contrariwise, that although Moses and Aaron medled not with the wickednesse of the people, but did euen stunne it, and would with all their hearts that God had been honoured, & it was not long of them that things went no better forward: yet notwithstanding, God imputeth it to them for a fault, because they were not stout and freeharted in striuing against them, as they ought to haue bin. So then, they which are set in publique office, ought to desire God to giue them such constancie and stoutnesse of mind, as they may not yeelde for any thing that can happen, but keepe on their course continually, without striking their saile as they say. For surely as for vs, a small thing will shake vs, or rather throw vs downe at the first blow. Therefore must God be faile to worke in vs. Yet notwithstanding we shall not be discharged, except that euery of vs in his calling do put toorth himselfe in the maintenance of Gods quarrel, to restraine the euill as much as hee can, so as our mouths be open to rebuke vice, in somuch that if we see a whole people giuen to wickednesse, we cry out vnto them, & tel them of the vengeance that is prepared for them. Thus ye see what we haue to doe on our side.

Also let the magistrats straine themselves as much as is possible for them. For if we, considering what is happened to Moses and Aaron, doe step aside; let vs not thinke our selues to haue more priuledge than they. But yet we haue to note heere withall, that Gods punishing of Aaron and Moses was in such sorte, as he ceased not for all that to auow them for faithfull, and to allow their calling; and to yeelde them an excellent record euen after their deceasse, accordingly as we heare how it is sayde in the psalme, that Aaron and Moses were his true seruantes. Ye see heere how the holy ghost magnifieth Moses and Aaron; and yet for all that they sayled not to be punished too. Yea, but God vseth but temporall punishment towards them; and thereupon hee ceaseth not to be their father still. When God then punisheth our faults, although the correcti-

ons bee irksome to beare; yet let vs be contented therewith, so long as hee is mercifull to vs still, and that hee auowe vs to be of the number of his children. So long as that remaineth to vs, let vs go on still, and let it not grieue vs though GOD scourge vs with his rodde, for wee haue neede of them. Wee see how the greatest, euen those which haue most excelled in all vertue and holynesse, haue shewed vs the way in this behalfe. Shoulde GOD spare vs more than hee spared Moses and Aaron? Ye see then howe the saythfull ought to prepare themselves to receiue chastisement for the offences which they haue committed, and that they must not thinke that because they be GODS children, therefore they shoulde be exempted from all afflictions, and GOD shoulde doe away all their faults without making any countenance of misliking them. But rather they must be fully resolued, that God will visite them and put them in mynde of their sinnes; and thereupon submit themselves to him, and offer him their backs. Like as a child looketh for correction when he seeth his father angrie: so must wee haue the meeknesse in vs to submit our selues to God, and shame must not touch vs, neither we be ouermuch grieued when our Lord is minded to discouer our faultes, and to bring vs lowe before men. True it is that we ought to be touched therewith, but yet with such sorow as S. Paul speaketh of, which wee must not shun, because it tendeth to our welfare. For if our sorowing be after a worldly manner because wee be not honoured nor had in such reputation as we would be: it is a cursed and sinfull sorowing. But if wee be forie that we haue offended God, and all our griefe is for the euill which we haue done: that sorow is a sacrifice which God alloweth and well lyketh of. Howsoever the world goe, if GOD list to lay any note of infamie vpon vs; let vs not thinke it ouerstrange, sich wee see that Moses who had bin exalted as a figure of our Lorde Iesus Christ, who had deliuered the people of Israel out of bondage, and vpon whom GOD had shedde out his power; was faile for all that to be fet as vpon a scafolde, and to be put to reprove, and to haue it made knowne that God did solemnly bereaue him of the land that was promised to the lineage of Abraham, when a great sort of Rasfals and a great many of people of none account entered into it, and in the meane while Moses was fayne to be shutt out. Sith wee see this, shoulde wee thinke our punishment ouer harde and grieuous, when God will haue our sinnes laide open, specially when it may serue for example & instruction? Nay, we ought not to haue so great regard of our owne honour, but that we ought to esteeme the saluation of our neighbors much more. Moses for his part knew y this thold serue for a good president to the worldes ende, because that whensoever we compare our selues with him, we must needs hang downe our heads (as I haide afore) and put our selues into the handes of GOD. At the sight heereof Moses was contented. For he sought the welfare of the

whole Church; and so that God were glorified, he made no further reckening; but vterly forgetting himselfe, he was not so chare of his owne renoune and good reputation in this behalf, but that hee did patiently beare the chastisement which it pleased God to denounce against him. That is the thing which wee haue in effect to remember in this place, where it is shewed vs againe, that Moses was shut out from the possessio of the land which had bene promised for an inheritance, as well to him, as to all the rest of Abrahams ofspring.

And herewithall we ought also to marke well, that whereas God sendeth him vp into Mount Nebo, and telleth him that hee shall dye there; he (as we shall see in the end) resisteth it not, but prepareth himselfe to it. True it is that he pronounceth the blessings which shalbe seene hereafter in order, and which we wil go in hand withall to morowe if it please God. Also hee maketh as it were his last Will to all the people. And yet for all this he is not dismayed; but putteth himselfe into Gods hand, and prepareth himselfe willingly to dye. Nowe heerein wee see, how the faithfull ought to be alwayes willing to goe whither soeuer God calleth them, and how they ought to ouerleape al the difficulties of this world; in so much that although they meete with neuer so many thornes, and neuer so many encounters; yet ought they to thrust forward still, & not to be druen aside, nor to be put out of hart for all that. Also when God taketh them out of the world, it behoueth them to haue alwayes one foote onward on the way; as if they should say, lo heere I am Lord, I am ready to come vnto thee. But this cannot be done, except a man haue profited well in Gods schoole, and specially that we know there is a better life prepared for vs. For without that, we can neuer feele truly that we be but straungers in this world. For they which beleue there is none other life than this which we inioy heere, and think to make their rest in this world; are so wedded to it, y<sup>e</sup> a man cannot plucke them from it but by force and spite of their teeth. But when we once know that our inheritance is in heauen; we conclude y<sup>e</sup> this world is but a pilgrimage, and that we must passe apace through it. And he that passeth it so, shall finde it no hard matter to go through with his iourney, when he seeth that his saluation is on the other side, and that God calleth him thereunto. The thing then whereunto it behoueth vs to put our whole induour, is the minding of the heavenly lyfe, and to consider that God allureth vs dayly to come to the immorall glory which he hath prepared for vs, to the intent that when we be to depart out of this world, we may not goe vnto him against our wils, nor make complaints, nor say after the maner of vnbeleeuers, What shall I doe, or what shall become of me? For (as S. Paule sheweth vs,) he that hath our gage in his handes, is faithfull. Our saluation is named a gage, so as God byndeth himselfe lyke a man that receyuech moneye or some other thing that hee is put in trust with to keepe. Nowe if a man haue taken a thing to keepe, it behoueth him to shewe his

honestie and truth. And thinke we that God will deceyue vs, hauing promysed vs to be the keeper of saluation? Seeyng then that hee hath vouchsafed to take it into his handes, and to vndertake the safe custodie thereof; let vs bee bold to trust vnto him, and let vs goe yeelde our selues into his handes when soeuer hee shall call vs. Thus yee see howe wee bee to put this text in vre.

Yet must wee note further, that there is lesse excuse for vs noweadayes, than there was for Moses, or for all the fathers that lyued vnder the Lawe. For had they the promyses that are made vnto vs at this day in the Gospell? They dyd but see them a farre off, and vnder verie darke shadowes. Or did they see Iesus Christ rayfed from the dead? In deede they knewe it, howbeit but by hope, as whereby they comprehended in a figure the things that were absent. But noweadayes, forasmuch as wee haue the Gospell, which openeth to vs the gates of heauen: GOD allureth vs to him as familiarly as can bee, wee bee already entered into it in the person of our Lorde Iesus Christ: in so much that his going vp on high, is to drawe vs thither to him. For in as much as he is our head; he will drawe vs vp to him into the glory whereinto hee himselfe is entred already, so wee bee not separated from him. Let vs beware then that wee disapoynt not that grace of GOD. But let vs bee so stablished in the fayth, that when soeuer GOD shal call vs out of the world; wee may not sticke to goe willingly vnto him, and to doe that which wee see heere in Moses. When GOD tolde him that hee shoulde dye, hee strayned nor courtesie to goe vp into the Mounraine, although that place were appoynted vnto him, as it were to offer vp himselfe in sacrifice to GOD. Moreouer, his sinne was layde afore him againe: and yet did not that discomfirt him neither. And that is a poynt more which wee ought to marke well, for it importeth a verie good lesson. See heere, Moses is at deaithes doore: it may seeme that at that tyme hee ought to haue had some comfort wherewith to asswage his sorowe. And yet for all that, God reneweth the remembrance of the fault which hee had committed: and hee telleth him againe, that hee must take in good worth the punishment which hee had heard spoken of afore. Wee see then that Gods threatenings whereby hee layeth our sinnes before vs, ought not to trouble vs so much, but that wee ought to take occasion and matter to reioyce in them; by cause wee knowe (as I haue sayde already,) that GOD doeth so temper his rigour, as that euen in his punishing of vs, hee ceaseth not to doe the office of a father still, so as the principall (that is to say the saluation of our soules) is referred vnto vs, yea and the temporall chastisements are beneficiall to vs, as by the meanes whereof GOD cleanseth vs, and maketh vs to taste the better how greatly it is for our behoofe to haue his fauour. That then is a thing which wee haue to marke in the person of Moses.

So then, if any man be blamed for his faultes, though it were when he is sicke, yea or at the last gasp when Gods iudgements are set afore him to make him sory and to lame: yet must he not thinke it straunge. For as we see, there are many which haue neede to bee so touched, and to be as it were touched with a launcer, that they may bee brought to God with such reuerence as is requisite. And although such corrections bee bitter at the first sight; yet must not men fall into despaire, but alwayes haue recourse to Gods goodnes, assuring themselues that his blaming of them after that manner, is not an vtter condemning of them, but is done to the end that they should be their owne Iudges, and that hee therewithall is minded to receiue them to mercy. Therefore let vs suffer our Lord to deale after that manner with vs, and whensoever we haue any heartbiting, so as God toucheth vs inwardly with the remembraunce of our sinnes, or we see them in reading his word, or we heare them spoken of in sermons, or wee be warned of them priuately: let vs learne that the setting of them before vs is not to make vs conceiue any hartburning, or to cast vs in despayre, so as we should bee kept backe from God: but that wee should therewithall imbrace his promises, and not feare to bee disappointed of the things which hee hath beightened vs: for his proceeding after that manner, is to the ende we should set the more store by his grace, and accept it the better, and bee prouoked to seeke it, and also receiue it with the earnest desire. To that ende are his threatnings and iudgements set afore vs. And after that manner ought we to practise the text that was treated of yesterday, and also that which remaineth yet stil thereof. For it was sayd that the Lawe was the lyfe of all the people, and that it should maintaine the in the land which God had promised them, and whereinto he led them to put them in possession thereof. And yet neuertheless we see that in the lawe are many hard and sharpe threatnes: there bee the curses, which ought to make the haire to stand vp stille vpon mens heades: and there bee so many presidents wherein God bewrayeth and vttereth the iniquities of the people: that at the first it may seeme that they should bee vtterly confounded, and that the law serued but to smite them with maine blowes like a beetle, and to daunt them and feare them in such wise, as they might not approach vnto God: but yet haue wee neede to bee so mortified. For let vs consider well the pride of our nature, and the false ouerweening and vaine selfestrutt wherewith wee be puffed vp, and how stubborne wee be against God: and wee shall finde that if hee will doe vs good, he must bee faine to beate vs downe after that manner, and his worde must be as a two edged sword, so as there be neither thought nor affection in vs which is not searched by it, and it must enter into y very marrow of the bones, as the Apostle treateth thereof in the Epistle to the Hebrewes. Therefore let vs not thinke it straunge that God dooth here tell Moses againe of his fault, notwithstanding that

it was forgiuen him. For although hee ought to be glad of it, because God did it in such wise as he was nothing hindred thereby to call vpon him quietly, and to cast himselfe as it were into his fatherly lap: yet was it good for him to thinke vpon the fault which he had committed. And why? To humble him, to the intent hee should yeelde the more honor to the infinite goodnes of God, and say, Alas, I might iustly haue bin sunken to the bottom of hell for one only deede that beset me in lesse than the turning of a hand: though I was grieued at the manifold grudgings of the people, yet intended I not to haue offended my God, but it happened vnto me through ouersight for want of thinking thereon. And now if this onely one fault was enough to cast me into endlesse curses; Alas what is due to my whole lyfe? I should haue committed a thousand thousand offences, yea and I should neuer haue ceased to augment Gods vengeance vpon me still, if I had not bin restrained and helde backe. And yet must I nowe beare the punishment of my fault, which in the sight of the worlde seemeth very light; but God knoweth what maner a one it is, seeing that for it I must bee forestalled of the land of Canaan, and haue deserued to be banished, not onely from thence, but also fro the heauenly lyfe. Thus ye see how it was good for Moses to bee taught humilitie after that fashioe: And what is the to be thought of vs?

Nowe moreouer our Lorde sayth vnto him, *that he should beholde the land*: and that was to shew him (as I haue sayd already) that he is not so fonded of going thither, but y God taketh him stil as one of the number & cōpany of his children. And his taking of possession of the land by eyesight, was also an admonition vnto him, that y land was not the cheefe heritage wherunto the children of Abraham were to attaine. Here therefore wee haue a sure record, that although the fathers which liued vnder the Lawe had not the heauenly lyfe so lightsomly & largely reuealed vnto them: yet did they grounde themselues thereupon, laboring to attaine therunto, and were not wedded to this world as if that had bin the marke they aimed at and that they had bin tyed to it to say; Well, God hath choien and adopted vs to possess a good and fatte land, to the intent wee should bee fostered therein. For if the people had but thought vpon that; what had become of Moses who was the excellentest prophet that cuer God rayfed vp vntill the coming of our Lord Iesus Christ, as wee shall see in the last Chapter? That is the cause why Moses beheld y land and viewed it a far off. And although hee neuer ate one graine of the corne thereof, nor tasted one drop of the wine: yet did it suffice him to see that God had not disappointed his people. It is to bee concluded then, that Moses had a further forelook, and stood not musing vpon the transitorie inheritance, but considered full well that when wee be made the children of God, it is to the ende wee should liue euerlastingly with him. Seeing then that Moses had that; let vs vnder-

stand that the fathers were not without cause called the children of God; which thing they were not, vnlesse they were heires with vs. And forso much as they tended to the heauenly lyfe, (which notwithstanding was shewed to them but afar off) let vs take the more courage to vs, seeing that God is come nearer vnto vs after a more familiar maner, euen in the person of our Lord Iesus Christ. Therefore let all these things moue vs, that our faith may waken vs and withdrawe vs frō all the impedimentes of this world, so as we may keepe on our way to the euerlasting rest which cannot faile vs.

Now whereas it is sayd vnto Moses, *that hee shall bee gathered up with his people*: hereby our Lord meant, that hee was of necessitie to passe the common way (as they say,) of all mankinde, and that his case should be no better than of all the rest of Adams children. Truly this woulde trouble vs, if there were no more than so. But I haue spoken already of y special promise where-uppon Moses was grounded. Neuerthelesse, our Lord shewed him that forasmuch as he was descended of Adams race; it behooued him needes to dye. And this accordeth still with the matter which I speake of euen now, namely that we shall neuer take sufficient taste of Gods goodnes and promises, vntil we be brought low in ourselues, y we may know our own needes, and what y lyfe is which is promised vs, and which we obtain by Iesus Christ. We think not vpon any of all these things, except we first know the death y is purchased vnto vs by Adam, & that the same dwel- leth in vs, and holdeth vs prisoners in his bands. If we knowe not that wee bee cursed of God by nature, and that we haue no other hope but rottenesse as touching our bodies; and that as touching our soules we be reiectēd of God, & feele that he is against vs, and that he is our Iudge, y he will vter forth all his maiestie to our confusion: Vntil such tynie as we feele all these things, it is certeine that we will neuer seeke the remedie that is offered vs in our Lorde Iesus Christ, nor receiue him with such reuerence as to become lyke poore hungry soules. So then we see how we haue neede of this warning, *that we must be gathered up*. With whom? With those which haue gone before vs. And without that, what comfort shall wee haue? Lesse than the brute beasts haue. For if we thinke vpon nothing but death; we goe all into rottennes; our bodies be in no better plight than the bodies of Ases and Dogges. And againe as touching our soules, we must needes be separated and cut off from God, and feele him to be against vs. That then is our state.

And therefore whensoever we heare any speaking of death; let vs by and by bethinke vs of Adams sin, of the corruption of our nature, and of all the vices that dwell in vs; which serue all to cut vs off as rotten members from Gods house and kingdome. When wee haue bethought vs thereof, and that we be so dismayed as we know not where to become, for the terror that shall haue caught holde of vs: let vs repaire to Iesus Christ, and sith we knowe that hee is the resur-

rection and the lyfe; let vs take courage to offer our selues vnto death, and let it not grieue vs to be done away, seeing we haue promise that we shall be restored againe. And so, when wee haue bethought vs of all the nations of y world, and of all Adams offspring: let vs come to the people whom God hath sanctified and chosen to be his heritage. Seeing then that we shall be gathered vpp with the righteous, surely it is a good gathering, and therein lyeth all our rest & cōtentation, so as death shall be sweete vnto vs. And although wee must of necessitie passe that way, with all other creatures: yet dooth God take vs and keepe vs as his chosen children, and to be ioyned to our Lord Iesus Christ, who is named the first borne from among the dead. And to the intent we should bee the first frutes of the resurrection and of the quicke, hee hath gathered vs to himselfe, and matched vs with y holy Patriarkes, Prophets, and Apostles, That (say I) is the thing which sweeteneth all the sorrowes that we can conceiue.

Now in the end it is sayd yet again vnto Moses, *That he sanctified not Gods name among the children of Israel, and therefore hee should see the Land, euen the Land which God had giuen to his people*. Here we haue to marke, that it is not enough for vs to abstaine from doing euill: but that we must also sanctifie Gods name, when we see men misse it through their leawdnesse. And in very deepe, the chiefe thing that God requireth, is that his name should be sanctified: for it is the first petition which we make. And by that order, our Lord Iesus Christ sheweth vs full well, that we must begin at that point; as for example when he saith, First seeke yee the kingdome of God, what dooth that signify? That we should seeke to exalt God, that all the world should obey him, and that his maiestic should be knownen, to the end that all praye of wisdom, righteousnesse, goodnes, and power might bee attributed vnto him. That is the thing whereunto euery of vs ought to put his induour. True it is y we ought in deepe to sanctifie the name of God, that is to say, to dedicate our selues euery man for himselfe to his seruice, so as his glory may shine forth in vs: but yer is not that enough. For we shall see men vnhallowe the name of God, some by blaspheming him, and some by rushing out into all vices and enormities. Now therefore whē we see such things, our zeale ought to be kindled to withstand them to the vttermost of our power, & to shewe that we desire nothing more, than that God should bee honored, and abide vnappayred, so as men should not abridge him of any thing. When wee haue this zeale, then shall we sanctify Gods name, not onely in our owne soules and bodies, but also euen among those which doe so vnhallowe and defile it. And for that cause are we commaunded to be as burning Cressets in the midst of a froward & crooked generation. When wee dwell among the vnbeleeuers and enemies of Gods word, or among such as despise it and make no account of it: then in stead of our accustomed seeking of vaine excuses, with, I would faine serue God,

but there are so many corruptions, that I must needs howle among woolues as they say: then (say I) is the time for vs to streyne our selues so much the more, and to enforce our selues to sanctifie y<sup>e</sup> name of God. And where? Euen in y<sup>e</sup> midst of those among whom we be conuerfant. That is y<sup>e</sup> thing which is shewed vs in this place.

True it is that Moses was most bound thereto, because God had chosen him about the rest. Yet neuertheless it behoued euery other man also to streine himselfe thereunto. And let vs vnderstand, that seeing hee taketh vs for his children, wee ought at the least to maintain his honor as much as wee would doe the honor of our earthly fathers. And for that cause it is sayd, *that he and Aaron had transgressed*. Whereby we see, that men may well acquit themselves, and besprinkle themselves with holywater as they say, but yet must they passe by the sentence which God hath pronounced; for only he is the competent Iudge. Although then y<sup>e</sup> Moses was not ware that he had offended, and although also y<sup>e</sup> wee cannot discouer his offence; yet doeth our Lord say y<sup>e</sup> he had offended, so as it was not ynough for him not to haue done any euill deede, nor to haue abstained from murmuring, nor also to haue withheld his consent from the murmurings of the people: but he was a transgressor in that he was too cowardly & had not y<sup>e</sup> foresayd inuincible courage that I spake of, to set himselfe against the mischiefe, and to stoppe it as he ought to haue done.

Nowe for a conclusion we haue yet to marke this saying which is added: *Thou shalt not goe in shether, but thou shalt see it, euen the land which I giue to the children of Israell to possesse*. For here Moses had occasion to bee further out of patience, whē our Lord exempted him alone, saying, All y<sup>e</sup> rest of this people shall inioy y<sup>e</sup> land, but thou shalt bee set beside it. If we be driuen to indure any common aduersitie, we make y<sup>e</sup> lighter of it. But if a man be cut off alone, & see that God leueleth at none but him; y<sup>e</sup> is much harder and heauier. And at the same point was Moses. But it was Gods will to trye his obedience and subiection. Also hee meant to set vs a faire lookingglasse before our eyes, to the intent we should not be prouoked to rebel, though hee deale more roughly with vs than with our fellows and neighbors. For we be wont alwayes to alledge; How now? Haue I offended more than others? I see God dealeth full roughly with me; and yet there are others which are no better than I: and what fault findeth he in me? Such complaints shall a man oftentimes heare. But it is not for vs to looke how God handleth others. Let vs content our selues that he knoweth what is meete for vs; and let euery of vs beare his owne burden patiently, and not fall to vsing of such replies: for we shall win nothing thereby. Thus ye see what is set downe here in the person of Moses, in that he was faine to bee banished out of y<sup>e</sup> land, when all the children of Israell and all the rest of the people went in; among whom neuertheless there were many despisers of God, and many hypocrites, to bee short, they were as a

clowepatched together of many peeces. Yet notwithstanding, as in respect of possessing the land, they were to be preferred before Moses. And therefore let vs vnderstand, that when God hath once made vs to enter into the way of saluation, it is not enough for vs except wee attaine vnto it, and that for the bringing thereof to passe, we hold out to the end.

I haue told you heretofore, that the land of Canaan was as a common Pawne which GOD gaue to all the children of Israell, of his calling of them to the inheritance of the heauely kingdom, namely to as many as entered into the land, that is to say, to those which were newe sprong vp in y<sup>e</sup> wilder nesse. For as for those which came out of Egypt, none of them all but onely two, did enter into y<sup>e</sup> land of Canaan. But those which were then litle children, as it were about a foure or fīue yeeres old, all those entered in. Neuertheless there were many of them which serued not GOD faithfully, but played the nauighripackes and backsliders. Whereby we be done to vnderstand, that seeing God hath once reached vs his hand, it behooueth vs to līue in such sorte, as we quaille not ne turne not our backs vpon him, but continue still in his obedience, so as faith may euermore reigne in vs, to withdrawe vs from the līstes and cares of this world. And although we haue not the land of Canaan at this day for a visible signe: let vs resort to our Lord Iesus Christ, who is much more woorth without all comparison, than the outward inheritance which was giuen to the people of olde time. And seeing we be entered into the trace of Iesus Christ, that is to say, be put as it were into his body, and he accounteth vs as of his flocke, and is become our shepherd: let vs looke that we bechaue our selues to wardes him as sheepe, hearkening to his voyce, and following him whither soeuer he calleth vs. And in y<sup>e</sup> meane while let vs pray this good God, to holde vs so vnited to him in the person of his onely Sonne, as wee may continually hold out to the end in all holynesse and all goodnes, and that at the last wee may be gathered vp by him, inor as children of Adam in the generall curse, but [as children of Abraham] in the promise of saluation which was made to vs in our Lord Iesus Christ.

Now let vs fall downe before the maiestie of our good God, praying him to make vs feele our faultes and offences more and more, and that for the more mislikyng of them, wee may exercise our selues continually in calling them to our remembrance, and in mourning for them, so as hee may haue pitie vpon vs, and not onely forgive vs all our sinnes, whereby wee haue offended him, but also rid vs cleane of them, and redresse vs in such wise by his holy spirite, as our whole seeking may be to dedicate our selues vnto him, and that his name may be so sanctified among vs, as that in the end wee may come to his glorie as he hath prepared it for all such as doe here yeeld and submit themselves to his yoke. That it may please him to graunt this grace not onely to vs, but also to all people and Nations of the earth, &c.

## On Saturday the xx. of Iune, 1556.

The CXC1. Sermon which is the first vpon the three & thirtieth Chapter.

**H**ere followeth the blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayde:

2 The Lorde came from Sinai, and rose vp from Seir vnto them. He appeared brightly on mount Pharan, and came with ten thousands of Sainctes, hauing at his right hand the Lawe giuen in fire for them.

3 Yet loueth he the people, and all the Sainctes are in thy hands, and they bow downe to thy feete to receiue of thy wordes.



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60

Ee knowe that Gods word is ordaind chiefly to this vsc, that we should be assured of y good wil & loue which he beareth vs. For without that al-

so there is no hope of saluation, wee be vndone, and to be shorte, there is no religion. For how shall we feare God, vnlesse wee knowe that all our welfare lies in him, and that we dare seeke him with a right faith? But that is vnpossible, vnlesse he call vs vnto him, and that wee haue assurance that if wee come vnto him we shall be receiued. That is the cause why God in all ages ordained, that those which are the teachers of the people, should blesse them in his name, that is to say, assure them that God receiued them and was mercifull to them. For so dooth y worde *Blesing* import. True it is that wee blesse one another by prayer. And when it is sayd of a priuate person, that he blesseth his neighbor; it betokeneth that he wisheth him all good. But there is a speciall kinde of prerogative in those whom God hath appointed as in his owne person to beare abroad his worde and to preach it. For they in blesing are as witnesses of God and agentes in his behalfe. And in very deede (as we haue seene heretofore) as oft as Gods word is preached, it is a solemne act whereby he covenanteth with vs. and lyke as he will haue vs to professe our selues to be his children, and to giue our selues to his seruice; so dooth hee bind himselfe to be our father and saour. That is the cause why we haue now here y blesinges of Moses, which he made before his death. And it is lykely that this was the done when he was ready to yeelde vp his spirit vnto God. For he had bin commaunded afore to go vp into the mountaine, where he had nothing else to doe but to go seeke his graue, which notwithstanding remained vnknown, as we shall see hereafter. At

such time as he was to take his leaue of the people, he pronounced these blesinges here present. By what authoritie? As one appointed to yeelde record of Gods good wil. Also he ratified that which, had bin done before by Iacob, to whome God had giuen the lyke charge & commission. For wee reade of the blesinges which Iacob made ouer his children, how they were not as a household prayer when a father making his last will beseecheth God to be mercifull to his fatherles children; Iacob went not that way to worke; but being a Patriarke, and knowing whereto God had called him, hee vttered what was to come, accordingly also as wee see how hee speaketh by the spirit of Prophecie. And in good sooth, yee see he was a poore man, such a one as was constreyned by famine to goe into Egypt; he possessed not a foot of land in y whole world, and yet hee assigned inheritances to his children. Thou shalt haue such a portion by the sea-coast; Thou shalt haue the pasture grounds; Thou shalt haue a delicate soyle for kinges; so as y bread which shall be made there, and y sweete fruits of thee shall be their strength; thou shalt haue y royall scepter; thou shalt be aduanced, & thou shalt reigne among thine enemies; As for thee, thou shalt be scatterd, but yet shalt thou haue ease of body, although thou be faine to remove here and there. Seeing then that hee tooke order after that maner for the land of Canaan, that although he was driuen thence by famine, yet he allotted it out by portions to his children: spake he as a mortall man? Let vs knowethen that God gouerned him by his holy spirit, and there came not that worde out of his mouth, which was not as a heauenly oracle. Now hereby the people were edifyed, so as they knew that God had chosen them with condition that they should enter into the inheritance which he had promised them. When the children of Israell were in Egypt after the deceafe of their father, they were by this means certified y God had not forgotten his promise, but that hee woulde performe it when the tyme came. They were fed with y hope; and to hold them thereunto, God had giuen the occasion enough, if their own vnthankfulnes had not letted the. This being done, after that they had bin deliuered out of the land

Gen. 49.

Gen. 49. 10.

of Egypt, and were to inioy the Land which had bin assigned them long afore: God made Moses to speake, and draue him to vtter that which he had determined to doe as touching the childre of Israell. And in veric deede, wee see that the things which had bin spoken afore by Iacob, are partly rehearsed here againe for the larger confirmation of them. And againe, the things which were not reuealed at that time, are set downe here; so as the people of Israell might here behold their owne state to come, whereby they were taught that God had a speciall care of the. For seeing hee declared, first by the mouth of Iacob, and secondly by the mouth of Moses, all that hee meant to doe to the people of Israell: did hee not shewe that hee was nere them, and that hee rooke them to bee as of his flocke, and that hee preferred them before the rest of the whole worlde? For it was not with them as with those which are straungers to God. Although hee held and accounted those for his creatures; yet did hee not take them for his Children, to gouerne them and to direct all their steppes; so as nothing shoulde befall them but they might know howe it was God that wrought it, who did also tell them of it aforehande. Therefore let vs wel remeōer what is conteyned here, as things that proceeded not from a mortall creature, but from God, who witnessed that he was the father and defendour of his church.

Nowe this concerneth vs. For although wee haue not the like propheties; yet hath God declared vnto vs, that we be euer vnder his charge, and that he watcheth for our welfare. And wee for our part haue no neede to bee trayned on in knowledge by such meanes, because God hath brought vs alreadye to an other manner of perfection. Therefore let vs holde vs contented with the comming of our Lorde Iesus Christ, in whose person the thing is performed which was hoped for vnder the lawe. And therewithall let vs bee fullie resoluēd that G O D guideth our steppes, and that euen in the midst of all the disorders and troubles which are seene in the worlde, his Church is still deare and pretious vnto him. And in good sooth wee see that before Iesus Christ came into the worlde, Daniell discovered all the chaunges which shoulde bee made, because it might elie haue seemed, that God had gone from his couenaunt a hundred times within the space of foure hundred yeares, and that all shoulde haue gone in such wise to wrecke, as if God had forsaken that people, and been minded to haue no more to do with them. It was requisite therefore that these things should bee foretolde, that the faithfull might knowe that although they were shaken and tossed to and fro; yet were they still in the hande of God; and that when they sawe the kingdomes chaunged rounde about them, and the worlde so turned vpside downe as a man coulde not discernie anie thing in it; yet they shoulde alwayes be assured of that which God had promised them, namely of his sending of his sonne to redeeme them, and y they should by that meanes be restored, euen after y vtter desolation of all things

among them. Thus see wee now the vse of this Song.

Now whereas it is saide *That it was Moses the man of God that blessed the children of Israell*: that title was giuen to Moses as in respect that hee was the instrument of the holie Ghost. Then speake hee not of his owne motion, there is no anie thing spoken here after the fleshe, but as proceeding from a man of God. And hereby wee be the better taught, to embrace the record that is giuen vs here, as if God protested with his owne mouth that hee had a care of his people, and that he would euermore continue his goodnesse and gracious fauour towards them. For indeed there was a blessing made by the Priests in the time of the lawe, according to this saying, *Blesse yee, you that bee of the house of the Lorde.* And it is the same thing which is written in the sixth Chapter of the booke of Numbers [ where it is saide ] that they which doe sacrifice to G O D, shall blesse the people in his name. And truly, where the Priests and the tribe of Leuie are spoken of, this also is added, *To whom the Lorde hath giuen the charge of blessing the people.* And this thing is not abolished at this day. For our Lorde Iesus Christ had in his person the things that were figured in olde time vnder the Lawe. Let vs knowe then that nowadayes there is one euermore lasting blessing of God, which is much better witnessed vnto vs, than all the blessings that were so often repeated vnder the law; in somuch that as nowe God telleth vs by his onely sonne that hee raketh vs into his fauour, and that wee be as his children, and that the preaching of the Gospell serueth vs to that ende, and wee must applye it to that vse. So then, whensoever wee come to heare the worde of God, let vs call to minde howe our Lorde Iesus Christ at his going vp into heauen, did lift vp his handes ouer his disciples and blesse them as is reported by Saint Luke. And that was done to make vs knowe what his office is, and to doe vs to vnderstande that at this day, when the Gospell is preached in his name, it is all one as if hee shoulde say, Beholde, my father accepteth you, you be in his fauour. Nowe then, seeing we haue this, ought it not to make vs to loue the Gospell, considering that therein wee be blessed by the mouth of our Lorde Iesus Christ, as in whose name and by whose authoritie that doctrine is created of? Let vs vnderstande therefore, that if it behoued the fathers vnder the Lawe to be contented with the blessing that was giuen them by Moses, by the Priests, and by Iacob: if wee nowadayes be faithlesse, and admit not the recorde with full certaintie which is giuen vs in the Gospell; wee be worse than vexcusable, because wee deface the truth of Gods sonne, and (as much as in vs lyeth) accuse him of lying, as though hee were not a sure and infallible witness of the will of G O D his father. And when wee compare Moses who is called a man of God, with our Lord Iesus Christ who hath y whole souerainie of Gods house, as the Apostle saith: wee may bee yet the better

Psalm. 117. 26  
Numb. 6. 23

Leuit. 9. 22

Luk. 24. 50

Hebr. 3. 21

allu.

assured that he hath blessed vs at this day, and that he vttereth vnto vs the loue of God his father; and therefore let our faith be so much the better certified, seeing it behoued this title of Moses to content the people of olde time.

Nowe it is added, *That he did it a little before his death.* The worde which he vseth, is as much to say, as hee did it *before his death.* So then, by these wordes, *Before his death,* is not meant a yeare or two, nor yet a moneth, but at his death time; euen when hee was to die. And these blessinges are therefore of so much the more authoritie. For wee knowe that when a man maketh his last will, it shall bee better receyued than the things which he spake during his life. Although then y Moses setued God as a Prophet and teacher all his life long, and had discharged his duetie faithfully: yet neuertheless his minde was to vtter these blessinges at the time of his death, to the ende they should be the better receiued, and men consider thus: Beholde Moses being readie to departe out of the world, hath told vs of the things that are to come: hee hath not doone it at aladuenture nor vnadvisedly; but hee hath fully and wholly performed that which was inioyned him. To the intent therefore that the people shoulde receiue those blessinges the better; this circumstance is expressly added, *That he did it at the houre of his death.* But wo at this day haue a farre better and more excellent confirmation, in that we be blessed by the mouth of our Lorde Iesus Christ. For he hath not onely doone it at his death, but also hath sealed Gods fatherly loue and adoption towards vs; I say sealed them with his precious bloude, and also with his rising againe from the dead. Seeing then that our Lord Iesus Christ hath blessed his disciples, to the end we should know that his office is to do the same to vs; and that his Church shall be blessed by his power euen to the worlds end, and that he hath done it by ratifying it with his owne death and passion, and by his rising againe to get vs victorie against the duell, to the intent that all the cursednesse which we take as it were by inheritance by reason of our father Adam, shoulde be abolished: seeing that our Lorde Iesus Christ hath so ratified all things: let vs learne to magnifie the fatherly goodness of our God so much the more; and seeing he hath told vs that we shal be blessed, let vs be the better assured thereof by all these circumstances.

And because it behoued the people of olde time to knowe that Moses spake not in his owne person but by the authoritie of God: he addeth, *God came from Synai; his coming forth was from Seir; hee shewed himselfe vpon Mount Pharan.* Here Moses setteth Gods presence before the eyes of the people, after the same maner that it had bin knowne vpon Mount Sinay, at the time of the publishing of the law. For he speaketh not of the Wonders which had bene wrought in Egypt, neither speaketh he of y Miracles that had bin wrought by the space of fortie yeares in the wilderness: but his meaning is to bring them backe againe to the Law, to make them stay and rest

there. For surely when the doctrine thereof slipeth from vs, all Gods miracles will doe vs no good. We may well muse vpon him; but all shall be but confused imagination, so as euerie of vs shal turne away to superstition and Idolatric. To be short, it will be vnpossible to be truly vnited vnto God, and to sticke vnto him stedfastlie, otherwise, than by the bonde of his worde, so as wee be restrained by his teaching of vs, & that we hearken to his talke. And why? For we be full of lying; and therefore it behoueth vs to receiue the truth of him. That is the cause why Moses saith nowe, *That God came from Sinay, that he shewed himselfe vpon Mount Pharan, and that for his people, hee came forth from Mount Seir.* For mount Pharan and mount Seir were neere to mount Sinay. Therefore hee meaneth one and the selfe same thing: but yet it ser ueth to imprint y woonderfull comming forth, the better in the remembrance of the people, & to make them to thinke continually after what maner God appeared vnto them, and shewed them his maiestie visible. Not that they sawe him in his being, for that is vnpossible: but that they sawe the signes and tokens whereby they knewe howe it was God that caused the lawe to bee set forth by Moses. And indeed we cannot see God as he is, but he sheweth himselfe to vs according to our abilitie and grossenesse. Yet notwithstanding, the people of Israell did easily perceiue at that time, that God was there, and that it was his will to haue the power of his glorie knowne. And truelie we see howe the Prophets made their benefite of this text of Moses. For when they sawe the people variable and statting too and fro, so as they were not sufficiently settled in the true religion: they did euer put them in minde of those signes and wonders which were wrought at the publishing of the lawe. And the Prophet Abacucke doeth in his song expressly borrowe these wordes of Moses. For he saith that God came from mount Theman, and appeared vpon mount Pharan. No doubt but hee had respect to that which Moses saith here, as though he shoulde haue spoken thus to the people which were then scattered asunder. Yee wretched people, why holde you not yourselues vnder the protectiõ of your God seeing he hath once called you, and shewed himselfe to bee your heade, and woulde haue you to bee his bodie: Ye haue seene him vpon mount Pharan, that is to say, vpon mount Sinay. There his glorie shone forth in such wise, as yee could not but know that he hath authorized the lawe, and made a cõuenaunt with you to knit you vnto himselfe. And why then shoulde yee now start away, and become as members rent a sunder?

Nowe seeing that the Prophets vsed this doctrine after that maner; it ought well to serue to reach vs likewise nowadayes. Therefore where-as it is said that God came from mount Sinay; let vs vnderstand that seeing he hath approued and authorized his law by the visible signes and miracles which were seene at y time: we at this day ought to receiue the law with like reuerence as if god were before our eyes: & whensoever his word is preached vnto vs, it is all one as if he opened



pened his hart, & shewed vs his wil, & that there were mutuall and (as they terme it) interchaungeable communication betwixt vs. The end (say I) whereunto Gods word should serue vs, is that he might common with vs and we with him, yea and that so familiarlie, as if hee came downe to vs because we cannot mount vp to him, so as hee is faine to shewe that his comming foorth is for our sakes. True it is that we shall not see the aire on fire, we shall not see the fire burning on the mountaine, we shall nor heare the thunder roaring nor the trumpets ringing in the aire: but it must suffice vs that those things were once done to the intent that the lawe shoulde haue his authoritie euen to the worldes ende, and that all the miracles which were seene at that time, shoulde be ingraued in the lawe of God. Againe, it ought to suffice vs that God moued both heauen and earth at the publishing of the Gospell: in so much that as then his power was yet better vttered; and moreover his maiestie hath bene seene in the person of our Lorde Iesus Christ, whereby hee was proued to be the onely son of God. Seeing that all these things are knowne vnto vs; let not our vnbeleefe keepe vs from receiuing his worde with feare and lowlinesse at this day, which is so well warranted vnto vs. Thus yee see what we haue to gather vpon this text, where it is said that God shewed himselfe from Mount Seir. And truly after the warninges of Moses did once beare sway; the children of Israel did not then any more see the mountaines of Seir, Theman, and Sinay; neither was it lawfull for them to returne into the wilderness; but the remembrance of those things ought to serue their turne for euer. And sothly, it was not enough for those which had seene those things, to be able to speake of them: but it behoued the fathers to teach their children, that they also might vnderstand that G O D had appeared vnto them, and that by that meanes the law might alwayes be ratified. Sith it is so, let vs vnderstande that we also at this day ought to occupie our selues in the minding of the same things.

Nowe it is sayde expressly, *That Gods comming foorth is for the People.* This serueth to expresse the mutuall communion whereof I haue spoken. For it is not enough for God to shewe himselfe or to come foorth: but his comming foorth must be for vs; that is to say, to make vs to knowe that hee calleth vs vnto him, and that it is his will to be knit vnto vs in mutual bonde. And that ought well to touch vs yet further. For the worde which is giuen vnto vs, serueth not onely to make vs vnderstande that there is a G O D in heauen, and that hee hath the fouercintie ouer all his creatures: but also is a pledge that hee will dwell with vs. And forasmuch as God is inuisible, so as wee comprehend not any thing of him, because it is too high and hidden a thing: when wee haue his worde, wee may beholde him there as in his huelle image, and see him as hee sheweth himselfe. And therefore let vs learne; that when our Lorde sendeth vs his word, hee not onely intendeth to aduance his maiestie, but also doeth

verily renewe his couenaunt to the intent that wee also on our side might approche vnto him. And thereby wee be doone to vnderstande that if wee endeouour to profite in Gods worde, wee will come vnto it with a right meaning and pure minde, so that when God sheweth himselfe, we must not be afraide as the Papistes are, which thinke it to be too darke a thing. Such doubtles must not keepe vs from profiting in the schoole of our God, assuring our selues y he for his part will not fayle vs, but that hee will make vs to perceiue y he speaketh not in vaine, but in such wise as we may know y hee is neere vs, and that his countenance shall shine vpon vs. It is said, *That he appeared with ten thousand of saintes.*

Some haue taken this for the children of Israel as that God came thither with them. And they call them Saintes, because God had shouled them out to himselfe, notwithstanding that the greater number of them was wicked and vnholie. But there is no reason in that, that so great a multitude as seuen hundred thousande men or there aboutes, shoulde be termed ten thousande. No doubt therefore but Moses speaketh here of Angels. And truly when the holy scripture intendeth to set Gods maiestie before our eyes; it doth alwayes ad y he is garded with his heauenly hostes, and y he hath his angels with him, which are thousandes of thousandes. For wee must not stand altogether vpon the certaine number, because y scripture speaketh sparsely of the things that are inuisible. And so a number certaine shall be put for an infinite number, as if it had bin said y God appeared euen with his heauenly Angels which serued to testifie his glory y better. True it is y if the maiestie of God be set single before vs, it ought wel to suffice vs: and in good sooth, can the creatures ad any thing vnto it? No surely: but y is spoken for our infirmities sake. For when God saith, *Here am I; it toucheth vs not yet sufficiently, and therefore it behoueth him to set himselfe foorth as in his fouercintie, & to shewe by his angels y he hath a dreadfull dominion, & that he hath his vertues & powers shied foorth euerwhere.* For we know y his Angels are created to execute whatsoeuer he hath ordeined; so y they be as his hands, whereby hee worketh and performeth whatsoeuer he listeth. To y end then doth Moses expressly say, y God appeared here, *euen with a ten thousand of Saintes.* And wee see also how the law was giuen by y hands of Angels, as S. Stephen declareth in y teuenth of the Acts. Likewise when S. Paul in y Epistle to the Galatians, intendeth to shew y God appeared to authorize his law the better; he setteth downe that the Angels were witnesses therunto. Were there then thousand witnesses present at the publishing of the law: What a thing is it then, if me belieue it not, ne receiue it not without gainsaying? If a bargaine be passed before three witnesses, and signed by a Notarie: it is of authoritie, and there is no pleading against it. And how was the lawe giuen? God appeared thereat in his maiestie, yea and Iesus Christ who was the heade of the Angels, was he that gaue y law,

Numb. 1. 46

P sal. 103. 20

Act. 7. 18.  
Gal. 3. 19.

Gal. 3. 19.

as Saint Paul sheweth in the place which I alledged euen now. Looke me vpon Moses on the other side. Hee was glorified after such a sort, as hee seemed not to be anie more of the number of men. God made his face to shine as if there had been well Sunnebeames thereon, so that hee was well seene to be a man sent of God. Againe it skilled not for two or three witnesses: for there were tenn thousand Angels, there was an infinite number, there were Gods armies to maintaine the authoritie of the Lawe. And what account is to be made of men which are but dung, when they will needes deface it, and come to quarrell against it? Howe shall they be conuicted? So then, let vs make all things auaylable to the confirmation of our faith, and let vs assure our selues that in receyuing the doctrine which is conteyned in the law of God, we shall agree with all the Angels of heauen, and they will aunswere Amen to our faith, and be faithful witnesses before God, that we haue not beleueed at aduerture, but that wee haue bin wel grounded. Thus ye see to what purpose this text ought to serue vs. And so we see y<sup>e</sup> Moses had here good cause, to make mention of the infinite multitude of Angels, which were witnesses vnto God at such time as hee shewed himselfe to be the author of the Law.

Now it is added afterwarde, *That the Lawe of fire*, (or the fire of the lawe) *was in his right hand.* Wee see here: againe the thing which I haue declared already; namely that al y<sup>e</sup>uer Moses hath spoken concerning the maiestie of God, is done to the ende that the Lawe shoulde not be receyued as a doctrine deuised by Moses; but that wee shoulde consider that God auoweth it, and that hee hath shewed that it proceeded from him. And Moses doeth purposely terme it a law of fire, because the aire was then all on a flame. The burning of the fire then, was as a marke wherewith God sealed his lawe, as though hee had rauished the people, and shewed them that they were not anie more as vpon the earth beneath; but that they were lifted vp above the corruptible things of the worlde. Therefore let vs beare well in minde, that the Lawe is termed Fire, because that by that meanes GOD made the presence of his maiestie the better knownen. And herewithall let vs also marke wel what is saide concerning the nature of the lawe and of the whole worde of God: howe it is a consuming fire. For it must needes be aunswereable to the nature of him from whom it cometh. When the Apostle in the Epistle to the Hebrewes sheweth vs what the nature of Gods worde is, after hee hath declared that it ransacketh mens heartes, that it sifteth their thoughts and affections, and that it tryeth men to the quick: he saith y<sup>e</sup> there is nothing hidden therefro. And why? For it is Gods will that it shoulde haue as it were his office. Seeing then that our Lorde is termed a consuming fire; let vs note that his worde also must needes be as fire. And that was shewed by a visible token, when it was giuen forth vpon Mount Sinay: and it behooueth vs also to be prepared and readie to receiue

the same. Moreover wee must suffer GOD to purge vs and cleanse vs by the fire of his worde; and if we will not suffer our selues to be so purged; surely God will worke after an other fashion towards vs, according to this saying of his by his Prophete Esay, Is not my worde as a consuming fire, and this people as stubble? Let vs mark wel then, that seeing Gods word is called a consuming fire; if we be as stubble or chaffe, wee shall incontinently be consumed thereby. And therefore let vs pray God that wee may be as golde and siluer, that we may abide the firing, and be put to the vse of his owne seruice. Howe soeuer we fare, let vs alwayes marke that the Lawe is not a deade letter, otherw ise than that men do quench it through their vnthankfulnessse: and yet for all that, it is not named a lawe of fire without cause. For it serueth to shew that if wee receiue it not with such reuerence & authoritie as is due vnto it; it shall not fayle to doe the office of fire towards vs, to consume vs. And therefore let vs learne to bowe in such wise vnder the worde of God, and to yeelde such subiection vnto it, as wee may without anie replying, receiue whatsoeuer is conteyned in it, and not open our mouthes but to say Amen, and to giue our consent to all that euer our Lorde appointeth.

Nowe Moses addeth immediately, *That GOD loneth the people, and that the Saintes are in his hand.* True it is that heere is some change. For, worde for worde it is sayde, *Yes notwithstanding God loneth the People.* Or, *The true God loneth the people.* For the word which Moses vseth, importeth both. *His Saintes are in thy hands.* Here hee altereth the person. For when as he saith, *his Saintes;* no doubt but hee referreth it vnto God. Therefore hee shoulde say, *Are in his hande.* But this maner of speaking is rife enough in the scripture, so as we ought not to thinke it strange. The meaning of Moses then is easie enough, namely that albeit God loue all people, yet that his Saintes are in his charge or protection, yea euen those whome hee hath chosen. Vnlesse a man will refer these wordes, *the People,* to the twelue tribes: but that were harde and constrained, Moses then doeth here compare all men and all the Nations of the earth with the linage of Abraham which God had chosen: as if hee shoulde say, that Gods grace is spreade out euerie where, as wee our selues see, and as the scripture also witnesseth in other places. And not onely men are partakers of this goodnesse of God, and are fed and maintayned by his liberalitie: but he doeth also shew himselfe bountifull euen to the brute beastes. Euen thither doeth his mercie extend according to this saying of the Psalme, Who maketh the fieldes and mountaines to bring forth grasse for the feeding of Cattell, but God who hath a care of them? Seeing then that GOD vouchsafeth to haue so mercifull regarde of the beastes which hee hath created, as to giue them foode; it is much more to be thought that he will be a foster father to men, whom hee hath made and shap ed after his owne image, which

Exo. 34. 30.

Esa. 5. 24.

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Heb. 4. 13. 13

Deut. 4. 34

Exod. 19. 18

Psal. 104. 14.

approch



# On Munday the xxix. of Iune, 1556

*The CXCII. Sermon which is the second vpon the xxxiiij. Chapter.*

3 They bowe downe to thy feete, to receiue of thy wordes .

4 Moses hath commaunded vs the Lawe for an inheritaunce, vnto the congregation of Iacob.

5 And was as a king among the righteous, when they gathered the heades of the people together, together with the tribes of Israel .

6 Let Ruben liue and not die, and let his people be fewe in number.

7 As touching Iuda he sayde, O Lorde God, hearken to the voyce of Iuda, and bring him in to his people: let his handes suffice him, because thou wilt bee his helpe against his enemies.



Ereretofore Moses had exhorted the people to receiue the Lawe with all obedience: for he hadde sayde that they did cast themfelues downe at Gods feete. And it is a kind of speeche

that is verie rise in the Hebrewe tongue, because the man that is a learner sitteth downe at his maisters feete to receiue learning at his hande. Nowe we haue scene howe it behooued the people to bee as it were at Gods feete. To what ende? To heare the wordes of his mouth. And heereby we see that GOD hath the whole fouereintie in his Church, and that although he speake by the mouthes of mortall men, yet doth not that abate any whitte of his right, that men should therefore vsurpe his authoritie, or thrust themfelues into his place; but that they ought to deliuer the things faithfully which they haue receiued of him. To be short, heere it is shewed vs that the Church of God is to be guyded alonely by his worde, and not by the things which men shall haue dreamed and deuised of their owne heades. And heere with all we be also exhorted to obey God, and not to strue against him when he speaketh to vs, but to stoope and to yeelde ourselues wholly to that which he sayeth. At a worde, heere wee bee brought backe from the bondage of men, to the ende that our sayth should not depende vpon this man or y man, but be grounded vpon God. And by the way it is shewed vs, that it is our dutie to humble ourselues vnto God, and to profit vnder his worde and in his schoole, so as wee may suffer our selues to be gouerned by his doctrine.

Nowe heere vpon it followeth, That Moses gaue the Lawe for an inheritaunce to the Congregation of Israel. This serueth to expresse better what worde it is whereof he had made mention. For every man can well ynough graunt that GOD deserueth well to be heard and obeyed; and the wickedest folke in the worlde will magnifie Gods worde; but to the meane while there are very fewe which by their deedes doe shewe

themselues throughly willing to doe that which they say. And why? They woulde haue God to come downe from heauen, and to sende vs his Angelles to tell vs his will. But he will trie our fayth after another fashion. True it is that he ratified his Lawe in olde time, and shewed that it came from heauen, and that it was not deuised by men. But nowe hee will haue his Lawe preached vnto vs by meanes of men, and that the same shalbe of as great force, as if hee himselfe were present in his own being and maieestic. As for the Gospell, wee knowe it hath had his confirmation, and that it is not for vs to dout whether it be Gods trueth or no. But now, what are they that bring vs the Gospell? They be mortall creatures, so as this treasure (as sayth Saint Paule) is in brittle vesselles; like as if a man should put a two or three thousande Crownes into a pottle that is not woorth aboute a cupple of pence, euen so is it in that our Lorde will haue the doctrine of saluation which is an inestimable benefite, to be declared vnto vs by men like our selues, which beare no great shoue, nor are of any estimation to the worldewarde: and yet notwithstanding he will haue his worde to be of as great estimation among vs, as if he himselfe were personally present with vs. And for that cause he sayeth, He that heareth you, heareth me, and he that refuseth you, refuseth me. For in that place, our Lorde Iesus Christ ment not to exalt men: but to shewe that Gods worde ought not to be the lesse esteemed, although there bee no man to giue estimation thereto. For we must not haue an eie to the messenger, but to him that sendeth him. So then, we see how Moses hauing spoken of Gods worde, and hauing shewed that they which call themselues faithfull, ought to submit themfelues thereto; addeth, *Moses gaue the Lawe*, meaning thereby that we neede not to goe to the newfounde Iles to seeke Gods worde, nor to passe ouer the sea (as we haue scene already,) nor to goe downe into the bottoome of the earth; but that Gods worde is in our mouth and in our heart, at leastwise if GOD worke there by his holy spirite. For well might we haue

2. Cor. 4. 7.

Luke. 10. 16.

Deut. 30. 13

our eares beateu therewith, but our heartes should not be touched at all, vnlesse God gaue force thereto. But when our Lord inlighteneth vs, and maketh vs to feele that it is he that speaketh; then haue we his word in our heart; and againe, we haue it also in our mouth, to confesse it to be the infallible trueth. And if we fet our delight therein, wee shall no more stand in doubt whether it were best for vs to receiue it or not, but wee shall be fully resolu'd thereof. Wherefore let vs learne by this text, that if we will honor God and obey him, and quietly receiue both his lawe and his Gospell when they bee preached vnto vs by the mouths of men: we must not forbear to doe him the honor to submit our selues vnto him, although hee appeare not after a visible maner, ne send vs his Angels from heauen. For it is a true tryall of our faith, when for the honor of him, we forbear not to accept of men which eary nor any great countenance, nor haue any estimation at all. That is the thing which we haue to beare away hie in the first place.

Now immediatly he saith that the lawe belongeth vnto vs, because it serueth for the whole congregation of israel. For we knowe that God hath gathered vs together with the Iewes, and that in the end when they had shut our and banished themselues from the promise of saluation, we succeeded in their place. Seeing it is so, looke what was spoken concerning the children of israel, which were come of the race of Abraham as in respect of the flesh: y same ought to be apply'd vnto vs at this day. And therefore it is no superfluous speech, when it is sayde that *the law was giuen*. Let vs learne then, y seeing our Lord will haue vs to receiue his word, assuring our selues that it is spoken to vs, and dedicated to vs for the health of our soules, it is not as a seed that is thrown into the ayre; but that God speaketh in such wise, as he sheweth that it is for our profit to be so taught, and that he will so approach vnto vs, as we may be knit vnto him. Now then whereas we haue heard, that folke must cast themselues downe at Gods feete to heare his word: let vs vnderstand y wee be those folke. Sith we know that Gods word lyeth and consisteth in his lawe; let vs assure ourselues that it is the treasure & benefite which God hath prepared for y food and sustenance of his children accordingly also as he speaketh thereof to the woman of Chanaan, where he saith y men must not giue the bread of children vnto dogs. True it is that at y time we were as dogs, y is to say, al the heathen men of y world were reiecte'd. And our Lord Iesus Christ sheweth, y as in respect of our first state, we be no more worthy to be partakers of this benefite; than a dogge is to go to a mans table. None but the children are to take their sustenance and refection there. Howbeit forasmuch as at this day God hath called vs, & we be his true Church & flocke; this bread is therewithal giuen vs for our sustenance. And therefore let vs not suffer Gods word to slip away, whē it is preached vnto vs, but let euery of vs apply it to our vse.

And Moses declareth expressly that it is for an inheritance to the Church of israel, to do the to vnder-

stand y it was not giuen for a time, but to the intent it should be receiued fro age to age, and y al men should giue the thanks to it, so as there might be one content of faith betweene the fathers and the children, accordingly as it is saide thereof in the song of Zacharie, & as the Prophet Malachie also had sayde thereof afore. Let vs marke then, that this worde *Inheritance*, or *Heritage* importeth a perpetuities of Gods word, so as it must not be receiued alonely by such as liue at some one time, and afterward be buryed; but the fathers must haue a care to make their children agree thereunto after their decease, that all men may obey God and honor him to the ende. If a man haue goods, he will keepe them with great care for his children; and when he dyeth he is well apayd that he leaueh them not vnprovided for, but that they may haue some inheritance. But in the meane while we consider not which is the principal good thing which ought to be left to those which come after vs: which is that they may be partakers of Gods adoption, and accounted among the company of his children. That is the cause why Moses warneth here y people which had bin duely trayned vp in Gods word, that they serued not for them alonely, but y God bound thū to leaue the same inheritance in possession to their posteritie, and would haue his Lawe to be knowne continually, & that it should abide fro age to age in full force and authoritie for euer. And therefore whēsoeuer we come to a Sermon; let vs vnderstand y our Lord calleth vs to him, to the intent that our childre should be drawn thither with vs. And forasmuch as he of his infinite goodnes receiueth them afore they be borne, and declareth that he will be their father and Sauour, and putteth them aforchand into the aray and company of his, accordingly also as they be baptised in y vertue of that promise: needs must we be worse than vnthankful, if we haue not a care to teach them, whē they come to discretion: and let vs assure our selues that this inheritance is oftē lost through the leawdnes of men, or through their carelesnes and coldnes, so as their childre are depriv'd thereof. We see what is happened to the world. We see the horrible disorder which hath bin euery where, and is yet still in a number of countries, which make great account of themselues, and deme themselves to be of great worthines. If a man should aske the Italians, the Frenchmen, and a great sort of the Almaines, of what worthines they be; they will set so great estimation vpon themselues in their pride, as ye would marvel: and yet are they all banished from the inheritance of God, they are all disherited, they be depriv'd of the foode of saluation which God hath ordain'd for his children. Seeing it is so, let vs see that we be more diligent in keeping this inheritance, & sith our Lord hath put it as a gage into our handes, let euery of vs inforce himselfe to teach the younger sort, that the trueth may be receiued continually from hand to hand, and that GOD may reigne among vs euerslastingly. And to the intent we may haue the more zeale and good will thereto, let vs call to minde that which I haue

sayd afore, namely that if wee should compare all the goods in the world, and all the riches that fathers can leaue to their children, with this: they be nothing in comparison of this heauily treasure of Gods auowing of vs to be of his household, and of his declaring that he will dwell among vs, to make vs partakers of his glorie. Seeing then that our Lord assigneth vs so great a good thing; it is reason that he should be preferred before all the things which are to be desired in this world, and which rauish all our wits and willes from vs.

Now he addeth after ward, *That he was a king among the vpright dealers;* that is to say, in Israell. This sentence is commonly vnderstood concerning Moses, because he was spoken of in the last verse. For he had sayd, Moses gaue vs the Lawe: and now he addeth, he was a king in Israell. But we knowe it was not the custome of Moses to call himselfe king. For the time was not yet come wherein God should haue chosen and ordayned a king to haue preheminance.

1. Sam. 10. 1.

was the first: yea and that was through a rebellion of the people. But God chose Dauid, to the intent that the kingdome should be stablished in his person. And vntill that time, the people were at libertie, and God named himselfe their king, and called the people a royall priesthood. So then, no doubt but that here Moses continueth the matter which hee had begunne already; namely that the people should sit downe at the feete of God to heare his word. He declarerth after what maner wee should sit downe at Gods feete to be his scholers, and that hee may be our maister, and we be taught at his mouth: *It is* (saith he) *by being our king therewithall.* Hee sheweth that whereas God abaceth himselfe so farre as to be our teacher: his fo dooing ought not to cause vs to despise him, or to diminish his maiestie: but therewithal he must also be a king.

Let vs beare in minde then, that the doctrine which wee receiue of God, is as the speech of a king, and it behoueth vs to tremble vnder him: so as wee may not onely be as little children y record their lesson vnder a maister; but also that both great and small doe come to heare what God speaketh, and giue eare vnto it with all humilitie, and that his lawes may preuaile and haue their force amongest vs. The thing then in effect which Moses meant in this place, is that hauing shewed that God stoopeth so lowe vnto our meanesse, y he maketh himselfe as a scholemaister, and voutsafeth to haue vs sit at his feet, to the intent we should be familiarly taught at his hand; yet ceaseth he not therefore to be a king, and to keepe still his dominion and degree, so that what excellencie souer bee in men, they must not presume to skorne the doctrine that is preached vnto them, but euen the very kinges of the earth ought all of them to submit themselves to it, and hee as the onely head ought to haue all preheminance and soueraigne dominion ouer vs.

To be short, we haue two things to consider in Gods word, the one is his infinite goodnesse, in that he commeth downe to vs, and becometh

familiar with vs, and (as yee would say) dandleth vs, and speaketh to vs as kindly as a nurse woulde speake to her babe. Seeing then that God doth so fashion himselfe to our small capacite; wee ought of right to loue well his worde. But yet therewithall let vs marke also, that hee will not bereaue himselfe of his right, that hee should not continue King for euer, and wee tremble vnder him, and be subiect to his lawes and commandements. Thus the thing which we haue in effect to beare in mind, is that Gods word ought to be as sweete to vs as honie, and as precious as Gold and Siluer, as Dauid speaketh thereof. And he doth expressly name the people of Israell by the terme of *vpright persons*, as he had done afore; to shewe vpon what condition wee be Gods Church; namely that vprightnesse and Iustice should reigne among vs. For we knowe that God wil not be intangled in our disorders, if we should rush out into any maner of euill; for in so doing it might seeme that wee would driue God farre from vs. So much the more then ought wee to marke well this text, that God was king among the vpright. For it serueth to the end that we should first vnderstand, that if wee obey Gods Lawe, his kingdome flourisheth. And againe, when wee serue him, he maketh vs to be righteous, & certesse, our true righteousnesse dependeth vpon our hearkening vnto God, & ought to be effected thereafter. As for those then which are disobedient to the lawe and the Gospell; doe well shewe that they cannot abyde that GOD should governe them; and that is all one as if they defied him, and would not admit him for their king and Prince. True it is that none of the wicked sort of this worlde will confesse that their intent is to alienate themselves from God after that maner; but yet is it so indeede, and it is not for them to pleade to the contrarie, because the foueraigne Iudge hath giuen definitive sentence thereof. Also let vs marke by the way, that God neuer reigneth among vs, except our conuerfation be conformable to his worde, so as wee forsake all our owne wicked affections to obey him. And therewithall let vs beare in mynde likewise that there will be no righteefnes when euery man wil needs serue God after his owne deuotion as we see y world doeth which museth vpon these pelting sonde toys; insomuch that the Papistes seeme to themselves to be halfe Angels, so long as they haue daunced their common trace, that is to say, haue played the brute beastes. But the very true righteefnes which God alloweth and accepteth, is to suffer our selues to be governed by his hand, & to haue none other leader than his single worde.

He sayeth immediately, in *gathering the heads of the people, and the Tribes of Israell together.* Heere hee expresseth the con corde which ought to be in Gods Church, euen from the greatest to the least. Whereas hee sayeth in *gathering or assembling*, hee sheweth that as soone as GOD hath spoken, there ought to be a conformitie and true vnion among vs.

Wee

We must not be at variaunce, one drawing one way and another another; but euery of vs must yeelde & assemble together, that none but God may haue any preheminnce ouer vs, and that we may be gathered together in one, as it were vnder his winges. That then is the gathering together which Moses speaketh of heere. And therefore we may conclude thereupon, that when Gods word is not preached, although mē agree together, yet their agreement is curied, & that is nothing but confusion in it. Will we the be so knit together, as God may allowe of the concord that is among vs? Let him be alwayes our head; let his word be the mean to fashion vs one like an other; let there be no brotherhoode but because there is one father cōmon to vs al, and y we be his children together by one common accord. And herein it is to be seene, that all the fond bragging of the Papists is but smoke & leasing, when they say that they agree among themselves. For it is alwayes to be considered what the bonde is. Now the Papistes agree in all disobedience, so as they must needes bee stubborn in refusing Gods worde, and trample his truth vnder their feete; or else we see that without that there is no access to be had vnto them. Seeing then that their linking in together is but to withdrawe themselves from God: wo worth that vnion. But if we will haue a holy and commendable concord, such as God may allowe of: Let vs begin at this point, namely that we hearken to his voyce, and y we followe it, shewing thereby that we bee his true sheepe, & that we take him for our sheepeheard. And in so doing let vs take him also for our king (as it is sayde in this text,) that he also may take vs for his people and Church; and then we may be bolde to desie all such as behaue themselves after their owne inuentions and fancies.

Nowe therewithall Moses sheweth that there is no man which ought not to submit himselfe to Gods worde, when he sayeth in *gathering the heades and all the Tribes together*. Heere then is no exception: neither ought y great ones to alleage either their authority or their power: for they be the folke which ought to shewe the way, and which ought by their exaple to induce the meaner people to obedience. Therefore when our Lord speaketh, let the heads be as lowely as the inferior sort, & let them lead the danee and reach their hands to all the residue. For in very deede when the great men and rich men of this worlde, and such as are in any estimation despite Gods worde & set light by it: it is a duble stumblingblocke, because men haue an eye to them, & they be as it were set vp on a hygh stage. The disorder therefore which they make is such, that they must yeelde duble account vnto God, for y they haue bin the cause of the backsliding of many simple & weakē soules. And therefore let vs learn y whensoever God speaketh, those to whō he hath giuen y greater gites of grace, & which haue any dignitie or excellency, must shewe that Gods prouoking of thē to come vnto him is not in vaine, & they must be the first that obey him. And on the other side the rude & vnskillful must

not alleage, We be no Clerks, we be no men of great vnderstanding; for it is sayde that *all the Tribes of Israell must liken iſe assemble together*. Let vs conclude then, y as the great ones must shew the way to the litle ones; so all the people generally and without exception, must submit them selues to God, & al of vs must become his scholers, seeing he vouchsafeth to be our scholmaister; and al of vs must be his people, seeing he doth vs the honor to set his royall seate among vs. That is the effect of the thing which wee haue to remember vpon this place.

But let vs come to the blessings which Moses giueth to the Tribes of Israell. I haue tolde you afore that they be not single prayers, made as by a priuate man: but that forasmuch as God had appointed him to be his députie, he declareth that the state of the Church shalbe alwayes blessed, & that God will haue a care therof. Moses then speaketh heere, not in his owne person, nor of his owne authority; but as one gouerned by the holy Ghost, and as one whom God caused to shewe forth the fatherly care which he would alwayes haue of his Church. To be short, there is nothing heere which ought to be fathered vpon a mortall man: but by the mouth of Moses God sheweth that hee hath not chosen the children of Abraham in vaine, but that hee will continue his goodnesse towards them to the ende, and shew in very deede that they be a people whom he hath adoped to himselfe and dedicated to his owne seruice, and of whom he wilbe the defender. Howbeit, forasmuch as these things shalbe layd forth more at large; I doe but touch them shortly as nowe.

Let vs come to that which is spoken of Ruben. *Let Ruben lute, and not dy*. We know that Ruben was Iacobs eldest sonne, and ought to haue obreynd the right of the first begotten, and ought to haue had a double portion, and to haue reigned among his brothers: but he was bereft of it by his owne leaudeness. For he committed incest, which was a crime worthy of more than death: he defered to haue beene wyped out of the worlde, and to haue had his name reprochfull for euer. Neuertheless God pardoned him. Yea, but not without chastisement, as we see by the blessing which was giuen him: and he seemeth rather to haue bene accursed. For Iacob his father sayde vnto him, Ruben, thou wast my first borne, the beginning of my force and strength; but thou hast also bene the beginning of my sorrowes. And therefore thou must slippe away like water, and drie vp. For thou diddest loose the title of thy birthright, and committedst incest, which is a horrible crime. Forasmuch therefore as thou hast bene a greefe and sorrowe to me whereas I ought to haue receyued ioye and comfort of thee; thou must be banished and excluded from thy birthright, and from the dignitie which thou shouldst haue had. It shold seeme y Iacob taketh too great displeasure against his eldest son, when he ouerwhelmeth him so with insanie, & thundereth so against him. Howbeit, y is but a temporall

correction. For notwithstanding this, yet he continueth still a Patriarke. And soothly it is a great honor, that a detestable villain having broken the whole order of nature, yea and committed aduoutrie with his own fathers wife, did yet for all y<sup>e</sup>, liue still vpon the earth. But God maketh him a Patriark in his Church, & he wil haue his name holy & his posteritie holy. Lo here a wonderful mercifulnes of God. Yet must he be faine to humble himselfe, & haue his fault knownen, y<sup>e</sup> hee may no more flatter himselfe. That is the cause why Iacob speaketh so roughly, and (as ye would say) thundereth against him being his eldest sonne as I sayd afore. Now the comfort which Moses setteth downe here, may seeme strange, as why he should say, *Let Ruben liue and not dye.* It was to the end that the tribe of Ruben, (that is to say, the people which came of him, for there were at that time a great number of heades of howses, as it were about a fiftie thousand men,) should thinke with theselues, we bee after a fort cut off frō gods house. For inasmuch as our father was after a fort banished & bereft of his byrthright, and wee be succeeded in his place; what is our inheritance now but vtter infamie? Thus ye see how y<sup>e</sup> Rubenites, (that is to say the people y<sup>e</sup> came of Rubens line,) might haue bin ashamed, if they had not bin vpheld, by putting their trust in God, to serue him with a pure and freehearted affection, or if their heartes had failed them so as they had not still embraced the promise of saluation which had bin made vnto them, and knowne themselves to be the children of Abraham, a linage which God had accepted and separated from the rest of the world. It behoued the Rubenites to haue that. And for that cause it is sayd, *Let Ruben liue & not dye:* as if Moses had sayd, true it is y<sup>e</sup> Ruben deserued to haue his lyfe thrust downe to the bottom of hell; but yet shall he liue; for his fault is forgiven; and God hath giuen him lyfe, & that not such a common lyfe as all the sonnes of Adam haue, but Ruben shall liue in the Church of God, he shall haue place among the Patriarkes, & the people which shall come of him shall be a member of Gods Church, and of the number of those people whom he hath chosen and sanctified. Thus then wee see now the meaning of Moses.

And here we be taught, that it ought to suffice vs when our Lord taketh vs to mercie, to serue vs to be of his people. When we haue offended him, so as we delerue to be cast off, & to be vtterly disclaymed at his hand: it ought well to suffice vs if wee may but haue a place still in his Church, & be taken & admitted for his childre. Moreover, if we be chastized for our faults, let vs take it in good worth & beare it patiently, & let vs not doe as they doe which grudge & grinde their teeth when God chastizeth the, & thinke they haue great wrong if they be not dāddled, when they haue more neede to be handled roughly. Let vs then beare all y<sup>e</sup> temporal correctiōs which God sendeth vs, with such mildnes & meeknes, as it may suffice vs to be cōforted, in y<sup>e</sup> he dooth not rase vs out of the register of lyfe,

but are accounted still among his childre. Doth God then smite some with sicknesse, some with pouertie, and some after some other sortes, so as they pine away in this world, & wote not where to become? Well let all this bee easie for vs to beare, so long as we haue stil wherewith to sweeten our sorrowe: that is, when God sheweth vs y<sup>e</sup> notwithstanding our imperfections & miseries, yet he ceaseth not to be our father still. So long as we haue that; let vs ouergo all the temptations in the world. Well, I must bee heare as a wretched creature, skorned, an outcast of the world, shamed & despised; I shall see no end nor measure of miseries; but what for all this? Yet is it enough for me so I bee auowed for the childe of God. Thus ye see what we haue to gather vpon this place, when God doth continually put vs in minde of our desertes, and toucheth vs with the, & maketh vs to feeble them by prooffe and experience: For whereas he sayth: *Let Ruben liue and not dye:* it is to shewe them what he were worthie of, & that it was needefull in dede that God should haue pitie vpon him; inso much y<sup>e</sup> if he had listied to haue vsed rigor, hee deserued to haue bin vtterly rooted out. That then is the first poynt which wee haue to remember vpon this place.

Moses addeth, *let his people be fewe in number.* In dede a man might here repeat the former saying thus, *let him not dye & let not his people be fewe in number.* But that were constrained & forced. The naturall sense then is, that the Rubenites should be *small in number:* not that they should not be a great multitude of folke; for (as I tolde you afore) they were fise and fortie Thousand men besides women & children: and that is an incredible multitude to come of one man alone. But Moses meaneth small in number, because Ruben & all his offspring, which ought to haue had preheminence ouer all the children of Abraham, was basely & slenderly esteemed, and placed in a very lowe degree. Therefore it is all one as if he had sayd, Although Ruben be not restored to his honor, but doeth still beare the marke of his reproch, and is faine to holde himselfe among the common aray of the children of Israell, and to be subiect to his brother Iuda; & to yeelde reuerence to him as to his superior: yet notwithstanding, let him liue. To be shorte, Moses confirmeth that which I haue declared already, that is to wit, that although Ruben was put from his byrthright because of his wicked doings, and so became vnworthy of the honor which had bin done vnto him: yet notwithstanding his linage ought not therefore to bee dismaid, but rather take consist in that God held them still in the number of his people. And although they be not Capteines, ne haue y<sup>e</sup> kingdom in their trybe: yet ought they not therefore to fret & repine, but rather to abide in their degree, & to be glad that they haue God still to their father, & to set their whole felicitie & ioy there: & in the meane season to beare the correction patiently which God sendeth them as a medicine, and to make their benefite thereof. And moreouer they ought not to bee out of hope



hope, as though God had disclaymed them; but assure themselves that they were still reteyned for the lineage of Abraham, which was blessed & had the promise of euerlasting saluation.

Immediately after hee setteth downe concerning Iuda, *Les is be shus vnto Iuda*, saith he. And he saith, *Lord heare the voyce of Iuda*. Moses magnifieth not the tribe of Iuda so greatly heere, as he did in Genesis in the person of Iacob. For there he is likened to a lyon whom no man daereth waken vp. And againe he saith he shal be Lorde of all his brethren, so as all of them must stoope vnto him, and bowe their knees to him: and finally that the scepter shall not depart from his house, nor the Lawgiuer frō betweene his knees, vntill God haue sent the Redeemer whom he had promised. Seing that these things were spoken of the tribe of Iuda; it is maruaile that Moses speaketh so shortly of them heere. And againe, hee maketh no mention of the fruitfulness which God promised him: As that his teeth should be whyted with milke, that is to say, that he shoulde haue good and fat grasinggrounde, so as hee might drinke milke his belly ful; that his eyes shoulde be red with wine, that is to say, that he should haue goodly vineyardes. Heereby he meant to shew, what should become of the tribe of Iuda, and of all his people. And why then doth Moses speake heere so sparsely thereof? It behooueth vs to marke, that by the blessings which Moses vttereth heere, hee meant not to deface the remembrance of the things which he had written afore concerning the state of Iuda, in the testament or last will of Iacob: but to make as it were a Codicill vnto it, as men terme that which is added to a last will that is made afore. And when there is such a Codicill, it serueth not to impeach the former last will, nor yet to burie it so as it should not be knowen. For it is but an appendant, and the Codicill it selfe were nothing worth without the will, and that it were added to it. Truly a man may well make a will alone by it selfe: but as for the Codicill, it is but as a thing belonging thereto or as a short matter that is added to the will. After that manner doeth Moses deale heere. For hauing set downe there the last will of Iacob, as an authentick matter, and such as ought to haue his full force and effect: nowe for the larger confirmation thereof, hee addeth this comfort which we haue seene concerning Ruben, and the comfort which wee shall see to morrow concerning Leui and such like. Nowe his speaking of the tribe of Iuda, is to confirme the thing which had bene spoken afore by the mouth of Iacob. True it is that they be two fundrie persons which speake: but yet is all done in the name of God, and by his authoritie. Iacob was not a priuate person when he blessed his children: but he was Gods deputie. As much is to be saide of Moses. Therefore hee represented alwayes the person of God, who declareth that he hath chosen his people, and will maintaine them to the end, and haue a fatherly care of them. To be short, this shornes serueth not to abate the dignitie that was giuen

to the tribe of Iuda: but to continue the thing which he had said afore, to the intent we should knowe that God ment not to disappoint Iuda of the promise which he had made vnto him, but that it shoulde bee performed in his children. And therefore hee saith, *Lord heare the voyce of Iuda*.

Heereby Moses sheweth, that the tribe of Iuda shoulde not attaine to the kingdome without impediment. True it is that Iacob had said, that the scepter shoulde not depart from the tribe of Iuda. And where is this king? Yee see that the tribe of Iuda surmounted all the rest of the tribes at such time as God deliuered his people out of the lande of Egypt. It is true that Nahasson had the preheminece, when the offerings were made in the sanctuarie. It is true that when God distributed his host among the fower captaines of his people, Iuda was the foremost. Howbeit, that was but a very darke shadowe, he had neither kingdome nor principallie. It should seeme then that the things which are spoken here concerning the scepter and the kingdome, are to no purpose. For those things were not yet seene. Againe, let vs consider what happened to the people after the decease of Moses. Iosua ruled them, and the Iudges succeeded him. The came Saul of the tribe of Benjamin, who was made king. And what shall become of Iuda? The things that Iacob had spoken seemed to be but a iest. And yet it is God that saide that the kingdome should come from thence. Nowe Moses sheweth beere, that Iuda must bee faine to call vpon God, that is to say that the tribe of Iuda must sigh and grone and indure much hardnesse, ere it attained to the degree of honour, and vnto the things which God had promised them. Wee see then that things shall not [alwayes] come to passe out of hande, immediately after that God hath promised them. Beholde, Iacob appointeth Iuda to haue the birthing in his house, by reason whereof hee hath the right of the first begotten ouer all his brethren, and it seemeth that all should bee subiect to him. And yet for a time there was no whit of it seene, but rather Iacob seemed to haue doted, and that these things serued to no purpose. Afterward at the end of fower hundred yeares or thereabouts, (for there were not full fower hundred yeares,) came Moses. But at the end of three hundred and fiftie yeares or thereabouts he came and said, Iuda, pray to God, hee will heare thy voyce, and herken vnto thee. As if he should say, My friendes, ye haue a promise of the kingdome in the tribe of Iuda, and trouble not your selues though it be not performed presently before your eyes, but tarie till God worke, and he in the end will performe that which he hath promised. Be of good hope therefore and possesse the kingdome now by faith, vntill God shewe openly by the effect, that it was hee that spake by the mouth of your father Iacob. Thus we see now in effect, what the meaning of Moses was. The residue we must referre vntill to morrow.

Nowe let vs kneele downe before the maie-

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Gen. 49. 8. 9

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Gen. 49. 10.

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Nomb. 2. 3

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1. Sam. 9. 1.

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stie of our good God with acknowledgement of our faultes, praying him to forbear to haue respect of the multitude and greatnes of them, & but onely to correct them by his holy spirit, and so to increase his strength in vs from day to day as we may fight against all temptations, and be reformed in such wise to his obedience, as nothing may let him to reigne as king ouer vs, nor vs to doe him homage by dedicating our selues to him in all iustice, holinesse, and righte-

ouesnesse, but that they may bee the true marke whereby we may be known to be his children, and that we may seele him to reigne among vs, and we more and more finde fauour in his promises; so as we may be drawn to the kingdome of heauen, and drawn away from this world, and not helde backe to it any more as wee haue benee too much afore. That it may please him to grant this grace, not onely to vs, but also to all people and Nations of the earth; &c.

## On Tewsdai the last day of Iune, 1556.

*The CXCIII. Sermon, which is the third vpon the xxxiiij. Chapter.*

7 As touching Iuda, O Lord God, &c.

8 Also hee saide of Leui, Thy Thumim and Vrim belong to him towardes whom thou diddest shewe thy selfe gracious, whom thou diddest trie in Massa, where ye had debate for the waters of strife.



Tolde you yesterday that the things which are contained in Genesis as touching the blessing of Iuda, are comprehended briefly heere. For where as

Moses desireth that Iuda may be hearde, it is to the end hee should obtaine that which had benee promised vnto him, that is to wit, the setting vp of the kingdome there, accordingly also as he sheweth in that he saith, that he should be the leader of his people. For it belonged to none but the tribe of Iuda, to haue the people vnder them and at their guiding. We see then in effect, that Moses meant heere to confirme that which had benee spoken by the mouth of the Patriarke Iacob, to the end that God might be known to be stedfast in his worde. The kingdome was promised vnto Iuda, & that was a matter of great importance: for not onely the state of the people was ground- ed thereupon, but also the saluation of the whole worlde depended vpon the same. To what end was it Gods will to stablish the four- reintie in the tribe of Iuda, beginning it in the person of Dauid and continuing it in his house, but that the Redeemer of the worlde should come from thence? And that kingdome was to continue for euer, as it is said in the Psalme, that the Sunne and Moone shalbe good and faith- full witnesses thereof in heauen. Seeing it is so, it was very requisite that this promise should be certain, that it might be helde vnfalible of all the faithfull. Yet notwithstanding there passed a long time wherein the tribe of Iuda was mingled with the rest of the people, without ha- uing any authoritie. It was not perceiued what was the meaning of the things that had benee spoken, and therefore they might haue benee esteemed as a vaine thing. And therefore Mo- ses addeth now the confirmatiō thereof which

is set downe heere, saying that in the end God would heare the voyce of Iuda, and that by that meanes he should haue the leading of his people, and obtaine the royall mace which had benee assign- ed vnto him.

Heere wee see how our Lorde exerciseth the faith of his children, in that he doth not out of hande performe the things which he had prom- ised them. And this thing ought specially to be applied to the reigne of our Lorde Iesus Christ. God had declared aforehande, that the Redemption of the worlde should be wrought by one that was to come of the tribe of Iuda. And yet hee deferreth and delayeth it so long, that it seemed to bee bur vaine to look for it. And why? Of purpose to trie the patience of them that hoped for him. Let vs learne then that to bee settled vpon our Lorde Iesus Christ, and to be well assured of the saluation which he hath purchased for vs; wee must not onely be- lieue the things that are tolde vs concerning the Gospel; but we must also euen linger in pa- tience, till God performe the things which we see not at the first sight. And we must not bee so hastie as to start away, when our Lorde answer- eth not our desires. If God passe ouer a day or a yeare, so as we perceiue not that he is minded to put the thing in execution which hee hath spoken, yet is it not for vs to giue ouer, but we must in the meane season pray, & not doubt but y<sup>e</sup> he heareth our voyce. We shall see oftentimes, that y<sup>e</sup> kingdome of our Lord Iesus Christ shall seeme to be abolished out of y<sup>e</sup> world. And euen at this day, although the Gospel be preached in some places; yet we see the power of the ene- mies to be such as is able to ouerwhelme it vt- terly. Wee see so little order as is pitie. As for vs which say we haue received the pure doctrine; we be yet farre off from hauing such policie & perfection among vs as were requisite. To be

short, we heare of nothing but disorder; which might make vs to enuile; were it not that with calling vpon God we did patiently awayt that he will in the end set vp the kingdō of his sonne and maintaine it, though it seeme as now to be put out of order, and men see it not flourish and prosper. Were it not for that, surely a man would iudge that all Gods promises were vaine. It is not without cause then, that Moses speaketh here expressly of Iudaes prayers and supplications: as if he should say, that all they which belong to the kingdome of our Lord Iesus Christ ought to exercise themselves in calling vpon God, that he suffer not his kingdome wherein lyeth all our happinesse and welfare, to go to decay, and to fall to ruine; but rather that he set it vp, and preserve it, and defend it. And therewithall let vs assure our selues that we shall not lose our time, nor finde God deafe to our requests, so we resort to him for refuge, as we be warned to doe. To be short, this text declareth vnto vs, that the kingdome of our Lord Iesus Christ shall be stablished by miracle, and after a strange maner incomprehensible to the worlde; and that God will worke after such a fashion in that behalfe, that we shall knowe it to be his worke; and therefore that wee must not in that case bring the iudgement of our eyes; but continue from time to time in prayer and supplication, and rest vpon the promise thereof which is giuen vnto vs.

Also it is sayd, *That God will succour Iuda against his enemies, and that his hands shall suffice him.*

This was no more than needed, for so much as the kingdome of Iuda was to be diminished after the decease of Salomon. And from that time forth, he was to haue but one trybe and a halfe, so as a man would haue thought that all that euer had bene done in the person of Dauid, had bene but a puffe. True it is, that when Dauid was crowned king, God in one instant shewed there so great power, as all men wondered at it. In the time of Saul the people were extremely oppressed, and seemed like to haue bene altogether swallowed vp. But yet there were so excellent victories, as it appeared well that God was the author of that change. Dauid not onely draue away all those which had possessed any part of the lande of Canaan, and had subdued the people to their taxes and tributes, whereby he purchased libertie to those of whom hee had the charge; but also conquered all his neighbours, and made them tributarie vnto him. Therefore in that case wee see an open miracle of God. When Salomon succeeded him, gold and silver were of no more estimation than grauell, as the holy historie reporteth thereof. But what? As soone as Roboam succeeded, there was a backeslyding, so as almost all the people turned backe. There was no more but the trybe of Iuda with a piece of Benjamin, that abode in obedience to the house of Dauid. What was to be sayd hereupon, but that for aught that men did see, there was verie feeble hope to be had, when all passed so slightly away? Besides this, that small kingdome being

so diminished, (as wherof remained but a peece) was so assayed on all sides, that it seemed to be as a sheep alone among a dozen wolues. A man then would haue thought that God had forgotten his promise. And therefore it was requisite that Moses should ad this for the comfort of the faithfull, to the intent they should not be shaken from their faith, when they saw that kingdome to be diminished.

That is the cause why he sayd, *The hands of Iuda shall suffice him, and God will giue him succour against his enemies.* And so let vs make well, that this kingdome was stablished with great difficultie in the person of Dauid; and that in the end it was diminished, and came to such decay, that to all seeming it should haue bene vnterly abolished: whereby it was Gods will to shewe in a figure, what was to befall to the spirituall kingdome of our Lorde Iesus Christ. And in deece wee see, that when the time drewe nigh wherein Iesus was to be shewed to the worlde; there was nothing but horrible disorder among that people. Who then would haue looked for the redemption at the coming of Iesus Christ? For the people were scattered abroad and vnterly cast downe. Yet notwithstanding, God wrought therein after a manner vnknown to men. In so much that although the Gospell was preached; yet was it not seene out of hand that the Church triumphed in this worlde; but cleane contrarywise that there was nothing but tormenting, persecuting and oppressing of it, so as the name of Christianitie seemed to be the irksomest thing that could be spoken of, & that all Gods children were but as the doung & filth of the world, as Saint Paul speaketh therof. To be short, that kingdome was to be set vp with fighting and forrowing; & it behooued the faithfull to pray vnto God, and yet notwithstanding, great was the grieft of minde wherewith they wayted for the setting abroad of the doctrine of the Gospell, to the intent that Iesus Christ might be worshipped of the world, and all men submit themselves to him to do him homage. And yet did not that continue any long time. For the vnthankfulness of the world deserued that God should haue withdrawn his hand and power; and we see howe the worlde strove to haue driuen Christ away. For on the one side there were hypocrites which scorned all religion, and abused it falsly. Also there were despisers and worldly folk, which tooke to them an vnbridled libertie (as we see still at this day) vnder pretence of the freedome that was preached vnto them. Againe, there were Sects, and Heresies, and rebellions, so as a great sort stepped vp and could not abide to beare the yoke which it was Gods will to lay vpon their necke. Yee see then that the reigning of our Lorde Iesus Christ was as it were brought to nothing. And therefore let vs mark well, that this text not onely serued for the Iewes, but also is profitable for vs at this day, as whereby we be done to vnderstand, that it behooueth vs to make earnest iure vnto GOD to set vp the kingdome of his only sonne; and to stablish it with his power euen in the

L. Cor. 4. 13.

Sam. 8. 12.

Sam. 21. 15

in. 10. 7.

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the middes of the trubbles which wee see, notwithstanding that it seeme that all things should goe to wracke; & to succour vs against our enemies, because we see for many men intraged against vs; & to hyde vs vnder the shadowe of his hand, & to shewe vs his helpe when wee be in extremitie and euen at the last cast, and can no longer hold out. Againe, although the kingdom of our Lorde Iesus Christ seeme nothing to the world, & that the proud & the vnbeleeuers do scorne it & despise it yet wil God shewe that his own hand sustineth him, that is to say, that his power which is hidden & of no reputation to the worldward, shalbe of such force, that in the end the wicked shalbe drinen to confesse that they were too blockish & dulwitted, in that they tooke not hold of the grace wherof mention is made here. As for vs, let vs be stil more & more confirmed to trust in this great Sauour, & to put our selues into his protection, and to seeke all our succour at his hand. That is the thing which we be taught in this text.

Now let vs come to the trybe of Leuye. *Thy Vrims & thy Thumim* (sayeth he) *belong vnto thy meeke one*, or vnto the man of thy mercie. The Thumim and Vrims were a parcel of Aarons brestlap, and of the brestlap of the high priests. Besides their robe, there was another piece ioyned vnto it, which was of great pryce, beset with pearles & imbroydered. Moreover in this piece there was a tablet of precious stones hanging at litle cheynes, which was placed full vpon his brest; and this piece of the brestlap was called *Judgement*, that is to say rightfulness. Also there was another part, which a man cannot well distinguish, and that was named Thumim and Vrims. The former of these words signifieth perfection; as if a man should terme them perfections in the plural number. And the other cometh of light or flame; if yee referre it to doctrine. Then if a man list to take these words in common speech, he may say *perfections and teachings* [or instructions.] But [in reading of the text, haue kept still the verie wordes of Moses; because it is not to be doubted, but that he spea-  
leth of that portion of the brestlap which was so termed as appeareth in the eyght & twentith of Exodus. And he directeth his speech vnto God. But some haue misexpounded this text, in saying, *thy Thumim & Vrims belong to thee & to the Man*, which is cleane contrary. For Moses saith; *O Lord God, shon hast thy Thumim & Vrims in thy hand*. That is to say, the things which thou hast giuen to thy high priest, are things holy & dedicated to thy name; they be thy perfections and teachings. To whom belong they? To thy meeke one, or to the man of thy mercie; for so is it word for word. But the word *Meeke*, may be taken after the same maner that the holy scripture calleth Gods children meeke ones; that is to say, such as ought to resemble him who is the fountaine of all mercie & goodnes. For if wee wilbe knowne & auowed to be Gods childre; it is good reason that we should resemble him, by hauing a meeke & myld spirit in vs, so as we indeuour to do men good. For it is the proprietie of God to

be liberal to al men, yea eun to those which are not worthe thereof; inso much that he maketh his day Sunne to shine both vpon good & bad. After his example we ought to do our indeuer, & to strayne our selues to the vitermost of our power, to benefite al men, & to do al men good. And so it is the common stile of the holy scripture to name the faithfull meeke ones; & specially we see it is as ripe a thing as can be in the Psalms. But forasmuch as he sayth, *to his meeke one*; it may be taken for *the man of thy mercie*; that is to say, for the man whom thou Lord hast elected and chosen through thy goodnes. For Aaron attained not to the dignitie of y priesthood by his owne desertes; but because God vouchsafed to choose him. Now then the name that is attributed to him here, may be taken as if a man should say in the passive signification, that God vouchsafed to make him a mirrour of his free election; yea and that hauing so chosen him & exalted him to so high and excellent honour, he would haue him to shewe that wee depende wholly vpon his goodnes, so that of al y things which we haue, none proceedeth of our owne power or vertue, but of his pitying of vs, for that he is mynded to shewe his gracious goodnes towards vs. But howsoeuer the case stand, Moses ment to declare here, that the trybe of Leuye should alwayes serue God with the dignitie of priesthood, and that the high priest should be clothed with the ornaments that were giuen him to goe into the sanctuarie. And in that case hee was not as a mortall man, nor as one of the degree of creatures: but as the mediator betwene God and men, whereby he surmounteth the very Angels of Heauen. For the priest of the lawe was in his office more excellent than all the Angels of heauen. And why? Because he was to represent the person of our Lorde Iesus Christ, who is the head of the Angels as well as of men, and hath soueraigne dominion ouer all principalitie, not onely on earth, but also in heauen. Yee see then how the meaning of Moses is, that the priesthood should be in the trybe of Leuye.

And let vs marke nowe, that Moses magnifieth heere the trybe of Leuye, of purpose to wype away the dishonour that was there afore. For wee knowe howe Iacob had sayde, Yee Simcon and Leuye, yee be instruments of wickednesse, yee haue destroyed a towne, and yee haue slayne the men like murderers as yee be; I will not haue to doe with you, neyther in speech nor in heart, I refuse you. And thou Leuye shalt be dispersed among my people; for thou art not worthe to haue any heritage. Loe after howe terrible a fashion GOD speaketh against Leuye and all his offspring. Hee seemeth to bee quite rased out, as one that was not worthe to haue any place or degree in the Church. But what reuerence nowe had there been in the priesthood, if the trybe of Leuye had continued in that reproch? For seeing that their father was disgraced by Iacob, who was Gods deputie as I haue declared afore: what should haue becom of al those which

EXO. 28. 14.  
15.

Mat. 5. 45.

Psal. 116. 10.

Gen. 49. 5.

were descended of his race? Nowe then it was requisite that this tribe of Leuie should bee re-established, to the intent that the order of priesthood might not be despised, least it might keepe men backe from hearkening to the doctrine of their mouth. What will become of it if they which haue the charge of teaching the people, be pointed at with mens fingers, set light by, scorned or blemished with any marke of reproch in themselves, so as men disdain them? Surely they shall neuer profite men, they shall not be able to edifie them, men will vterly mislike of them. Nowe we knowe, and it shall be declared more fully heereafter, that the Leuites were ordeined of God to teach all the people. Then if they had bene reputed as men of no valour, it woulde haue caried great prejudice with it, so as the lawe it selfe should haue had no great reuerence, men would haue made no account of it, and the very common people would haue shrinke away from the expounders thereof. Therefore it is not causelesse that Moses telleth them, that *The Thumim and Vrim of god*, that is to say, his perfections and teachings are in that tribe, and God will haue it known, that there remaineth not nowe any such reproch there, as there did before, but rather that hee setteth his ansignes there. For in Aarons Mytre, was Gods name, euen the name of the *Euerlasting*: and that was a thing exempted from all the world. Also there was *the iudgement*, as I saide afore. And for what cause was Aaron apparessed after that manner, but to shewe that in him there was a myrrour of Gods glory? Sith it was so, it behooued the people to forget Leuies fault, and the punishment thereof which had bene laide vpon him and his offspring, and to receiue Gods Lawe at the mouth of the Leuites, and to haue them in estimation, and to honour them as Gods messengers, or rather as Angels as they be termed in the Prophet Malachie. True it is that Moses was of the same tribe: but yet did God so prouide, that the skorners could not alledge that he had fauored his owne linage or house. And why? Who is hee that pronounced that sentence against Leue? Euen Moses himselfe: for it was he that compyled the booke of Genesis, wherein hee spared not the fault of his own auncutor. For it behoued him to be as Gods notarie, to set downe sentence both vpon Leuie and vpon all that came of his race. Heere then wee see that Moses behaued not himselfe after the manner of men; but executed faithfully the charge that was committed vnto him. Again, the highpriesthood was not in his owne house, though it were in his owne tribe. He was a greater man than his brother Aaron, and hee had children which might haue succeeded in his place. And yet for all that, hee made none of them prince of the people, he made none of them a gouernour, neither had they any preheminence about the others: nay, they had not so much as any portion of inheritance, but were faine to be contented with the first fruits, Tythes, and Offerings, after the custome [of the rest] of the tribe of

Leuie, Moses then gaue not the Highpriesthood to his owne children, neither tooke he it to himselfe. What were Moses his children then, and all his successours? They were but vnder seruants of the meanest in the Temple, and they were faine to serue there, euen without being in any degree of honour. God (say I) ment to prouide, that Moses should not bee subiect to any slander. And therefore the things which hee speaketh now of the tribe of Leuie, are not spoken in respect of his owne auncetrie: for (as we see) he is not led by fleshly affection, and that doth the verie thing it selfe shewe, in somuch that all the malicious sort and all the skorners of God must needs haue their mouthes stopped heere, considering his wonderful prouidence in cutting off occasion of all slander as I saide afore. Moses then had none other respect, but that God should he honoured, that the doctrine of the Lawe should be receiued with al reuerence, and that forsonuch as Leuie was chosen thereunto, and the Priesthood was to continue in his house; those which were so set in office should not be hindered in their proceedings for the building vp of the Church, nor haue any blemish in their persons, which might diminish the authoritie of the doctrine which they brought. That is the thing in effect whereat God aimed.

But nowe let vs lay forth the whole by percellmeale. He saith first of all, *Thy Thumim & thy Vrim*. I haue tolde you already that these two words betoken Gods perfections, and his lights or doctrines. Now in effect we be done to vnderstande heere, that Aarons apparess was no vaine thing; it was not an atyre to giue a glittering shewe to mens eyes; but God intended to figure a greater and more excellent thing thereby; which is, that the Priest should not be as a common man, but should haue in him things which could not be comprehended. And in very deed, his bearing of Gods essential name in his Mytre, Exod. 28. 36 serued to shewe that hee surmounted all the worlde and all the creatures therein. There was in his Mytre, *The Euerlasting*: and that name agreed to none but to God himselfe. Needs then must it bee, that the highpriest was a figure of our Lorde Iesus Christ, who is God manifested in flesh. God therefore intended to shewe, that none of all the Ceremonies of the Lawe, were as toyes for babes to play withall like the trash of the Papistes, who haue a great sort of pelting gewgawes, and in all their Ceremonies doe nothing but make as it were maygames or stage-plays; after which manner the heathen folke also haue store of murlymewes and trilles, and yet all is but a hotchpotch. And why? For there is no doctrine, there is nothing but dafeling of mens eyes, it cannot bee saide vpon knowledge that God hath commaunded them, or that hee hath appointed them to such ende or such vse. I graunt that the Papistes contriue good store of gay things in their Masse, as who would say, this figureth such a thing, and this such a thing. And yet for all that, all is but leasing: for they haue forged them of their owne heads. But God had as it were his lampe lighted in all the Ceremonies

Exod. 28. 36

Exod. 28. 36

1. Tim. 3. 16.

monies of the Lawe, to the intent that the people shoulde be furthered by the helpe of them: insonuch that they knewe wherefore Aarons Brethap was named *Rightfulnesse*, and why these parts [of *Thumim* and *Vrim*] were named *Perfections* and *light*. It was to doe vs to wit, that God tooke no pleasure in outward things; for hee is not like men, which are rauished with the outward appearance and gay shew of things. God hath no such thing in his nature. But by those Ceremonies, he meant to betoken farre greater things, vntill the truth of them appeared in Iesus Christ. Likewise all the things that were done in the Lawe, had a respect to the paterne which Moses had seene in the mountaine, and so consequently all things were spirituall, as is saide of them in the 25. of Exodus. Let that then serue for one point.

Much more reason is it that we nowadayes shoulde abstaine from all trifling Ceremonies, because our Lorde Iesus Christ is come, & hath brought vs the truth of the things which were set downe in shadowes vnder the lawe. In the time of the Lawe, it behoued the highpriest to be appareled [after his peculiar manner,] yea and all the whole lynne of the priestes had certaine markes to be knowne by, as who woulde say, We be sanctified to God. But specially when the highpriest was to go into the sanctuary, hee was then as it were to bee altogether disguised, there were not the things to be perceiued in him which had beene in men afore: and that order was to be obserued in the absence of our Lorde Iesus Christ. But nowe all those things are abolished. Nowe if men inuent things of their owne fancie, (as we see there is an infinite gulfe of gewgawes in the popedome): what will become of it? The things which God inioyned with his owne mouth tooke their ende at the comming of our Lorde Iesus Christ. And why? For we haue no mo lightes, or teachings in pictures; wee haue them not any more in Aarons brethap, but wee haue them in our Lorde Iesus Christ, who is the lutey image of God his father, in beholding of whom face to face, we bee there as it were transfigured into the glorie of God. As saint Paul saith, there is no more any veyle in the Gospel, as there was in the Lawe. Moses was to haue his face couered with a veile to shewe that the Lawe did not yet discover things so plainly as the Gospel doth at this day. If men the take vpon them to inuent figures of their owne braine, what can they be but illusions from Satan? Wherefore let vs conclude, that when the Priestes do apparell themselves [with their trinkets] in the popedome, they be but masking toyes; and whereas in so doing they will needes resemble the Iewes, it is all one as if they trode Iesus Christ vnderfoot, or else would burie him, that men might no more looke him in the face, nor he be neere vnto vs, nor wee any more perceiue the worthines that is in him and in his office. That is the thing which wee haue to remember vpon this text where Aarons ornamentes are termed perfections and teachings.

And it is saide that *his perfections and teachings* are of God, to shewe that in the gouernement of the Church, it is not for vs to inuent what seemeth good vnto vs; but that that matter lyeth simply in the will of God, and that whatsoever he ordeyneth ought to bee held, and that it is not lawfull for men to attempt any thing in that behalfe, yea and that such additions and minglings are mere corruptions. Therefore when Moses sayeth, *Lord God thy Thumim and thy Vrim*, thereby he openly witnesseth, that when men do so farre passe their boundes, as to frame a gouernement after their owne fancie, and to ordaine laws and statutes in the church, to say this is good, for it liketh me well; It is but a tradition that commeth from some one man; and when men do so presume of themselves, it is a taking away of Gods right; and a committing of diuclish trecherie. And why? Because the Thumim and Vrim belong to none but God. If the figures of the law, which seemed to be small things, were reserued vnto God, so as it was not lawfull for the world to adde any thing, no nor so much as a pins point vnto them; but that the builders of the sanctuarie and the makers of the priestly garments, were to bee gouerned by the holy Ghost: seing that God declarerh thereby that he will haue all things grounded vpon his authoritie: What is to be saide to it, if they will nowe binde mens consciences, and set vp a newe seruice of God, as if they woulde say, Thus shall God be honoured, and so men become lawgiuers, insonuch that God shall not be heard, nor any account bee made of his sayings, but that euery man may be his owne ruler, or else say after the common manner, Our mother the holy Church hath so decreed? In what plight shoulde we be then? And yet we see this horrible disorder throughout all the Popedome. Therefore wee may well conclude that there is nothing but vtter defiling of Gods seruice; and that all that euer is so intytled there, is but meere ydolatrie; and that Gods name is altogether vnhalloved in that behalfe. That is one thing more which we haue to beare in mind concerning the saying of Moses in that he attributerh the matter concerning the priestly apparell vnto God alone.

And as we haue seene afore, hee calleth Aarons Gods meeke one, or rather *the man of his piitie*: & this latter interpretation is the fittest. Yee see then how Aaron was exalted to high dignities. And why? To the intent men should not seeke any reason thereof in Aarons owne person, Moses setteth downe Gods freegoodnesse aforehande, after which manner we see how saint Paul also speaketh. He confesseth that hee was sometime a murderer a persecuter, a blasphemers; for he had consented to the shading of guiltlesse bloude: hee was a deadly enemy to the Gospel; hee was full of bitterness, full of rage, and hee enforced the weakelings to blaspheme the name of God. Nowe if hee were a rauencing wolfe, was hee worthy to bee made a sheepherde in the Church? Verily hee confesseth him self vnworthy, yea and that he was the least

Exo. 25. 40.  
Heb. 8. 5.

Exod 28. 12  
Colof. 1. 15.

2. Cor. 3. 14.

1. Cor. 15. 16

of all others . But yet in the meane while hee throwdeth himselfe vnder the grace of God, saying, *Paul an Apostle* . As howe? According to the wil of god the father, according to the grace of our Lord Iesus Christ, according to the euertlasting purpose of God. Heere hee stoppeth the mouthes of all such as would enter into contention with him , to abate the dignitie of his Apostleship ; protesting that it is not grounded vpon his owne meritis, nor gotten by his owne purchase, and therefore he cannot boast thereof, but that all cometh of God. As much doth Moses heere , saying that the *Thummim & Urim*, of God belonged vnto him , because God had chosen him, yea euen mererely of his owne gracious goodnesse . Although Aaron had neuer obtained so excellent a state, if God had respect to the things that were in him : yet neuertheless he was placed in the degree of Priesthood. And why lo? Because it was Gods good pleasure, and further men must not dispute thereof . And heereby wee see that when God giueth his gracious giftes to men to serue him in any honourable office , his so doing is euermore of his owne louing kindnesse, for hee is not any whit bounde to vs. And specially when the case concerneth the preaching of Gods worde , who is hee that shalbe found meete for it (saith Saint Paul) ? The things are so high that hee crieth out, who is he that can be able thereto? There is none but God (saith he ) that giueth abilitie. For without him we should not haue so much as one good thought . And so wee be doone to vnderstande , that we on our side are vnprofitable, vntill God haue chosen vs , and disposed vs to serue him. That being done, we be good, we be readie, we be fit for y purpose. Not for any worthinesse that is in vs , but that euerywhit of it proceedeth of Gods freegoodnesse & merety.

By the way , heere is an exception taken against Aaron , *that God tried him in Massa , and that hee stroode in contention at the waters of strife*. True it is that this may be taken as though Aarons faith had not failed, when God rebuked him. And it is certaine, that at that time, in the deede which is reported heere , Aaron shewed a commendable stoutnesse : and yet for all that hee swarued aside, for God condemned him. The place was named Massa , that is to say, *sensation or triall*, and after Meriba , which signifieth strife, contention, debate. It was the place where the people required water, yea and they required it with grudging and repynning against God. There Moses & Aarō were as it were, overcome : after y sustaining of so many incounters, they wist not what to say or what to do. Ah lord, what shall we do to this people ? Now surely there was some faultie infirmitie in them , and God who is the competent Iudge thereof , declareth that it was so . Yee see then that Moses and Aaron overshoot themselves, so as they fell: insomuch that they were in verie deede banished out of the Lande of Chanaan: they might not enter into it , God excluded them from it: they sawe it a faire off, but they might not let their feete in it . And the reason is added ex-

pressly, because (saith hee) yee sanctified mee not before the people ; for there ought to haue bene a faire greater constancie in them than there was . And although Moses and Aaron were sore grieued, and were toughed with zeale to the quicke when they sawe the spitefull dealings of the people, and although they laboured to cause them to honour God ; yet were they not couragious ynough. This would be counted no fault at all in the iudgement of men , as wee haue seene heretofore : but God looketh more deeply and cleerely into things, and wee must holde our selues to the things which he telleth vs with his owne mouth. Yee see then how Moses and Aaron are condemned , and yet was there courage in them. For Moses rebuked the people, saying: Come on yee faithlesse folke, is not God able to make water to come out of this Rocke ? Yes, and that shall you see in despite of you. The people were at that time on a great rore, insomuch that they would euen haue stoned him . Yet notwithstanding hee behaueth him still as Gods professor to maintaine his quality, he entereth into the case in Gods behalfe, and hee hazardeth his life for it . So then there was excellent corage and stoutnesse in Moses and Aaron . But yet were they put to their triall, so as on the one side the weaknesse of their faith bewrayed it selfe, that there was some default in it; and they were faine to acknowledge it with humilitie , and patiently to beare such chastisement as God sent them for it : howbeit, on the other side also they shewed y they were not so greatly dismayed , but that they had still an affection to serue God. And soothly we shal diuers times see Gods seruantes sore shaken, and y foras much as they be men they be moued when there cometh any great tempest: but yet for all that they do not vterly quail . Euen so stooode the case with Moses and Aaron.

And for that cause it is saide in this place, *Thou trieddest him in Massa , thou madest him to strive [or contend] at the waters of Meriba*. And in that respect did I say , that this might be taken as though Aaron were taunted for not being obedient ynough vnto God at Meriba, and for that hee sanctified him not by indeuouring himselfe as he ought to haue done . Neuertheless, it may also be noted, (as truth is), that Aaron was tryed as in respect of men, and that being so tried [or tempted] by men, he was found faithfull, in that hee stroode so in contention with them. For wee see not that he for his part murmured against God , neither escaped there any worde of grudging from him. Was hee carried with so diuclish rage as to say, Shall we die heere for thirst? No: he would rather haue died a hundred thousand times , than once haue opened his mouth to cast forth one word of murmuring against God. What befel him then ? By reaso of the spitefulness of the people, there was a fault committed. For Aaron himselfe held alwayes on Gods side: and therefore although hee did amisse, yet the same proceeded not of himselfe . And it is the very same thing wherewith we haue seene Moses vpbraide the people, saying

1. Cor. 2. 16

2. Cor. 3. 5. 6

Exod. 17.

that he himfelfe was punished for their rebellions fake. You be the caufe (faith he) that God hath difappointed me of going into the land of Chanaan. Hee faith not, I am fhut out of it for mine offence; but hee cafteth the people in the teeth with it, faying, you were the caufe of it. And fo it is declared yet once againe in this place, that Moles and Aaron ought not to be the leffe eſteemed of the people, nor the priſthood the leffe honoured for that there was ſome infirmity in them which was faultie before God. For therewithall they had alſo a wonderfull ſtoutneſſe of minde, which is ynough to ſtoppe the mouthes of all the worlde, whereby Moles and Aaron ſhewed themſelves faithfull at the ſame time, ſo as a man might well ſee that what feebleneſſe ſo euer was in them, it could not caufe them to be corrupted and caried away by the leawdneſſe of the people, or make them to forſake their charge; but they continued in weldo-  
ing, and ſtoutly withſtoode all temptations and  
incounters, ſhewing that their deſire was no-

thing elle but that God ſhould haue his due deſerued authoritie among the people, and bee obeyed of all men.

Nowe let vs fall downe before the maieſtic of our good God with acknowledgement of our faultes, praying him to vouchſafe to make vs perceiue them more and more, and that hauing rid vs of all our wicked luſts, he drawe vs fully to himſelfe, and that we may dayly profite and increaſe in his grace, vntil y being departed out of this world, we be come to his heavenly glorie: & y forasmuch as we be now a prielly kingdome, it may pleaſe him to cloth vs with y righteouſneſſe & vncorruptnes of our Lorde Ieſus Chriſt; not in figure as the prieſtes of the Law were; but by renewing vs in ſuch wiſe by his holy ſpिरite, that although wee bee not perfect at the firſt day, yet we may at leaſt wiſe attaine to that perfection which he calleth vs vnto. That ic may pleaſe him to graunt this grace, not onely to vs, but alſo to all people and Nations of the earth, &c.

1. Pet. 2. 9.

## On Wednesday the firſt of Iuly, 1556.

*The CXCIII. ſermon, which is the fourth vpon the xxxij. Chapter.*

9 Which hath ſaide of his father and of his mother, I haue not ſeene them, nor hath knowen his owne brethren, nor alſo hath knowen his owne children. For they ſhall keepe thy ſayings, and obſerue thy couenants.

10 They ſhal teach thy iudgements vnto Iacob, and thy Law vnto Iſrael. They ſhal ſend vp perfunies to thy noſethrills, and lay whole burnt offerings vpon thine Altar.

11 O Lorde, bleſſe his ſubſtance, and make the worke of his hands pleaſant vnto thee. Breake the backebones of ſuch as hate him, that they may not riſe vp againſt him.



Be to proceed with the bleſſing of the tribe of Leuy, which I began to declare yeſterday. I tolde you in fewe wordes, that there Moles intended to ſtabliſh thoſe whom God had choſen to be his prieſtes, becauſe it was verie needefull to keepe them from contempt of the people, leaſt men might haue made none account of the doctrine which they were to deliuer vnto them: and therefore it behoued them to be in good eſtimation as Gods ſeruaunts and repreſenters of his perſon. And that is the cauſe why Moles declareth that although Aaron was tried in Maſſa, and ſuffered ſome trouble: yet notwithstanding God ceaſed not to retaine him ſtill in his ſeruiſe, yea euen him and all his offspring. And nowe Moles ſheweth whereunto God had called the houſe of Leuie, and what was the office of the highpriſt. He ſaith firſt of al, *That they knew neither father nor mother, that*

*they had forſaken their owne Children, and that they tolde their brothers they wiſt not who they were.* And that is to ſhewe, that forasmuch as God had choſen them, it behoued them to forget all things, that they might giue themſelves wholly vnto him. Nowe wee knowe that when the Prieſtes were preſented as all other oblations were, men laide either their one hande or both their hands vpon them; to betoken that they were no more at their owne libertie, but that they were ſacriſied to ſuch a uſe, as it behoued euery one of them to imploy themſelves wholly to their office, and to be altogether at the appointment of God. True it is that the ſame condition is required of all the faithfull, for we ought to be dedicated vnto God in ſacrifice. Rom. 12. 1. But yet muſt the preachers of the worde leade the daunce, and conſider themſelves to be double bounde, yea and more ſtraitly. The thing then which Moles meant to betoken in this text, is that ſeeing God had ſo highly honored

Nomb. 8. 10. 11.

Rom. 12. 1.



noured the tribe of Leuie, as to haue them all to be his Priests: it behoued them to forget both father and mother, & to be vnadicted to their fleshly affections, yea and to giue ouer euē their owne children. Nor that God intended to alter the order of nature, but to shewe that when the case standeth vpon the performance of their charge, they must not bee turned from it by any worldly respect, neither must any thing withhold them from executing thoroughly & faithfully whatsoever God commaundeth them. Now then, he that will serue God must not forget his father & mother by forbearing to do his natural duetie towards them: but he must preferre God before all men, according to this generall saying, that we cannot be the disciples of our Lord Iesus Christ, except we haue both father and mother. The word *haue* is yet somewhat harder than that which is conteyned heere in Moses: but the meaning is not darke at all. For our Lord Iesus doth vs to vnderstand, that we must make such account of him, that both father & mother must be as nothing in comparison of him, that the husbande must leaue y<sup>e</sup> loue which hee beareth to his wife, and the father must set aside the care of his children, that we may keepe on our way roundly: inso much that when the case standeth vpon yeelding record to the Gospell, and of cleauing to our Lord Iesus Christ, all worldly things must be quite and cleane wyped out of our hearts. And so we see nowe the meaning of Moses. And in very deed, the same appeared as well in himselfe as in his brother Aaron. At such time as the Calfe was made and the people had defiled themselves with ydolatrie, we see with what zeale Moses was carried, and likewise all the tribe of Leuie. For hee willed every man to take his sword in his hande. Let vs goe (saith hee) and sanctifie you your handes to the Lorde. For in so doing yee shall shewe your selues to be rightly zealous of Gods seruice, in that yee kill your owne brethren without sparing, so as in this case the order of nature be put vnder foote, to shewe that God is aboue all, and ought to beare chiefest sway. Seeing then that Moses maketh such an execution, that hee carieth with him the whole tribe of Leuie: wee see it is not saide both on father and mother, that they did shut their eyes against al that euer might coole them or restraine them; and that God had so rauished them, as they fought nothing but the maintenance of his honour, and the executing of his vengeance vpon such abomination as had bin committed against him for to deface his honor in Israel. Neuerthelesse we must note that no one deede is spoken of heere alone: but Moses meant to shewe in fewe wordes, that God had chosen that tribe, with condition that it should be holy vnto him, and that they all should shewe the way to all the rest of the people. But wee know it is vnpossible to please God, so long as wee bee too much affectioned towards men. And therefore we haue heere a rule, that if wee intende to walke aright, and not to halt before

God; we must not be intangled in our fleshly affections, no not euen in those which are most commendable, or at leastwise which may haue most excuse. Men cannot condemne him which honoureth his father and mother, for it is a vertue, and wee knowe that God hath commaunded it with a promise. The man that loueth his wife, shall not bee the lesse esteemed for it; but what shall be saide of the man which hath not a care of his children? He were worse than a brute beast. And Saint Paul saith that such folk shall be condemned by the vnbeleueers, because the vnbeleueers do shewe them their lesion. Then is it a commendable vertue for a man to loue his father and his mother and his neighbours: but yet must all these bee forgotten when God cometh in place, and when his honour is put into the balance to be compared with the duty which wee owe to all creatures. For then, (as I saide afore) God must goe foremost, and al the residue must follow. Inso much that if we shoulde be turned quite away from them for the doing of such things as God commaundeth to be done for his honour, the order of nature ought to beare no sway in that behalfe, but rather to bee vtterly ouerthrowen.

True it is that here he speaketh of the Leuits which were in olde time: yet notwithstanding, they which at this day do preach Gods worde are bound to the like, and ought to vnderstande that Gods putting of them in that office & degree, is to the intent they shoulde so giue themselves vnto him, as that they should not be turned away from him, neither for regard of their owne persons, nor for any earthly affection, nor for any loue of the world. Then must they fight against those thinges; and although there bee great hardnes in it; yet must they enforce themselves neuerthelesse. For we shall not so fully ouermaster our selues at y<sup>e</sup> first, that we shall be able to forget both our wiuues and children. But yet is it no excuse to alledge that we be weak, and y<sup>e</sup> things which we haue by kind cannot be so soone forgotten: we must fight against the neuerthelesse. For if we be rechelesse, heere our condemnation is giuen vpon vs. How then shall the ministers of Gods word performe their duty faithfully? Euen by hauing the one foote continually lifted vp to depart out of the world, so as neither household nor any thing else do hold them backe from dedicating themselves wholly vnto God, be it to liue or die. That is the end whereto we must begin. Now in very deepe that cannot be done thoroughly; but yet must wee in deuour and enforce our selues to that ende, and daily labour and take paines to profite, & to go forward in that behalfe. Morcouer forasmuch as nowadayes al of vs are Leuits & a kingly priesthood, as the people of Israel were: let vs note y<sup>e</sup> this matter belongeth partly vnto vs all. For we heare how it is saide by the Prophet, that in the reigne of our Lord Iesus Christ, those which afore were but Leuits, to be porters of y<sup>e</sup> temple, or to make cleane the vessels, or to doe the residue of the base seruices; shall be high priests: and that the common people which durst not enter

Luke 14.26.

Exo d. 31.27

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Exo d. 20.12  
Eph. 6.2.

1.T.m. 5.8.

1.Pet. 2.9.

Eph. 6.21.

into the Temple afore, shalbe of the order and degree of Leuites. And in very deede, at this day the sanctuarie of God is set open vnto vs by the bloud of our Lord Iesus Christ, the veile is rent asunder, and wee goe in vnto the maiestie of God, as the high priestes did of olde time vnder the Lawe. Seeing that God hath so greatly in-honoured the faithfull vnder the Gospell, that hee hath set then in equall degree with those which were Leuites in the materiall tabernacle which was but a figure: it behooueth vs well to consider what hath bene said concerning the Priestes of old time; and all of vs from the highest to the lowest, ought to know that we cannot serue God without forgetting our father and mother, according to the forealleged saying of our Lorde Iesus Christ, who speaketh there not of his disciples onely. True it is that it behooued them to be the foreleaders, and by their example to induce the faithfull to the restraining and dispatching of their owne affection, and of all that euer they haue of nature; but yet our Lord Iesus sheweth that no man can followe him, nor come vnto him to continue stedfastly in y<sup>e</sup> Gospell, but with condition of forgetting his father and mother, and of forsaking his wife, and of giuing ouer his own children. After what manner? Not that we do it of our owne head, for euery man ought to discharge his dutie as much as he can. But if a man bee called to forsake his wife and household for witnessing of y<sup>e</sup> Gospell, he must be turned from them as if he had his bowels plucked from him; and yet for all y<sup>e</sup> hee must rather choose to haue the one halfe of himselfe taken from him, than in any wise to shrink away or to estraunge himselfe from Iesus Christ. That is the thing which we haue to gather vpon that text.

Nowe hee adderth therunto, *That they shall keepe the sayings of the Lorde, and holde fast his commandments.* True it is, that forasmuch as the Law was giuen to all the children of Abraham without exception, the thing that is spoken here belongeth alike to all the other tribes. And wee haue seene already, that the Leuites were not the onely folke which were commaunded to keepe the doctrine contained therein; but it was saide [indifferently to all the rest,] Yee shall keepe my Statutes. When God said so, hee directed his speech to all the children of Israel. Yet notwithstanding (as I saide afore) it behooued the priests who had the charge of drawing the people, and of holding them vnder the obedience of God, to shewe them the way, and to haue a more ardent zeale to keepe the lawe faithfully. That is the cause why Moses giueth them that title. But wee must note that these wordes *keepe* and *maintaine*, import two things; that is to wit, that the Leuites shoulde teach the people the Lawe (as shalbe shewed more at large); and also holde them in awe, that the religion might be preferred pure, so as the people might not stait away to ydolatrie and superstition, nor leade a wicked and loose life; but that God might be honoured and serued. That is the first keeping which

wee haue of the doctrine. And for the same cause doeth Moses adde, *They shall teach thy Lawe vnto Israel, and thy Commandmentes vnto Iacob.* Then was it not ynough for the children of Leuie to walke vndefiledly and according to the doctrine of the Lawe; but also it behooued them all to haue the doctrine in their mouth, to giue instruction to their brethren, & to bring them alwayes to the knowledge of God, and to make them continue therein to the end.

The seconde manner of keeping was in good life, by shewing example and by being zealous to holde the people still in order when they sawe them start aside, as we knowe that the worlde is ouer fraile, yea and that we be so inclined to naughtinesse and vice, that it is a great matter to vs if we be not vterly dissolute. Therefore it stood the children of Leuie in hande to employ themselves therabouts. And here we see, first that God meant not to make ydols in his Church, when he ordeined Shepherds and other men to haue some oversight and authoritie there. And if it were so in the time of the Lawe; much more ought it to bee so at this day. For (as wee shall see againe anon) the Priestes had the Ceremonies and manie like thinges, so as they were sufficiently occupied about them, although they had not medled at all with teaching. But nowadays all those thinges are ceased, and there remaineth no more but y<sup>e</sup> preaching of the Gospell, and the ministring of the sacraments, which are but few in number, and haue not so much adoe as was vnder the figures of old time. That is the cause why I saide, that if the Priestes which were before the coming of our Lord Iesus Christ were bound to be Gods messengers in preaching his word and in giuing good instruction to the people, or else they were after a sort disgraded from their office: what shall become of it nowadays, when such as are ordained shepherds in the Church, haue none other charge but to teach folke publicly and privately, and therewithall to minister the sacraments? Seeing it is so, then is there no excuse for such as say they haue any charge or spirituall gouernement in the Church, if therewithall they haue not the doctrine in their mouth. Whereby it is apparat, that in the Popedom there is nothing but confused disorder, and that all those which nowadays doe name themselves Bishops and Prelates, are but scare-bugs set vp by the diuell to bleare the eyes of the ignorant, and are folkes vnworthy to bee counted of y<sup>e</sup> flock, forasmuch as they haue peruerued Gods order, and made such a bottomles pit, that a man cannot discern any remnant of that which our Lord Iesus Christ had ordained among the faithfull. Seeing they haue altered and imbecad all thinges after that fashion, they bee not worthy to bee of the number of Gods people, but rather of his deadly foes, and much lesse ought they to be reputed for Shepherds. But forasmuch as this deserueth to be laid forth more at length; let vs begin at those which are spoken of heere.

Heb. 10. 19.  
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Deut. 17. 1.



no. They haue no sure grounde, For as it is saide  
 in the fifth Chapter to the Hebrewes, No man  
 ought to take authoritie vpon him in the  
 Church, for it is not for any man to intrude  
 himselfe, but it behooueth vs to be called. Cer-  
 taine it is that our Lorde Iesus Christ declar-  
 ing the will of God his father, and his owne  
 will also, ordeined not dumbe folke thereunto,  
 which shoulde but vaunt themselues with a two-  
 horned Myter and such other gewgawes. Hee  
 meant not to play a pageant, that men shoulde  
 disguise themselues, and in the meane while no  
 man know to what purpose those things serued.  
 Hee intended not that men shoulde play murli-  
 mewes, as one that coulde wel skill to mocke at  
 God and all his doctrine by making of Crosses  
 and blessing of Altars. Our Lorde Iesus Christ  
 did not put forth any such desleimentes in his  
 Church: but Satan corrupted all things. And  
 therefore they which at this day doe terme  
 themselues Prelates in the Popedome, cannot  
 alledge that they be sent of God, nor that they  
 ought to haue any authoritie or credite in the  
 name of Iesus Christ. For hee disclaimeth them  
 because they haue not any likenesse to his insti-  
 tution. Sith it is so, we may boldly conclude, that  
 in Popery there is no Church at al, but a hellish  
 Synagogue; and that whosoever medleth there  
 or thrusteth himselfe in among them, forsaketh  
 Iesus Christ, and cutteth himselfe off as a rotten  
 member from his Church. Loe at what point  
 the Papistes are. It may bee that they will  
 call vs heretikes and Schismatikes as they doe  
 indeede. Yea, but they be not our Iudges,  
 and wee may boldly laugh at the sentence  
 which they giue vpon vs, as vaine. For wee  
 haue our warrant in heauen, who alloweth  
 vs, and holdeth them as accursed. For we know  
 that the true marke of sheepherds is to preach  
 Gods worde, that men may inquire at their  
 mouth howe to behaue themselues according  
 to Gods will, knowing that it is hee which  
 sendeth them vnto vs. And therefore when-  
 soeuer wee haue the Gospell purely preached  
 vnto vs, and that wee agree in vnitie of faith:  
 God doeth vs to vnderstande that hee dwel-  
 leth among vs, and our Lorde Iesus Christ  
 doeth then shewe himselfe to bee the heade of  
 that whole bodie. That is the thing which  
 wee haue to gather vpon this text, where it  
 is saide that the children of Leuie shall keepe  
 Gods couenant. And why? For else it might  
 perish in the worlde; according whereunto  
 1. Tim. 3. 15. Saint Paul saith, that the Church is the Arch,  
 the Pillar, and the vpholder of Gods trueth.  
 And howe is that? Because that men (as I haue  
 saide afore) are so inclined to vauitie and lea-  
 sings, that they shoulde bee alienated out of  
 hande from the pure Religion, if they were held  
 still by that meane. The Church then is as a  
 Gardian to Gods trueth, to the intent it shoulde  
 not bee done away, but that we should alwayes  
 haue that light among vs, and that wee might  
 vnderstand that where preaching is, there Gods  
 voice tingeth in our eares, so as if wee were ne-  
 uer to soue thaken too and fro, yet doeth God

giue vs a sure stay wherewith to resist all temptations. Yee see then howe the keeping of Gods couenant is committed to the Leuites, and generally to all such as haue the office of sheepshers among Gods people.

Moreouer, for the better maintaining of the pure Religion, it behooueth them to haue a zeale of Gods honour; they must all their life long indeuour to maintaine the doctrine, and therewithall they must haue their mouthes open to preach the worde that is committed vnto them, to the ende that that treasure bee not lost nor buried, but that all men may bee made partakers thereof. *They shall preach thy lawe then vnto Iacob, and thy doctrine vnto Israel:* so as Gods worde must needes be published if we will shew our selues to be a people dedicated vnto him. Againe, let vs marke also that heere is speciall mention made of Gods worde and of his lawe, to doe vs to wit, that God will not haue mens inuentions to reigne among his people, but will haue men to hold themselues wholly vnto him, and (as yee woulde say) to hang altogether vpon his mouth. Now then, the children of Leuie haue not here a libertie giuen them to forge lawes after their owne liking, and to set forth whatsoeuer they list as the Pope and al his haue done. And it is to be seene yet still at this day howe the same tyrannie reigneth in such sort, that whatsoeuer is termed by the name of Gods seruice in Popery, is but a confusid heape of all manner of dorages, whereunto euery man hath put to his peece, and yet they cannot alledge one syllable of holy scripture to shew that God alloweth their doings. But men haue stepped forth through their owne diuelish rashnes, & haue made Lawes and Statutes to binde mens consciences vnder paine of deadly sinne; and moreouer haue coyned articles of faith at their owne pleasure. From whence then hath all the doctrine of poperie bene taken? Not from the fountaine of y truth; but from the hellish & stinking puddle of Satan, where there is nothing but confusion. Where haue they founde their praying vnto Sainctes, but in their owne braine, or rather that Satan hauing forged it in his shoppe, hath besotted them therewith? Againe, where finde they any of the things which they speak concerning works of supererogation, Merits, the Apes toys of their Masse, and all their Ceremonies in generall? It is certaine that al these things were set forth by men. But contrariwise our Lorde hath tolde vs here, that hee meaneth not to haue those to put forth any thing of their owne, whom hee hath appointed to beate abroad his woide. For the commission which hee gaue to the Leuites, was to set those things abroad which they had receiued of him, and to deale them forth plainly and rightly to the people, taking good heede that they did not alter or falsifie any thing. And therefore let vs marke, that wee shall then bee allowed for Gods people, when our faith flattereth not, after the lure of mortall men, without knowing why wee beleeue, but that wee rest wholly vpon God; and

and that when wee knowe that wee haue his worde to rule vs by; then will wee vpholde and auowe vs to bee his Church. But yett must wee alwayes come backe to this, that it is not ynough for vs to haue the lawe written, and to haue Gods worde in our handes; and to make a priuate reading thereof at home in our houses: but the same worde must alsoe bee preached and expounded vnto vs. And why so? Because Gods will is that it should be so, and therefore wee must not dispute vpon it. For why? The order which God hath set among vs, is not to bee broken. Neither hath hee doone it without cause and iust reason (as I haue saide already) considering the frailtie that is in vs, and how easily wee be led to swarue aside.

Moses addeth heereunto, *That they shall put vp the perfume vnto the noses of the Lord, and lay the whole burnt offerings vpon his Altar.* This concerneth the Ceremonies. For vnder the Lawe they had things which we haue not nowadayes, namely the figures of the things which were fulfilled in the person of our Lord Iesus Christ. For the Priestthoode did vs to vnderstande, that the people coulde not haue any access vnto GOD, without some meane. And when the people came to worshippe God, and to offer sacrifices; they helde themselves in y<sup>e</sup> outmost court. There was the first part wherein they all held themselues and it was not lawfull for them to preace any further. There was also y<sup>e</sup> sanctuarie for the priests, and lodgings for the tribe of Leuie. Also there was the great Sanctuarie wherinto the high-priest entered all alone with great solemnitie. And all this serued to shewe yett more liuely the death and passion of our Lord Iesus Christ. But nowe all those things are come to an end. For there is no more shadowing, the veile (as it is said) is broken asunder, and we haue the heauily sanctuarie wherunto we be called right forth, and Iesus Christ hath set it open for vs. And so there needeth nowe no more burnt offering, there needeth no more sacrificing for sinnes: for our Lord Iesus Christ hath by his one only sacrifice wiped away the sins of the world, & made an euerlasting attonement, the vertue whereof can neuer be diminished. As often then as we will preace vnto God, it is not for vs to bring thither either calfe or sheep, but we must resort to the bloudshed of our Lord Iesus Christ, because that thereby the euerlasting redemption is purchased vnto vs. Nowe we see wherein the Priestes of the olde lawe differed from vs. Yett notwithstanding, those which are ordeined at this day to preach Gods worde ought to knowe that God will haue them to shewe the way in praying to him. And to that ende serued the perfumes that were made in the Temple. Let vs not thinke that God taketh pleasure in any sweete scents, though mention bee made of his nolethrilles after that manner: for wee knowe hee hath no bodie, and therefore wee must not imagine him to bee like our selues: but the holy scripture speaketh after that fashion, because we

comprehend him not in his maicstie. As for the perfumes then which were vnder the lawe; they signifie nothing else but the fauour that is in our prayers and petitions, when wee come to offer our selues into the presence of our God. True it is that all of vs both great and small, may blesse the name of our God and yelde him thanks. True it is that wee may with full libertie and open mouth call vpon him as our father, because that in Iesus Christ hee auoweth vs for his children. But howsoever the case stande, yett was that charge committed specially to the ministers of Gods worde, as is saide thereof in the sixth Chapter of the Actes of the Apostles. It is saide that wee must giue our selues to preaching and praying. And howe? Belongs it not to the whole bodie to doe so too? Yes verily. But (as I haue saide) it is requisite that those to whom GOD hath committed the charge of his Church, and ought to warche ouer it, should bee careful to praye, as who should say, yea Lord, This is a charge which I were neuer able to beare, except I were vphelde by thy power: wherefore I pray thee vouchsafe to direct mee and strengthen mee; and therewithall vouchsafe also to maintaine those who thou hast already gathered together vnder thy banner, and to drawe those thither which are away from it. Yea and shewing other men the way to pray, wee ought to frame our wordes after such a sort, as other men may take them as at our mouth. When the Minister is in the pulpit, hee is to vtterforth the common prayer, and all the residue are to say Amen, accordingly as Sainct Paul speaking thereof in the fourteenth Chapter of the first Epistle to the Corinthians, saith that when prayer is made in the name of the whole congregation, there ought no moe but one to speake, and all the rest ought to aunswere Amen; because that they which ought to teach in Gods name, ought also to rule the rest, and to prouoke them to prayer and supplication, by their example. And therefore let vs marke, that whereas heere is mention made of perfumes and sacrifices: let vs (say I) mark the thing y<sup>e</sup> was peculiar to the Priestes, namely how God would haue the to guide the people to hope that there should be a redemption wrought by the blessed seede of Abraham; and that the people were to be inured thereunto. As for vs, we haue not that office, y<sup>e</sup> is to wit, to be as in y<sup>e</sup> person of our Lord Iesus Christ to make sacrifices. But we haue the Sacramentes; we haue Baptisme, which serueth to shewe howe we be made cleane before God: and wee haue the Lordes supper, wherein it is shewed vs that wee bee nourished with the substance of our Lord Iesus Christ. Nowe then let vs vnderstande, that as the Priestes were ordeined to represent in the Temple the Mediator which was to come; so we at this day doe represent him after another manner. Not by doing as y<sup>e</sup> Papissts do who haue plaid y<sup>e</sup> Apes: For in their Masse (say they) they make a sacrifice: but it is an abomination which serueth to

abolish the death and passion of our Lord Iesus Christ. Nowe the vse of the Sacramentes is cleane repugnant thereunto: For they serue vs to shewe in the name of our Lorde Iesus Christ, that we haue bin once washed & made cleane, and that by meanes thereof men are reconciled by the sacrifice of his death which was offered vp for them. Also when wee minister the Lords supper, we rehearse what was said by our Lorde Iesus Christ: This is my body which is decluered for you: this my bloude which is shed for the saluation of the world. Seeing then that we nowadayes do minister the Sacraments after that manner; we take not vpon vs the thing that belongeth to our Lorde Iesus Christ or to his office: but rather we sende the people to the euerlasting sacrifice whereby we be reconcyled vnto God, so as we neede not any other meane or helpe than that. Moreover in steede of the materiall perfumes which were in the Temple, at this day wee offer vp prayers vnto God, as things that cast a sweete smell vnto him.

Furthermore whereas it is saide that *God blessed the substance of Leuite, & accepted the worke of his handes, and that hee breaketh the backebones of all shee that set themselves against him.* therby Moses doth vs to vnderstande that wee haue neede to pray our Lord Iesus Christ to maintaine those whom hee hath chofen and shoulded out to preach his worde. For all Satans seeking is to plucke vp all the seede, as wee see is come to passe. For the diuell hath founde out futtle shifts to make many sorts of shepherds, Churchmen, and Clergimen. Wee knowe that the number of the Popish Clergie is infinite. There are such a sort of offices, and so many lueries of men of the Church as they terme them, that a man cannot tell at what point to bee. If a man should reckon vp the orders of Friers, hee should bee at his wittes end, there is such a rabble of them as woulde amase a man. Yee shall see their gray Fryers, white Friers, blacke Friers, and Friers of all sortes. Againe there is such a howge heape of states and offices in the Popedome: as Patriarks, Archbishops, Bishops, Archdeacons, Deanes, and other inferiour offices; as woulde make a man to wonder. Besides this, there are a sort of Sacramentes, to deceiue men the better, and to giue a pompe and maiestie to al their gewgawes, which are but slights to serue Satan withall. For they bee all illusions framed in his workehouse. And of all this rout there is not so much as any one taile that doth his due tie in reaching Gods worde. Wee see then howe Satans wyllynesse is such, that hee will bring in maskingtoyes ynowe, and iuggling-trickes ynowe to holde still the worlde in error and superstition, vnder pretence that they may say, wee haue prelates, wee haue men of the Church, wee haue Clergimen. And in the meane while the things which our Lorde Iesus Christ ordained are abolished.

For this cause Moses saith, *That God maintaineth Leuities substance, and that hee breaketh and enfresheth all such as set themselves against him.* They

that intende to serue God faithfully and to preach his worde, shall neuer want enemies to make warre against them, according as it is tolde vnto Ieremie, *Go thy wayes, I haue appointed thee to fight.* Insomuch that the man which serueth God in bearing his worde abroad faithfully shall neuer haue peace, nor goe vnpinched and vnuxed, nor bee without good store of enemies. But what? Heere Moses comforteth all such as employe themselves that way. Although the worlde bee against them, and it seme that they should bee ouerwhelmed euery day: yet will G O D maintaine them, and breake the heades of all their enemies; according to this which is saide vnto Ieremie, *Go thy way, thou must fight: but thou shalt haue the vpper hand.* Thou must bee faine to haue a foreheade of brasie, that thou maist set thy selfe against the whole worlde and withstande them. For in the ende they shall be all broken and ouerthrowen before thee. Seeing wee haue this promise, let vs hold our owne & be stedfast, though wee see the whole worlde steppe vp against vs, knowing that God will beate downe all that set themselves after that fashion against them which in deuour to serue him faithfully. Moreover let vs knowe also that this is spoken for all the faithfull, to the ende they should bee desirous to haue Gods worde maintained, and men to preach it, and that they should all reach their handes vnto them. Let euerie man in his degree doe the best he can, that such as do the duetie of Shepherds, (such as doe it, I say, and not such as bragge and boast of it), may be stablished and helped, so as there may bee an accorde betweene such as report themselves to bee the Children of God, and such as feede them with the foode that God giueth them. That then is the thing whereat Moses aimed. Let vs note further, how it is not without cause that Moses exhortheth the people to make such inreataunce for the blessing of Leuite and of his substance. For why? If wee bee desirous that God should continually prouide for his church: it behooueth vs to haue a care to pray for those to whom he hath committed the charge thereof. And if wee through our vnthankfulnesse cause not God to becaue vs of so great a benefite; let vs assure our selues that wee shall neuer want good Shepherds. Nowe then if our vnthankfulnesse cause not the contrarie, let vs knowe that our Lord will alwayes prouide vs of fit and able men, and that he will hold them vnder his safekeeping, and maintaine them in spite of Satan and all the force of the worlde.

Nowe let vs fall downe before the maiestie of our good God, with acknowledgement of our faultes, praying him to vouchsafe to make vs to seele them more and more, that wee may mislike them: and therewithall to worke so mightily as we may not be turned away from him as wee haue beene, but that wee may proceede still in the renewment which he hath commanded vs, vntill we haue thoroughly attained the re-  
vnto, & that our Lord Iesus Christ do so reigne  
among

among vs, as we may bee true priests vnto him, because that by his meanes wee also doe obtaine that grace and dignitie before God his

father. And so let vs all say; Almighty God heauenly father, &c.

## On Thursday the second of Iuly, 1556.

*The CXCv. sermon, which is the fifth vpon the xxxij. Chapter.*

12 Also he saide of Benjamin, The beloued of the Lorde shall dwell safelie by him. He shalbe a shadowe ouer him all the day, and he shall dwell betwixt his shoulders.

13 Also he said of Ioseph, His Land is blessed of the Lorde, through the heauenly sweetenesse of the dew, and of the watersprings lying beneath,

14 And through the sweetnesse of the fruits of the Sunne, and the sweetnesse of the influence of the Moone,

15 And through the toppe of the auncient mountaine, & through the sweetnesse of the euerlasting hilles,

16 And through the sweetnesse of the earth, and the plentifulnesse therof. And the good fauour of him that dwelt in the bush, shall come plentifully vpon the heade of Ioseph, and vpon the Crowne of the Nazarits head among his brethren.

17 His beawtie is as the first borne of a bull, and his hornes are as the hornes of an Vnicorne. With them shall hee dash the people together vnto the ends of the earth. These are the thousands of Ephraim and the thousands of Manasses.



Yesterday in the blessing of Leuie, we sawe this promise, that God will maintaine such as preach his worde faithfully, in-  
40 somuch that although they haue many enemies in this

world, and bee assailed on all sides; yet are they sure that God will shewe himselfe on their side, and strengthen them when he seeth that Satan streyneth himself by all meanes to make cleane riddance of them. And therein he hath an eye to y welfare of all his people. For Gods Church shoulde perish, if it were not preferued by good and pure doctrine. God then must bee iaine to reach out his mightie hande ouer all those which preach his word, to the intent they may  
50 be maintained though all the world striue to ouerthrow them.

Nowe he speaketh of Benjamin; and he saith, *That he shall dwell safely by God, and be his welbeloued; and that God will shelter him and dwell betwixt his shoulders.* I haue told you already that heere Moses confirmeth and warranteth the promises which God had vttered afore by the mouth of Iacob; or else that where there was any hardnesse in them, Moses mitigateth the same, to the intent that the faithfull should not bee troubled out of measure. As touching the tribe of Benjamin, Iacob had saide that it shoulde bee like a  
60 woofe that snareth vp his pray in the morning, and diuideth the spoile at night. For that is the natue fenic. Benjamin then shalbe

as a rauening woofe, alwayes giuen to the pray: in somuch that when hee hath robbed in the morning, he shall diuide the spoile at night also. It is a harde condition that a people shoulde liue vpon robbing and rauening: and it might seeme by that meanes that they were disgraded. For we knowe that all men will hate them that vse such violence and liue vpon the spoile of other men by doing them harme and annoyance. To be short, it seemeth that the tribe of Benjamin shoulde become as robbers. Truly this was spoken in respect that in the end they shoulde bee placed in the borders or marches of two kingdomes; which thing came to passe when the kingdome of Israel was departed from the tribe of Iuda. For then the one halfe of the tribe of Benjamin abode on the one side, and the other halfe on the other side; by reason whereof they were as members rent in peeces. And because the first brunts lighted vpon them, so as they were faine to beare the first blowes; it behooued them also to be men of warre. That was the thing which Iacob had an eye vnto. Yet coulde it not bee but that the Beniamits must bee grieued, seeing that  
60 God did set them there, to maintaine themselves by violence, and to bee alwayes with sworde in hande. It was a verie harde case, whereat the faithfull might be fore grieued and disquieted. Heere therefore Moses qualifieth the thing which might seeme ouer sharpe in y Prophetic of Iacob; in respect wherof he saith y

*Benjamin shall be Gods dwelling, and that he shall dwell safely by him.* Soothly it was requisite that the Beniamits, (at leastwise the faithfull sort of the) should be comforted, because there besel horrible enormities, so as it might have seemed that God had appointed that house to bee as a looking-glasse of his wrath. At one time all the people of Israel were faine to set themselves against them to roote them out. And in very deepe there was a solemne othe taken to haue slaine them all so as one man of them should not have beene left aliue: and they were driuen to deuiſe meanes howe to saue fower hundred men which were not in the battell, but were by chance in a Towne neere by. Ye see then how the tribe of Benjamin should haue beene rooted out of the world.

Now it might seeme that by this meanes Satan had made a breach which God foresawe not before it was come to passe, or else that hee had failed of his promise in maintaining the offspring of Abraham. This (say I) was a great temptation. And therefore not without cause doth Moses preuent it, and giue a good remedy to such as could patiently beare the punishment that God sent vpon them: and he saith that yet for all that, that tribe should not cease to be beloved of God, and to dwell by him in safetie as vnder his hande. But wee must note that this profited not al of them in general. For the tribe of Benjamin was great, and wee see there went a great armie of them to the fielde: And needes must it bee that they were of great force, when all the people of Israel were faine to go to battell to punish the cursed deepe which had bene committed in murdering the Leuites wife, and the abominable sinne of Sodome which had reigned in the Citie of Gaba; which had bene suffered by all the Beniamits; insomuch that to mans seeming, God was minded to haue thundred downe vpon them, to shewe the like vengeance as he had done afore in Sodome & Ghomorre. It was not therefore for any small number to haue done this. And so wee haue to gather, that when God maketh any promise to a Nation, a great number of them shal not faile to perish; but yet those which call vpon his name purely shall be preserved, as it is saide in Ioe1. Although there seeme to be some water-floude to ouerflowe all; yet will God finde incomprehensible meanes to drawe his seruantes out of it, so as they shall not perish with the multitude. And therefore when wee haue any promise, let vs bethinke our selues, and receiue it with purenesse of faith: and then let vs not doubt but it shal be performed. But if we thinke that God should be bound vnto vs, because we haue heard his promise; and in the meane while bee disordred and carelesse of him, so as it may rather seeme that we would haue nothing at all to doe with him: surely hee can well shewe himselfe to be faithfull and performe his saying, & yet wee notwithstanding shall perish, so as the same shall stande vs in no steade. And indeede, we see how God worketh after that manner for the preservation of the state of his Church. He

faith generally y he is our defender: & yet notwithstanding we see y the greatest number goes to wrecke, and that the number which remaineth is very small. Yea, but yet doth God continually bring to passe, that his Church abyedeth vnquenched, and that there is still some remnant left, according to this saying of Esay, *Esay 1. 9.* that he will reserue still some little seede. And therefore let vs beware that we be of the seede which God reserueth to himselfe, when hee punisheth those which turne away from him, notwithstanding that they did erst beare the name and title to bee of his house, and in deepe God did direct the promises of saluation vnto them, but they receiued them not. Wherefore let vs take heede that wee run not into disorder with the greater number.

And it is saide expressly, *that God will shrowde him, dwelling beseeue his shoulders.* Heere Moses sheweth why God will maintaine the tribe of Benjamin, which notwithstanding might seeme to be vtterly perished: namely for y hee would dwell vpon his shoulders. For the temple was builded in the tribe of Benjamin. Although the kingdome was in the tribe of Iuda, and that the kings house also was set there: yet in the parting of their inheritances, the mountaine of Sion fell to the lot of the Beniamits. God then dwelt vpon his shoulders or betweene his shoulders; as if a man should beare some burthen vpon his necke, so doeth God declare that Benjamin did partly beare him as I haue tolde you, because it was his will to dwell vpon him and to haue his Temple there. And he speaketh of his shoulders as in respect of mount Sion. And so forasmuch as Benjamin did beare God vpon his shoulders, that is to say, because the Temple wherein it was Gods will to be serued, was builded in the tribe of Benjamin, and the people were to assemble on Sion to doe homage vnto God, and Benjamin serued to that purpose: therefore it is saide *that God was (after a sort) vpon his shoulders.* That then is the reason why *Benjamin was well beloved of God.* Nor that he had any whit deserued it: for wherof came it y God chose mount Sion for his dwellingplace? Euen of his owne free loue, which hee bare to Benjamin. So then let vs not dreame that Benjamin prevented Gods grace with any worthinesse: but Moses declareth, that Gods wttirng of his loue and fauour towards the tribe of Benjamin, & that there should be a manifest recorde and token thereof in the building of the Temple there, and that the tribe of Benjamin should euer continue vnder Gods protection; are things linked together. Insomuch that although that tribe seemed to bee left vp to the spoile, and that their enemies had gotten the ouerhande of them: yet woulde God shewe himselfe pitifull to maintaine them still. True it is that in the ende all that Countrie was harried, and wee see how the Prophet Ieremie saith thereof, that Rachel mourned for her children (for Benjamin came of her) and sorrowed to see such desolation & wast made, & could not be comforted because all were destroy.

Iudg. 10.

Iudg. 10. 15

Iudg. 19. 25

Ioe1. 2. 31.

Iere. 31. 15



destroyed, and notydings coulde be brought vnto her of any residue that remained, but these sawe that all her bloude was shed, wherupon shee was in anguish and as a woman forlorne. Surely Rachel was at that time deade: but the Prophet Ieremie speaketh of her in way of a similitude, and setteth her as a mother vpon a scaffold weeping and lamenting to see one cut the throats of all her children. Thus ye see what befell; but that was an vtter extremitie. Yet for all this, God ceased not to performe his promises; but at the ende euē in the middes of Babylon, euē in that gulf, he rescued a remnāt of Benjamin, which returned home with the tribe of Iuda. They that were much more excellent in dignitie became as banished folk, and God forsooke them as rotten members, so as they returned not any more into the inheritance of y<sup>e</sup> land of Chanaan, & the restingplace which god had foreappointed to their fathers. Ye see then how God continued still his grace towards the tribe of Benjamin; not that they had not horrible punishments, as it fell out afterwarde, but that God by his infinite goodnes ouercame the naughtinesse of men.

To bee short, let vs note, that when God giueth vs his promises after that maner; they shal seeme to be disappointed of their effect and performāce through the vnthankfulness of y<sup>e</sup> world, for y<sup>e</sup> there are a great many which refuse Gods goodnes & shut the gate against him, so as they be not partakers thereof. That is the cause why God sheweth not himselfe liberal towards vs any more. For if we could skill to inioy his goodnes; surely he would alwayes ougo our expectation, & all our wishes. But what? We will haue him to content vs, and to please vs in all cases: and in the meane while it should seeme that wee haue conspired against him, to keepe him back from doing vs good. Therefore let vs not thinke it strange if God perform not his promises which he hath made vnto vs with his owne mouth; for we our selues be y<sup>e</sup> cause thereof. Neuer the later, although the world be so malicious and froward, that (to all seeming) men would wilfully disappoint all Gods gracious dealings: yet notwithstanding let vs not doubt but that there shall euer be some smal number whom God wil maintaine. Onely let vs inuēour to lue vnder Gods wings, that we may be preferred by him, & suffer him to dwell betwene our shoulders. Wee heare what warning S. Paul giueth vs thereof, how he saith y<sup>e</sup> we must beare the Lorde both in our bodies & in our soules. True it is that there is not now any material temple builded any where, wherein to do sacrifice: but euery of vs is y<sup>e</sup> temple of God, and that is with condition that wee shoulde beare him, according to S. Pauls saying, who vseth the same word, And how do we beare him? In knowing that it belongeth to him to be the soueraine & to raigne ouer vs, and to haue al preheminence; & that it behooueth vs to bow downe our neckes to receiue his yoke, and to obey him in al respects. And if we do so, let vs not doubt but that God watcheth for vs continually, so as all the assaults and temptations of the

world shal not preuaile any thing at all against vs. Inson much that although we be like to perish a hundred times, yea and to bee ouerwhelmed; yet will he vtter forth his power to preferre vs, and we shalbe saued in the mids of death, so as we may keepe on our course stil. When thunder seemeth to come downe from aboue, & nothing is to bee seene vpon earth but confusion euerywhere, then let vs not doubt but God giueth vs incomprehensible safetie. Thus much concerning the tribe of Benjamin.

Now cometh Moses to the tribe of Ioseph and saith; *That his lande shalbe blessed of God with the delectable fruires of the Sunne, with the fruires of the Moone, with the pleasures of the Dew from aboue, and of the depths from beneath*, that is to say, of fountaines and watersprings which giue moisture and nourishment to the earth. *That his honour should be as the first borne of a bull; that he shall haue excellent hornes, wherewith to push against his enemies; that hee shall haue the aide mountaines, and the pleasant hilles, where shalbe nothing but sweetene.* And afterward in the end it is laide, *That all these things shall come vpon the heade of Ioseph, & vpon the Crowne of the heade of the Nazarite of his brothers.* Here we may see how the intent of Moses was to confirme the things that Iacob had spoken afore: for he vseth many of the same words which are in the nine and fortieth Chapter of Genesis. Partly then Moses doeth but make a rehearfall of the things which had bene written in the person of Iacob: and that is not superfluous: but God reneweth and facifieth his promises, to the ende they shoulde be the more assured. And such confirmation also was needfull, to the intent that the other tribes shoulde not grudge against the tribes of Ioseph. Wee knowe that the people of Israel were verie full of quareling and rebellion, and that it was a verie harde matter to holde them in awe. Nowe Iacob had giuen double portion to his sonne Ioseph, because hee had two children, Ephraim and Manasse. Hee had saide that Ioseph shoulde represent two heades in the house, because the tribe of Leuie was excluded and had no portion in the Lande, but onely rooke the tenthes and Offerings. Their successours therefore might haue saide, In deece it was the will of our father Iacob to giue this aduantage to his sonne Ioseph, howbeit that was vpon our earnest affection, because Ioseph had succoured him in his neede, and sedde our fathers in the time of famine. But what? Shoulde they therefore haue two heads here, and wee be so much abated? Because the people might still haue pleaded for the partition which had bin assigned, and haue striven when they had bin come into the Land of Chanaan; Moses confirmeth the thing which had bene declared afore; that is to wit, that Ioseph should hold still the portion y<sup>e</sup> had bin giuen vnto him, & represent two chiefe houses in y<sup>e</sup> lineage of Iacob, & that there shoulde be ten thousands of Ephraim & thousand of Manasse. We see now to what purpose Moses rehearsed y<sup>e</sup> words of Iacob.

And let vs make also that wheras he saith,

what he is the Nazarine among his brethren, the word which he vlieth may bee taken for a Crowne, as if he should say, Hee shall be the glorie of his brethren. True it is that this continued not for euer; it was but a temporall dignitie, because that in the end it behooued the tribe of Iuda to attaine to the royall scepter, and to haue the soueraintie ouer all the whole bodie. And then was Ioseph also brought vnder obedience. But yet for a time hee was the crowne of his brethren. Yet notwithstanding, he fettereth downe the worde of Separation. So then, he was separated from among his brethren; not in that hee was solde into Egypt as some haue expounded it, for that is cleane contrarie. But rather hee is termed a Nazarine in way of honour, for that God had chosen him and shouled him out by himselfe, so as hee was not of the common sort, but had as it were a first begottenship, in respect whereof he tooke double portion of inheritance. That is the cause why hee was called a Nazarite.

And here we haue to marke first of all, that al that euer hath bene rehearsed by Moses, or said before by Iacob, was a very prophesie that came from God, so as it could not haue bin vttered by the mouth of mā, except God had gouerned him by his holy spirite. And why? For Moses neuer came in the land of Chanaan, as we knowe. And as for Iacob, he dyed more than three hundred yeares before the partitiō of the Land was made. How then coulde he make it? And euen hereby wee see, that there was no casualtie or chaunce in the matter. For Iacob (as wee shall see againe in due place,) assigneth vnto Nephthalim the countrie on the seacoast, and pointeth out euery man his portion there. And howe is it possible that he should hit so right vpon it? Surely he did it not of his owne imagination; but God who holdeth the lottes in his hand (as saith Salomon,) and who by his wonderfull prouidence which is hidden from vs, disposeth of the things which seeme to come by chaunce; vttered by Iacobs mouth what he intended to do. And nowe he sheweth that when the people are come into the lande, nothing shall happen but by his direction. Nowe wee know that the tribe of Ephraim and Manasies were planted in so fat and fertile a soile, that it was the very storehouse of the Lande. True it is that other of the tribes, as the tribe of Aser, had great Corne countries; but these countries were stored with all kinde of commodities besides: they were the pleasantest and plentifullest Countries of all the lande of Iurie. Nowe then we may easily gather, that in this case Moses hath not set forth any thing of his owne braine; but that the holy Ghost did in very deede gouerne his tongue. And therefore we haue a great warrant of all his doctrine, in that we see that vnder the name and authoritie of God, hee fettereth such order in things to come which a man would neuer haue thought of. Sith we heare this, it is all one as if God reached out his hand from heauen, and came to authorise y<sup>e</sup> doctrine which Moses deliuered, and to shew that he is y<sup>e</sup> author

therof; and that it proceedeth from him, neither ought men to doubt thereof as though it came from some creature. And let vs marke that well. For we knowe that by nature we be inclined to distrust: and were it not that we be helde vp, we should continually be shakē downe, & we should not neede any thing to turne vs aside from the right way, & from the certaintie of our faith. For this caule therefore let vs marke well howe it is told vs heere, that God in these Propheesies hath shewed vndoubtedly, howe it was hee that was the guider of Moses; and that he vlied his seruice in such wise, as we may well say that we receiue his doctrine from God, and that it is grounded vpon his vnchangeable power, & y<sup>e</sup> it is the vnfallible truth. And why? For it was not inuented by man.

But nowe let vs come to the contents of this blessing. It is said that *Iosephs Land shall be blessed of God, as well with the dew from above, as with fountaines and wel springs from beneath*; that is to say, that God would so water the land both from above and beneath, that it should be fat & fruitefull. Nowe here we see howe it is not for nought y<sup>e</sup> we be commaunded to seeke our dayly breade at Gods hande. For howe commeth it to passe that y<sup>e</sup> earth bringeth forth frutes for our sustenance? It is because God moyiteneth it. It is not said y<sup>e</sup> the earth hath substance in it self, neither is it said that y<sup>e</sup> heauen or the fountaines do giue it simply of themselves: but it is God that sendeth the dew, it is God that maketh the water springs to shedd out; so y<sup>e</sup> he is to haue the praise of all the substance which we haue, whensoever we be fed and nourished therewith. Ye see then how God hath such a care of our bodies, and of this corruptible life, that we cannot eate one bit of bread which commeth not from him & of his mere liberality. And indeede it standeth vs in hande to acquaint our selues well herewith. For sith it is told vs y<sup>e</sup> we canot haue so much as one silic mite of these goods, no not euen of these transitory goods, but we must receiue it at gods hand: What shal befall in the things y<sup>e</sup> are much more excellent? If I want but a bit of breade, I ought of duty to aske it of God, & to acknowledge y<sup>e</sup> it is his peculiar office to feede me. And when y<sup>e</sup> case concerneth the attainmet of y<sup>e</sup> heauenly life & the euerlasting saluation; shal I the go seek it elsewhere than at Gods hand? Or shall I thinke to haue it in my selfe? What an ouerweening were that? We see then how the bread and the bodily soode which is giuen vs, ought to be as a meane to lift vs vp higher, to make vs to thinke our selues beholden to God and to his bountifullnes for all y<sup>e</sup> we haue, both of body and soule and all. Marke that for one point.

Again, where as in this place Ioseph is called *A Nazarite among his brethren*; we see howe God bestoweth his gracious goodnes where hee listeth, euen contrary to the opinion of men, yea & cleane contrary to al expectation. Ioseph was indeede separated from his brothers; yea and y<sup>e</sup> was as by being appointed vnto death, they had conspired against him to kill him. And where as he was yet saued, it was but to bee cast into a pit and

and there to pyne away , which was a crueller death than if they had cut his throte out of hād. In the end, the greatest fauour that hee founde, was that he was sold into a barbarous nation to strange & vnknown persons. Againe, when he came into Egypt, he was thrust into the bottom

Psa. 105. 18.

of a dungeon, & he was put into the stockes, according to this saying of the Psalm. *Y the iron wounded him & nipped him to the heart.* Yee see then how Ioseph is separated not only from his fathers house, but also from y whole world; he is cut off from mankind as a dead person; he is like to rot in a dungeon. But God separated him after another maner in his wunderful coušel. And therefore it is sayd, that hee was as a starre which was to be worshipped of y Sunne & of the Moone, and of all the rest of the stars. Which was as much to say, as that all his house should stoop to him & be subiect to him, so as his sheafe should haue preheminance, and all the other sheaues fall downe: euen because god had decreed it in his own counsaile. And so we see that when all the worlde thought to haue thrust Ioseph downe into the pit: then God exalted him in spite of men. Thus yee see howe God succoureth his seruantes after a wonderfull fashion. If we looke vpon our state as it appeareth to the viewe of men: we may seeme as it were reiectēd, death seemeth to threaten vs, and we seeme to be beseged with it on all sides, it seemeth that we should be ouerwhelmed euey minute of an houre, & that we should be eaten vp quyte & cleane. Lo at what point wee be! But God who hath sanctified vs, & doeth as it were broode vs vnder the shadow of his wings, if we put our trust in him & flee to him for reuge; will shew that his blessing of vs is not in vaine; but that he hath so separated vs, y though all the earth were moued, & that we were afflicted as wel as the wicked, & wrapped with them in the same curse; yet notwithstanding hee will maintaine vs by his grace, & euen in the middes of death alway find meane to draw vs out to saluation. That is the thing which wee haue to marke in that Ioseph is called a Nazarite amōg his brethren. So that if we haue any advantage or priuilege, if we be exempted from any perill, if we be enriched w any goods be it of body or of soule; all those things proceed of Gods sanctifying & choosing of vs to himself, & we ought to yield y praise therof to his only free goodnes.

And to the intent these things may be taken to be y more certaine, it is said that they shall light vpon the head of Ioseph. Moses then declareth that these things are not a sound which vanisheth in the aire; but y God wil giue effect to his word so as his blessing shall be poured out vpon the lineage of Ioseph. For thereby he assureth vs as if he should say. No! speake nowe in the name of God, let no man think that I gesse at aduerture concerning things to come: for God will performe al things vpon Iosephs head; y is to say, either vpon Iosephs own person or cle vpon his children. For here the case concerneth those y come of his race. God therefore wil shewe by y effect, how it is he y hath spoken by my mouth,

& how it is he y hath declared y things which he had concluded in his own counsaile afore.

Now in the ende, he doeth also compare his beautie to a yong Bull & an Vnicorne; to shewe that he shal not onely haue abundantly wherewith to liue, but also that he shall haue strength to withstand his toes & be preferred. For we know we haue neede of two things; the one is that we desire God to blesse vs & to giue vs sustenance; & againe that wee may be defended from our enemies which assaile vs. Both these things are here comprised in the image of Ioseph. For it is sayd that God will blesse him in his lande, so as it shal be verie fruitfull: and also that he will giue him strength, whereby hee shall haue the vpper hande of his enemies, yea and driue them away to the vttemost borders of the world.

For a conclusion Moses addeth that there shall be ten thousand of Ephraim, & thousand of Manasses. His meaning is that these two trybes shall come to be headhouses. For by this worde thousand, the Hebrewes are wont to betoke as it were Bayliwikes & Prouostships; like as when it is said, And thou Bethleem in the land of Ephraim, art of the least among the thousand of Iuda; that is to say, if a man consider thy Prouostships and Bayliwikes, thou art the least of all; but yet shall the redeemer come of thee. I alledge this text to shewe what this worde thousand importeth. Now then, when Moses speaketh here of [thousand] he meanceth briefly that Ephraim who was one of Iosephs children, should make a headhouse or trybe, so as he should haue his state of gouernement & officers by himself; and also that Manasses who was another of Iosephs sonnes, should likewise haue his order and state of gouernement with vnder officers as wel as Iuda, Benjamin, Issachar & the rest of y other trybes had. Let that serue for one point.

But by the way it is sayd, the thousand of Ephraim, & the thousand of Manasse. Here he maketh Ephraim tenfold greater than his brother: yet was Manasses in verie deede the elder sonne of Ioseph: but at such time as their grandfather [Iacob] blessed them, he declared that Ephraim should be greater than his brother Manasses. Thus was the order of nature quyte changed, in that God gaue the birthright of the firstbotten to the yonger sonne; to shew y we bring not any thing of our own vnto god, but y we receiue al things of his mere goodnes, & y he disposeth of vs at his pleasure, without being bound therunto. And this hath God shewed by a figure in y persons of Manasses & Ephraim. For it lay not in Iacobs power to make Ephraim greater than Manasses: the matter concerned not y inheriting of y countrey only, but also the hauing of a Trybe. And y same is called a special gift of God. Although riches also do come of him, yet wil he haue me to acknowledge, y to haue illue is a peculiar gift which cannot be gotte by cunning nor by any other meane. The scripture then in speaking so, doth wel shew that it lyeth not in the power of any creature, to say, This man shall growe into a great people, as Iacob

K k k k k sayd,

said, & yet he could not then discern them a-  
 funder by outward sight. For he was blinde for  
 age. And when Ioseph came & brought him his  
 Gen 48. 10. two children, he did set Manasses the elder to  
 13. his right hand, & Ephraim to his left; to the end  
 that Iacob in blessing them (as the fashion and  
 ceremonie then was) should lay his right hand  
 vpon Manasses, & his left vpon Ephraim. But  
 Iacob putting his hands croosely, did lay his right  
 hand vpon the yonger, & his left hand vpon the  
 elder. Whereat Ioseph sayd, Sir ye mistake  
 them. No, no, sayd Iacob; let mee alone, I doe  
 not through ignorance: for he that is the inferior  
 by nature, must be the greater; God hath so  
 ordeined it. Behold here a filie blind soule, an  
 old man, such a one as seemeth to dote for age:  
 he speaketh of things vnknown, & yet for all  
 that, hee dealeth in that behalfe as if hee were  
 God sitting in his seat. And in very deede (as I  
 haue told you afore) He was Gods deputie and  
 spake by his autoritie. So then, to confirme the  
 prophesies which had bin vttered by the mouth  
 of Iacob, Moses sayeth, these bee the ten thou-  
 sands of Ephraim. Although he be the yonger  
 brother, yet shall he exceede his elder brother  
 in number of people, & in al other things: and  
 according hereunto, in the end there was such  
 prehemine gien to that trybe, that the o-  
 ther ten trybes of Israell were comprehended  
 vnder it. When the Prophets name Ephraim, it  
 is a comprehending of all the ten trybes to-  
 gether; in somuch that euen Ruben who was the  
 eldest of all, lay hid vnder the wings of Ephra-  
 im. And who knew that? Our Lord did so vtter  
 it by the mouth of those whom he had appoin-  
 ted in his place. And so we see againe the thing  
 that I said afore, namely that in this case Moses  
 was not a priuate person, ne spake at random,  
 nor of his owne head; but was directed by God,  
 to the intent it might be knowne, that that peo-  
 ple was gouerned by speciall meanes as a peo-  
 ple chosen and picked out by God from the rest  
 of the world. True it is that God is the generall  
 creator of all mankind, and that all people are  
 his. Yet notwithstanding, forasmuch as he had  
 chosen the linage of Abraham; it was his will to  
 haue his power the better knowne there, & to  
 holde them as his household folke, & nearer aly-  
 ed vnto him. And therefore it was good reason  
 that the things which are declared here, should  
 be knowne of al y Jewes, & that by that meanes  
 they should be prouoked to blesse the name of  
 God, acknowledging howe greatly they were  
 bound & tied vnto him, for that he had so with-  
 drawn them from al other nations, & vouch-  
 safed to make them feele him to be their father,  
 seeing he had adopted them to be his children.

Now let vs come to the things that besell.  
 True it is that God hath wel performed al that  
 he had spoken. And thereby wee see that the  
 children of Ioseph were not disapointed of their  
 expectation, neither was any of al those promi-  
 ses void. But yet for al that; they tooke no great  
 benefite by them, but rather it came to passe  
 through their own lewdnes, that they were of  
 necessitie turned to their harme and vndoing.

Wherin we see y men are so vntoward, y they  
 change all y euer God had ordeyned for their  
 welfare: in so much that when he blesseth them,  
 they turne his blessing into a curse; when he of-  
 fereth them life, they turne it into death; & they  
 not only dim y light, but also turne it into dark-  
 nes. But what besell to the Trybe of Ephraim?  
 It was aduanced as it were by miracle, and a-  
 gainst the order of nature, through the oocly  
 blessing of God. And yet for all this, it caused y  
 10 body [of the common wealc] to be rent & torne  
 afunder, Gods seruice to bee corrupted & per-  
 uerted, ydolatry to reigne in the holy land, God  
 to be defrauded and bereft of his inheritance,  
 and all manner of infections to be brought in.  
 Whereupon infused forthwith all manner of  
 mischiefe, so as they did eate vp one another  
 like dogs and cartes, and there was such deadly  
 enmitie betweene the two kingdoms of Iuda & Esay. 7. 1.  
 Israell, that they went to seeke help of the Hea-  
 then & Infidels to ouerthrow one another: and  
 was not y a duellish rage? & yet all this proce-  
 ded from the trybe of Ephraim. If a man should  
 say y Gods blessing was the cause thereof, then  
 is there a double malice to be seene in y behalfe.  
 For they ought the rather to haue bin incoura-  
 ged to magnifie Gods name, & to walke in his  
 feare, seeing he had so greatly bounde them to  
 him. But they turned y benefite to the contrary,  
 as I haue shewed already, & therefore it was of  
 necessitie y all those blessings were taken from  
 them, & moreover y they were vnto them an  
 occasion of decay; I say they were the occasion,  
 howbeit not the cause. Yea, but yet was y blame  
 to be imputed vnto them, because they them-  
 selues were the alterers of Gods order. What is  
 to be done then? Let vs vnderstand that when  
 God shal haue fed vs farin this world, so as wee  
 haue the fruits of the earth, yea & be as it were  
 made drunken with the things that delight vs,  
 yet if we haue not the chiefe poynt, the residue  
 40 shalbe sold vs ful deere. Then let vs not so gre-  
 tly esteeme the temporall & transitory goods,  
 that we should not euermore haue an eye to y  
 chiefe poynt, which is y God receiues vs for his  
 children, that we abide vnder his gouernement,  
 that wee call vpon him as our father, howe-  
 it truly and vnfaignedly, resorting rightly vn-  
 to him and submitting our selues wholly to his  
 wil; knowing that as soone as wee be neuer so  
 50 liide separated from him, it cannot bee but that  
 miserie and confusion must needes fall vpon vs.  
 So then, let vs esteeme of the transitorie bene-  
 fits which God bestoweth vpon vs in this world;  
 but let vs esteem them in their degree, so as we  
 be not tyed to them, ne set not our chiefe de-  
 sire vpon them. If God giue vs of them, let vs  
 enioy them with al sobrietie; and let vs not set  
 our minds too much vpon them. Again, if he giue  
 vs them not, let vs beare our pouertie patiently,  
 & keepe on our way still. And in y meane while let  
 vs take our cōtentment & rest in y spiritual goods  
 which God granteth vs, in y he vouchsafeth to  
 certifie vs y he is our father, in y he calleth vs  
 vnto him daily, in y he telleth vs y we shal finde  
 fauor at his hand for our lord Iesus Christs sake.

Let the hauing of these things suffice vs, and let vs not repyne at the aduersities, griefes, & troubles which we haue in this world: neither let vs enuye such as are here in better case than wee; but when we see the vnbeleeuers liue at ease, & haue all their pleasures, so as they want not any thing; let vs haue an eye to the trybe of Ephraim, & consider the great wealth both of the same, & also of the trybe of Manasses. They were fed at their pleasure; but what? They glutted themselves with Gods benefites, and were choked with them for their owne vnthankfulness. Now then, let this serue to restraine vs fro repnyng at those with whome God dealeth so liberally in this world, and to whom he sheweth himselfe so bountifull. Let not vs bee grieued thereat. For why? We haue the goods which are of farre greater value: that is to wit, the things that concerne our saluation. For seeing y<sup>e</sup> God hath begunne to worke after that fashion in vs by his holy spirit; let vs seeke for the heavenly riches wherunto he calleth vs from day to day

till we haue the full fruition of them at the coming of our Lord Iesus Christ.

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faults, praying him to make vs perceiue them more & more, and that therewithall when wee enjoy here neuer so many benefites, and bee fedde by his hande, wee may not bee so rebellious and sleepe, as not to haue our myndes continually lifted vp to heauen, to giue thanks to him for all his benefites, and to serue him with the earnestest good will; and that by these transitorie benefites, we may be put to minde to seeke all things in him which belong to y<sup>e</sup> heavenly life, knowing that we shall be vterly destitute & barreine of them, vntill he youchesafe to impart them vnto vs, at leastwise according to the measure & portion of his meere goodnes, because that wee on our side deserue not any thing at all. That it may please him to graunt this grace, not onely to vs but also to all people & nations of the earth, &c;

## On Fryday the iij. of Iuly, 1556.

*The CCXVI. Sermon, which is the sixth vpon the xxxiiij. Chapter.*

18 Also he saide of Zabulon, Reioyce thou Zabulon in thy going out: and thou Isachar in thy Tents.

19 They shall call the people into the mountaine, where they shall sacrifice the sacrifice of righteousnes. For they shall sucke the abundance of the sea, and the hidden treasures of the sand.



Yesterday in the blessing of Ioseph, we saw how Moses referred all things to Gods grace, which men are comonly wont to attribute vnto fortune. And it is a doctrine well worthy to be marked because of our vnthankfulness. For vnlesse wee bee enforced to acknowledge Gods goodnes, it shall alwayes lye buried for vs, and wee seeke things here below to buse our wits vpon; in so much that when God shall haue giuen vs neuer so sufficient occasion to magnifie his grace; yet do wee make none account of it. Therefore it behooueth vs to be warned to lise vp our wits and mindes aloft, that wee may doe homage vnto God, for all the benefites which we receiue at his hand. Also we haue to marke herein the thing that is set downe by Moses. He sayeth that all the good which Ioseph and all his whole lineage shall haue, shall come of the free fauour of him *which dwelt in the bush*. And no dout but that thereby he meaneth God. Why then doeth hee mention the bush here? For at the first sight it seemeth a fond thing, & seruing to no purpose but to leade the ignorant and the weaklings into superstition. We knowe that the holy scripture speaking of God, sayth

that hee dwelleth in heauen. Nor that his maiestie is inclosed there: for his beeing is infinite; it containeth all creatures, as is sayde in other textes. But this worde *Heauen* serueth to plucke vs from the worlde, when wee thinke vpon God, to the intent that when wee goe about to worship him, wee imagine not any earthlineesse in him, but consider that hee surmounteth all things, and that wee ought to thinke of him farre otherwise than we can conceiue. Nowe seeing that the holy Scripture pitcheth Gods tent in heauen, to the ende wee should be lifted vp aboue all the worlde & aboue all creatures when wee thinke vpon him: why doeth Moses in this place set him in the Bush? It is because God had there shewed himselfe vnto him. And it behooueth vs to note that ther are two dyuerse fashions of speaking in the holy scripture, when God calleth vs vnto him. Neuertheless, this diuersitie is not to draw vs into contrary opinions: they meete both in one. As how? Sometimes God sheweth vs what his glory is, to the intent wee shoulde bee fully resolued of this poynt, that hee is incomprehensible, and that wee ought to worship him with all humilitie, & that we must not looke to forge him after our fancie, or to

make him like to our selues, by transforming after our own imagination. Therefore when the holy scripture setteth forth Gods maiestic so high as we be abashed at it, yea & euen y very Angels of heauen, accordingly as it is said that the Cherubins hyde their faces, because they cannot abyde to looke vpon the maiestic so great and infinite as it is in God: therein it is shewed vs that wee must needs stoop vnder such greatesse and highnesse. But yet therewithall God considereth how it is for our benefite to haue some familiaritie with him: & thereupon he yeeldeth to our rudenesse, and taketh vpon him as it were a newe shape, howbeit not which is contrarie ( as I said afore; ) but to the intent that wee shoulde not bee feared, nor take occasion to shrink from him. Now then, he allureth vs gently, and therewithal hee stoopeth to vs & maketh himself as it were meane vnto vs. And to that end haue the sacraments bin referred at all times. Like as at this day still in Baptisme we see the water; and in the Lorders supper we see the bread & the wine. And what is the cause that our Lorde Iesus Christ, who is the liuely image of God his father, & in whome dwelleth the whole fulnesse of the godhead bodily; what is the cause (say I) that hee sheweth himselfe to vs in corruptible things, and in the elements of the world? It is for our infirmities sake, because we cannot approach to his spiritual power. That is the very cause why he figureth his graces vnder the visible elements: & in them ought we to behold the heauenly power of his holy spirite. That is the seconde fashion which God vseth in reuealing himselfe vnto vs, the which is answerable to our rudenesse. But wee see howe hee shewed himselfe to the fathers of old time vnder certeine shapes. As for example when he talked with Iacob in Bethel, it was because Iacob needed such confirmation. True it is that he ceased not to looke vp to heauen stil when he worshipped God. But yet for all that, he had the more familiar access vnto God by his comming downe so lowe at that time. And for the same cause also, when Iacob was to remoue from one place to another, he offered sacrifice to the God of Bethel. Why to the God of Bethel? Was there a God shut vp there? No, for we see that euen they which would needs make a God in Bethel, that is to say, which would haue builded vp a temple there, & offered sacrifices there; were abominable vnto God. In so much that God sayth that it is Bethauen, the place of wickednes; and no more his house: he forsaketh & disclaimeh it vterly, eue because they abused the reuelation that was giuen to their father Iacob in that place. As for Iacob, he knewe howe to benefite himselfe by it. For he knewe that God had not changed his nature, ne was inclosed in any certaine place, but that by that meane he meant to draw him vnto him familiarly. Iacob then receiued the gage that was giuen vnto him, to the intent it might be knowne that he worshipped not some God at aduenture, as the Heathen did: but that his faith was sure and vnfallible. That is the

cause why he expressly mentioneth Iacobs worshipping of the God of Bethel, that is to say, not a God which was vnknownen to him, nor a God that was forged of mortall mans braine, a God but in surmize & opinio: but the God of whom he was fully assured, because he had the truth whereof he was thoroughly sure. And euen so is it now in the case of Moses. He saith, *the God which shewed himselfe to me in the bush,*

10 God shew his fauour towards the trybe of Ioseph. In saying so, Moses protesteth that he setteth not downe some ydol that had bin forged of late time, ne bringeth in the superstitions of any heathen folke, Infidels, or ydolaters: after which maner we see the Papises & Turkes do, who speake much of God, but in the mean while they haue no assurance, all their fond dotages are grounded but vpon supposals, and all their Apes toys are founded but vpon their owne good intent as they terme it. For it is starke diuelishnes when men presume vpon their owne selfelikings, and it is an opening of helgates to them to plunge themselues in the bottomlesse pit. Lo what commeth of that which men terme good intent, & of the things which they haue imagined & dreamed in their own brayne. But as for vs, we must haue a sure leaning stocke, & such a one as wil not swaue, so as we may say, we haue a God which is not vnknownen nor hidden from vs. Now then in speaking of the God that had appeared to him in the bush, he meant here to certifie the promise yet so much y better: as if he should say, I speake not at random, my words are no flying tales: but it is God that hath ordeined mee, & at such time as it pleased him that I should deliuer his people out of the land of Egypt, he appeared to me in the bush, & there I knew his maiestic. So then, the certeinie which I haue of my calling, & of the things which I haue hitherto done by his commandement, ought to make mee continue stil, to shew that the same God wil performe his promises which are contained here, & specially his fauor & free goodnes shal rest vpo y trybe of Ioseph.

Now of this text we haue to gather, y when we speake of God we must not wander too and fro, but to the intent we may be thoroughly assured, & that we may hold our selues in awe, we must consider after what manner God hath reuealed himself vnto vs. But I haue told you already y our lord Iesus Christ is his liuely image; & therefore it behooueth vs to seeke him there. And the very cause why the wretched worlde hath bin beguyled by the deceites & illusions of Satan, is that they haue not held themselues simply to our Lord Iesus Christ. Whence spring so many disorders at this day in the popedom, but of this, that (as they themselues say in their proverbs) Iesus Christ is not knownen, nor can be discerned from among his Apostles. For they haue bereit him of the glory, power & grace which God his father had committed vnto him. To be short, forasmuch as our Lorde Iesus hath bin as it were buried, therefore superstitions haue increased more & more, so as ther hath bin no end nor measure of the, & therefore no maruel though

Esa. 63.

Col. 1. 15.  
& 2. 9.

Gen. 28. 13.

Gen. 35. 3.

Amos 4. 4.

Osee. 4. 15.

Exod. 3. 2.

Colos. 1. 15.

though there haue bene so horrible a Babylon  
[that is to say confusion] there. Let vs learne  
then to know the liuing God as he sheweth him  
selfe vnto vs, & to imprison all our wits . And  
forasmuch as he hath most perfectly revealed  
himself in our Lord Iesus Christ; let vs not seeke  
any other knowledge than that, neither let vs  
swarue one way or other from the same.

But now let vs come to that which Moses ad-  
deth concerning Zabulon and Issachar. He saith  
of Zabulon, *Be glad in thy going forth*: and of Issa-  
char, *Reioyce thou in thy tentes, or in thy courtets, or  
in thy houses*. And thereupon he attributeth as  
common to them both, *That they shall call folke  
into the mountaine* (that is to say) *of Sion*, there to  
make sacrifice to the liuing God, and therefore  
that God wil blesse them, in so much that they  
shal skim off the fat of the sea, that is to say, they  
shalbe enriched by trade of marchandise. And  
that although their countrey was sandy (as the  
seashores comonly be) so as there was no fruite-  
fulness of corne & wine; yet should they not faile  
to be rich for all that: for the sand (that is to  
say the Sea) should giue them sufficient abun-  
dance. That is the summe of the thing that is  
spoken here. Now (as hath bene touched here-  
before) we see that Moses spake not of his owne  
head, but that God himselfe vttereth here the  
things which he had determined afore: for Mo-  
ses could not haue guessed what was to befall in  
the portion of Zabulon. I haue told you afore,  
that the Israelites were not their owne earuers.  
True it is that the trybe of Gad and a parte of  
Ephraim had their portion beyond Iordan as  
shalbe declared hereafter: but all the rest of  
the portions were made by lot, so as it was not  
for any man to say, Such a thing shall befall  
mee. It behooued God him selfe to be the  
whole doer, as we see he was in this text, so as  
he might be acknowledged about all his crea-  
tures. Therefore when Moses declareth that  
the trybe of Zabulon shalbe planted by the seas  
side, he doeth vs to vnderstande that God had  
revealed vnto him things vnknown, and that  
his speaking was by the holy Ghost. When he  
sayeth that traffike and merchandise shalbe in  
the trybe of Zabulon, and that Issachar also shal  
go by sea; no doubt but y therein God vttereth  
things which men would neuer haue thought.  
And so wee haue an infallible prooffe, not onely  
of the promises that are set downe here, but also  
of all the doctrine of Moses. For to what ende  
did he so blesse the trybes of Israell; but to holde  
them vnder obedience of the lawe, and vnder  
the religion which he had taught them, not of  
himselfe, but as he had bene moynd from a-  
booue: Seeing it is so, let vs learne to apply all the  
testimonies to the setting of our selues in Gods  
truth, that wee swarue not aside one way nor  
other, ne be doubtful in faith, but imbrace the  
things with all reuerence which are contained  
in the lawe. For without that, we be miserable,  
as all they be which haue their fantasticall deu-  
otions, of which sort wee see the Papistes are,  
and likewise the Turkes, and also all the Hea-  
then of the world. For they be yetie willfull in

the things which they haue once conceited. O  
(say they) I hold mee to this, because it is an  
ancient religion: but in the meane while they be  
nothing sure of it. And why? Because that as  
long as men rest vpon their own opinion, all is  
but vanitie and smoke. Then can wee haue no  
sure faith vntill wee be come vnto God, & know  
that it is he which guideth and governeth vs.  
And therefore it standeth vs in hande to haue  
the lawe warranted vnto vs, so as wee may be  
able to say that it is no doctrine of man, but  
that God is author thereof. The like is to be  
saide of the propheties and of the Gospel. Thus  
ye see what wee haue to marke in the first part  
of this text.

Now here are two things set one against a-  
nother in Zabulon and Issachar. *Zabulon*, (sayth  
he) *Reioyce thou in thy going out*: and vnto Issachar  
he sayeth, *Reioyce thou in thy rest*. Here the one  
goes abroad and seekes from place to place; &  
the other taries quietly and peasably at home:  
like a snudge as they say. And yet Moses saith  
that God will make them both to prosper,  
though their cases be nothing like. And by *Za-  
bulon going out*, he meaneth not his end (as some  
haue expounded it) but the voyages which the  
people of that trybe were to make, as folke  
that should traffike into farre countiees. His  
saying then is, *God will prosper thee in thy going  
abroad*. When thou goest in danger by sea, and  
makest long voyages; thou shalt be guyded &  
gouerned by God, and his blessing shall ac-  
company thee. But as touching Issachar, be-  
cause he was fearefull and cowardly, it is saide  
*that God will yet haue piue vpon him, and blesse him  
though he loue his ease*. And it is not without  
cause that he speaketh so to Issachar. We see  
howe it is saide of him in the nine and fourth  
Chapter of Genesis by Iacob, Issachar is as a  
strong Assie or a Mule of burthen which slee-  
peth (sayeth hee) betwene his packes. Hee  
saue that ease was good, and he bowed downe  
his shoulders, and choose rather to be a ser-  
uant and to pay taxes and tallages, than to  
trye his force in resisting his foes. Here wee  
see howe the nature of that people was strong  
and sturdie, but yet that they wanted heart,  
and were cowardly, so as they played the bur-  
dened Mule, which coucheth downe betwene  
his packes, and there falls asleepe, that is to  
say, Hee was like a great packehorse which ca-  
reth not for libertie: in so much that although  
men loade him with heauie and intollerable  
burthens, yet he ceaseth not to yeld to them  
still, as if a Mule should fall asleepe being lo-  
den with his packes. He bare then taxes & try-  
butes and passed not greatly for it: he was at a  
point for all other things, so he might eat and  
drink his fill; as ye shal see some lubberly loutes,  
which so they may always haue meat & drinke,  
do make no further reckning; neither can they  
any skil of freedome, they be in that behalfe as  
Oxen & Asses, so as they haue no care of any  
thing. And euen so was it with Issachar.

And Moses intent is not to sooth him in his  
vices when he sayeth, *that God will blesse him in*

that rest of his; but it serueth to comfort the faithfull which were of that trybe; because that else they might haue been discouraged, as hath bin touched afore. For God might seeme to haue vprayed them saying, Yee be not worthie to enioy the common freedom which I giue to my children; for yee be of a flauish nature, yee be great lubbers, which suffer your selues to bee made vnderlings. It might seeme then y<sup>e</sup> God gaue them a marke of reproche, to cast them off from the aray of his children. Howbeit his intent was that the faithfull shoulde knowe, that although they had a hard burthen to beare as in respect of the worlde: yet notwithstanding, God would not cease to blesse them. That was the veric meaning of Moses.

And here wee haue to note in generall, that although men be able to trauell, and they haue skill also, so as they want nor any thing: yet must all their prosperitie come of God and of his meere grace. For it is not without cause y<sup>e</sup> Moses here fendeth the trybe of Zabulon vnto God. They were men that spared not themselves, they hazarded their liues, they trafficked into strange countreys; and therefore a man woulde say it is no wonder though they were riche, for they were men of courage, they were vigilant; they were painfull, they had all worldly meanes to helpe them selues withall. Yea, but when all comes to reckening, it is shewed vs here that without Gods blessing all were to no purpose. So then let vs learne, not to presume any thing vpon our owne trauel & skill, or any thing else; but let euery man referre him selfe to God, that he may guyde vs in all our doings, according to this saying which we haue heard heretofore, Thou shalt not say, it is mine owne hand that hath gotten mee my foode; but know thou that it is God, who fed thy fathers by the space of fourtie yeres in the wildernes; it is hee at whose hande thou receiuest thy foode at this day. Thus much concerning that point.

Furthermore, as touching the trybe of Isachar, wee haue to note that if it please God to bereaue vs of any earthly benefites for our imperfections sakes, we must not be greued out of measure therefore; but patiently beate the yoke, contenting our selues with this, that God in the meane season turneth y<sup>e</sup> things to a good end vnto vs, which of themselves were as a record that he reiecteth vs; and that he maketh them to serue as furtherances of our saluation. As for example, it falleth out that some folke haue some peculiar fault in them; as we see how some bee grossly wicked, so as they set not their mindes vpon a great sort of things which might be good and conuenient for them: Others are fainthearted and rechelesse, and other some, although they spare not them selues, yet haue they some other fault which is a let to them that they cannot thoroughly seeke their owne profit & commoditie. Wel, our Lord also becaueth them of many things which he giueth to others that take paines, & his hand is stretched out to blesse the labors of such as are painfull &

employ their wittes about it. It may wel be then that our Lord wil punish those rechelesse tolke w<sup>th</sup> the want of some earthly commodities, for not doing their indeour as they ought to do. But yet doth it not followe that he taketh them not for his children still, although he make them feeble some temporal chastisement, which he causeth also to serue to their soulehealth. They shal then receiue chastisement for their infirmities, but yet shal they not cease to be Gods childre still. That is y<sup>e</sup> thing which we haue to gather where it is sayd of the trybe of Isachar, that through his cowardlines he shall keepe home, and bowe downe his shoulders to receiue the great burdens, tributes, & taxes that men lay vpon him, making no reckning at all of them. Well; and doth God see such rechelesnes in them? He suffereth them to smart for it to the worldwarde; but yet howsoeuer they fare, he telleth them y<sup>e</sup> he wil not cease to be merciful to them. *Reioyce thou* (saith he) *in thy Tentis*. Wee see nowe more clearly the thing that I said afore; namely that Moses intended not to flatter Isachar in y<sup>e</sup> thing for which he was to be condemned, that is to wit, for the cowardlines whereof I haue made mention. Neuerthelesse, because that fault was vnreformable, & in the meane whyle God was to chastice that people with bondage, with tributes, and with tallages; therefore Moses had a care to comfort them, specially the faithfull, which might fall into despaire when they sawe themselves so punished at Gods hand. Well (saith he) beare ye this burthen patiently, for yee be worthie of the punishment which God layeth vpon you. But howsoeuer the world go with you, be not out of hart, for he wil not faile to be a father to you still. Although yee seeme to be subiect to many burthens, & he seeme to haue with drawn his hand from you & vouchsafe not to succour you; yet notwithstanding he wil haue pitié vpon you stil. Therefore be glad in your wretchednes & distresses. Lo how the faithful ought always to assuage their sorowes when God chastiseth them in this world, forasmuch as his chastising of them is after such a sort, that yet neuertheles he estrangeth not himselfe vterly fr<sup>o</sup> the, but reseiue them stil as of his household & Church.

Moses hauing spoken so of those two trybes, addeth in cōmon, *that they shal cal folke vp into the mountaine, to offer vnto God the sacrifice of righteousness*. No doubt but Moses meant this of mount Sion; & that is yet one other prophesie. For no man could foresee that God would haue his temple to be builded in that place: & yet Moses setteth it downe expressly that it shalbe set vpon a hil. In deed he sayth, Thy God will choose him a place where his name shalbe called vpon; but yet it was a hundred yeres after, yea, four hundred or rather Six hundred yeres after, ere any man knewe where that place was. But Moses assigneth it to a mountaine, and that was by force of the spirite. For it must needs be that God guyded him thereto, seeing he could say, Vpon a mountaine shal my temple be builded. True it is, that hee nameth not mount Sion; but

Deut. 8. 17.

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Deut. 12. 5.

but



but yet we see there was a conformity between that which was revealed vnto Dauid, and that which had bene spoken so long aforehande by Moses. Heere therefore we haue yet againe an infallible prooffe, that Moses deuised not any thing of himselfe, but that the liuing God vsed him continually as his minister, and as the instrument of his holy spirite. Againe, heere the two tribes of Isachar and Zabulon are commended for exhorting folke to the seruice of God. And it is a praise well worth the noting. For thereby we be done to vnderstande, that it is not ynough for euery man to occupie himselfe in the seruice of God; but that our zeale must extend yet further, to the drawing of other men thereunto, accordingly also as is sayde thereof, specially when the prophet Esay treateth of the kingdome of our Lorde Iesus Christ, at which time euery man shall reach his hande vnto his neighbour, saying; Let vs goe vp into the Lordes hill to worshipp him. Heere Moses declareth that Isachar and Zabulon shall do the like, and draw their neighbours to the seruing of God. But in very deede it were to small purpose for vs to incourage our neighbours to yeeld God his deserued honour, vnlesse wee ourselues did beare them companie.

Esay. 2.

And for that cause it is expressly sayde, *That they shall call folke, and offer Sacrifice with them.* The thing then in effect which we haue to gather vpon this text is, that we must as much as in vs lyeth indouour to drawe all men on the earth vnto God, that all men may serue him and worship him with one accord. And in deede if we haue any kindnesse in vs, sith we see that men goe to destruction till God haue gotten them vnder his obedience: ought we not to be moued with pity, to drawe the silly soules out of hell, and to bring them into the way of saluation? Againe on the other side, sith we knowe that God is our father; should we not be desirous to haue him knowne to be the like to all men? And if we can not find in our heartes that all creatures should doe him homage; is it not a token that we haue no great regarde of his honour? Ye see then howe that one of the things whereunto we ought to apply our mindes and induours is, [ first ] to procure the silly ignorant soules to serue God: and secondly to be alwayes incouraging of such as are in the right trade. As for example, when we see blinde wretches runne astray; surely if we be able and can haue any accessse or meanes to doe it, we ought to giue them a tast of the true religion, that they may submit themselues to God. Againe, we knowe wherein the seruice of God consisteth, namely in learning his woorde that we may put our trust in him, and therewithall call vpon him, yeelding him thanks for all the benefites which he hath bestowed vpon vs, and dedicating ourselues vnto him all our life long. Nowe at this day his seruice is spirittual; it consisteth not in the shadowes and ceremonies of the Lawe. Therefore let vs prouoke ech other to resort to the hearing of Gods worde, let vs treat of it together to the edifying one of another, and let vs also giue good exaple of putting

our trust in him, of being patient in our aduerstities, and of walking vnder his feare. Afterwarde let vs call vpon him, as which is the chiefe Sacrifice that hee requireth at our handes; let vs flee to him alone for refuge; let vs yeelde him the praye that is dewe to him for all his benefites, and let vs prouoke all others to do the like. That is the thing which is declared vnto vs in the exaple of Zabulon and Isachar.

Psal. 5. 12.

But as I sayde afore, we must not teache our neighbours, and tarric behinde ourselues, but we must beare them companie. And for y cause is it sayde *that they shall all worshipp.* Now then, if we will discharge our duetie, we must not say to others, pray you vnto God, put your trust in him, giue him thanks for the great number of benefites which he hath bestowed vpon you, dedicate your liues vnto him with all purenesse: it is not for vs to shift off the matter in such sort. What then? We must ioyne with them, and say, let vs serue our God, let vs worship him, let vs call vpon him, yea and let vs shewe the way to such as haue neede to be prouoked by vs. That is the thing then, which in the seconde place we haue to practise out of this text.

But heere a man might demaunde wherefore Moses speaketh this of Zabulon & Isachar rather than of the other tribes. It is likely that it was because of the situation of the place. For first they were farre ynough from the Temple, and therefore it was the harder for them to offer Sacrifices, because the journey was painefull; or else they might easily haue grown out of kinde being so farre off & intermingled among the heathen, by reason whereof they might haue become hardehearted, and haue made no great account of Religion or of the Lawe. That is the cause why Moses doth purposely attribute vnto them the sayde title of zeale of prouoking folke to the seruing of God. True it is that the tribe of Gad (of whom mention shalbe made heereafter) and also a part of Ephraim should haue their portions allotted vnto them beyonde the Iordan, but although they were farre off from the temple, yet might they haue the Religion simple; they were not so mingled with the Heathen, they had not so great corruptions as were in the tribes of Zabulon and Isachar. For we knowe that these were nere vnto Galilee, and that a part thereof was called the Galily of the Gentiles. And when Salomon was in the greatest prosperitie of his kingdome, we see howe he gaue Cities in that Countrey vnto King Hiram, by meanes whereof it was like ynough that those people should be corrupted. And vnder the worde *Folke*, Moses comprehended not onely the Tribes of Israell; but also those which erst had no acquaintance with God but were vtterly separated from the true and pure Religion. Of them is it sayd that Zabulon and Isachar should doe their indouour to bring them into the right way, and to the doctrine of saluation.

Nomb. 32.

1. King. 9. 11.

Nowe by this exaple we be taught, that although the worlde and the flesh do diuers waies withdrawe vs and hinder vs from giuing ourselues to the seruice of God; yet is that no sufficient

cient excuse for vs, but wee must fight against it. And it is a very profitable warning. For wee see that euery strawe (as they say) will stop vs, when we be towards the seruing of God. If a flye doe but whiske afore our eyes, wee take occasion to turne aside. O (say we,) I hadde good will, but there happened such a thing, and that disappointed mee: and so by that meanes we thinke ourselues quit and very well discharged. Then let vs consider, that although this worlde haue many lettes to plucke vs backe and to turne vs out of the right way; although wee haue many temptations; and although there be snares layd for vs by Satan, so that when we would goe one step forward, it seemeth that at euery pafe we should meete with a mountain: yet must we inforce ourselues, and howsoever we fare, we must not cocker ourselues in our delights nor thinke that if we haue some harde and trouble some incounter to ouercome, that that will serue to discharge vs: But that seeing it is sayde of Zabulon and isachar, who being placed in the borders or outleets of Iewry were mingled with the Gentils and heathenfolke, that they should not forbear to prouoke their neyhbours to serue God: we also ought to followe that which is sayd heere of them. And specially let vs put this in practise when we be among y vnbelecuers, which would faine infect vs with their corruptions, and bring vs into a mislyking of Gods seruice, to plunge vs in their ydolatrie. When we see such things, let vs followe the constancie and stoutnesse of those whō Moses cōmeneth & prayseth heere. For he setteth them as looking glasses before our eyes, to the intent that we should followe them. Be we then sometimes among the ydolaters? Let vs labour as much as in vs lyeth, to winne them to God and to the Gospell of our Lorde Iesus Christ. At leastwise when we shall haue done our indeuour, let vs continue still in the pure simplicitie which we holde of God and of our Lord Iesus Christ, and let vs not be turned from it by any maner of occasion. And in any wise when we goe about to win any ydolaters, let vs alwayes shewe them our good infamle; that so farforth as is possible for vs, we may drawe them to the fayth, euen by shewing them that our Religion is warranted by our conuersation. Thus ye see in effect what wee haue to gather vpon this text.

And heere is speciall mention made of *the sacrifices of Righteousnesse*, to shewe that euen in the time of the shadowes and figures, Gods will was not to be serued with countenaunces onely, but that he would haue men to come vnto him with truth and righteousnesse: for hee hath euer hated hypocrisie. Truly the diuersitie betwene the fathers of olde time and vs is this, that when they worshipped God it behoued them to ad sacrifices, and to set vp lightes, and to haue many other ceremonies, all which thinges are layde downe at this day. But yet it was Gods will in all ages that men shoulde offer themselues to him with purenesse of heart, according to this saying in Jeremy, Lord, thine eyes regard the thing that is right. And therefore we must not thinke

that God did euer take pleasure in any of these outward things which are spoken of in the Lawe. For he commaunded them for mennes sakes. He did it not in respect of himselfe, but to keepe the people in order who were like to little children, vntill the coming of our Lord Iesus Christ. Nowe seeing that vnder the Lawe and ceremonies Gods will was to be serued in truth: let vs vnderstand, that as nowe when his seruice is altogether spirituall, (as our Lord Iesus Christ sheweth in the fourth of Saint Iohn where hee sayth to the woman of Samaria, that God would no more haue the things y were required vnder the Lawe, but would be serued altogether in spirit and truth:) if we will serue him duely, it is not for vs to haue any store of pelting gewawes before men, as who would say, wee woulde please him with murlymcwes, but we must offer him the sacrifices of righteousnesse. And this is a doctrine too much corrupted by the world. For we see what men doe commonly terne Gods seruice at this day. I ouerpasse the dooings of the papistes, they be but mens inuentions wherein there is not one syllable of Gods worde. But let vs put the case that GOD accepted the things which they doe; yet are they nothing worth, because there is nothing in them but contempt of God and hypocrisie. When the papistes haue babbled very much when they haue trotted on pilgrimages, when they haue lighted vp tapers, when they haue bedecked their puppets and ydols, they beare themselues in hande that God is well payd. And why? For they transforme him with their dotages, and thinke they may serue him after their owne fashion & pleasure. We see then that the wretched worlde is become brutish. And we haue so much the more neede to marke well this text, where mention is made of the sacrifices of righteousnesse, to shew that we doe but vnhalowe the name of God, when we bring not our heartes to him, to offer him a pure and cleane oblation. Yea and we see that Dauid also did practise the same doctrine in his time. For whereas he sayeth, Offer vnto God the sacrifice of righteousnesse, it is a rebuking of them that had peruerted the Religion. And because his enemies had their full scope at that time, and he himselfe was chased and banished in that while, & the wicked vaunted themselues as the papistes do at this day, with, What? We be the Catholike Church; we haue Gods temple; we haue all the titles which belong to the Church: therefore Dauid scorned all such abusers of Gods name, and tolde them that all their dealings were but leazings. And why? Offer vnto God the sacrifice of righteousnesse. He vseth the selfe same word which Moses hath set downe heere; to shewe that God neuer ment that men should discharge themselues towards him with Ceremonies and such like thinges, but that he intended to bring them to his spirituall seruice, that is to say, to put their trust in him, to call vpon him, and to yeelde him the glorie and praye of all good thinges. That is the thing which he requireth, and the marke whereat hee would haue vs to leuell,

And

And so we haue one good lesson more in this text, which shall serue for an ende and conclusion, because the time will not beare any more. Let vs marke well then, that Moses hauing spoken so of the zeale which should be in the tribes of Isachar & Zabulon; sayth that God will blesse them. True it is that nowe hauing the kingdome of heauen opened vnto vs by our Lorde Iesus Christ, by reason whereof it behoueth vs to looke vp higher; wee shall not alwayes be riche in this worlde; we shall not occupie the trade of marchandise by sea, we shall not stir off the fatte thereof: for it is euen good for vs that our Lorde should keepe vs vnder in lowe state: But yet shall we be blessed of him, if wee bee his children; according as Saint Paul declareth that the trewe Religion and feare of God haue promysed both of the present life and of the life to come. And therefore if we intend to be gouerned by Gods hande, and that he should sende vs prosperitie conuenient for our welfare: let vs learne to dedicate ourselues vnto him, let vs all indeuour to serue him, and let vs worshippe him with one accorde. If we doe so, surely wee shall finde that God hath not forgotten vs, and we shall also see what force there is in his grace, when it is vttered vpon vs. And that is the meaning of our Lorde Iesus Christ where hee sayeth, that we must first seeke the kingdome of God, <sup>30</sup> y is to say, we must first indeuor as much as is possible, that God may be honoured, & that the world may be gathered vnto him; and wee ourselues must come foremost. When we once haue this zeale, all other thinges shall be cast vnto vs. But if we beginne at the present life; if we be ouercarefull for our sustenance and food;

1. Tim. 4. 8.

Mat. 6. 33.

if we be so wedded to this worlde that we make none account of the kingdome of heauen: wee may take peynes and toyle ynough, yea euen till we breake our armes and legges asunder; but yet it shall so litle boote vs, that it shall rather turne all to our vtter confusion. Therefore let vs marke vpon this text, that first of all God must be knownen of all: and then thereupon wee may looke that he will haue a fatherly care of vs, not only in calling vs to the heauenly inheritance, but also in prouiding vs of thinges necessaric, euen while we be as pilgrims and wayfarers in this worlde.

Nowe let vs fall downe before the maiestie of our good GOD with acknowledgement of our fautes, praying him to vouchsafe to touche vs more and more with them to the quicke, and to drawe vs to such repentance, that we mistaking our sinnes and being sorie for them, may obtaine the grace to be thoroughly reclaýmed vnto him; and that although we be estraunged from him, and doe dwell in the midst of so manie temptations, stumbling blockes & impediments, as long as wee bee compassed with our mortall fleshe: yet notwithstanding he may not faile to preferue vs, and to giue vs such strength as wee may maintaine battell against all thinges that may turne vs from him, vntill wee bee come to the heauenly rest, and that all our ioy and contentation may be there, and that in the midst of the miseries of this worlde, we may patiently beare his chastisements & corrections, vntill he haue made it knowne vnto vs that they haue benefited vs towards our saluation. That it may please him to graunt this grace, not only to vs, but also to all people & Nations of the earth, &c.

## On Saturday the iiii. of Iuly, 1556.

*The CXCVII. Sermon, which is the seuenth vpon the xxxiiij. Chapter.*

20 Also he sayde of Gad, Blessed bee he that enlarged Gad: hee dwelleth as a Lyon and snatcheth away the arme with the head.

21 He looked to himselfe at the beginning, because a portion of the Lawgiuer was hidden there; yet shall he come with the princes of the people, and execute the Lordes iustice, and his iudgement with Israell.

22 Also he sayde of Dan; Dan is as a Lyons whelp, hee shall leape from Basan.

23 Also he sayde of Nepthali; O Nepthali which hast thy fill of [Gods] good pleasure, and art full of the Lordes blessing; take possession at the west and South.

24 Also he sayd of Aser; Aser shall be blessed with children, and acceptable to his brethren, and shall dippe his foote in Oyle.

25 Thy Inclosures shall be yron and brasse, and thy life shall be according to thy dayes.



Here wee haue to treat of the blessednes of the tribe of Gad, to whom that name was giuen, because that whereas his mother had first bene despised & as it were reiected of her husband Jacob, how after many other children had by him, reioycing that GOD. had made her so fruitfull, shee sayde of this Gad, *In number, or in bande* [or *Hoste*]. And for the same cause also when Iacob blessed this his sonne, he sayde, An armie shall rise vp against Gad, but hee shall get the vpper hande. Whereby he ment, that as the mother of him was fruitfull in children; so Gad should become a great tribe, and be so multiplied, that he should be able to ouercome his enemies. This promise doth Moses confirme and ratifie, saying, *That God will enlarge Gad.* We see then how that in this promise Moses hath shewed, y<sup>e</sup> the blessing which was giuen to Gad himselfe was not in vaine, but that God continued the same fauour towards all the whole tribe, so as he had alwayes a speciall care of that people; to performe all that cuer hee had sayde, as well to Abraham as to the other Patriarkes. Now we must apply this to our owne vs; and although the same name belong not vnto vs nowadayes; yet haue we a generall lesson to gather thereupon; namely that we may well apply vnto ourselves all the promises which are giuen in the holy scriptures; yea and wee may apply them in such sorte, as we may euermore conclude, that not so much as one mite of them shall sayle vs.

Nowe Moses addeth, *That he shall be as a Lyon rearing his pray, as well the head as the arme.* Whereby he betokeneth that those people shall haue enemies, but that they shall giue them the repulse by force. To be short we see how it behooueth that people to be exercised with diuers battles, but yet that God woulde alwayes ayde them and giue them means to ouerthrow their enemies. And therefore let vs learne, that although our Lord suffer vs to indure many troubles, yet doth it not followe thereupon that he shaketh vs off, or that he will not be mercifull to vs & make vs to feele his goodnesse. For what else are the blessings which Moses rehearceeth heere, and which Iacob vttered in the forealleaged place; but a sure warrant that God woulde shewe himselfe gracious to the tribes of Israell? And yet is this no impediment but that they should haue many troubles, many warres, and many temptations. And therefore let vs not thinke that because God accounteth vs for his children, and hath pitie vpon vs; therefore wee be exempted from all vexation, so as we shall liue at our ease, and all things shall fall out to our lust and liking: for yet notwithstanding wee shall be afflicted and molested. Wherefore let it suffice vs that we haue God on our side, who will at length see vs vp, and giue vs such deliuerance and iustie out of all our miseries, that wee shall thoroughly perceiue that he holdeth on our side. As long as we haue that, let vs passe patiently through all the tribulations which it behooueth

vs to suffer.

It followeth that Gad sawe that he had a portion of the Lawe maker hidden, and yet neuertheless that he should goe with the Princes, so execute Gods iustice and Indigence. Moses rehearceeth that which was alreadye come to passe concerning the tribe of Gad, and excuseth them for desiring to haue their portion beyonde the Iordan; that is to wit the countrey of Og king of Basan, and whatsoever else had bene conquered before the death of Moses. It might seeme that in this case the two tribes of Gad and Ruben were to be contented, for their ouerhastie eagernesse in desiring to haue partition made afore the people were come into the Lande of promise. But yet doth God allowe of it, with condition that they should require that partition. And how was that? That Countrey had elselyen deserte, and had serued to no purpose. Hereupon the two tribes alleaged that they had great store of cattell, and that the sayde countrey was a Countrey of very good pasture, so as they might leaue their wiues and children there, and not be in charge with the whole hoste. Againe they alleaged that in the meane while their cattell should prosper, & the Countrey be inhabited. As touching their owne persons, they offered to go with the rest of the people, and to die there rather than not to discharge their dutie in y<sup>e</sup> right of brotherhood. Moses then excuseth the request made by the tribe of Gad that they might dwell beyond Iordan, and haue their portion and inheritance there. Therefore he sayth, *That they had a hidden Portion of the Lawe giuer,* [or at the Lawgiuers hande]. This text hath commonly bene expounded thus; He sawe that this should be the graue of Moses the Lawgiuer; but that is ouercolde & not worthy to be spoken of, notwithstanding that some sticke vnto it. And why? Because wee should bee neuer the surer of the sense, which yet notwithstanding is as fit as any can be. For to what ende is the excuse of Moses comprised heere? namely that he should haue a portion at Gods hande in that Countrey. As if he should say, that Gad was led by good discretion, when he desired his dwelling place beyonde Iordan. If a man should reply, How so? Was it not Gods will to reserue y<sup>e</sup> distributing of the inheritances to his people by the hand of Iosua? And againe, was it mee that the Countrey should haue bene conquered afore? But that was not doone; and therefore there was rash dealing in this case, or at leastwise there was ouerhastie desire. If any man reply after that maner, Moses sayeth that the portion was hidden, and he termeth it a *portion from the Lawe giuer.* Whereby hee signifieth that Gad attempted not any thing but y<sup>e</sup> which was lawfull & permitted. For it was well knowne that it was Gods will y<sup>e</sup> the sayd Land should be conquered after an extraordinary fashio, & that it should be possessed & put to good vse. & y<sup>e</sup> some benefit should be made of it while all the rest of the people went to conquire the Lande of Canaan. So then, the worde *Lawgiuer* may better be referred vnto God than vnto Moses. For so God be obeyed, all things shall goe well. Mera will

Gen. 30.11.

Gen. 49.19.

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Nomb. 32.4

will perchance finde fault with our doings ; but let it suffice vs to haue God for our warrant, when we shall not haue offended him, nor withstood his ordinance. The meaning then of Moses is, that Gad knewe he demanded not aught which was not conformable to the purposē of God: and y<sup>e</sup> in so doing he was not to be blamed, forasmuch as he had followed Gods ordinance.

Againe, he termeth it *A hidden portion*, meaning that he did not take his part by violence, but that he tooke it as a thing belonging to him, and which was lawfull for him to doe. For although it fell not to him by lot, but by consent of the people and of all the other tribes: yet notwithstanding, God declared that it was his will it should be so, and that it was good. And why? For it was a hidden portion; that is to say, God had foreappointed it to that vse, and he would not that in that behalfe they should followe the common rule, nor that they should tarry till the cōmon partitions were to be made by lot. And therēupon it is sayde, *that he should goe with the Princes*, that is to say with the rest of the tribes, to execute Gods Iustice and Iudgement vnto Israel: so as his dwelling in that country shoulde not holde him backe to deceiue his brethren, and to sayle them at their neede: but that notwithstanding that they saw they might haue abidden in a fat and fertile Countrey, yet hee would not inioy his state, but followe y<sup>e</sup> wartes still vntill all were at an ende, and that the Lord had giuen rest to all the other tribes. Nowe we see what Moses meant in effect.

And by this place we be put in minde, that in all our doings we must haue an eye to Gods wil. For as soone as we swaue from that, there remaineth no excuse for vs, what colour or couert soeuer we pretende. Heere then is a good rule to discernē betwene good and euill: namely y<sup>e</sup> if men submit themselues to Gods ordinance, so as they attempt not any thing, ne take libertie to do one thing or other, except they knowe it pleaseth God it should be for: then shall all things go well. And it is a lesson well worthy to be marked, to the intent we wander not in our life, ne stande in dout and grudge of conscience, to inquire of the things that are to be done. Then let vs alwayes haue Gods will before our eyes, to do what soeuer he cōmandeth vs, and to followe whiche soeuer he calleth vs: and then let vs not passe though men slander and condemne vs; so we may be acquit before God, that ought to suffice vs. For we see whereupon the acquittall which Moses setteth downe here to iustifie the tribe of Gad, is grounded; namely *that he saw that he had that Portion from the Lawe giuer*; that is to say, that he might require the present partition, without gainestanding the will of God. For it is Gods iustifying of vs that maketh vs to stande vpright: & contrariwise as soone as he pronounceth the word to condemne vs, we must needs tūble downe though al y<sup>e</sup> world should hold vs vp.

And this word *Lawe giuer* is to be marked well: for it is the same wherunto S. James had an eie, where he sayth that there is but one Lawe giuer, who can condemne and destroy, and who can

also saue. He sheweth vs that it is not for vs to giue sentence against our brethren; for then we take too much vpon vs. Why so? Because (sayth he) there is none but God to whom it belongeth to condemne or to acquit. And why? For he is the only Iudge, and we be his vnderlings. It is his office to lay Lawes vpon vs, and to put vs to the yoke, vnder the which he will haue both great and small to humble themselues. After the same maner it is sayde in this text, that God knowing how there was a portion layde vp for him with the Lawe giuer, might lawfully require to haue his partition made there, (that is to wit vpo the hill of Basan, y<sup>e</sup> hee might not continually driue his cattell from place to place. Now then we see, that in the person of thos whō Moses speaketh of, we haue a generall rule, to shew that when we followe the things which God liked of, and passe not beyond our boundes; it is a good warrant for vs to defie the whole worlde when they finde fault with our doings. And on the contrary part, when we haue not Gods worde to guide vs and rule vs by, nor warrant of his will: that we can allege will be no purpose. And why? For we be set in this worlde to none other ende, but to do homage vnto God with our life. Now if we intende to obey him vntainedly; wee must shewe it by the obedience which we yelde vnto his woode. That is the thing in effect, which we haue to gather vpon this place.

Now it is sayde, *that he shall followe the Princes of Israel, so performe Gods Iustice and Iudgement*. Heereby Moses sheweth that Gad should not be turned away from God by the cōmodities which he was to inioy. For although hee had already gotten him a certaine dwelling, and was nowe in a place of rest: yet notwithstanding he should not forbear to go suffer cold and heat, to ly vpon the hard ground, to followe the wars, to put himselfe to all maner of danger, and to indure trauaile and all maner of peines of warfare. Seeing he ceased not to serue GOD in his calling, surely he was to be excused. And we haue a good lesson to gather vpon this place; which is, that we may then well inioy the aduantages which God giueth vs, when they holde vs not backe from the discharge of our duties, and from employing ourselues faithfully in the things which God inioyneth. For although a thing be lawfull of it selfe: yet doe we abuse it when we be hindered by it that we keepe not on our way whither our Lorde appointeth vs. And heerein wee see howe there are very fewe nowadays, which are not guilty of peruerting the true and right vse of all the benefits which God bestoweth vpon the. We may well say we haue not stolne, and y<sup>e</sup> we do iustly possesse the things which God hath giuen vs: but yet for all that, who is he which is not ouercombered with earthly cares, when he hath goods & lāds? Who is he which is not too much wedded to them, & which retheth not too much vpon them? Who is he which doeth not so giue himselfe vnto them, that he mindeth not y<sup>e</sup> heauenly life? Yee shall see a great number which become cold, when God hath once giuen them goods: and other some become altogether blockish.

**Quest.** Howe many rich folke shall ye find, which are disposed to giue theselues wholly vnto God? **Nay,** we see they be held backe as with lines and ropes, so as they be not able to step one steppe right forth, because their goods do hinder them. And euen therin do we see a manifest condemnation, so as there is no excuse to be fought for, wherewith to sheelde ourselues afore God. To be short, so soone as God giueth vs any forehand in this worlde or any comoditie, by and by we be as it were tyed heere belowe, and we drawe backe from him, whereas we should rather goe vnto him. We can not set forth one step to goe vnto him; it is pittifull to see how lasie wee be in doing our duettie. And we see that scarcely the hundreth man doth determine with himselfe to followe God; and if he doe, it is so lasly as may be. Alwayes the fault shall be layd vpon y goods of the world for plucking vs backe from following the good which God calleth vs vnto. But here it is sayde on the contrary part, that God will then like well of our vsing of his benefites, when we be his people, and when we seeke to do Iustice and Iudgement; that is to say, when we shroude not ourselues vnder pretence of our impediments, or vnder pretence of want of vnderstanding, as we see the common maner is to alleage such sonde excuses as these, I haue bought a yooke of Oxen, I haue purchased a Manour; and another sayes, I haue taken a wife, and because I am maryed, I can not go thither as God calleth me. Forasmuch then as we perceiue that Gods benefites which of their owne nature ought to be spurres to pricke vs forwarde, are hinderances to plucke vs backe; to the intent we may come to him with the earnest desire, let vs inforce ourselues the more strongly to ouercome all things that may hinder vs or plucke vs backe.

Moreouer wheras mention is made of Iustice and Iudgement, let vs marke that it is ment concerning the conquest of that Countrey. Moses termeth it Gods Iustice & Iudgement, after the comon maner of the holy scripture: for these wordes heere do signifie the rule which God giueth vs. And that is yet one otlter notable point. For sometimes we may gather good doctrine euen of one worde. It is not for nought, that the holy Ghost vseth these so excellent wordes, of executing Gods Iustice and Iudgement, in stead of saying, obey God. For thereby hee sheweth, that as long as men deale after their own fancy, they goe crossely and crookedly, so as there is no right dealing in them. I graunt they beare themselves in hande that their life is well ordered, so as no fault can be founde with it, for euery man standeth in his owne conceit, as sayth Salomon. But yet for all that, heere God telleth them frō heauen, that there is none other righteousnesse or Iustice, than that wherof he himselfe is the author; and (to be short) that we do but go astray, and behaue ourselues like wandering beastes, if we be not grounded vpon his worde. Nowe let vs see howe the worlde hath discharged it selfe heereof. It is as hard a thing as may be to hold ourselues vnder the obedience of God, that we

flatter not ourselues to inuent some one thing or other. For howsoeuer the worlde go, this can neuer be altered, that is to wit that we obey God when we do Iustice and Iudgement: and that in following our owne fancies wee take crooked & vntowarde wayes, and (to be short) that we doe but raunge heere and there, without going forwarde.

And truly this circumstance deserueth well to be noted. For at the first a man would not say it were Iustice and Iudgement, to goe to put all to the sworde. For the very purpose for which it is sayde that God should followe the tribes of Israell, was to goe with naked sworde, to kill all the males of that Countrey both great & small. And therefore in that case it might seeme there was some crueltie. Yea; but yet for all that, it behooued it to be executed; for it was the iust vengeance of God. Four hundred yeres afore, he might well haue rooted out those people, who were so frowarde, and so excessiue in all wickednesse, that although God punished them with extreme rigor, yet must it needes be confessed that he had Iust cause to doe it. Yet did he spare them and beare with them. But when their wickednesse was once ripe, and come to the full growth; as had bene sayde thereof vnto Abraham four hundred yeres afore; then was it for God to execute his last sentence. And so let vs marke, that although the thing which God commaundeth vs may seeme straunge vnto vs, and we may alleage some reasons against it and cast doubt of it; yet is it not for vs to be wiser than he, or to make any replying to shrink from obeying him: but we must goe through with it. For it is a true prooffe and tryal of our subiection, when God commaundeth vs a thing that may seeme scarce good, and yet notwithstanding because he speaketh it, we hold our wittes captiue, so as we take not leaue to say, I am of a contrary opinion, I thinke it not to be reasonable. Let vs not bee so presumptuous as to dispute against God, but though a thing seeme euill vnto vs, let vs thinke it good if he allowe of it. That is the thing wherein we shewe that we be rightly obedient vnto him in all pointes. Therefore when we heare Gods Iustice & Iudgement spoken of, though the case concerne the viter rooting out of all that euer is to be found in a whole Countrey, and the putting of all things to the sword without sparing: let vs assure ourselues that it is not for men to be iudges of good and euill in that case, but that looke whatsoeuer God speaketh, it behooueth them to hold them to it, and to rest wholly thereupon. For sith the tribe of Gad is excused heere for not enterprising any thing against God, and commended for dooing Iustice and Iudgement in warre: much more reason is it that we should indeuour to obey God when he inioyneth vs things which do much more proue themselves to be iust and rightfull, as when hee will haue vs to be dedicated to him in all holines, to pray vnto him; to put our whole trust in him, to liue in good loue with our neighbors, in deuoring to doe seruice to euery man, and to be sober and stayed in all our conuersation. For in those

Luce. 14. 18.

Prou. 31. 1.

cases his iustice is apparant ynough . We cannot reply , that it is too strange a thing : for wee haue this record ingraued in vs aforchand , that God requireth not any thing of vs , which wee owe not vnto him , Nature driueth vs thereunto . Although wee be vnwilling therto , and that we haue a malicious & froward lust in our harts which draweth vs cleane backe : yet can we not say but that the things which are contained in Gods law be iust , good & rightfull . Sith it is so , let vs set our mindes vpon this lesson , that we may giue our selues vnto him , and breake al the bonds that might hold vs backe , & specially y the gracious benefites which he bestoweth vpo vs , may not be peruerted , as to take occasion thereby to deale leauidly , so as we should not still do our indetour to giue our selues to the obeying of him .

Now it followeth afterward , *that Dan is as a Lyons help* , & that he shall go out of Basan . No doubt here Moses intended to strengthen y trybe of Dan , & to giue them courage because they were few in number . They were a trybe of no great reputation , & they seemed not worthie to be made account of . Now , they which are so despyled of the world , & are of no force , credit , or countenance , are alwayes in dout , & thinke that one time or other they shall be put to the spoyle , or rather that men shall set their feete vpon their throtes . For so much the more as me beholding their own weaknes , do distrust after that fashion : Moses meant to exhort the trybe of Dan to put their trust in God , & not to dout but that he would maintaine them , notwithstanding that they were fewe , & had not wherof to get any great authoritie to the worldward . And that is the cause also why Iacob in blessing him sayth , Dan shall iudge his people as the other trybes of Israel . The word *Dan* signifieth *to iudge* : & that name was giuen to the Patriark *Dan* . For it seemed vnto Rachel , that God had condemned her ; or rather that men had condemned her vnjustly . Oh ! (sayd she) God hath taken my case in hand , he hath iudged me ; & thereby it appeareth that my quarrell hath bene maintained of God ; for he hath shewed in the end , that he condemned me not . Iacob then taketh holde of that speech & sayth , *Dan shall iudge* . And in the Hebrew , this worde *Iudge* signifieth , not only to giue sentence in matter of controuersie as it doeth in our language , but also to rule or gouerne , & to haue preheminence . And that is the cause why it is sayd , *Such a one iudged* , that is to say , gouerned or ruled . And increupon also doth the booke of Iudges take that name ; because the Iudges , that is to say the gouerners had al the preheminence ouer the peple . Thus then we see what Moses meant in saying *that Dan should be as a Lyons whelp* : that is to say , that although he seemed neuer so weake , & wanted wherewith to maintaine himselfe to y worldward , yet notwithstanding God would giue him strength , & he should be as a Lyons whelp that leapech fro Basan (it was the place that was assigned him for his portio) & strengthen himself in such wise , y he should be maintained & defend . d .

To be short , wee haue to gather vpon this place , that our Lord if it please him , will wely-nough preferue vs ; in so much that although we be without defence & vtterly vnfurnished of these inferior helps , so as we haue neither any great number of people , nor great riches , nor great scope of ground : yet we neede not bee afrayd for any of those things ; for God is able ynough to preserue vs , so we put our trust in him . Will we then be safe & sure ? We must not haue an eye to our own power : for that is a thing that spyteth God & kindleth his wrath : in so much y when men thinke themselves well at ease , because they haue wherewith to repulse their enemies , & are rich welthie & strong ; that presumption of theirs must needs make God to bereaue them of all ; that he may shew vnto them that it is in vaine for them to turne away from him , & to put their trust in corruptible & transitorie things . And it is a iust vengeance . For we cannot put one drop of trust in any creature , but Gods right is diminished thereby : for we withdraw our faith from him , which ought to be wholly flur vp & as it were tyed there . Againe , on y other side when we be weake ; let vs vnderstand that it behoueth vs in any wise to flee to Gods protection , that we may be brooded vnder his wings . And God seeing vs to be hile ones will helpe vs . Wherfore let vs therupon consider ; y hee hath power ynough to withstand al our enemies ; in so much y wheras to outward seeming we haue not the strength of a Gnat ; hee will giue vs the strength of a Lyon , or rather he himselfe wil be a Lyon for vs , as he vseth the same similitude a-fore , & as he speaketh thereof by his Prophet Esay , saying that he will rore like a Lyon , to repulse the furie and violence of his enemies ; and that he will snatch vp the pray , & no man shall be so bolde as to come neere him to take it fro him . Now then , when wee bee thus assured of the goodnesse of our God ; wee shall euer haue wherewith to repulse all the practises of y worlde against vs , how many perils so euer wee see at hand , and as it were hanging ouer our heads . And wee haue good cause to put this lesson in practise . For we see the malice of the enemies of the Gospel , wee see also how all things nowadayes are so farre out of order , that by all likelihood wee should bee deuoured every minute of an houre . And although a greate sort doe neuer thinke vpon it ; yet in very deede the knyfe is continually vpon our throte . And it is not for any man to flatter himselfe in this behalfe , for then should wee bee too dulwitted . It standeth vs in hand to consider our owne daungers , that we may be quickened vp to call vpon GOD , and to flee vnto him for refuge . Then if wee looke well to our state ; wee shall perceiue that our life hangeth as at a threde , so as death threateneth vs on all sydes , and wee haue no power to withstand it . The onely remedie wherof is this , that soasmuch as God hath promised to mayntaine the feeble and weake things , and that when in sight of the worlde , all thinges are like to slippe away ,

yet neuerthelesse he wil haue his hand reached out, to blesse such as are so base and despised, & to hold them vnder his tuition, that they may be in safetie: we must rest wholly vpon him, and learne to leane vnto him, and beare all things patiently through the power of that promise, & with our glorying in God not bee ashamed to confesse our weaknes, to the intent that he may vtter forth his power, and haue it the better known, when the worlde shall see that there was nothing at al on our side, and therefore that we play not the vainglorious folke who would alwayes conceale their own weaknesse although it be known. And what a fondnesse is it to bee desirous to seeme somewhat, when we haue nothing in vs? Is it not a fighting against nature? And yet in so doing we fight against God. For it is a darkening of his glory, when we wil needs beare mennes eyes, and beare them in hande that there is that in vs which is not. Therefore let vs learne to acknowledge our meanness with all humilitie, that we may prouoke one another to resort vnto our God; and that although wee be but a small handfull of people, and as it were vtterly without strength of our selues; yet notwithstanding, we shall bee defended from aboue, euen when we be cast vp to all perils here beneath.

After that Moses hath spoken of Dan, he addeth concerning Nephthalim, *that he shall haue euen his fill of fauour*, or of good will, or of free good will: for the Hebrew word signifieth *Freebestowed loue*. Then shall he haue his fill of Gods free fauour, & be replenished with the blessing of the Lorde. Nowe as concerning Nephthalim, it is sayd in Jacobs blessing of him, that hee shall be as a hynde that can skill to scape danger, a fine Hynd that is brought vp decently, & that shall giue goodly wordes, such as will content men. Hereby Iacob meant to broken that this trybe should not bee so greatly troubled with warre as the other trybes were: but that it should maintaine it selfe after another fashion, namely by being mylde and amiable, & that his speech should be full of gentleness and courtesie, and that no man should molest him. And in steed hereof it is sayd in this place, that Nephthalim shall haue his fill of Gods free fauour. The state of this trybe then was better than the state of Dan or of Gad who had enemies, and were continually assayed, because God had not giuen them a peaseable state. Now we knowe that all the riches of the worlde, & all that euer wee can desire beydes is nothing worth; if wee enioy them not in peace. To be short, the chiefe good thing that men can wish, is to be voyde of grieffe and mistrust. This is promised to the trybe of Nephthalim, at leastwise in comparison of the other trybes. Not that that countrey also was not wasted in the ende because of the vnthankfulness of the people. But God sheweth here, that whereas hee intended to stablish the people of Israel hee would giue vnto euery of them his portion, & the blessings which hee would bestowe vpon them should be diuers; accordingly as we know

well, that hee dealeth not alike with all men, no not euen with his owne children, whom hee hath chosen. Albeit that hee loue them all, and be father in common to them all, yet doeth hee handle them diuersly. After the same sort was it with this people. Here then wee see as in a mirtour, that God is not bounde to gouerne his Church after such a sort, that euery faithfull man should haue the same thing that the others haue. For God knoweth what is meete for vs. One is handled after one fashion, [and another after another.] And doth God [sayth some man] take pleasure in such varietie? For hee knoweth that those things are for our behoofe. Although wee knewe none other reason, euen this were sufficient, that he doeth not any thing but with perfect righteousses & wisdom: and that ought to content vs. But we see moreouer, and finde it prouoed to vs by experience, that it is not good that all men should be dealt wichal alike. And why? For we haue diuerse dispositions & diuerse complexions; al me are not to be fed with one kind of meate; nor all diseases to be cured with one medicine. God therefore vseth diuerse of dealings towards vs, after as hee perceiueth it expedient for vs; And that is the cause why I sayd that the whole summe of Gods blessings is a mirtor vnto vs to shewe vs that hee so distributeth his gracious gistes vnto his Church as that euerie man hath his measure and qualitie, and yet notwithstanding that howsoeuer wee see, we must with all humilitie giue thanks vnto GOD, for that it pleaseth him to be our father: [assuring our selues] that although he giue vs not all that our flesh craueth; yet will he succour vs at our need, and turne our sorrowes to good, making them to serue to our saluation.

But it behooueth vs to marke well the word that is set downe heere by Moses, where he sayeth, *that Nephthalim shall haue his fill of Gods fauour, and that he shall be replenished with his blessing*. This word *Blesse* (as wee knowe) is taken diuers wayes in the holy Scripture. Sometime it is taken for praying. As when wee blesse one another, it is as much to say, as wee wish well one to another. And when it is attributed vnto God, it is also taken for benefiting or dooing good. For when God sayeth the worde, the deece goeth ioynly therewith. God then needeth not to wish vs any good; if hee doo but say that hee will doe vs good, wee shall haue our fill thereof, and whatsoever is expedient for our saluation. Nowe then, Gods blessing is a testimonie and effect of the free fauour, good will, and loue which hee beareth towards vs. But yet this free loue of God is as the fountayne: and then his blessing is as the Conduit pype. Therefore whensoeuer wee receiue any good or prosperitie; let vs assure our selues that it cometh of Gods blessing of vs, that is to saye, of his vttering of his fauour towards vs; but yet must wee euer resort to that free loue of his, when so euer wee bee so blessed at his hande. For hee would giue vs no show of his fatherly goodnes,



if he had not receiued vs alreadie for his children. And that is the cause why he dealeth so gently and kindly with vs. Moses then hath kept here a verie good order, in saying *that Nephthaly should haue his fill of Gods fauour, and be replenished with his blessing.* Hee setteth downe *Fauour* in the first place, for (as I saide) that is the very wellspring: and afterward he addeth *the blessing* which proceedeth thereof, that is to saye, the record which God yeldeth by effect, that he loueth vs, and that hee hath adopted vs for his children, in respect whereof hee vouchsafeth to powre out vpon vs all the stores & treasures of his goodnes.

Now haue wee a good lesson to gather vpon this text: which is, that if wee bee desirous of prosperitie, wee must seeke it at Gods hand; & not do as they, do which wish ynough, but in the meane while cannot lift vp their hearts to call vpon God. Looke vpon the wishes of this world, how they flee in the aire; euery man cooeteth whatsoever most liketh his flesh; & there is no ende of wishing, with I woulde, I woulde. And whereas men speake after that fashion, yet shall yee scarce finde one among a hundred, which directeth himselfe to God, to say, Lorde thou knowest what is meete for mee, vouchsafe I beseech thee to sende it mee. Forasmuch then as men are so gadding, and that their nature leadeth them but to suckering in the aire after their wishes; and in the meane while they occupie not themselves in prayer and supplication: therefore it behooueth vs to marke well the texts, where it is shewed vs that all prosperitie cometh of God. And moreover we must vnderstand that when God uttereth his fauour in that wise, it is because that hee of his owne free goodnes hath vouchsafed to loue vs: so as we must not seeke the cause thereof in our selues, as though we had preuented God, or as though wee had gotten ought by our owne desertes: but [wee must vnderstande] that God is fauourable vnto vs, because hee hath loued vs, notwithstanding that wee were vnworthie of it. Thus yee see then that from the conduit-pype whereat wee drinke, wee must goe vp to the fountaine and to the springs head, that is to wit, to Gods free goodnes which is highest in degree, as the onely cause of all the benefites which wee receiue at his hand.

Nowe last of all it is sayde of Nephthaly, *that hee shall possesse the South and the West*, that is to say, the Sea; for so doeth the speech import. Wherein Moses propheseth againe of the state of that trybe. And let vs alwayes beare in mynde howe it is God that speaketh these things, to shewe that hee hath a care of that people. And that people was as a Mirror of the Church; yea, and in olde time it was the Church, in whose roome wee be nowe succeeded. Wherefore let vs assure our selues that G O D will alwayes haue a fatherly care of vs. And although hee governe all the nations of the worlde in generally by his prouidence: yet is hee neerer vnto vs, and that shall wee seele in that wee shall be vnder his direc-

tion: and that hee will so maintaine vs as wee shall knowe that nothing happeneth vnto vs by his will, in so much that one hayre shall not fall from our head, but by his appointment.

In the ende hee concludeth with *Aser*: True it is that Iacob in his blessing of *Aser*, sayeth that hee shall haue a country that is fruitfull of corne. Here it is sayd that hee shall be honoured for his children; and that hee shall be acceptable to his brethren. Wee see then howe God hath distributed to euery of them according to his owne will; and therewithall that it was not lawfull for any of the trybes to murmure against him, but that it behooued all of them to be contented that euery of them shoulde receiue the portion that was giuen him. And againe, that all of them shoulde thinke thus with them selues: Wee haue all one G O D and one father: although hee deale dyuersly with vs as touching our bodies; yet will hee haue vs to abyde all fast knit together, as whome hee hath called all to one selfe same inheritance. Lo what wee haue in effect to beare in mynd.

But here is no mention made of the trybe of Simeon. It is alledged that they were ydolaters. And what else were all the other trybes also: Wee knowe that all the Israelites were alienated from God, they were all backsliders, all the whole countrey was infected with abomination, and in the ende the very trybe of Iuda was corrupted. It was meete then that all should be buryed. Others say that Simeon was companion to Leuy, and therefore that Moses had already repaired that which had bene spoken against Leuie and Simcon, which ought to suffice; and that God gaue him no peculiar blessing, because of the cruell deede which they had committed together: but that it was ynough for him that hee was comforted in the person of Leuie. Howbeit we haue not a better, or a more likely coniecture than this; that although Simeon was then accounted as of the body of that people; yet God gaue him no seuerall blessing, but left him to languish; and yet notwithstanding, that hee was not destitute of all comfort, forasmuch as hee knew y his fault was forgien him, as we haue seene afore. In likewise our Lorde doeth sometime giue an incling of his fauour though somewhat dimly, so as we be not named, nor haue y thing so cleare as we could well find in our hartis to haue it; but our Lord maketh vs as it were to like vp his grace, like poore hungry soules; wee shall haue some darke promises, and wee shall finde them very leane: but yet howsoeuer wee faie, wee must vnderstande that wee must not bee out of heart. Therefore when our Lorde sheweth not his goodnes so largely as we would desire; wee must fall to the examining of our faults, whereby it is possible that wee haue prouoked him in such sort, that wee be vnworthie to haue him returne vnto vs out of hande, but hee is sayne to deale with vs as a father that will shewe some signe of displeasure

to his childe, inſomuch that although hee ſay, well, I forgiue thee; yet will he not take home his chyld to him to make him a cockency in his houſe: he will not ſay vnto him, I will take thee home; but he will ſay, I will not vtterly diſclaim him, I will take him ſtil as one of my houſhold: and yet for all this, the chyld ſhall daunce attendance, he ſhall ſee his fathers countenance very ſtrange towards him, ſo as he ſhall dwell ſtill in dour and in ſuſpence. Euenſo was it betweene Simeon and God, Our Lord he ſwed not openly vnto him that hee was mynded to receiue him: but yet for all that he did not in the meanewhile vtterly caſt him off. Although he gaue him not ſuch warrant as was requiſite, to ſhewe that he would admit him to mercy; yet (as we haue ſcene afore) he might perceiue by the bleſſing which belonged to them both and was as it were common to them both, becauſe it was vttered in common by the mouth of the Patriark Iacob: that God did not baniſh him altogether out of his houſe. Howfoeuer the caſe ſtand, wee ſie that to reioyce in God & to receiue his gracious giſtes in ſuch ſort as we may haue our mouthes always open to gloriſie god, and alſo to bee diſpoſed thereunto all our life long; it behooueth vs to behold heere as in a mirrour, that ſeeing God is our father, and that we be partakers of the adoption which is made in our Lorde Ieſus Chriſt, by whome hee hath drawen vs out of the deſtruction and gulfe wherein wee were plunged, and hath receiued

& choſen vs to be of his flocke: the ſame ought to ſuffiſe vs, and to make vs to call vpon him, & to beare the afflictions patiently which he ſendeth vs, and to learne alſo to giue him thanks for his mainteining of vs in this mortall life; & not to be ſo groſſe in gobbling vp his benefites, as not to conſider that hee continually giueth vs ſome taſte of his goodnes and fatherly loue towards vs. Therefore let vs haue the ſkill to apply all theſe things to our profite, that wee may be more and more confirmed in beleeſe of the immortal inheritance whereunto wee be inuited.

Now let vs fall downe before the maieſtie of our good God with acknowledgement of our faults, praying him ſo to reſourme vs, as wee may not be ſotred in our wicked luſtes & afflictions; nor Satan ſo bewitch vs with the pleaſures of this world, that wee ſhould bee eſtranged from our God; but that ſeeing he hath once vouchſafed to call vs to the knowledge of his trueth, and that his whole ſeeking is to drawe vs vnto himſelfe; we on our ſide may come vnto him, and euery of vs ſo do his indeuer, as our liues may be dedicated to his honor, and men may knowe that he reigneth among vs in verite deede, and that wee ſhoote at none other mark but to frame our ſelues in all pointes and all reſpects according to his lawes & holy ordinances. That it may pleaſe him to grant this grace, not only to vs, but alſo to all people & nations of the earth, &c.

## On Munday the xiiij. of Iuly, 1556.

*The CXCVIII. Sermon, which is the eighth vpon the xxxiiij. Chapter.*

26 There is none like the God of Iſrael, who rideth vpon the heauens to help thee, and whoſe glorie is in the clowdes.

27 Thy dwelling place is the Euerlaſting God, & vnder his armes ſhalt thou be for euer. He will put thine enemies to flight before thee, & ſay, deſtroy them.

28 Iſrael ſhall dwell in ſafetie alone. The eye of Iacob ſhall dwell vpon a land of corne and wine: and his heauens ſhall drop dewes.



VE can wel ynough confeſſe in one worde the greatneſſe and highneſſe of God: but yet yee ſhal ſcarcely find one man of a hundred, which yeldeth vnto God that which belongeth vnto him. For euery man will needes haue his ſhare of it, as though it were a bootie or a pray. For prooſe whereof, who is hee that preſumeth not eyther vpon his owne vertue, or vpon his riches, or vpon his courage, or vpon his credit and authoritie? And by theſe meanes God is robbed of his glory. On the other ſide, if wee perceiue any danger, which of vs truſteth and

reſteth vpon God, which of vs ſetteth his heart vpon him? Nay, we be vtterly diſmayed. And what elſe betokeneth this, but that after wee haue declared with our mouth that God is almighty, that he gouerneth the world, that nothing can let him to perſourme what he liſteth; we ſhewe by our doings that wee beleue none of all thoſe things, or elſe that wee be not fully & thoroughly perſuaded of them? And therefore it is not for nought that the ſcripture doeth ſo magnific God vnto vs, declaring vnto vs that wee cannot ſufficiently conſider his infinite highneſſe and power which is in him to doe whatſoeuer hee hath ordayned.

And

And that is the thing whereunto Moses had an eye in this text where he sayd, *This is none like vnto God, & vnto light.* This worde is taken for Israel or for the Church, as wee haue seene heretofore. Now at the first blusht a man would thinke that this doctrine were superfluous: specially being directed to such as euen from their childhood were trayned vp in the lawe, and had the doctrine preached vnto them. [A man would thinke (I say) that it were needlesse to tel them that there is none like vnto God. For who denyeth it? But (as I haue sayd alreadie) it costeth nothing to say so; but yet for all that, wee be so forepossest with the leasings and darknesse of our vnbeleefe, that wee cannot glorifie God in such sort as to rest vpon him, to call vpon him, and to holde our selues perswaded and resolved, that all shall go well with vs, so God doe pitie vs.

Let vs marke then that in this place Moses speaketh not of the vnbeleeuers, such as neuer wit what the maiestie of God is: but to such as had heard the lawe, to such as had had their eares beaten with teaching. And wherefore doeth hee it? I haue tolde you alreadie that wee be so inclined to distrust, that eury little temptation will ouerthrowe vs out of hande. Nowe wee ought to rest vpon the promise that is giuen vs; namely that God will guyde vs, & defende vs, so as wee shall not be ouercome. But wee see howe wee be dismayed euery minute of an houre, and wee haue neede to haue Gods power shewed vnto vs to confirme vs, and to knowe that which is saide heere, that is to wit, that there is not any like vnto God. And therefore when wee see the worlde set it selfe against vs, and Satan still practising one thing or other, let vs alwayes resort to this conclusion, that if God be on our side, who shall then be against vs? Not that we shall not haue many enemies, or that as in respect of our selues wee shall not haue much adoo to resist them: but that yet notwithstanding, God will win the vpper hand of them. The way then for vs to put this lesson in vrc, is that when wee see all the force of the worlde bent against vs, wee consider with our selues that all is but smoke in comparison of the inestimable power of our God, who wil alwayes be in a readinesse to succour vs.

Nowe hereunto Moses addeeth, *that God rydeth vpon the heauens for our ayde, and that his maiestie is vpon the cloudes.* This serueth to confirme the doctrine which wee haue heard afore. And although it be sufficiently expressed alreadie in one worde, that God hath not his like; and that hee deserueth to bee so exalted above all the worlde, that when he is spoken of, all things ought to stoope; according as it is sayde in the Prophetes; that as soone as his maiestie appeareth, the Sunne must lose his light, & the Moone must be darkened. Yet I say: Howsoever the case standeth forasmuch as wee conceiue not his infinite glorie and power: therefore it is sayd that *God rydeth vpon the heauens, and that his maiestie is above the cloudes.* As if it were tolde vs that all creatures are vnder his feete, that they

bee subiect vnto him, and that hee can walede them as hee listeth. For if God were mingled with the worldly things, there would be a combat betwixt them, there would be many incouentes; and there would needes be rushing againe it selfe. When one man commeth against another, it must needes bee knowne which of them is the stronger to driue backe his enemy. If God then were in equall and like degree with his creatures, what would come of it? But whereas it is sayde, *that he rydeth vpon the heauens, and that hee surmounteth all things:* thereby it is done vs to vnderstande, that hee hath subdued to him selfe and to his dominion, whatsoever things may make vs asfayde. For although Satan bee called the prince of this worlde, although it bee sayd that hee fighteth against vs from the aire, and that hee is aboue ouer our heades: Yet notwithstanding hee commeth not at all at God, hee is fayne to stoope vnder him. So then in this text wee see our vnbeleefe. For when we haue gotten the knowledge of all things, if wee knowe not God, what is there in vs but viter ignorance and beastlinesse? For is it not the chiefe point of our wisdom, to bee so grounded in our God, that wee can call vpon him, and flee vnto him for refuge in all our needes? That wee doubt not of the assurednesse of our saluation, so hee kept vs? If wee haue not that, all our life is but wretchednes.

And by the way we haue to note, that where as the holy Ghost taketh so greate paynes to perswade vs what manner of one God is, and that his power is infinite: it is because wee see alwayes doubtful and wauering, so as there is no stayednesse in vs. In so much that although wee haue heard that God gouerneth all things, and that hee hath soueraigne dominion; and although men assure vs thereof, and it be tolde vs neuer so often times; yet cease wee not to haue still some fancies, or others, which darken our vnderstanding; wee enter into I wote not what speculations, and therewithall wee bee tossed and turmoyled with a great sorte of troubles that come vpon vs. And being so ouerraught by our owne fantastical imaginations, wee knowe what it is for vs to trust in God, and to leane vnto his power. Let vs vnderstande (I say) that in this text, the holy Ghost meant to put vs in mynde of the beastlinesse that is in vs, to the ende to waken vs, that wee may learne to magnifie the glorie of our God, better than we haue done, specially considering that all the things which are wont to make vs asfayde, are nothing in respect of him. For he is able to subdue both Satan & the worlde, and whatsoever else is against our saluation; yea, euen all those things must yeld themselves to his seruice whensoever he listeth.

But let vs also marke well the speeche that is set downe here, *that God rydeth vpon the heauens to our ayde.* If there were but mention made only of Gods maiestie, and that hee were exalted above all; wee should alreadie haue some matter to make vs to leane vnto him: But yet

Deut. 33. 5.

Rom. 8. 19.

Esa. 13. 10.

I. Pet. 12. 11. Ephel. 6. 12.

might we inquire whether he would haue pite vpon vs, and whether he would disappoynt the things that are againt vs, because wee bee not worthe that hee should vtter his power to our benefite. But here Moses saith expressely, y<sup>e</sup> looke what greaues & power God hath, he wil apply it to our welfare, that we may be maintained & defended. Therefore when wee heare that God wil be almightie to the intent to ayde vs, & to provide for al our needs, it is a thing whereon we take a sure & infallible resolution. Here then is nothing omitted or forgotten; for on the one side Moses thrusteth downe all that euer may seeme high, shewing that God hath all things vnder his feete, and that he can wel weald them as he listeth. And therewithall he sheweth [on the other side] that God will be fauourable vnto vs, that he will helpe vs, and that he will alwayes be readie to succour vs. So then, if wee conceiue God in his high maiestie, although hee seeme to be farre off from vs, and we to bee as wretched wormes creeping on the grounde, and he surmounting al that can be seene howe great excellencie so euer be in them: yet neuertheless, let vs assure our selues that he vouchsafeth to succour vs, and will haue that mightie power of his linked in vnseparable bonde with our welfare.

And that is the cause why Moses addeth, *that his dwelling place shall be on high, or that the soveraigne God shall be his dwelling place, and that his armes are alwayes vnder him.* Truly, this woide *dwelling place* is expounded as if it were meant that God is y<sup>e</sup> harbor of his seruants, after which manner it is sayde in the song of Moses in the nynetieth Psalm: *Lord thou hast bene our refuge from generation to generation.* And this kinde of similitude is verie often set downe, to shewe that we should be set open to wynde and rayne, heate and cold; if our Lord preserued vs not, and that we were not harboured vnder his wings. This interpretation then were very conuenient and profitable, namely that the dwelling place of the soveraigne & eueralsting God is a sure abode, and therefore that it is for our behoofe to get vs vnder him, for there we shall be in safetie, and wee shall be well lodged as it is said thereof in the fourscore & eleuenth Psalm. And (as I said afore) it is a doctrine which is to be seene almost in enery lease of the holy scripture, Howbeit for as much as ther is great briefnesse in the wordes, and there is no more sayde but *the dwelling of God eueralsting*: it will come al to one poynt if it be taken, that Gods abiding is eueralsting, so as he flecteth not as we see that we do, who are fayne to trot vp and down here beneath in the worlde, without any certayne stay. What is the life of men, yea, euen of those which thinke themselves to bee lodged in their nest, neuer to go out of it? Yet must they walke here & there. And in very deede there passeth not one minute of an hour without some change of vs. Though a man sit still or lye still, yet beareth hee changes continually with him, and hee himselfe changeth in the conceits of his mynd; and he is euer as a shadowe. Like as wee

see a shadowe continually flecting to remoue from the one side to the other: euen so is it with men. I say they be continually flecting, which sheweth wel that their life slippeth away. But contrariwise it is sayd, that Gods abiding is eueralsting, according as S. Iames sayeth that there betalleth no shadowing vnto him. It is God (sayth he) in whom there is no trouble, so as he is not to bee compared to vs nor to any other creatures. For we be variable, & in continuall mouing; there is a certein furring which carryeth vs fro place to place: But in our God there is a sure stayednes, which wee comprehend not here. To be short, the intent of Moses was to shewe, that if wee put our trust in God, then come there neuer so many turnings and returnings, that heauen & earth may seeme to runne together, so as to day there is report of warre and to morrowe of famine, enemies approche, and sudden incouters come, in so much that wee bee besieged with a thousand dearies, & the world is continuall wauering; stormes arise on all sides, & we be as on the sea, where is no stay for vs to rest vpon: yet neuertheless we may wel be alwayes in quiet. And why? For the dwelling of our God is eueralsting, & therefore being vnder his hande and protection, let vs not be afraid of al the things that may happen vnto vs from elsewhere. For wee must not measure our God by the things which wee see with our eyes, & which be set vs here beneath.

Now remaineth that we apply this doctrine to our benefite: and although wee be driuen to lue as pilgrims in this world, & to be subiect to many changes: yet notwithstanding let vs not cease to put our selues still into the custodie of our God. And for as much as wee know that he wil maintaine vs; let vs ouerpasse al the stormes that rise againt vs, and let vs ouercome all temptations. By what power? Because he that dwelleth in heauen hath taken vs into his keepings; he wil defend vs, for his abode is eueralsting. So then, he is so gracious vnto vs, that we shal not perish, though it seeme y<sup>e</sup> we should be swallowed vp euery day, by the dangers that appeare vnto vs. And to the end we should be the surer hereof, it is said, *That his armes are below for euer.* Some referre this to the people of Israel, so as y<sup>e</sup> arms of that people shuld neuer faint, so long as they were vphelde from aboue: that is to say, they shall haue an invincible force so long as God is their ayd. Which thing is true. But the wordes of Moses import it not. His intent and meaning rather is, that Gods armes are here beneath: And why doeth he set Gods armes beneath, seeing he hath alreadye told vs that God rydeth vpon the heauens? These things seeme to be repugnant. For if God haue his seat on high, how shal he haue his armes so lowe? It is because hee filleth all things, so as not onely his essence is infinite, but also his power: and it is spoken of set purpose, because he wil haue vs to perceiue it by experience. If it were sayde that Gods armes are in heauen; it woulde well serue to mayntaine the Angels; but as for vs, wee shoulde neuertheless quake and

James. 1. 6.

c. l. 90. r.

c. l. 91. r.

c. l. 91. r.

be afraid whensoever we were threatened with any mischiefe; we should looke heere and there, and continue dismayed without any remedie. Heere therefore the holy Ghost remedieth such temptations, and sayth that Gods armes are heere beneath. Although then that God sit above in his maiestie, although that as oft as we thinke vpon him, we must needs bee rauished with all iucurence to worshipp him with humilitie, seeing that we be nothing, and he is above all: although it behooue vs to worship God after that manner by abasing ourselues vterly: yet ought that to be no impediment vnto vs, that we should not knowe his power to be neere vnto vs, that his armes are reached out vnto vs, and that he will make the strength of them to be felt euen heere, and shew the open prooffe thereof. And why? For he will haue a care to keepe those whom he hath chosen and elected, euen those which trust in him, which rest vpon him, and which flee altogether vnto him. It is then a notable point of doctrine, when Moses maketh such a description of God, that on the one side hee sheweth vs how wee ought to behaue ourselues lowely in thinking vpon him; and on the other side comforteth vs in saying that our God disdaineth not to succour vs; and that for prooffe thereof hee putteth downe his armes heere belowe, not that he is not also in heauen as I haue sayde afore; but for our saythes sake, in respect wherof mention is made of these neathermost partes. If we looke vpon our life, truly there is nothing but frailtie in it. Againe, we be besegged with so many enemies, as is horrible to see: and moreover infinite deaths doe manace vs. But what? Gods armes are rounde about vs, we be fenced with them, and that for mo dayes than one. For as God is vnchangeable, and hath an euerabyng desire; so his armes also abide heere for euer, and he will neuer be weary of succouring vs. Let vs trust to that, and then may we alwayes haue full boldnesse, euen in the midst of all the troubles of this worlde, because our saluation is in Gods hande, so as we neede not to be afraid or to doubt.

Nowe after this, it is sayd, *That he will driue away the enemy before vs, saying, Destroy them.* Wee haue seene heere tofore howe Gods Church is neuer without enemies, because Sathan who is the prince of this world, doth moue the wicked continually to vexe the children of God. If the deuill were quite and cleane doone away, then truly we might haue peace in the worlde. But forasmuch as he hath the greatest multitude of men in his hande, who are forwarde by kinde, & we knowe that his whole seeking is to destroy vs: therefore we must prepare ourselues to haue warre as long as we be in the worlde. The condition is harde, but yet must we beare it patiently, seeing that our Lorde hath so ordained, and therefore seeing he will try our faith and obedience by stirring vp enemies vnto vs; let vs yeeld our neckes vnto him. But yet moreover we haue neede to bee succoured at his hande, yea and to haue him fight for vs: or otherwise what would become of vs? In that therefore ought we

to haue full trust. Wherefore let vs be contented, and although we must needs be troubled; and susteine many brutes, and liue in continuall care forasmuch as our enemies cease not to prepare newe battels against vs: yet notwithstanding let vs stay our selues vpon this, that our Lorde will norleau vs in our neede. The meaning then of Moses is, that God will so stretch out his arme, that all our enemies shalbe put to flight; inasmuch that although they come with neuer so great violence against vs, so as it may seeme that they should beare downe all things afore them, yea and ouerthrow all things with their breath: yet notwithstanding God will step afore them, as in respect wherof he is heere after termed our sheelde. To be short we see after what manner Gods armes are heere belowe. They bee not ydle; but they bee occupied in driuing our enemies away. And we be warned not to vexe ourselues out of measure, when God exerciseth vs with store of temptations: but to stande alwayes vpon this ground (as I sayde,) that our Lorde will fight for vs, and that by resting vpon him, wee shall gette the vpper hande.

Nowe he addeth, *that he will say, destroy them.* If God put them to flight or driue them away; why sayth he that we shall destroy them? Heere may seeme to be some contrarietie: For if God doe all, it seemeth that hee leaueth nothing for vs. But Moses hath very well exprest, how it cometh to passe that we get the victorie of our enemies. In deede it is God that fighteth, but yet will he haue vs to bee instruments of his power. As for vs, we could not abide any one assault, vnlesse we were strengthened fro above, and (to be short) that God himselfe governed vs. For we be vterly vnprofitable, inasmuch that there is not one droppe of strength in vs, & that strength which we weene we haue, is but leasing. Yee see then how God worketh in such wise, that we be maintayned by him, whatsoeuer we haue be it welfare or life, we must farther it all wholly vpon him, and acknowledge ourselues to haue it from thence. And if we will needes make such a parution as the papistes do, and say that we worke together with God so as there is a concurrence [or meeting together]; and that we do helpe him: it is a renouncing of his ayde. So then, let vs learne to let God alone with that which is his, namely that all our welfare consisteth in him. Yet notwithstanding, he applyeth vs to his seruice, so as we seeme to be doers thereof. And that is a thing wherein the papists beguile themselues. They speake of Freewill, and of mans abilities, and (to their seeming) we worke wonders. They confesse in deede that we had neede to be helped by God, and that he had neede to succour vs with his grace: but yet doe they alwayes make vs companions with GOD. And why? Because they see well, that to serue God, to resist temptations, to walke in vprightnesse of life, and to eschue the corruptions of the world, the faithfull are faine to inforce themselves, to take paines to brydle themselves, to become as captiues, and to fight against them-

felues, which can not be done but with great difficultie. For, to be patient in their aduersities, they are soine to holde themselves as locked vp, and so to brydle and ouer maister their passions, as they may be tamed. Nowe then, when the Papistes see the faithfull take such paines; they imagine that they do it of their owne power. But the matter is not whether we take great paines, and whether they labour ill they pant or no: but to knowe from whence that proceedeth. Now we say it is of God: and so there remaineth nor any share for men, nor ought wherof they may glory. God driueth away his enemies afore him, and yet neuertheless sayeth, *Destroy them*. Lo howe God on the one side destroyeth our enemies; and therewithall also commaundeth vs to vanquish them. How can these agree? O, yet is it God that doth all. And although he seeme to set vs a worke; yet are we able to do nothing. No, but yet do we inuoluce. Yea, so farforth as he giueth vs it, and according to the measure of his grace, so as we must not thinke we haue it of our owne growing. To be short, man hath nothing of his owne in this case, neither doth the holy Ghost leaue him any thing. But yet are not we ydle: for our Lorde keepeth vs occupied, and maketh his grace available in vs, and causeth it to bring forth fruite, and we be the instrumentes thereof. So then, we haue nowe this meaning of Moses; which is, that although heere belowe wee liue not in an earthly Paradise; but our enemies do vexe and trouble vs on all sides, and it seemeth that we should be swallowed vp by them: yet ought wee to walke on constantly vnder the protection of our God. And why? For his armes are come downe to vs, to succour vs by his power, which shall vanquish all that euer is against our welfare; so we on our side doe suffer him to vter his power in vs, and we behaue ourselves as his instrumentes. For although he be the doore of all; yet (as I sayd afore) he doth vs the grace to doe it, & will haue the worke to be as it were ours. Not so puffed vp with presumption & ouerweening as though we thought ourselves to haue any thing; but that we should so much the more acknowledge his goodnesse towards vs, in that hee attributeth and imparteth vnto vs the thing that is his, yea and will haue it to be reputed as our owne. Having spoken after that fashion, he addeth, *that Israell shall dwell safely alone by himselfe*. Heere Moses had an eye to the state and condition of that people; because God had culled them out, to set them there as in a nest by the felues. True it is that the Countrey of Iewry was not separated out from all other Countreies; but yet had God cast this iurisdiction there, as we haue seene in the last chapter going afore; and that he had set the boundes and borders thereof, of purpose to harbour that people there. Howe soeuer the case stande, the people of Israell were separated from all other Nations. They had in deede some trafficked with their neighbours; but yet had God gathered them together, as who would say, yee shall be punished; that ye may no more liue in the corruptions of this worlde. And that could not

Deut. 32.9.

be done, but that the rest of the world must haue them and shake them off. For when men despise vs, we also on our side do disdain them againe. The neighbours of the Iewes then, desyred nothing so much as that the memory of the Iewes might haue perished. To this state of theirs had Moses a respect in saying, *that Israell should dwell safely, though he dwelt alone by himselfe*. As if hee should say, In deede it is like ynough that yee shall be in perill of many daungers; because our Lord wil not haue you to be mingled with other natiōs, but wil haue ye to be as a litle body close knit together: It may wel seeme yee should be a frayde; but it is ynough y your God hath you in his custody: therefore be contented with him and with his ayde, and ye shall dwell safely. Furthermore it is not to be doubted but that heere Moses ment to giue a continuing lesion to the whole Church; which is to thinke her selfe safe and well assured of her saluation, although shee see not her selfe fenced in the worlde, ne to haue fortresses, walles, weapons, or any other such things wherein men are wont to trust, but rather is vtterly destitute of them all. And why? For we be in the hande of God. Then if we will yelde God the honour which hee deserueth: when we see nothing heere beneath, that may assure our safetie; let vs learne to go streight vnto him, and to make such account of his power, as to conclude that wee neede not to feare any thing so he be on our side. For if wee will haue our safegarde heere beneath; our Lorde will be nothing to vs, neither can we say that it is he in whom we put our whole trust. If we seeke the inferiour meanes, and y as soone as they fayle vs, by & by our hearts quail, then is there nothing but hypocrisie in vs, and we shall euer be wray our owne distrust. Ye see then howe the true rryall of our faith, is to hope in such sort for succour from our God, that although all the worlde fayle vs, and we see nothing about vs that may giue vs corage; yet we assure ourselves of safegarde [at his hande]. That is the thing which this text importeth.

When we haue digested this lesion, we shall fare much the better by it all the time of our life. For on the one side wee shall be drawen away frō the vaine imaginations which deceiue vs. As soone as we haue any thing heere beneath that makes for vs, or if we be any thing afore hande; we doe as it were despise God, that is to say, we thinke not that we haue any more neede of him. Will they that haue their Garners and cellers well stored, call vpon God to bee fedde at his hande? In deede they will say their Paternoster as other men doe: but yet there is nothing but sith in them, they beare themselves in hande that they be sufficiently provided for, so as they come not to God for any neede. In like case is it with them which are healthy and strong; they consider not the brittlenesse of their life. To be short, so long as things fall out to our minde and desire in this worlde, we be so dafeled with it that we resort not vnto God, ne knowe what it is to be guided and governed by him. And therefore let vs exercise ourselves in this lesion, that

that it behooueth vs to dwell in heauen : that whensoever God listeth to leaue vs alone , that is to say to bereaue vs of al mainteynance , so as we be destitute of all helpes to trust vnto : yet for all that we must not be out of heart. And the reason is , because our safetie consisteth not in any of the things which we discern with our naturall senses ; but in Gods defence . True it is that we perceiue not his hande but by fayth , for it is inuisible . But yet will he make vs to perceiue his succour continually , if we receiue his worde : and when he sheweth his goodnesse vnto vs , his power goeth ioyntly therewith . And therefore first of all , let vs be withdrawn from all the vaine selfeweenings which are woont to deceiue vs : and secondly let vs doe this honour vnto God , that we put our trust in him , knowing that sith he hath care of our welfare , we shalbe in safetie . And this ought to preuaile more now adayes , than euer it did . For it is sayd expressly of the reigne of our Lord Iesus Christ , that euerian shall dwell safely vnder his vine and vnder his figtree . Seeing then that our Lord Iesus Christ calleth vs now adayes vnto his protection ; let vs boldly rest vpon him . Albeit y<sup>e</sup> all things goe agaynst vs , and worldly helpes taile vs ; yet howsoever we fire let vs stande fast , and let this saying bee well printed in our remembrance , that Israell shall not fayle to be safe though hee be alone . And why ? Because God is his keeper ; his welfare dependeth not vpon y<sup>e</sup> stayes of this world ; it is ynough for him that God hath taken him into his custodie .

And hee addeth immediately , *that the Eye or Fountaine of Iacob was vpon a Land of Corne & Wine , and that the heauens should droppe downe dewes .* Heereby Moses betokeneth in effect , that if we be Gods people , he will haue a care to sustayne vs : and that because wee haue neede of sustenance , hee will provide vs thereof according to our necessitie , so as hee will giue vs meate and drinke sufficient . True it is that the Hebrew word which he vseth , may bee taken both for an Eye and for a Fountaine . And in deede the Hebrewes call Fountaines Eyes , because the springes of the water ( if yee marke them ) haue the shape of the eye in a mans body . If we take it for an eye in his proper signification ; it is as much to say as that Gods people shall haue their sight continually vpon corne and wine , and that God will giue them sufficient sustenance . For the dewe shall come downe from heauen , which shall make the grounde to yeelde fruite . If we should take it for a Fountaine ; that were somewhat harde , I grant it is sayde in y<sup>e</sup> Psalmes . You that be of the fountaines or wellspringes of Iacob : but that is because the Patriarke Iacob was the wellspring of that people . And it could not agree to the present text . And therefore let vs content ourselues with the naturall sense of Moses : which is , that God will make vs feele & shewe vs by experience , that we shall receiue sustenance at his hande as long as wee bee in this worlde . Of a truth , breade and wine are not the chiefe things which we ought to seeke at Gods hande : yet is it much when we see he

hath a care of this corruptible life . And that ought to make vs to flye vp higher . For when we see that God vouchsafeth to feede our bodies : ought wee not to conlude that it is much more likely that he will feede our soules which are much more deerer vnto him ? The good then which we receiue heere beneath , ought to serue to make vs to sende vp our trust aboute the heauens , to seeke a better life at his hand , which we can not as nowe comprehend . And therefore of no small importance is this promise where it is layde , that God will alwayes make his people see and feele that he is their foster father , that he giueth them corne and wine for their sustenance , and that he will sende them dewe from heauen to keepe the grounde frō parching vp , so as it may haue moysture to susteine those which otherwise should abyde a hungred . Ye see then that the thing which we haue to remember vpon this place , is that if we be of Gods flocke , we shall not be destitute of any needefull thing . For euen as in respect of this transitorie life , we shall be fedde and nourished at his hande . And when we obtaine sustenance at Gods hande ; it is to encourage vs . Let such as are poore take paines , and pray vnto God to lesse their labor , because it belongeth to him to susteine those that are his . Lo howe the poore ought to bee stirred vp vnto prayer . And if they haue little wherewith to susteine them , let them consider that God intendeth to trye their patience ; and yet that in the meane while hee maketh that sustenance of theirs as slender as it is , to turne into Manna , so as they be susteyned therewith . Let not the rich fort be puffd vp with pride , vpon that they haue their life in their owne hande ; but let them vnderstande that it behooueth the to haue recourse vnto God with all their goods . For if they haue not a regarde of him ; let them assure themselues that he can well consume the Corne in their Garners , the grist at the mill , & the batch in the Ouen ; yea he will consume the bread in their bellies , so as in steede of receiuing nourishment by it , they haue nothing but corruption . Let vs knowe then , that God must be faine to performe y<sup>e</sup> which is declared heere , that is to wit , that our eye may be vpon a Land of Corne and wine : and that it behooueth vs to consider that it is he to whome we be beholden for all things . I grant it may fall out that wee shall not haue such abundance as wee would wish , and as our flesh lusteth for : but yet ( as I haue sayd already ) God sheweth that he forgetteth not his seruantes ; and that although hee giue them but a small and slender pittance ; yet they haue wherewith to content themselves , because they receiue sustenance at his hand . Therefore as long as wee be to passe through this world , let it suffice vs that God vouchsafeth still to susteyne vs , and that in so doing he sheweth himselfe a father towards vs to the intent we should go on still , and keepe on our way to the heauenly heritage whereunto he will bring vs , to make vs inioy the things fully and perfectly , whereof we haue knowledge as nowe but in part .

After that maner ought we to put the sayde lesson

Mich. 4. 4.

Psal. 68. 27.

lesson in practise. For when the holy Ghost speaketh of the temporall blessings which God fendeth to his children: he meaneth not to hold them there, as if he should say, seeke no greater things: but contrariwise, because wee be reckless and slowe, and can not step one step without stumbling except wee bee vphelde by God; and specially we could not haue the steedinesse and constancie to say, Let vs put ourselues into the hands of our God, let vs yeelde vnto him, and in our passing through this world, let vs not be held backe, assuring ourselues that Gods providing for all our necessities, is to none other ende but that we should looke vpp vnto him: That (say I) is the ende whereunto we ought to referre all the promises wherein our Lord sayth that he will haue a care of our life. Wherefore let vs make this lesson auayleable wherein it is sayde, *That his eye shalbe vpon a Lande of Corne and Wine*. True it is that we shall be threatned with many necessities, so as we shall be in continuall anguish: yet notwithstanding, if we haue an eye to Gods blessing, we shall hope y<sup>e</sup> he will guide vs vnto the end, and that he will make vs to perceiue that he hath goods sufficient wherewith to mayntaine those that are of his housholde: yea and to susteine them in such wise, that by the abundance which he will giue them, he will shew them also that he is able to susteine them euen as it were with nothing. For when God giueth vs abundance and fruitefulnessse, there we see that he layeth forth his treasures, and that (as hath bin declared heretofore) he will lay abroad the treasures which were (as it were) hidden vnder the earth. But when wee haue a very decre and scarce yeere, which seemeth vnable to finde

Deut. 28. 12.

almost the one halfe of the poore people: If our Lord make the same to suffice, and wee passe it cleane ouer: in the ende we know that our Lord provided for vs, and shewed a farre more wonderfull providence, than if hee hadde giuen vs wherewith to fill our bellies, & that we had wanted nothing. So then, howlocuer the world goe, let vs learne to call vpon our God. If wee haue sustenance, let vs vnderstande that it is not for vs to trust thereto, but to do vs to wit, that when God is liberall vnto vs, we must consider that he laieth forth his riches because he hath a care of our life. And when we haue not sufficient provision, let vs resort vnto him, assuring ourselues that he is not diminished: and that although he shewe not his bountifullnesse to the vewe of our eye; yet he hath wherewith to susteyne his seruantes. And therefore let vs call vpon him, & put the thing in practise which is shewed vs by our Lord Iesus Christ, which is to craue of him our ordinary bread from day to day. Math. 6. 11.

Nowe let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs perceiue them better, and that we may be so toucht with repentance, as it may make vs to submit ourselues wholly to his trueth, and to fight in such wise against our owne affections, as our battaile may be spirituall against Sathan and against all his attemptes, vntill we haue obtained the victory that is promised vs, at such time as wee shall be perfectly knit vnto our Lorde Iesus Christ, to bee partakers of the glory of his resurrection. That it may please him to graunt this grace not only to vs, but also to all people and Nations of the earth, &c.

## On Tewsdai the xiiij. of Iuly, 1556.

*The CXCIX. Sermon which is the ninth vpon the xxxij. Chapter, and the first vpon the xxxiiij. Chapter.*

29 Blessed art thou O Israell. Who is like thee O people which art saued by the Lorde the sheelde of thine ayde, and who is the sworde of thy mightinesse? Thine enemies shalbe weakened towards thee, and thou shalt march ouer their toppes.

*The foure and thirtieth Chapter.*

**T**HEN Moses went from the plaine of Moab vnto the mountaine Nebo, vp to the top of Phasga, which is ouer against Iericho. And the Lorde made him to see the whole Lande, the Countrey of Galaad vnto Dan.

2 And all the Lande of Nephthaly, and all the Lande of Ephraim and of Manasses; and all the Lande of Iuda vnto the vttermost Sea.

3 And the South and the leuell of the medowes of Iericho, the citie of Palm-trees, vnto Zoar.



4 And the Lorde sayde vnto him, This is the Lande wherewith I sware to Abraham, Isaac, and Iacob, saying, I will giue it to thy seede; I haue made thee to see it with thine eyes, but thou shalt not go into it.

5 And Moses the seruauant of the Lorde dyed there, in the Lande of Moab, according to the word of the Lorde.

6 And he was buried in the valley in the Lande of Moab, oueragainst Bethphogor, and no man hath knowen his graue vnto this day.



Mong the other matters which were layde forth yesterday, there remained how Moses told the people of Israel, *That there was*

*not then any Nation upon earth, like vnto them, because they were saued by God: and that is to be marked well.* For although God do by his power and grace preferre all creatures; yet will he be knowne to be the Saviour of his people. Therefore when wee be saued in him it is a piuidge which can not be sufficiently expressed & magnified. For we differ not from other men in respect of any worthinesse that is in vs; neither haue we it by inheritance, but it cometh of Gods freegoodnesse. And therefore whensoever we be spoken concerning our saluation, let vs vnderstande from whence it proceedeth, and that God giueth vs that beautie. For we be like all the rest of Adams offspring. If we should be esteemed according to our nature, we be no better woorth than those whom God forsaketh and vterly casteth away. Wherefore then hath he chosen vs, but for his owne meere goodnesse sake. The thing which we haue to remember vpon this text, is that God will haue his grace so much the better knowne, because saluation is not common in generall to all men, but is a peculiar gift. And Moses sheweth by the way, what this sauing is; namely when God is *our shield and our defence.* As if hee should say that without him we can not be maintayned; for wee be layde open to many deathes, and haue not wherewith to resist. It is like as when a man is assayed on all sides, and hath neither weapon nor armour, but is starke naked. Euen so is it with vs, if God fence vs not. Therefore he is called our shield and our help. Wherby we be done to vnderstand, that we can not succour ourselues of our owne power, neither haue we the meane to doe; but it must come of God. Hee is termed *the sward of our glorie.* In deede men glorie ynough in themselues, they flatter themselues, and they perswade themselues the thing that is not. But here we be plucked backe from all the vaine hopes which deceiue vs and beguile vs, to the ende we should learne to set all our glorie in

God, and to conclude that we haue none other power than his, whereby to be maintayned.

Now heere vpon Moses addeth, that the Iewes *should march ouer their enemies heades, or ouer all their gallantnesse* (for there is no more but the word *Top*, or highest part), and *that at their enemies shall flatter them with leasing [or lying]:* for this worde *Lye* in holy scripture, is taken for to set a good face or countenance vpon a matter, and to play the hypocrite by force, as when it is said in the eighteenth Psalme (where the great victories are spoken of, which God would giue vnto Dauid) *Thine enemies shall lye vnto thee.* Nowe then, the summe is this, that God will be the fauour of his people. In somuch that although they haue many enemies, yet shall they not be able to match them, but shall be driuen in the ende to confesse themselues to be the weaker. And that although their dooing be but counterfaite; yet notwithstanding, Gods power shall shewe it selfe therein. And now proceeding with this lesson, let vs learne first to knowe that wee be vterly naked, and that wee want all things: & when we knowe that, let vs humble ourselues so as there may not be one droppe of haughtinesse or foolish selfewening in vs. And there withall let vs vnderstand, that God will not suffer vs to quail in any case. For if we haue neither sword nor shielde, he will serue our turne for both of them. If we be in daunger of vndoing, hee is our preferer. If we be plunged here in neuer so many miseries with the rest of all mankind; we shall be recovered again by his grace, because he hath chosen vs for his people. That is the point whereon we must rest.

Nowe haue we heere a rehearal of the death of Moses, wherof mention was made in the end of the two and thirtieth Chapter, and heere it is repeated againe; namely that God made Moses to goe up into the mountaine *Nebo*, which other wise is a part of the Mountaine *Abarim*. And he addeth afterwarde *Gay*. In deede this worde *Gay* signifieth a valley. But we see it was a part of the mountaine in diuers respectes, and that appeareth in many places. Moses then went vp as he was commaunded of God, and there beheld all the Lande which had bin promised for an inheritance to the lineage of Abraham, euen vnto the Sea which was right ouer against it, that is to wit the midland Sea. He viewed the Countrey, to the intent he should be certified before his death, that the promise which God hadde made foure hundred yeeres afore, was not in vaine, but euen at the point to be performed: neuertheless it was not Lawfull for him to goe

into the Lande, but only to see it. And (as hath bene treated heretofore) God punished him because he had not glorified God at the place of Meriba, that is to say the place of Strife, which was so named because the people were on an up-rore there.

And heere we haue to call to minde the thing which hath bene layde foorth already more at length; that is to wit, the obedientnesse of Moses. For he knewe well that his going vp thither as God called him, was to the intent he should die. Death then was not so greuous vnto him, but that he prepared himselfe vnto it when hee sawe it was Gods will it should be so. And by this example wee be taught to liue in such sort, as wee may alwayes haue one foote lifted vppe to goe, whensoever GOD listeth to take vs hence to himselfe. And in deede, what win the stubborne sort by their desyrousnesse to eschewe death, but to bee ouercome by force when they haue fretted and chafed neuer so much? It is a point of slender discretion when men consider not that as God hath sette them heere, so he ought also to haue authoritie to take them away againe when he listeth. Wee shewe ourselues to be destitute of wit and reason like brute beastes, if we haue not such consideration vs. Wherefore let vs learne to finish our course in such wise, walking as Pilgrimes vpon earth: as we may euermore be ready and weldisposed to depart from it, whensoever God sheweth vs that our houre is come. But truly that can not be done, except we conceiue a hope of a better life. For (as sayth S. Paul) naturally we be loth to be vshoused; there is no man but hee would saine continue still. Therefore it standeth vs in hande to knowe that our true dwelling place is not heere in this worlde, and that we be but only to passe through it. So then, without sayth we can neuer obey God, specially when we be to depart out of the worlde; but we will alwayes grynde our teeth at it, so as if it were possible, we would fight against God. But when we once conceiue that our inheritaunce is aboue, and that God hath a better life in store for vs: then doe we determine and prepare to submit ourselues vnto him, whensoever hee giueth vs any token that we must depart hence. After that manner shall we followe the example of Moses.

I graunt he had a promise that God accepted him for one of his; but yet the same belongeth to vs also, and we haue this aduantage more, that our Lorde Iesus Christ who is our life, hath shewed himselfe vnto vs, to the intent we should boldly followe his steppes. And he entered into death, to bring vs to the glorie of his resurrection. Therefore let vs not sticke to followe the Lorde Iesus, because that if we die with him, we be sure (as sayth S. Paule) to be partakers of his life, and to be companions with him, because it belongeth vnto vs. For he was not rayfed againe for his owne profite, but for the assuring of our saluation. Therefore let vs not doubt thereof, but let vs cleaue vnto him. And in so doing let vs assure ourselues, that his resurrection shall be manifested in vs also. Thus ye see howe we haue

to put this text in practise, where it is sayde that Moses went vppe to the mountaine knowing well that when he came there, God would take him out of the worlde. And yet for all that hee shunned not the place, ne made any resistance, but prepared himselfe to death with true obedience, yea and with such frowardnesse, that he needed not to be ledde, nor to be haled forth by the handes of fergeauntes. God sayde the worde, and Moses went thither with a good will.

Againe, let vs marke also what hath bin declared as touching the punishment that was laid vpon Moses: namely that God had shut him out & banished him from the lande which was promised to all Abrahams posteritie: and that was a verie greuous thing to him. But yet did he beare it patiently, acknowledging vs fault which he had committed; though it came not of himselfe. For he had alwayes serued God faithfully: yea and in the very selfsame deede, there was no more but this, that it spyted him to see the leaudnesse of the people. Howbeit forasmuch as he was cast downe, and stood not so stoutly to it as was requisite; God layd that fault to his charge, and punished it with such rigour as we see, in not admitting him into the lande of promise. To be short, let vs vnderstande (as I haue sayde afore) that whereas we thinke wee haue not done amisse, our offences shall be grosse and exceeding great before God. Wherefore let vs learne, not to be our owne Iudges, but to referre ourselues vnto God, and to suffer him to acquit vs or condemne vs by his worde. When we shall haue doone any thing, albeit that our conscience reprocue vs not, let vs assure ourselues that God seeth more clearly than we do, as sayth S. Iohn in his canonically Epistle. And if we thinke the fault small, our Lorde will account it great. If we should iudge after the imagination of men concerning this deede of Moses, what is to be sayde but that he shewed great stoutnesse? For he resisted the people, and vsed very rough and sharpe wordes. Thinke yee (sayth he) that God is not able to make water to issue out of this Rocke? See howe Moses stryuet with them through sayth, with obedience to God, and hee glorifieth him. To be short, in all his words there is nothing to be seene, which is not wisely praye: and yet notwithstanding he did amisse; and seeing that God pronounceth it so, it is not for vs to gaine say it. Therefore let vs learne to walke in humilitie, for feare least it happen vnto vs according to this saying of Salomon, that whc we haue weyed our wayes and thoughtes, and that to our owne seeming there is nothing amisse, God will not agree to our balaunce, for hee hath another measure, whereby he will iudge more vprightly. And we haue his worde to iudge vs. Let euery man then examine himselfe, and when we finde that our Lorde reprocue any thing, let vs assure ourselues it is not without cause. Againe when we once knowe our faultes, let vs assure ourselues that there are a hundred thousande times more than we can perceiue, and we must cry out with

Dauid

Deut. 32. 51.

Ex. 17. 7.

D. Cor. 5. 4.

Hebr. 1 3. 14.

Iohn. 11. 25.

Rom. 6. 8.

Rom. 4 16.

1. Iohn. 3. 10

Num. 20. 10.

Prouer. 21. 2.

**Psal. 19. 13.** Dauid, Lorde, who can tell the number of his fautes: Cense thou mee from my secreet finnes.

Moreover, wee haue to comfort ourselues in all the temporall punishments which God sendeth vs, because they serue to bring vs lowe, whereby God ceaseth not to further our saluation continually, and to holde vs euermore in the hope which we haue that he accounteth vs of his housholde and Church. So long then as we be sure that we belong to our God, and that he acknowledgeth and auoweth vs to be his; it ought well to content vs, as wee see heere that Moses was contented with the onely sight of the Land. Truly he neither possessed nor inioyed it; but it sufficed him that he was a partener in the promise, to the ende he might attaine to the heritage of heauen. Forasmuch as Moses had that, it was a comfort and ioy vnto him. And it behoued him thence forth to forbearde the making of that request any more afterwarde. So then, although the punishments bee harde vnto vs when God chastiseth our finnes, & that we may desire him to deliuer vs from them: yet if wee see that his will is not so, but that it is good for vs to be corrected, let vs strengthen ourselues to it, and pray him to giue vs power to holde out vnquailed. And therewithall let vs vnderstande that our strength consisteth in faith, in y<sup>e</sup> we haue an eye to the hope wherunto we be called. True it is that we possesse not in deede the thing that is promised vs; but yet God giueth vs such a taste thereof, as ought to suffice vs: we haue the certeinetic thereof printed in vs by his holy spirite. Therefore let that bee a meane to holde vs in, that we may patiently beare all the corrections which God listeth to lay vpon vs. That is y<sup>e</sup> thing which we haue to gather here vpon the example of Moses.

Now in the end it is sayd, *That God buried him.* In deede the word [God] is not expressed, y<sup>e</sup> text sayth only *Moses dyed, and he buried him in Nebo:* but yet it setteth down also, *according to the mouth of God, and buryed him in Gay.* Hee went vp into Nebo, & on the other side of the hill, there was a place named the valley of Gay; and there was his sepulchre. We see then y<sup>e</sup> it is spoken of God where it is set downe that Moses dyed according to his mouth. For Gods mouth signifieth nothing else but his worde. In deede God declareth not the dying tyme of euery of vs, he referueth that to himselfe. We haue our boundes which we can not passe; but we shall die euery chone of vs, and we be to die according to Gods decree. The onely difference betwene vs and Moses is this, that God telleth vs that we be mortall as soone as we come into the worlde. Heerewithall we see also how short & flyghtfull our life is, in somuch that we haue but a shadow which slippeth away. We see it; but we haue not a day certaine assigned vs: God prolongeth the life of one, & shorteneth the life of another. And in that case it behoueth vs to submit ourselues to his determination. All of vs then die according to Gods decree: but Moses dyed according to his mouth, that is to say, according as hee had declared it afore,

Nowe as rouching his buryall, it behooueth vs to see wherefore Moses was not buried after the common fashion of men, and why he would haue his sepulcher to remain vnknown. Soothly we must not expounde the worde so grossely which is set downe heere, as to say y<sup>e</sup> God made a pit to burye Moses in: but hee so ordained that he was buried by his power. God needeth not to set his hande to a thing when hee will haue it done: it is ynough that his power bee known. For all creatures must needs obey him, the earth will open when it pleaseth him, as the which was made of nothing. God then may commaunde, and the thing is by and by done & performed, accordingly as it is saide in the Psalmes, *Psal. 33. 9.* that his commaundement is of as great force as all the executions of the worlde. Ye see then that y<sup>e</sup> burying of Moses by God, was that God willed the earth to open to giue him buryall, & to hyde his body in such sort as neuer man might knowe what became thereof. And it was not without cause, y<sup>e</sup> God would haue the graue of Moses so hidden. Nay rather, wee haue to note what S. Iude sayth thereof in his epistle, y<sup>e</sup> is to wit, that Michael tharkeangell fought with the deuill for the graue of Moses. And that battell was not stirred vp by Satan for nought. For needs must it be that hee pretended some aduantage, if the graue of Moses had bin known: and that had bin a meane to beguyle men with superstition. So then Gods purpose and intent is nowe manifest vnto vs; which is that he would not haue men to abufe the body of Moses in ydolatrie. And seeing that God provided for it; it is a signe that he knewe mens inclinations to be such, as they would hardly forbearde to make ydolles, if they had any occasion at all. Beholde, Moses excelled all Prophetes, as it is said of him in the ende of this booke, & as (by Gods will) we shall see to morrow. In somuch that after his death there came not a prophet in Israel like vnto him. All of them were as expounders of the Lawe; but yet had he as it were the principall authoritie. Again, we knowe howe God wrought by him, how he deliuered the children of Israel from the bondage of Egypt, howe hee ruled them by the space of fortie yeeres in the wilderness: yea and that he was taken vp into the mountaine to set forth the Lawe, and had taryed there fortie dayes and fourtie nightes together without eating or drinking, liuing like an Angell of heauen, as one that was no more subiect to mortall state. For we knowe that men can not continue if they want sustentance. Ye see then howe Moses was caught vp to the glorie of heauen. Moreover, when he came to the people, he had beames streaming from his face so as men could no more abide to looke vpon him than vpon the Sunne. The brightnesse of God shewed it selfe in such wise in him, that the people were astonished at it, and hee was fayned to put a veyle before his face, to shewe that he was no more a common man, nor ought to be taken as he was afore. Seeing then that Moses had done so notable things, and God had so hyghly inhonored him: no dout but the people

would haue bene led to some superstition, and haue made an ydol of his bodie. That is y<sup>e</sup> cause why his body was hidden, and God would not haue it to be perceiued.

Nowe wee haue in this text a very profitable warning. First of all how great fraicte there is in vs, if wee bee not restrained and brydded by God; and that about all things our nature is fogeten to superstition, that God is faine to reclaime vs from that vyce as it were by force. Therefore let vs suspect our selues in that behalfe, and consider that it standeth vs in hande to remoue all obiectes and all other things that may inyce vs to ydolatry, because wee be so much giuen vnto it already. Marke that for one poynt. But if men had wel considered this, there had neuer bene so great and horrible confusion, as is to be seene in the Popedome. What is the cause the Papistes are so whot after their ydols and puppets? Whereupon haue they taken so great libertie to fill all their Churches with them without ende or measure, buylding so many altars and chappels, and making so many images and pictures? It is for want of the knowledge of that which is tolde vs heere, that is to wit, that as soone as men haue neuer so little occasion to commit ydolatrie, by and by they be rauished with it, and as it were starke mad. They knewe not this. They bore themselves in hande that they might buylde altars, make images, and fill all places with the filthines of their ydolatrie, and yet not offend God. They perswaded themselves so. Howbeit they shewed by experience, that God doth not without cause condemne all mankind to bee giuen to superstition. Seeing then that wee perceiue this mischiefe to bee come to passe; let vs rather take warning to lue soberly; and (as I sayd afore) let vs distrust our owne nature, seeing it is so fulfill and corrupted. Also let vs note, that God meant to shewe by his owne authoritie, howe greatly all ydolatries and superstitions displeaseth him. Hee hath hidden the graue of Moses; and shall men nowe pleade against it? No: for it is a fighting against God, when wee will nowe dispute whether it be good to haue means of ydolatrie. For our Lord pulleth them away from vs, because he seeth well that wee shall by and by bee snarled in Satans snares, vnlesse hee take from vs all obiectes. Seeing then that God declareth the matter so plainly; it behooueth vs to agree fully thereunto.

And specially wee haue to note, that heere God condemneth all the superstitions which are committed in the persons of Prophets or Apostles, as well as vnto Idols which the Heathen haue made. And that is yet one other thing wherein the Papistes do ouer grossely ouershoote themselves. For when ydols are spoken of, they beare themselves in hand, that if a man worship not the gods which were renowned among the Heathen; it makes no matter, & that it is no ydolatrie at all. For if the virgin Marie should bee called an ydol among them; what a thing were it? If the Saints as well Apo-

stles as Martyrs, & euen those whom they themselves haue imagined, should be called ydols; it were a cursed speech among the Papistes. And why? For they take none to be ydols, but those which were so vsed among the Heathen. Yea, but in the meane time they perceiue not that ydolatrie may as well be committed in the person of an Angel, yea & euen in the person of God; as in the persons of these petitiuells which were so forged among the Infidels. I say that ydolatrie may be committed euen in the person of God. Let a man followe all the abominations that are committed in the world, & how be they coloured? There is a thing in the Popedome, which they terme Gods seruice; and what is that? The Masse. But we knowe it is most lothsome & diuelish ydolatrie that can be, specially, because y<sup>e</sup> name of God is intermedled with it. So then we may wel say, that we serue God, & that we worship him; & yet in the meane while there shalbe shameful & excellue ydolatrie; as when men turne away from Gods worde, & followe their owne inuentions & fancies. But as for the Papists, it is certaine that of the virgin Mary they make an ydol. For wheras they attribute vnto her the office of an Aduocate, to make intercession betweene God & men, & terme her their life, light, & hope: what remaineth more to our Lord Iesus Christ? Is he not by that meane benefite of his Priesthood which was giuen vnto him of God his father? As much is to bee said of all the rest of their Patrones as they beare themselves in hand. So then we ought to marke well this text, where God would haue the body of Moses to be hidden. And why? Because that if the people had giuen themselves that way, it had bin no lesse abomination, than their receiuing of strange gods, & their intangling of themselves in the superstitions of the Heathen. I grant there had been a more apparant shewings here: For they would haue sayd, he was y<sup>e</sup> seruant & Prophet of God, who published the law: and therefore in the honor of God whom he serued, hee must nowe bee worshipped and haue his bodie aduanced among vs. And if he rod which he bare had such vertue in it; howe much more shall his bodie haue? Therefore whē we would bee heard of God, wee may resort to his tumb, and there pray vnto God. For needes must he be present with y<sup>e</sup> bodie of Moses, seeing that so great & notable miracles were wrought by his rod only. Such things might they haue alledged. But yet for all that, where are so many enticements of Satan, there ought we to be the more asrayde. When Satan hath illusions, and the things which he faceth vs withall doe carry some likelihood: then must wee (say I) fight the more manfully; or otherwise wee shall be carryed away by and by into manie dotages, from whence it will be vnpossible for vs to rectyre.

Moreouer, as touching the text which I alledged out of S. Iude, let vs mark that in all ages it hath bin Satans policie, to face men with the things y<sup>e</sup> might corrupt them, or drawe them to ydolatrie: like as the Fowler or Birdcatcher

hath his snares and nettes alwayes set; so hath Satan his sleights to beguyle vs. And he knoweth that he hath wunne the goale of vs; when he can once turne vs away from the purencesse of Gods seruice, and trayne vs to some superstition: for then runne wee headlong into wickednes, and hee carryeth vs whither he listeth. This is the cause why he taketh so much paines in this behalfe, and wee see it as in respect of the bodie of Moses; yea, wee see it by experience that which is vsed too much. And herewithall let vs marke well howe S. Iude sayeth, that Michael the Archangel withstoode him. Yee see here howe there is a stryfe betweene the Angels of God and the diuels, the Angels fighting to maintaine vs continually in the purenes which God requireth, that is to say, that we should worship him alone, and not put our trust in any creatures. That is the desire of the Angels. On the other side, the diuel beinge enemye to our saluation would faine that the maiestie of God were quite defaced. And when he cannot do that, he laboureth to darken it, practising continually to cast fooles bables before our eyes, that wee might haue toyes to occupy our heads withal here below, & neither go nor once looke vnto God. And here we be put in mynd, first what a care God hath of our saluation, in that it is his will that the Angels shall fight to draw vs out of all the temptations of Satan. Which thing ought to prouoke vs to bee of the better courage, sith wee see we haue such helpe. Now then, if we be weake as of our selues, and cannot put from vs the temptations of Satan when we be assayled with them; let vs trust that God wil not faile vs, but that he wil employe euen his Angels, who be champions valiant ynough to resist all Satans attempts, & whatsoever elsse he can practise againt vs. Here yee see vpon what trust wee ought to stande to our tackling, when Satan assaileth vs & laboureth to win vs. True it is y<sup>e</sup> we should euermore be ouerthrowē & ouerwhelmed out of hand, if God succoured vs not. But seeing wee haue the Angels of heauen to relieue vs, and God armeth them with his owne inuincible power, to the intent we should neuer faile; it ought to make vs take courage, as I said afore.

Now morcouer we see also, what pleasure the ydolaters do to the Angels, Prophets, Apostles, Martyrs, & (at a word) to all the seruants of god, when they will needes aduance them aboue their degrees. The Papiſts thinke they doe well aduance the virgin Marie, when they call her their aduocate, when they terme her the life & welfare of the worlde, when they bid her command her sonne, and when they cast forth such other horrible blasphemies. But if they had troden her vnder their feete when thee was in this world, or if they had dragged her by y<sup>e</sup> haire of her head; they should not haue done her so great outrage. And why? For wee knowe howe exceedingly God hateth al ydolatries. A church that is infected with images, is worse than a brothe! house to Godward. And shal men go & abuse the name of the holy virgin? And whereas

the Apostles and holy Martyrs haue shed their blood to keepe holy the name of God, whereas (say I) they despised all the abominations and ydolatries of the world, and shed their blood for the maintenance of Gods trueth and Gospel; shal men now in steede thereof goe vnder their shadow, to deface Gods honour, to vnhalloowe his seruice, and to rend him in pieces and gobets? Let vs marke wel then, that the Papiſtes haue not any worser or forer enemies than the Saintes whome they thinke to honour, because they do them so much wrong as to set them for contrarie parties againt God. And how see we that? Euen by S. Iudes reporting that the Angels of heauen with their captaine, did striue for the bodie of Moses. And let vs not thinke that the virgin Marie, the Apostles and Martyrs are at variance with the Angels: nay, they bee all of one mynde: And that shal be knowne when the bookes shal be layde open. Yee see then how that all the seruants of God doe fight to keepe the Church from beinge corrupted, & from turning away or slipping aside into any ydolatrie or superstition. Seeing it is so, let vs also on our side ioyne with them in fighting, & sticke to our tackling, that Gods seruice may continue vnappayred, and that there may be no mingling at all to alienate vs from God; and let vs occupie our selues wholly therein, seeing it is the peculiar office of Satan to set himselfe continually againt our saluation, so as he ceaseth not euen now to hinder the same, but holdeth out stil. And his struing was not then onely for the only bodie of Moses; but he hath strued euer since to set vp all the bodies of the holy Prophets. When Ieremie serued for ydolatrie in Egypt, where was his bodie? To whome shall that bee inputed but to Satan, which inuented a newe meane of ydolatrie to the holie Prophet? Againe, whence came all the illusions and false miracles that haue bin wrought in the Popedome, but from the same shop? Wee see then how Satan hath alwayes strayed himself to cast some object before our eyes, to draw vs away from Gods seruice, and to busie our heads about other things, that being wrapped in superstition, we might be vterly marde. Sith it is so, let vs keepe the better watch and stande at our defence. For seeing our enemies come neere vs, and are alwayes watching to spye vs at some aduantage: surely it will waken vs though wee be neuer so loth. But it is said that Satan neuer resteth, and that he is euer practising what he can possibly, to catch vs vnawares in ydolatrie. Wee see it; the thing bewrayeth it selfe. Sith it is so, should wee fall asleepe? Nay rather let vs looke narrowly about vs (as I sayde afore,) and let vs take good heede that wee bee not intrappd. I sayde that wee see howe Satan practiseth all meanes to corrupt vs. For hee hath sought, not onely for the bodies of men, but also for al other things belonging to them, euen such as a man would not thinke in so much y<sup>e</sup> the very haire of their heads, their kerchiefes, their shirts, their pantopples, and diuerſe other things haue bin worshipped.

To bee short, they haue worshipped thinges so fonde, as that euen litle babes might haue mocked them for it. Yet notwithstanding, eue the wisest folke haue bene doted with them, & the spirit of giddinesse hath reigned ouer them. And it hath bene Gods will to make men so brutish. For when they would not hold themselves simply vnto him, but were carryed away with their fickle lustes; it was meete that they should come to that poynt. For as much then as it is so; let vs vnderstand that our Lorde giueth vs so many warnings the mo, to the intent to hold vs in such awe, as we may be well ware that wee be not by any meanes seduced. Thus yee see what wee haue to note as in respect of the things which S. Iude teacheth vs concerning the body of Moses.

Now there is yet this saying further set down in the text, *No man hath known his grave vnto this day.* Wee knowe not which of the Prophets wrote this last Chapter. The Iewes say it was Iosua; but their coniecture hath no ground. It is much more likely that the same Prophet which gathered the booke of Iosua, did therewithall write the death of Moses also. Neuertheless it is not without cause sayd, *that no man vnto this day.* For it doeth vs to vnderstand that it was not for one day onely that God would haue the bodie of Moses so hidden: for then it might haue bene sayd, true it is that the body of Moses was vnknown to men, but that was but at the beginning. For the first boylings are somewhat too headie, and God sawe that the people might haue bene moued with too great affection, and by that meane they might haue corrupted themselves. It is not then to be wondered at, if Moses sepulchre had bene vnknown, for two or three dayes, or for a month, or for a yere: for these people were too farre in loue with him: but when he was once buried, then it came to knowledge. But our Lord sheweth that hee knewe well that men are subiect to ydolatrie, and that, not for a day onely; but euen vnto the ende; and that the same sinne is so rooted in vs, that as soone as wee haue neuer so litle an object, by and by wee start out of our boundes. Let vs marke well then that it becometh vs to stande vpon our garde, for ydo-

latricie is not for a time, but for euer. And wee take this cursed inclination from our mothers wombe, so as wee bee easily allured away from the seruice of God. That is the thing which wee haue to remember vpon this part of the text. And therefore let vs endeavour al the time of our life, to walke according to Gods ordinance, and let vs also beware that wee bee not caried away after the illusions of Satan. And when we our selues shall haue continued in the seruice of God; let vs teach our children to doe the like, that it may for euer be retheyned in the worlde, so as God may be serued of al men with one common accord. For if wee be recheles in that behalfe, it wil abash vs to see howe the diuel will incontinently get the forehead of vs; & in the turning of a hand there wil followe a horrible change which will corrupt and marre all. Sith wee see this, let vs be steddie and constant, and let vs bee so zealous to bring to passe that God may be purely worshipped, as it may continue, not for one day onely, but euen vnto the ende, so as we may from age to age protest, that Gods name is called vpon ouer vs, and that he hath the whole prebeminence; and that the creatures howe excellent for euer they bee, doe abyde in their degree and place, and that they haue not occupied the roome of God nor his soueraigne doninion.

Now let vs fall downe before the maiestie of our good God which acknowledgement of our fautes, praying him to make vs perceiue them more and more, that wee may be so cast downe in our selues, as our whole seeking may bee to receiue mercie at his hand, and hauing receiued it, to bee so guyded by his holy spirite, as we may giue our selues wholly vnto him; to dedicate our selues fully to his obedience, and to serue him with all purenesse both in body and soule, and that hee impute not our imperfections vnto vs which are yet still in vs, but that he rid them from vs day by day, and reclaime vs of them more and more, vntil he haue brought vs to the perfection whcreunto he iniureth vs. That it may please him to graunt this grace, nor onely to vs, but also to all people and nations of the earth, &c.

## On Wednesday the xv. of Iuly, 1556.

*The CC. Sermon, which is the second vpon the xxxiiiij. Chapter of Deuteronomie, and the last vpon that booke.*

7 Moses was a hundred and twentie yeres olde when he dyed, his sight was not dimmed, nor his liuelinesse abated.

8 And the children of Israel mourned for Moses thirtie dayes in the playne of Moab. And after that, the dayes of mourning and sorrowing for Moses were ended.

9 Then Iosua the sonne of Nun was filled with the spirite of wisdom, for Moses had laid his hand vpon him. And the children of Israel obeyed him, and did as the Lord had commaunded Moses.

10 And there arose not vp a Prophet in Israel thenceforth like vnto Moses, which knew the Lord face to face,

11 In all signes and woonders, for which the Lorde sent him to do them in the Land of Egypt before Pharao, and all his seruants, and all his Land.

12 Nor in all the strong hand, and al the great vision, which Moses did before the eyes of all Israel.



T was needfull that after the death of Moses, the Iewes should know the good that God had done them by the meanes of such a man. For we know that Gods gracious dealings are by

and by forgotten, and it is the point wherein men doe chiefly shewe their leawdnesse. For although it be prooued to them that God hath helped them, yea euen with figures and myracles; yet woulde they passe it ouer slightly. In this respect it is saide expressly heere, *that Moses had his liuelinesse, and all his strength vnto the age of a hundred and twentie yeeres.* Nowe we knowe what is written in his song, in the powerfoure and tenth Psalme, That after a man commeth ro threefoure yeeres, there remaineth nothing but sorrowe paine and grieffe, and he doeth but linger and pine away. Loe what our life is. Although we haue beene streng, yet doe we decay in the twinkling of an eye, when wee once passe threefoure yeeres, and it is a great matter for a man to attaine thereto, I meane in such strength. But nowe whereas it is reported that Moses attained to double those yeeres; thereby it appeareth that God strengthened him aboue the common rate of men. And that was not for his owne sake onely; but to the intent he might be able to susteine the charge that was committed vnto him. Had not the people bin vnthankfull, they shoulde ere that time haue bene conueyed into the lande of promise, and then had Moses gone in with them. But his life was prolonged a great time, because of the leawdnes of the people. Heere wee see a wonderfull goodnes in God. For seeing that the people (that is to wit, as many of them as were then of discretion to knowe good from euill,) were condemned to die in the wildernesse: it had bene a great discomfort to them if Moses should haue dyed out of hand. But God referueth him: and although he chastise the people, yet notwithstanding hee moderateth his rigour. Heere then wee see in effect, that when God tolde the people that they should die in the wildernesse, hee meant not to punish them with such extremitee, but that hee provided them first of y principall point, which was, y they might haue a good loadesman: For that is an inestimable treasure. And againe we see, howe God wrought in Moses by a power that was not common to men; that is to wit, that at the age of Sixfoure yeeres, there was in him still all that euer was requisite in so difficult

and weightie a charge as wee knowe was committed vnto him. True it is that he had Iudges with him; but yet for all that, no one man, no nor a doosen men had bene able to haue gone through with that charge, though they had bin chosen of the excellentest men in the worlde.

Exod. 18. 25

Needs must it be the that God aided him. Nowe whereas in so old age men are wont to be drooping and halfe dead, or at leastwise in such case as they can scarcely crawl, and are halfe doted, and yet Moses continueth still in his perfect state: therein it appeareth that God had compassion of his people. And this is expressly declared that the children of Israel shoulde knowe that God neuer forsooke them; & that although they had grieuouly offended him, and were worthy to be cut off from his house, and to be stripped out of his gracious giftes; yet he ment not to vse such rigour: for hee referued Moses, and gaue him wherewith to goe through with his charge continually. To be short, in this text it is shewed vs, that if God giue vs such men to bee our guides as behaue themselves faithfully, and haue abilitie marched with their will, and that they bee maintained to doe their office to the full: it behoueth vs to pereciue therein, that God hath pitie vpon vs, and we must acknowledge such a benefite, vnlesse we wil be condemned of vnthankfulnesse.

Nowe it is saide, *that the children of Israel mourned thirtie dayes for the death of Moses.* It was a common thing to make such sorrowe for the deade. But forasmuch as Moses was a father to all the whole people, it was verie requisite that not some one house or kinred, but that all those which had bene gouerned by him, shoulde weepe for him. Euerie man is to be mourned for in his owne house by his kinsfolke and neere fricndes; but there was another speciall reason in Moses, because God had giuen him to all the people, and he had guided them with a fatherly care as we knowe. The peple therefore doe witnesse openly howe much they were bounde and beholden vnto Moses, and al of them shewe themselves as his children. But here it might be demanded, whether it be lawfull to make such lamentation for a man that is departed: for it shoulde seeme to bee an encountering of Gods will. Wee knowe that the life and death of men is in Gods hande; nowe if hee call vs away, it behooueth vs to goe, without any gainesaying, as I saide yesterday. They that outliue vs must not sorrowe for our death; for

Ps 90. 10.

Num. 14. 3.

it were a kinde of striuing against God. But wee must euer haue an eye to the end of our sorrowing, when wee mourne for the decease of men: and againe, we must come to the measure thereof. Those two things then must we obserue to the intent that our sorrowing may be lawfull. The first thing is that our mourning for a partie departed be vpon iust cause. For we haue good occasion to weepe, because death is a common looking glasse and record vnto vs of Gods curse, not vpon one or two folkes, but vpon all mankinde. When we see any man deade, God sheweth vs to the view of our eye, that we be all of vs cursed of him, and that we be all of vs inclosed in that curse, because of Adams sin. For whence comes death, but of the estrauing of vs from the fountaine and wellspring of life? God then giueth vs good occasion to weepe when any man dyeth: but that must be done because of our sinnes, so as we feele what we haue deserued, and bee ashamed of our selues, and bee touched with the feare of Gods vengeance, and bee so wounded therewith, as it may prouoke vs to make sorrowe. But this ende is ill regarded, welneere of all men. For when we weepe, we wote not why we weepe: and scarcely shall ye finde one among a hundred, which is moued and stirred vp to acknowledge the punishment of sinne & the curse of God which is spred ouer all the sonnes of Adam. That then is the thing which we haue to remember in the first place.

There is another seconde ende. That is to wit, when God taketh away a man that was able to doe seruice in his Church either publicly or priuately, wee ought to bee sorie for it forasmuch as our Lorde chastiseth vs. If there bee a good Sheepherd, a good Prince, a good Magistrate, a man of counsell, or any other that is fite to serue the whole bodie; and God taketh him away; we ought to bee sorie for him; and not without cause: for it is a signe that hee is minded to diminish his grace in vs. And ought wee not to bee grieued in feeling Gods wrath? On the other side we see how it is said, that our Lorde taketh away the righteous, when he hath any vengeance in a readinesse: hee calleth away his seruants to rest, that they may be free from the mischief which is at hande. Therefore when God taketh away the excellent men from among vs, it is alwayes a threatening vnto vs. For it is all one as if he told vs, that wee bee not worthe to haue him to dwell in our companie, according to this saying in the Epistle to the Hebrewes, that the worlde was not worthe to haue the men that serued God with such vertuous conseruation. True it is that men mislike of them and thrust them out of their companie, as though they were not worthe to goe vpon the earth. But yet on the contrarie part, God telleth vs that we forgoe the companie of the good men, and of those whom hee hath referred to himselfe. Therefore when we bewaile the death of honest men, which haue lued in the feare of God, which were indewed with excellent vertues and gifts

of grace, which haue done seruice to the building vp of the Church, and which coulde haue continued in doing the same still: that is a well-ordered mourning. But yet must we also come to the measure. For it may bee that a man shall mourne for iust cause; and yet if hee giue his sorrowe too much scope, then is it a fault and a vice. As howe? If wee sorrowe for our sinnes without comfort, wee shalbe swallowed vp of heauinesse: and thercuppon oftentimes spring grudgings and repynings against God. But saint Paul telleth vs that when we mourne so for the death of our friends and kinsfolke, or of such as serued in the Church, we must not resemble the vnbeleeuers, who (saith he) haue no hope, and therefore can haue no comfort. In that place, S. Paul saith not that it is sinne to weepe, hee doth not vterly condemne the thing: but hee stewarteth that our sorrowing must be moderated, because God giueth vs comfort by calling vs to y hope of the heauenly life, wherein we shalbe renewed. So then let vs vnderstande that GOD humbleth vs by death, and that we must goe into corruption like stinking carions, yea and euē our soules must seeme to vanish away, and that all shalbe forlorne. Nowe although wee must needes bee sorrowfull when wee consider these things and specially our sinnes; yet (I say) wee must euer come backe to this point, that GOD of his infinite goodnesse pitieth vs still, and wil not haue vs to perish in death, but rather that it bee vnto vs a passage into the euerlasting life. And this hope is yough to comfort vs in the middes of all our heauinesse: at leastwise it ought to be a bridle to restrain our sorrowing that it passe not the bounds, and so we tal to fretting against God as we see the vnbeleeuers do, who storme and howle and yell, and cannot by any meanes be held in order. And why? Because they haue no comfort, which is the mother of patience. But forasmuch as God calleth vs to the hope which hee giueth vs; therefore after wee haue wept and mourned, we haue wherefore to giue him thanks, to blesse his holy name, and to content our selues that he vseth not extreme rigor against vs. Now then, although we weepe when we see that our Lorde hath taken those from vs which might haue stood vs in great steede: yet must we not fall into despair, as though God had no way to succour vs. For he can raise vp euen the stones, if he thinke it good. Therefore we must resort vnto him when wee perceiue any signe of his wrath; and when we haue acknowledged our sinns, and asked forgiveness of them at his hand; we must also waite his leisure vntil he shew vs fauour, that in finding mercy wee may also finde remedy of all our griefs. Thus y measure which hee speaketh of, is that hauing sorrowed to a good end, because our Lord hath taken such folk out of y world, as we ought to long for & desire; wee must also haue some itay of our selues, & not be caried away to fretting & chafing in our sorrowe: but rather aswage our sorrowes, because wee know y when God hath chastised vs; he will moderate his mightie hand, and not stretch it out to the full against vs, but chas-



2. Sam. 7. 14. *life vs with the rodde of man, as is said thereof. Sitch wee see this, let vs learne to comfort our selues and be patient.*

But herewithall we haue yet one point more to obiect: which is that our forefathers had mo ceremonies than wee haue, because they had not so euident a recorde of the euerlasting life. And the selfesame reason was of burial vnder the lawe, for they buried men with greater pompe than they do nowadayes. And what was the reason? forsooth because the resurrection was not yet so well witnessed as it is now. I grant that the fathers knew well what was requisite to their saluation: howbeit, y was vnder shadows and figures. But behold, nowadayes God himselfe calleth vs from heauen; our Lorde Iesus Christ sheweth vs that as he himselfe is risen to glorie, so we also shalbe made like to his image, and therefore that wee haue no more neede of such helps as y fathers of old time had. So then, it were a mockery at this day, to counterfeit the things that were obserued in the olde Testament. And that is a thing wherin the fondnesse of the Papistes appeareth vnto vs. For they would needes counterfeit all things without cause or reason. And yet see that in their burials they haue so many gewgawes and pelting toys, that a man would be ashamed of them. And what is the cause thereof, but that they knowe not the difference that is come in since the coming of our Lorde Iesus Christ; namely that the ancient ceremonies are come to an end: Yee see then that the Papists are become Iewes, howbeit but bastarde Iewes. For not without some reason did the Iewes vse that custome, because it behoued their ceremonies to supplie the want of doctrine. But nowe that our Lorde Iesus Christ is come, and we haue the resurrection manifested in his person; if we set our mindes stil vpon shadows and figures, what is it but a defacing of the resurrection of our Lorde Iesus Christ, & an vtter quenching of y light of the Gospell: That is y cause why I said that the Papistes are not worthie to be called Iewes, but bastarde Iewes. But whereas it is said that the people made lamentation by the space of thirrie dayes: let vs on our side learne that it behoued the auncient fathers to be kept vnder, because God had not giuen them so large a testimony of the euerlasting life, and that for their rudenesse sake, they were gouerned like litle children, as Sainct Paul speaketh of them to the Galathians. Let vs nowadayes learne on our side to make the resurrection of our Lorde Iesus Christ auailable, that when any man dyeth, there be plainnesse vsed in his buriall, and these pompes eschewed wherewith GOD is mocked, and the people intangled in manie errors and superstitions. And not without cause is it said that our Lorde Iesus Christ was buried after the manner of the Iewes, to shew that that custome ought nowadayes to be changed among vs, and a newe to be put in the steede. Also let vs moderate our mourning, and let not our sorrowe be excessiue; but sitch wee haue wherewith to comforte our

selues; which thing the folke that liued vnder the Lawe had not at all, or at leastwise not so largely as wee haue: let vs practise the doctrine which we bee taught in the Gospell, and also by S. Paul to the Thessalonians. Thus much concerning that point wherin mention is made of the lamentation that was made for the death of Moses. 1. Thess. 4.

Now it followeth, *That Iosua the sonne of Nun was filled with the spirit of wisdom, because Moses had laide his handes vpon him.* Here againe the people are put in minde, that God had not forsaken them though they were worthy of it. And it is a very profitable lesson for vs, to know that God gouerneth his Church, and neuer forgetteth it. For without that, what faith coulde be in vs? Wee shoulde bee as folke forlorne. For as long as God gouerneth vs, if wee rest vpon him, wee boldly proceede and keepe on our course. But if God withdawe his hand, and we perceiue not that hee guideth our steppes, or that hee hath a care of vs, and that we be vnder protection: wo will be vnto vs, and men are too dulheaded if they be not then vtterly dismayed. Behold then, our happinesse is to haue God to be our watchman, and to be gouerned vnder his hand and protection, in deede hee appeareth not alwayes visible to shewe his presence; but he giueth vs men to be the ministers of his grace. True it is that at that time there were visible signes, to shewe that he dwelt among his people. Neuertheless as he had bin serued by Moses, so was it his will that Iosua should succede in his place.

And in that respect is it said that hee was filled with the spirit of wisdom: to doe vs to vnderstand that God hath alwayes shewed himselfe mercifull to his Church, and that as a father hath a care of his children, & prouideth the all things meete for them: so God hath alwayes prouided aforehande for the necessities of his people. This doctrine (as I said) doeth concerne vs also. For wee haue a promise that God will neuer faile vs if wee be of his flocke and come to him to throwd our selues vnder his wings, that wee may be guided by him; and we knowe hee hath giuen that office to our Lorde Iesus Christ. And for the same cause also hee saith to his disciples, that hee will be with them to the worldes ende: and that saying extendeth to the whole bodie of the Church. Seeing then that our Lorde Iesus Christ hath said that he will neuer be separated from vs, let vs knowe that in him wee haue God, who will vtter forth all his power to maintaine vs: But yet it is verie much, that besides the promises, we haue moreover testimonies thereof, so as hee pointeth vs with his finger to the thing performed, as it is spoken of heere, where wee reade that Iosua was filled with the spirit of wisdom. For to what end was that done? It happened not by chaunce, neither had God regarde of Iosua alone: but it was because he would shewe himselfe to be the safetie of the Iewes. We nowadayes are in the same taking. For if they had abidden in Gods house, we should haue bin ioyned w<sup>th</sup> the, And be-

cause they bee banished thence and cut off as rotten members, we take their place, as saith S. Paul. Now then, let vs assure our selues that God will neuer suffer vs to want any thing requisite for our saluation, but continually shew his loue and fauour towards vs, and prouide vs of the things that are for our behoofe, if wee flee to him for refuge; yea euen though wee be not worthe thereof. For as for this people, we knowe what manner of folke they were, and howe many faultes and offences they committed; so as it had benee no wonder though God had vterly destroyed them. But nowe seeing hee prouided them of men that were fit and meete to defend them; therby we perceiue that God stroue with his mercie against the malice of that people. So then, whensoever wee bee tempted to distrust because wee bee rebuked for our sinnes; let vs resort to Gods mercie, and pray him, not to looke vpon our sinnes, but to proceed continually in his goodnesse and fauour towards vs, whatsoever vnworthinesse there be in our persons. Thus much concerning that point.

Heere is nowe a question that might be demaunded, howe it is saide, *that when Moses had laide his hands vpon Iosua, hee was filled with wisdom*, whether a mans handes haue that power or no? [No.] but when the signe of a thing is spoken of, wee must go to the thing it selfe. Wee knowe that in all solemne blessings, there was this signe of the Laying on of handes. Nowe this was not an inuention fondly continued after the manner of men, which haue many Apes toyes: but it was a re- corde allowed of God, as if an oblation had bene made of the partie that was so blessed. When the holy Pattarks blessed their childre, it was as though they had giuen them assurance that the inheritance of saluation belonged vnto them, & that the promise should stand & abide in full force to their posteritie. Likewise at this day when a man selleth lande or house, one putteth a fetter into his hand, and he deliuereth it ouer to the purchaser; and in some countries the custome is, that he which selleth any inheritance and maketh the surrender deliuereth a sticke or wand to the purchaser in token that he may thence forth possesse and inioy the same. And euen after the same manner was it with this signe of laying on of handes. For (as I saide) it was not a fonde and foolish deuce; but it was Gods will that it should be a kinde of warranting, to the intent that the faith of the fathers might be the better helped. That is the cause then why it is saide in this place, that God gaue the spirit of wisdom vnto Iosua, because Moses had laid his hands vpon his head. Nowe in so doing he muested him in the charge that was committed vnto him.

Let vs nowe see first of all, whether Moses chose Iosua vpon his owne heade or no. No: but he knew him to be first chosen of God. And afterward when he laide his handes vpon him, did he attempt any thing vpon his own fancie? No; but contrariwise God only was the orderer

or disposer thereof. He knew that Iosua was to be set in his place. And this is spoken not of that man onely; but also when the Apostles did lay their hands vpon the faithfull, by and by the gifts of the holy Ghost were made visible to the eye. After that manner did the faithful receiue the gift of tongues, y interpretation of tongues, the healing of diseases, and the raising of the dead. And how receiued they it? They did but lay their hands vpon them. Yea, but had that Ceremonie such vertue? No; but because it was Gods will to haue his grace so declared, & that y laying on of hands was as a gage of it; it was not a vayne and vnprofitable thing. And in that respect is it that saint Paul saith vnto Timothy, That he should make the grace available which was giuen him by laying on of his hands. Seeing it is so (saith hee) looke that thou indeuour thy selfe to serue God, and labour to builde vp the Church, and that the grace of God which is giuen thee by the laying on of my handes be not hindered. Saint Paul challengeth not to himselfe y thing that is peculiar to the holy Ghost, neither meaneth he that he had the holy Ghost in his fleete to giue him to whom hee listed by the reaching out of his arme: but hee sheweth vs that the signe which God had appointed vnto it, was not vaine or vneffectuall.

Moreouer, the same is to be considered more in all the Sacraments whereof the Scripture speaketh, than in all other signes that are to be had in the world. I haue already alleaged a similitude of y deliuering of a fetter or of a wand to him y purchaseth an inheritance: but there is yet much more in the Sacraments; we must go yet one step higher. For there our Lord worketh that by his power, which men cannot doe. True it is that when such a ceremonie is once done & performed, the lawe will maintaine a man in possession of the thing that he hath purchased: howbeit, that is not all. For (as I saide afore) God performeth by the secret power of his spirite, whatsoever hee sheweth and winceth to the eye. So then wee must euer come to this point, that the sacraments are effectuall, & that they be no trifling signes which vanish away in the aire, but that the truth is alwayes matched with them, because that God who is faithfull, sheweth that he hath not ordained any thing in vain. And y is the cause why y in baptism we receiue truly the forgiveness of our sins, we be washed and clesed w the blood of our Lord Iesus Christ, we be renewed by y operation of his holy spirite. And how so? Hath a litle water such power when it is cast vpon y head of a child? No: But because it is y will of our Lord Iesus Christ, y the water should be a visible signe of his blood & of y holy Ghost: therefore baptism hath y vertue & whatsoever is there set forth to the eye, is forth with accomplished in verie deede. If wee come to the Lordes supper, it is certaine that a litle cante of bread and a drop of wine cannot quicken our soules, fer they be corruptible things; but therby we haue a record y we be fed with y body & blud of our Lord Iesus Christ: & by y record we know y our Lord Iesus Christ sheweth y he will

will not deceiue vs in his promises, nor holde vs downe with our nebbes in the water as they say; but that he performeth all that euer is tolde vs there: insomuch that when we come to that holy table, we must assure ourselues that our soules are nourished with the spirituall foode which we see nor, and that our faith must mount vp vnto heauen, there to be ioyned with our Lord Iesus Christ.

Heere then wee haue to note, that when the scripture speaketh vnto vs of the signes which we haue in vs according to Gods ordinance; the very truth of them is present with them. And why? For (as I haue sayde) our Lorde alloweth of our sayth in that behalfe, shewing vnto vs that the things which proceede from him are not deceiueable. And as we ought to be fully resolu'd heereof in the Sacramentes, so let vs marke on the contrary part, that when men inuent things of their owne heades without the ordinance of God, they be but toyes and may-games and no better. As for example, in the Popedome they haue many signes, which they would haue men to accept as hygh mysteries. What a sort of sonde things are in the Masse? And yet (if a man will beleue them), there is nothing which is not well worthy to be commended. They would haue it y there they be as it were rauished vp among the Angelles, when they play their pretie pageantes. And yet all is but vtter vanitie, and a bleating or dafeling of mens eyes. And why? For if a man demaunde from whence those things come; he shall finde that men forged them, and that there is no warrant for them from God; yea and euen we, ourselues doe see that they haue defiled baptisme. True it is that they could not vtterly dispatch it out of the way, but that (euen in spyte of their teeth, and in spyte of Satan who stirreth them thereunto, and reigneth ouer them yet still at this day), our Lorde Iesus Christ hath brought to passe that his baptisme continueth still in his Church. But yet we see howe it is infected with many spottes among the Papistes, so as the baptisme it selfe is nothing in coparison of the rest. For they esteeme not a childe to be baptised with the water [as it is of it selfe]; but the water must be charmed aforhande, and it must haue coniuurations made ouer it: and then must other inuentions be mingled with it, as Spittle, Sault, and Tapers, & a number of other gawdes which would make a man amafed. And what importeth all this? Euery whit of it is but doung taken from Satan and held still: and yet the Papistes set all their holines therein. Againe, they haue inuented Sacramentes of their owne brayne, as their Sacrament of confirmation as they terme it, and their Sacrament of Anecaling, and all the other pelting toyes. And to be short, what else are all the Ceremonies which we see among them, but vtter illusions of Satan? Therefore let vs learne to discern the things which God ordeyneth and alloweth by his worde, from the things that men haue putfoorth at aduerture, and after their owne fancies. And let vs vnderstande that as Gods truth is alwayes ecr-

taine and infallible; so y things that are brought vp by men, can not proceede but of vntueth and fallhoode. For they be gouerned by Satan who is the father thereof. That is the thing in effect, which we haue to beare in minde.

And let vs marke further, that when men are chosen to gouerne Gods Church, (so it be by orderly proceeding according to his word) they shall be guyded and gouerned by him, and hee will furnish them with his gracious gifts as farre as shall be needefull for them; and whereas wee perceiue not nowadays the things by experience which are contain'd heere; it is by reason of our vnbeleefe and leauidnesse. For had wee such order of election as ought to be in choosing ministers to preach Gods worde, and that wee went about it with such reuerence as is requisite, with calling vpon the name of God, & with obseruing the order in such sort as hee hath set it downe by his worde; and againe if the like were done in the choosing of magistrates and officers of lustice: It is certaine that G O D also would shed foorth the gracious giftes of his holy spirite, and we should see that his blessing should not be vayne in those elections. But what? Because we be oftentimes puff'd vp with presumption, and euery man deales after his owne fancie, and a great sort of vs neuer passe for the obseruing of the things which God sheweth vs by his word: therefore he also withdraweth his grace from vs: whereas if we had y zeale to gouerne his Church according to his worde, and teaching, and did put our iudeuour thereunto; and that in choosing men to guide the people, we proceeded to it with such sobrietie as I haue spoken of: It is certaine that God would doe his part. For his hande is not shortened; but looke what is tolde vs heere, we should surely finde it among vs by effect.

Nowe it is sayde in the ende, *That the children of Israell obeyed Iosua, and that they did according to that which God had commaunded by Moses.* Heere in the first place we see, that among the giftes of the holy Ghost Authoritie is one, accordingly also as the holy scripture maketh mention thereof in other places. Put the case that a man were as fit and meete to gouerne as were possible; yet notwithstanding hee shall be of no authoritie or reputation, except God set him in authoritie, & giue him as it were a marke to the end that men may stande in awe of him, and Ricke to him, and receiue the doctrine which he bringeth. Then is it a speciall gift of God; and on the other side we see that men are despised and vtregarded vnlesse our Lorde doe so auowe them, and make folke to imbrace them, and inable them to performe their charge, and to acquit themselves thereof. That is the cause why it is added expressly heere, *that the children of Israell obeyed Iosua.* It is not onely sayde that he receiued the giftes that were necessarie for his office; but also did therewithall giue him with the sworde, according as it is sayde in Iob, that when he will haue a man to be honored, it is like as if he giue him a sworde. And contrariwise when hee will haue a man to be despised, it is allone as if hee

rooke the swordgirdle from him. God then did set Iosua after that maner in honour, and it behoued the people to obey him. Now we knowe the pride that is in all men, and we knowe that the people of Israell were giuen to rebelling aboute all other people. Therefore God was driuen to holde the in awe, that Iosua might reigne ouer them, not in way of tyranny, but to discharge himselfe of his duetic. That is the thing in effect which we haue to remember.

Now heereby Magistrates are put in mind to pray vnto God that when he hath giuen them corage and power to do his commandement, he will also not suffer them to be impeached by the misdealinges of their people, but that if there be any rebelles, he will vouchsafe to repress them. For it is certaine that euen the very flies will rise vp against a man, vnlesse our Lorde do giue him authoritie. Therefore let Magistrates lue warily and in feare, and let them assure themselves they shal neuer stande sure in their estate, vnlesse God set his marke vpon them, and that they be had in reuerence by his meanes. Also let the ministers of Gods worde pray him, that the doctrine may be receiued as from his mouth, & that he suffer them not to be despysed and skorned, as we see howe the world is so vnthankful that it coueteth nothing so much, and that the deuill also desyreth nothing more than that the ministers should be had in contempt, to the end  
 30 y the word which they bring might be despised. What haue we then to doe, but to pray God to worke in such sort, as we may do men good, and as our labour may edifie them, becaue he hath giuen vs authoritie to speake in his name? Thus ye see howe we ought to put that part of this text in practise.

Nowe heere withall it is shewed vs, what maner of obedience it was which the Iewes yielded vnto Iosua. And therupon we may gather howe  
 40 farre fourth we ought to obey men: namely so farre fourth as God haue the dominion & chiefe soueraintie, and men be but his ministers. True it is that if God permit Tyrantes to reigne ouer vs, it behooueth vs to yeelde our neckes to the bearing of that yoke. Yea, but yet must we not in the meane while Iwarue aside from his word. If the Princes, the Magistrates or the Pastors of the Church will turne vs away from the things which our Lorde telleth vs: we must rather die  
 50 a hundred times. Why so? For y obedience which we owe vnto men, ought alwayes to be led by this rule, that God holde still his place, and euery man submit himselfe to him, both great and small. Let vs marke well then, that if we will haue our Lorde to allowe this lowliness of ours, which we shewe in being obedient vnto men; we must not bercaue him nor rob him of his right, but that he may gouerne vs by the hande and meanes of men. And herein we see howe a great  
 60 number doe ouershoot themselves nowadayes. For they beare themselves in hand that they be excused, if their fathers and mothers, or their elders, or at leastwise their Princes doe like and allowe of their domges. But yet shall they not sayle to be condemned at Gods hande, for if the

blinde leade the blind, both of them shall fall in to the ditch, and the first shall not saue the last. Wherefore let vs learne to obey our superiours in such sort, as God may neuerthelesse holde vs vnder him and vnder his guiding, and our life be ruled by his word. And specially let vs haue this regarde to the spirituall gouernment of the Church. For if we play y Papistes, who alleage that they followe their Prelates, and do as they haue commanded them: we shalbe Apostataes.  
 10 For wee see that God hath referued this obediencie to himselfe, that hee will gouerne vs after his owne will, and not haue his word in any wise corrupted. He will so reigne ouer vs, as hee will haue none other to mieddle, nor to put any thing of their owne inuening, to that which he hath ordeyned. The way then for vs to practise that which is set downe here, is fo to obey those which haue superiouritie ouer vs; that first wee  
 20 haue an eye to Gods commandement and ordinance; and then serue men as his ministers who he sendeth, and by whose meanes he will haue vs to be guyded. That is the thing in effect, which we haue to gather heere.

Now finally he sayeth, *That there was not any Prophet in Israell founde like vnto Moses, which knew God face to face*, that is to say, to whom God reuealed himselfe so familiarly. Heere wee see in the first place, that God keepeth not alwayes  
 30 one rate in vttering forth his grace as we would haue him: but that he doth and dealeth in that behalfe according to his owne will. God then is not bound to any certaine lawe, as who would say, that because he hath sent an excellent man to day, he must do the like to morrowe too. No. Sometime we shalbe deprived of a man, whose match we shall not finde againe. And why? Because God referueth that to himselfe, to giue the greater glorie to his grace. That is the thing  
 40 which we haue to note in the first place: and it serueth to teach vs that wee should not be ashamed. Notwithstanding, if our Lorde do sometimes diminish his gracious giftes towardes vs; let it not cast vs in despayre. For why? It ought to content vs that our Lorde is liberrall. And againe we haue seene already that he ceased not to haue a care of his people, though Moses did farre surmount Iosua, and had not his equall or  
 50 march. Not that Gods intent was to magnifie Moses as in respect of his person; but to the end that the Law should be receiued with y greater reuerence, and the people knowe that Moses was sent of God. And God also meant to giue some confirmation to the doctrine of the Law, to the intent to print the same the better in the heartes of the Iewes, and specially the excellent delueraunce that had bin wrought [by Moses]. For we see howe all the other prophetes also do beate about that marke, when they rebuke the  
 60 people for their vnthankfulnessse. When they blame them for their vngodlinessse, they set before them their delueraunce out of Egypt: for it was a deede worthy of eternall memory. To the intent therefore that the people might bee the better prouoked thereunto; it is sayde that Moses was the excellentest of all men. And there-

Mat. 15. 14

Ier. 2. 6. &amp; elsewhere.

therewithal the people were to be helde in obedience to the Lawe, vntill the comming of our Lorde Iesus Christ. And that shalbe the conclusion in one worde.

Although God rayfed vp great prophetes after the decease of Moses, yea and such as speake more lustily than he; (as in Esay we see a doctryn which at the first sight seemeth more stately thā the doctryn that is contained in Moses : ) yet notwithstanding it is certaine that Esay was but an expounder of the Lawe, and that the things which he wrate were but dependentes thereof, so as he and all the rest drew light at the things which had bene taught afore by Moses. And therefore (as I haue declared already ) it behoued the people to haue a continuall regarde of the Lawe that was giuen vnto them, that they might neuer forget it. And although our Lorde had so well provided for it; yet we see how negligent they were. It is a horrible thing that the Lawe should be lost, as we knowe it was found againe in the time of Iosias. And yet it was a treasure which God had committed to the custodie of the Priestes, there was a tribe chosen to that purpose, as who should say, keepe ye well the Lawe that it perish not. The people (as we haue seene heere tofore ) were warned to haue the lawes written vpon the postes of their houses, to write them vpon tables about their beddes, to carrie the about vpon their hands, and to weare them as bracelettes about their armes, Whereas other people haue Jewels to decke them withal, you ( sayth God ) shall euermore haue my Lawe before our eyes, that ye may neuer for goe the remembrance thereof. Yet for all this, the people forgate it, whereby we see howe needefull it was that the authoritie of Moses should bee so magnified, to the intent that the Lawe might abide vnmpeached. And that is shewed vs by the prophet Malachie where he sayth, Remember the Lawe of Moses y<sup>e</sup> was giuen you in Oreb. After that maner speakes Malachie to the people, telling them that they should be destitute of

prophetes. For he was the last from that time forth to the comming of our Lord Iesus Christ. There was not after him any prophet, there was a horrible desolation. Notwithstanding, to the ende that the people should not fall away, and forsake the counaunt of God: Malachie sendeth them backe to the Lawe of Moses; as if he should say, All the teaching that yee haue had, tended to none other end but that yee should abide vnder the Lawe of God. And was it of necessitie that Moses should abide in his state for y<sup>e</sup> doing thereof? No: the Law was giuen by Moses but we haue grace and truth by Iesus Christ.

Now whereas it is sayde, That no prophet was like to Moses, who sawe God face to face: let vs vnderstande that it is to the end to bring vs to this conclusion of S. Iohn, That our Lorde Iesus Christ, who is the only sonne of God, is come from the bosom of his father to disclose his secretes vnto vs, and to accomplish all the things which had bene foretolde by the prophetes: and that many kinges and prophetes haue bene desirous to see and heare the things which wee heare and see, and haue not obteyned it. So then, let vs vnderstande that Iesus Christ was not simply a prophet, but the liuing God himselfe, manifested in flesh & nature of man, to the intent that we should learne to rest wholly vpon him, and beare in minde this saying of the Apostle in the beginning of the Epistle to the Hebrewes, that God in time past spake many and diuers wayes to our fathers, and that now we haue one conclusion of all, in that he hath vttered his wil vnto vs by our Lord Iesus Christ.

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs so roperceiue them more and more, as wee may be sory for them, and resort vnto him to be rid of them by him; and that in the mean season he beare with vs of his infinite goodnesse, vntill such time as hec haue fully renewed vs. And so let vs all say, Almighty God, heauenly father, &c.

## F I N I S.

Heere ende the Sermons which were made vpon the fifth booke of Moses called Deuteronomie by M. Iohn Caluin minister of Gods word in the Church of Geneua, and were gathered by Dyonis Raguenier, borne in Bar, standing vpon the riuier Seine.

*Translated out of French into English by Arthur Golding.*



# A TABLE OF ALL AND SINGVLAR

THE DOCTRINES OF MASTER IOHN CALVIN

delivered in his two hundred sermons vpon Deuteronomie,

Gathered and laid together orderlie by the letter in  
the forme of a Concordance, by

ABRAHAM FLEMING.

A

*Aaron.*



Aaron blameworthy, for that he withstood not the Israelites, nor letted them from making their golde calfe. 406.a. 50.60.&c.

Aaron deprived of the dignitie of the priesthood. 424.a.10

What meanes Aaron vsed to driue the Israelites from making their golden calfe. 406.a.60.&b.50

About what time Aaron died. 423.b.60. & 424.a.10

Aaron withstoode the Israelites about their golden calfe, and yet confessed: looke how. 424.b.50.60

Aaron a figure of our Sauour Iesus Christ. 424.a.50.60

Howe Aaron was punished for that he suffered the fewes to haue their golden Calfe. 424.a.40.50.60.

Of Moses and Aarons, and Gods punishing of them. 1178.all, 1179.all.

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What we haue to note vpon Gods choosung of Aar6 to the priesthood. 1198.all.

The triall that God tooke of Aaron in Massa, &c. 1201.a.40.50.60.b.all.

Aaron banished our of the Lande of Chanaan. 1201.a.60.b.10.

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The Abasing of God in the person of his sonne diminisheth not his glorie. 185.b.60

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Of Abomination beforc God com-

mitted about a counterfait seruing of him. 631.a.20.30.&c.b.10

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*Abominations.*

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*Abilitie.*

Euerie man must haue an eye to his owne Abilitie, and thereby rule his desires. 510.b.60.511.a.10.&c.50.60

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*Abilities.*

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*Abound.*

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The matching of Abraham with Agar was not a lawful marriage &c. 63.a.30

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A commendation of Abrahams faith. 337.b.20.30.

How basely an heretike iudged of Abraham, saying that he had but a shadowe of the heauenly life. 1055.a.30.40.

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N n n n n.

Christis

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*Thanksgiving.*

Thanksgivinge one of the sacrifices that God requirerth at our handes. 558. a 10. and when we offer the same vnto God. 1125. a 50. 60

That besides Thanksgiving vnto God a further thing is required of vs. 361. a 30

A kind of Thanksgiving vterly to bee disallowed and reiecte of Christians. 362. b 30. 40

Men make none account of the outward ceremonie of Thanksgiving: Read the place. 359. a 40. 50. 60

Most forceable and effectuell causes to moue vs to thanksgiuing vnto God. 467. a 60. & b. all. & 468. a 10. 360. a. all.

*Theefe.*

Of a merchant Theefe and his theft. 230. b 50

Vpon these words, Thou shalt not be a Theefe, read page 229. a 60. & fo fourth the whole sermon through.

Of the Theefe that hoong on the crosse a notable piece of doctrine. 29. a 20. 30. 40. 50. 60. Looke Steale.

*Theft.*

Theft towards God and Theft towards man compared. 234. b 60. & 235. a 10. & c.

Of Theft committed vnder colour of iustice. 231. all.

To shunne Theft wee must lay aside couetousnes. 232. a 40

Of a kind of Theft qualified with murder: Read page 231. b 10. 20.

God iudgeth not of Theft after y<sup>e</sup> manner of men: how then; Looke page 229. b 60. 230. a 50. 60. b. all. 231. a 10.

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Of

- Of a kind of Theft counted felonie commonly: Read page 230. b 40.
- What vices are comprehended vnder the worde Theft. 230. a 10. 20
- The Theft of Acham recorded as it is set downe in Iosua. 344. b 69. and 345. a 10
- What Gods intent is in condemning Theft in his lawe. 768. a 40. 50. 60. Looke Stealing.
- Theuerie.*
- The cause why we see so much Theuerie in the world. 978. a 40. 50
- How men make no account of Theft, and howe they procede in degrees of Theuerie. 933. a 20. Looke Filching.
- Theues.*
- Popish priests prooued Theues by their owne canons. 569. a 30. 40. &c.
- Such as haue landes and possessions by the graetst Theues, and why. 978. a 50. 60. b 10
- That Theues and robbers doe serue Gods purpose & be his executioners sometimes. 975. a 20
- When we cœuet to be rich, we become Theues: Read the place. 232. a 30. 40
- In what cases God will keepe our goods from Theues, bee places neuer so full of them. 978. b 10. 20
- A threatening against Theues & robbers. 234. a 40. 50. 60
- Two places of Esaie expounded touching the great Theues of y world. 230. b 10. 20
- Ofhonourable Theues, who deserue that Title, and why. 711. b 40. 50
- In what cases God accounteth and holdeth vs for Theues. 769. b 20. 30. 40 50. 231. b 30. 232. a 10. 901. b 10
- Both fieldes, townes, and cities full of Theues. 768. b 20. 30. Looke Robbers.
- Thirst.*
- The manner how Thirst and drunkenesse are mingled and put together. 1036. b 20. 30. 40. 50. 1035. b 30. 40
- By Thirst is meant the appetite of man which is alwayes hungrie. 1035. b 50
- There is no man but he is vexed with diuerse changes and sorts of Thirst. 1035. b 60. 1036. a 10. 20
- Thoughts.*
- What wee haue to doe, when wee percieve any Thought tending to euil in vs. 244. a 60. & b 10
- Whether the conceit of a Thought, which we mislike, &c. be sinne: Read that demand. 245. a 10
- Of a wicked Thought whereby we become wedded to our owne profite. 581. b 60. 582. a all.
- Thoughter.*
- The vaine Thoughts that come in our heads when wee thinke vpon God. 198. a 40
- There are Thoughts which touch not our hearts at all. 245. a 10
- All our Thoughts are enemies to God and our owne saluation. 88. a 10
- What Thoughtes doe conceiue sinne, yea, euen without consent. 245. a 30. 40
- Our verie Thoughtes condemned before God, be they neuer so little offensive. 245. b 30. 40. 50. 60. 243. b 20. 30
- Why the heart and the Thoughtes are matched together. 273. a 10
- Thousands.*
- What the Hebrews are wont to betoken and signifie by the word, Thousands. 1213. b 20. 30
- Threed.*
- Our life is hanging by a Threed, and how that is meant. 1009. b 60. 1010 a 10
- Who they be whose life hangeth most of all by a Threed. 1010. a 30. 40
- Threaten.*
- What kind of men God doth Threaten 484. b 30. 60
- What wee must do and not do, if God threaten vs. 1066. a 40. Looke Curse.
- Threatening.*
- In what cases wee shall finde that Gods Threatening of vs is not vaine. 535. a 60. & b 10
- Of the ridiculous Threatening of the pope, compared to the rating of a fewe beanes in a bladder. 484. b 60 & 485. a 10
- A most bitter Threatening against idolaters. 191. a 30. 40. 50
- A Threatening vpon all such as shall abuse Gods name. 197. a 50. 60. and b 10. 20
- A Threatening of our sauour Christ, touching such as doe not profit by the worde. 148. b 20
- A most dreadfull Threatening y should make vs to tremble. 1034. a 50. 60. Looke Curse.
- Threatenings.*
- That God matcheth his Threatenings with a taste of his goodnes. 962. b all.
- Most heauie and dreadfull Threatenings denounced against y Iewes, & the transgressours of the lawe: Read the 148. sermon, beginning at page 1140. and sermons 156. 157. 158. 159.
- How Gods blessing ioyned with his Threatenings do serue the better to bring backe the Iewes vnto God. 1049. a 10. 20. 30
- That Gods Threatenings are verie necessarie for vs, and why. 925. a 30. 40 50. 962. b 10. 975. a 60. b 10
- Of scorners which make a tust at gods Threatenings, and in what desperat case they be. 45. b 40. 50. 1033. a b all. 1034. a all. 979. a 30. 40
- Why God addeth an oth to his Threatenings of punishments. 45. b 60
- What wee must doe when soeuer Gods Threatenings doe not sufficiently dismay vs. 46. a 10
- The drift of Gods Threatenings thundered against sinners. 1001. b 30. 40. 50
- How wee should benefite our selues by reading the sundrie Threatenings of Gods iudgements vttered in the scriptures. 1003. a 20. 30. 40. 50. 60. b 10. 20
- Vnto what kinde of people God speaketh so rigorously by Threatenings. 1001. b 30. 40
- Of Ananias who mocked at the Threatenings denounced by Ieremie to the Iewes. 999. a 60. b 10. 20. &c.
- How our faith must bee occupied, w<sup>h</sup>e God frighteth vs with his Threatenings. 979. b 10
- VWhat Threatenings they be that are prepared for them that are hardened in euil. 968. a 50. 60
- VWhat will come to vs if wee stop our cares at the Threatenings of God. 569. a 30. 40
- The faithful onely are prepared for the promises of God by Threatenings. 963. a 10. 20. 30
- That Moses neuer obeyed God better, than when he withstood the Threatenings which God made. 397. b all & 398. a 10. &c.
- VWhy wee should not thinke it strange that wee heare Threatenings in the scriptures. 370. a 40. 50. 60
- How wee must be affected and prepare our selues when wee heare Gods Threatenings. 399. a 10. Looke Curses, Plagues & Punishments.
- Throne.*
- Of Gods Throne, & that to vs it is a throne of grace. 1051. a 10
- Thumim.*
- Of Vrim and Thumim a parcel of Aarons breast plate. 1198. a 30. 1200. a 10 Looke Aaron.
- Time.*
- VWhat wee haue to gather vpon this saying, Your dayes make hast, your time is at hand. 1158. a 60. b all. Looke End Life & Death.
- Tithes.*
- That Tithes and all other church duties are to bee frankly paid to the ministers of Gods worde, the place is notable. 514. the whole page. Looke Tenthcs.
- Title.*
- VWhat will betide vs, if wee thinke to claime any Title against GOD by

by prescription. 150.b.60.& 151.a.10  
**The wicked knowe not by what right**  
 or Title they eate or drinke,&c. 141.  
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**We possesse the things that God giueh**  
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*Titles.*  
**The pope & his proude vsurped Titles**  
 noted. 217.b.50.60. Looke Supre-  
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*Tooles.*  
**To take the Tooles of a poore handi-**  
 crafts man to pawne, is an exceed-  
 ding great crueltie. 845.b.all.846.a.10  
 Looke Gage, Pawne, and Pledge.  
*Tongue.*  
**The end wherefore God hath giuen vs**  
 Tongue. 196.a.20  
**Of harmes done by the Tongue.** 235.  
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 a Tongue. 221.a.10  
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 now adayes are not ashamed to blas-  
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*Torment.*  
**Of one whose whole life was a continu-**  
 all Torment. 1011.a.10  
*Traditions.*  
**How the papistes strorme when we hold**  
 any thing against their Traditions.  
 543.b.60.& 544.a.10  
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 1041.b.30.40  
**Of the Traditions of men, and Paules**  
 iudgement of them. 1025.a.60.b.10.  
 917.b.60. Looke Ceremonies.  
*Transubstantiation.*  
**The antiquitie of Transubstantiation**  
 that miracle forsooth. 1129.b.60.  
 1130.a.10  
*Tree.*  
**The meaning of these wordes, Man is**  
 not the Tree of the scelde, to come  
 before thy face. 733.a.10  
*Trembling.*  
**Of quickening vp our selues with feare**  
 & Trembling, and how that is doone  
 965.b.50.60  
*Treasure.*  
**Why the Lord forbad kings to hoorde**  
 vp great Treasure. page 654.all.  
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**Of the good Treasures which God bestoweth**  
 vpon vs in this life daily.  
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*Try.*  
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 Then is it Gods will to Try thee,  
 whether thou louest him or no. 531.a  
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**The cause why God doeth Try vs, by**  
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*Triall.*  
**A speciall Triall that God vseth whe-**  
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**How it is meant that God maketh Tri-**  
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**The Triall that God tooke of Aaron**  
 in Massa, &c. 1201.a.40.50.60. b.all.  
**The truest Triall of our faith what it is.**  
 533.a.50  
**Of a kinde of Triall mentioned by Mo-**  
 ses, which God vseth. 349.b.60. and  
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**The meanes whereby God diuersly taketh**  
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**Whether God do not knowe what wee**  
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**What Trials God vseth whether wee**  
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*Tribe.*  
**The Tribe of Ioseph made two Tribes.**  
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 of greatest honour among all the  
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 the Tribe of Iuda. 496.b.10.20.30.40  
**The punishment of the Tribe of Leui**  
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**The twelue Tribes had euerie one his**  
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 ged the one more notably than the  
 other; and both aboue all the other  
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**The best of the Tribes hauing their por-**  
 tions ceased not to grudge against  
 the Priestes and Leuites. 656.b.50.60  
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**The blessings of Moses vpo the twelue**  
 Tribes with their expositions: Read  
 sermons 192.193.194.195.196.197  
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 wordes, God shall cut such a man  
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 God woulde choose a place for his  
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 and the Leuites standing in y<sup>e</sup> midst,  
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*Triumph.*  
**The Triumph of Christ set forth vpon**  
 his crosse. 764.b.40.50.60.765.a.all.  
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*Trouble.*  
**Against such as Trouble & molest the**  
 church, and that God will take ven-  
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 50.60.799.all.  
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 ish and Trouble of minde shoulde  
 be comforted, & how he should be-  
 thinke himselfe. 717.b.50.60  
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 such Trouble of minde in our selues  
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 out of hand. 714.a.60. & b.10.20.30.  
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*Troubles.*  
**The cause why wee see the worlde in-**  
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*True.*  
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*Trust in God.*  
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- What truſt God will haue vs yield vnto his word. 528.a 20.30.374.a all.
- Reasons of prooffe that wee haue no Truſt in Gods allſufficiencie. 595. a 10
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- Words of great comfort for the confirming of our Truſt in Gods helpe. 87.b 30.40
- The worlde vſeth the words Faith and Truſt vprightly, & how. 87.a 60
- An inſeparable bonde betweene Gods promiſes and the Truſt that wee haue in him. 87.a 50
- Vpon what Truſt wee may be bold to come vnto God in prayer. 101.a 10
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- The mightfull force of perfect Truſt in God. 335.a 10.20
- Vntil what time wee cannot put any Truſt in God. 337.a 60
- Into what extremities wee fall, becauſe wee put not our Truſt in God. 1077. a 10
- Wee cannot exceede measure of Truſt in God. 147.a 40.50
- Truſt in men & creatures.*
- Why no man ſhould beguile himſelfe vpon Truſt of men. 37.b 20
- That it is not for vs to put our Truſt in any worldly munition or defence, but in God only. 996.a all.
- Of a diuelliſh Truſt that men haue in the things that they poſſeſſe. 583.b 60.584.a 10
- Trueth of God.*
- God is the author of Truth, and will be the warranter thereof. 5.a 10.30
- We reply againſt Gods Truth, as though he were not faithfull. 26.a 40.50
- What kinde of trueth gods Truth is which endureth for euer. 22.b 20
- How much honour wee ſhould yeeld to Gods Truth. 28.a 10
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- How farre fourth wee muſt be inquiſitive of Gods Truth. 33.a 50.60
- God ſuffereth not his Truth to fall to the grounde, or to die without effect. 44.a 10
- The careleſnes of ſuch as ſhould maintaine Gods Truth. 113.a 30
- Gods Truth doeth not die with men. 25.b 40
- If God haue once taught vs his Truth, it ought to ſuffice vs, & why? 370.b 10.30
- How the church is ſaid to be the pillar of Gods Truth. 253.a 20.30.40
- God giueth them ouer which turne away fro the Truth. 404.b 10.147.a 20
- That euen among the heathen there remained alwayes a remnant of the Truth. 1095.b 60.1096.a 20
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- Houſhoulde enimities of the Truth noted, farre worſſe than the Papiſtes. 129.b 40.50
- It is a falſification of Gods Truth, when ſouer men make any counterfeit of God. 135.a 30
- What the Iewes ought to haue done in ſo much as they were taught the Truth. 149.b 10
- The rewarde of ſuch as would not obey the Truth. 153.b 30
- How and in what ſort God will haue vs to learne his Truth. 177.b 30.40
- Wee cannot deuiſe to doe a greater outrage to God, than to abolith or deſace his Truth. 194.b 50
- Gods Truth being vnuariable is contained in the law. 181.a 20
- How wee muſt endeouour to get knowledge of the Truth. 298. a 10. 20. 40.50
- To what end God hath called vs to the knowledge of the Truth. 300.a 40
- How wee confirme Gods Truth to our ſaluation. 487.a 10
- That it is not enough for a mā to haue ſome taſte of Gods Truth, but a further matter is required: Looke what 423.b 60.494.a 10
- How wee muſt arme our ſclues againſt the open and ſecret enimities of gods Truth. 528.b 50.60. & 529.a & b all.
- Looke Goſpell, Scripture, and Word of God.
- Trumpets.*
- Of the ſeaſt of Trumpets. 612. a 10.613 b 10
- Of what things the Iewes were warned when they heard the Trumpets. 613.b 30.40
- What kinde of Trumpets we ſhould be that are Chriſtians. 613. b 50.60.
- Looke Feaſts.
- Turkes.*
- The Turkes cut off from Gods church through their owne fault. 124.a 50
- The Turkes haue ſome reuerence of their religion. 124.1 50
- Turne.*
- Without what it is vnpoſſible for vs to haue any deſire to Turne vnto God. 1050.b 50
- To Turne to the right hande and to the left, Read what is thereby meant. 262.b 30.40.50.60. & 263.a 10
- God doth Turne mens hearts, & maketh them to be inflamed with hatred. 80.b 20
- God doth Turne the hearts of men to gentlenes when he liſteth, and how. 81.b 50.60
- Againſt ſuch as Turne the children of God out of the right way; and the diuerſe meanes which they vſe in that behalfe. 888.b 50.60
- Turning.*
- Of a rebellious Turning away vnto wickednes. 471.b 10
- Of Turning away our hearts from God and his Truth. 30.40.50.60. b all.
- Of conuerſion or Turning to G O D by meanes of afflictions. 1040.b all. 1050.a all.
- What the worde Conuerſion or Turning importeth. 1058.a 10. Looke Conuerſion.
- Tyrannie.*
- What Ezechiell meaneth by the Tyrannie of Babylon. 153.a 50.60
- Whereof wee haue to aſſure our ſclues when fathers vſe Tyrannie to their children. 218.a 10
- A deſcription of the Tyrannie that was exerciſed on the Iewes during their thraldome in Aegypt. 34 a 40
- The Tyrannie of the pope & his clergie noted. 113.a 10.20
- For the maintenance of what Tyrannie the Papiſtes fight at this day. 21. b 60
- Tyrannies.*
- The true and verie cauſe why ſo manie Tyrannies are crept into the worlde. 162.a 50
- Tyrant.*
- An example of Dionyſe the Tyrant, whoſe whole life was a continual torment. 1011.a 10
- Tyrants.*
- The deliuering of the Iewes into the handes of Babylon was rightfull. 153. a 40
- Wee ought to yeelde our ſclues obedient euen to the rule of Tyrants. 1246.a 40
- Of Tyrants that make all the worlde to ſhake vnder them, & how themſelues ſhalbee puniſhed. 1010. b 50.60
- Tythes.*
- The Papiſtes ſay that Tythes belong to them by Gods lawe; and what is their reaſon. 429.b 10.563.b all. 569. a 10
- Why Tythes were allotted to the Levites. 564.a 60. and b 10.429.a 60. b 10
- The Iewes gelded ʒ Tythes that they were to pay. 571.b 10
- Of a ſolemne proteſtation made by me in the Tythes. 564.b 50.60.566.a 10
- Of the true vſe of Tythes to whom they haue belonged in former times & to whom they doe nowe pertaine. 569.

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That poore people should be maintained by a part of the Tithes, it is Gods ordinance. 569.a 50, 60

The two cheefe reasons why Tithes were paid to the Leuites. 568.b 10, 20

A double reason of the Tithes that were paid to the Leuites. 902.a 30, 40

The Iewes are vpbraided with robbing of God, in paying him his Tithes. 902.b 30, 40

*Tithing of Tithes.*

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Of the Tithing of Tithes, which was made from three year to three year, alwayes excepting the seuenth year. 902.a 10, 20

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The vse of the Tithing of Tithes, and what is giuen vs to vnderstande thereby. 902. a 60, and b 10, 20, 30 &c.

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*Vagabondes.*

The Iewes threatened to bee Vagabondes. 1007.a 20. Looke Iewes.

*Vaine.*

What we haue to note vpon this speech, The word shall not be in Vaine towards you. 1176.a 30. 40. 50. 60. b all.

*Vaineglorie.*

The vsage and behauiour of a man aduancing himselfe for Vaineglorie. 37.b 40

Notable doctrine for the beating down of all pride and Vaineglorie in man. 896.all.

Of Vaineglorie in giuing our almes, & that we must reftaine from the same. 900.a 30, 40

Against such as for Vaineglorie sake finde fault and rebuke others. 238.a 60. and b 10. Looke Pride.

*Valiant.*

It is not in any mans power to be Valiant, vnlesse God strengthen him. 75.a 10

*Vanities.*

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*Variance.*

Lawes ordeined concerning Variance betwene man and man, and what

dealing is required therein: Reade all the 142. Sermon, beginning at page 872.a 30. Looke Strife.

*Varietie.*

Of Varietie of meates and drinckes, apparel, and such like things. 781.b all, 782.a 1.

*Veile.*

The cheefe cause why Moses wore a Veile to hide his face with all where note the doctrine well. 403.b 20, 30 40, 50, 1200. Looke Moses.

*Vengeance.*

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	24 532.	xxv.	33 129.a		469.		269.a
	497.b		49 569.		1190.b		27 509.a
	461.b	xxvi.	11 585.b		24 180.b		23 797.a
	950.b		26 93.a		676.		894.b
xvii.	3 389.b		299.a		1059.b		1202.b
	5 22.a		1056.a		27 272.b		24 135.b
	181.a		28 299.a	xi.	9 198.		159.b
	302.b		60 259.		10 298.a		145.a
	666.a		61 239.b		19 519.		217.b
	677.a	xxvii.	24 740.1		28 1057.b		220.b
xviii.	6 50.a		25 692.a	xii.	3 126.b		211.1
	15 700.a		45 257.		7 685.a		223.b
	16 700.a		46 1063.a		35 605.a		251.b
	18 718.a		51 257.		47 289.		917.a
	20 336.b		919.b		49 471.b		928.a
	512.b	xxviii.	18 481.a		48 289.b		25 665.b
	606.b		481.b		1133.b	v.	22 196.b
	705.a		441.a	xiii.	26 123.a		23 296.a
	900.b		19 181.a	xv.	17 612.1		24 257.a
	1017.a		258.a	xvi.	5 421.		25 257.a
	1081.b		263.b		15 294.b	vi.	32 1020.b
xix.	5 229.a		505.1		576.a		44 1054.a
	743.b		666.a		1021.b		46 1083.a
	840.a		20 500.b		16 666.a		51 93.a
	6 115.a		607.a		22 971.a		505.b
	127.b		815.	xvii.	2 50.a		512.b
	749.a		1004.a		7 267.b		53 299.a
	750.a				518.a		512.b
	836.a	Marke.			594.a		54 299.a
	838.a	ii.	7 93.1		942.a		536.b
	841.b	vii.	27 1191.1		9 594.1		55 299.a
	9 752.b	ix.	42 50.a		10 900.b		536.b
	836.b	xi.	24 97.a	xviii.	1 414.		56 299.a
	839.b	xii.	30 272.b		2 392.a	viii.	11 790.b
	10 843.b	xvi.	15 181.a		414.b		33 1136.b
	11 829.b		181.a	xix.	22 1096.a		34 1136.b
	840.b			xx.	38 738.a		36 605.b
	19 140.b	Luke.		xxi.	19 733.		56 629.a
	29 321.a				858.b		57 629.a
	925.a	i.	6 925.	xxii.	17 505.b	x.	27 325.b
xx.	15 199.a		16 93.a		19 505.b		461.b
xxi.	9 764. b		17 1191.	xxiii.	30 1002.a		28 534.a
	22 97.a		74 1.a		31 582.b		29 534.1
	43 148.b		171.1		144.1	xi.	25 512.b
xxii.	37 112.1		75 171.1	xxiiii.	50 429.a		1138.a
	243.		1012.b		739.a	xii.	11 55.b
	272.b		78 854.		1185.b		14 55.b
	371.a	ii.	9 257.1		51 429.a		16 55.b
xxiii.	5 276.		10 257.a				30 55.b
	784.a		11 257.a	Ioh.			31 55.b
	9 129.a	iiii.	41 257 a	i.	1 481.a		536.a
	213.b	v.	21 93.a		12 798.a		1229.b
	23 212.a	vi.	25 612.a		13 298.a		46 1018.b
	517.a		1171. b		880.b		48 1100.
	693.b		35 582.		16 301.b	xiii.	2 1063.b

C.	V. P.	C.	V. P.	C.	V. P.	C.	V. P.
	6 312.b	XIX.	6 1244.b		940.a		5 166.b
	13 485.	XX.	28 181.a		1119.b		200.b
	15 192.a		298.b		20 295.b		302.b
	19, 604.	XXII.	3 242.a		300.a		65.b
	20 604.a	XXIII.	12 829.a		300.b		6 36.a
	30 88.a	XXVI.	18 186.b		21 300.a		200.b
xv.	3 312.a	Romans.			22 246.b		206.a
	15 180.a	I.	2, 282.a		270.a		302.b
	1031.b		3 482.a		298.b		605.b
xvi.	8 1100.a		4 35.b		298.b		8 1236.a
	11 953.		41.b		23 246.b		12 247.b
	1121.a		5 81.b		270.a		503.b
	12 121.a		928.b		24 270.a		13 503.b
	666.		8,9 118.b		298.b		14 112.a
	13 666.		16 78.a		301.b		17 847.b
	20 1007.		81.b		26 370.a		1053.b
xvii.	5 481.a		19 81.a		27 301.a		18 114.b
	12 606.a		20 199.a	IIII.	29 376.b		140.a
	19 502.b		357.b		11 440.a	VII.	283.a
	21 336.b		371.a		14 939.b		5 374.b
xviii.	9 532.a		403.a		15 77.b		4 193.b
xix.	36 602.b		412.a		112.a		7 242.b
xx.	21 806.a		699.a		300.a		687.a
	22 405.a		1015.b		482. a		1061.b
Actes.			1011.b		1053.b		9 242.a
I.	4 739.a		135.a		1061.b		10 131.a
	9 607.a		485.b		16 300.a		610.b
	24 170.a		545.a		17 420.b		12 179.b
II.	1 610.b		22 122.a		316.a		14 131.a
	3 504.b		23 171.a		1138.b		179.b
	4 600.b		24 81.a		18 337. b		207.a
	23 765. b		25 140.b		373.b		268.a
	24 1063.a		26 81.a		19 166.a		301.b
	31 765.a		28 81.a		20, 373.b		464.a
III.	18 665. b		486.a		21 573.b		483.a
	21 765.a		524.a		22 301.a		483.b
	25 1137.a		32 134.a		25 351. a		605.b
IIII.	28 765.b	II.	2 376. b		26 1236.a		15 203.a
VI.	4 1207.b		4 280.b		29 376.b		207.a
	8 414.b		291.a		1 1011.a		263.0
VII.	38 1187.b		730.a	V.	2 1053.b		911.b
	44 502.b		793.a		5 1068.b		17 270.a
	796.a		802.a		8 142.0		18 207.a
	48 894.a		969.a		10 142.a		270.a
	51 385.a		1135.a		319.a		19 203.a
	442.b		1136.a		326.b		479.b
X.	34 19.a		5 58.a		12 142.a		22 464.b
XI.	18 306.a		328.a		14 186.b		23 405.a
XII.	25 334.a		1037.b		15 370.a		434.a
	870.a		6 321.a		17 432.a		464.b
	985.b		12 146.b		18 319.a		479.b
XIII.	45 1017.b		266.a		19 418.b		503.b
XIIII.	16 958.a		370.b		676.a		605.b
	17 958.a		910.a		1 323.b	VII.	24 246.
	1018.a		963.a		2 112.a		906.a
xv.	20 516.b		1018.b	VI.	3 325.b		2 114.b
	559.b		1133.a		421.a		6 132.a
	21 559.b		15 302.b		4 93.a		140.a
xvii.	24 135.a	III.	16 266. a		137.a		376.a
	25 358.a		4 171.b		200 b		37.b
	28 135.a		9 90.a		399.a		88.a
	153.b		112.a		302.b		114.a
	199.a		10 301.		316.b		132.a
	272.a		14 961.a		441.a		191.a
	336.b		19 112.a				200.b
	29 135.a						201.b

C.	V. P.	C.	V. P.	C.	V. P.	C.	V. P.
	207.a		8 463.b		2 214.a		284.b
	144.a		1061.b		216.a		229.b
	257.		9 941.b		218.b		286.a
	322.a		10 310.b		579.a	7	314.
	376.a		1096.a		642.b		378.a
	411.a		13 105.a		305.b	4	305.b
	417. a		14 397.a		308.a		30.a
	430.a		417.b		620.a	13	977.b
	483.a		17 346.a		712.a	16	47.b
	721.b		17 87.a		218.b	2	842.b
	727. a		397.		8, 214.b	5	50.b
8	228.b		19 151.b		9, 231.b		325.a
9	405.a		1137.a		10 231.b		793.a
11	55.b		1137.a		14 511.a		850.b
14	62.b		16 170.b		616.b	6	198.a
15	62.b		17 124.a	XIII.	7 186.b		546.a
	192.a		148.a		1073.b		548.b
	358.a		170.b		8 171.b	7	597.b
	556.b		797.b		186.b		602.b
	611.a		21 1041.a		553.b	8	603.b
	674.a		1139.a		9 186.b	10	308.a
	836.b		1141.a		489.b		556.b
	1114.b		24 798.a		553.		743.b
16	62.b		29 1047.b		593.a	11	771.
	167.a		33 1143.a		10 49.b	13	636.b
23	35.a		34 1143.a		1178.b	2	288.b
26	525.a	XII.	1 346.a		13 510.a		1152.b
28	334.a		426.a		23 446.a	9	788.a
	1089.a		445.a		502.b		953.b
29	334. a		454.b	XV.	16 426.a		1211.a
	335.a		556.b		428.a		234.a
	541.b		593.	XVI.	20 88.b	11	240.b
	375.a		596.b		340.b	12	559.b
	950.b		630.a		477.a	15	226.a
30	451.b		794.b				289.b
	464.b		820.a				405.
31	88.b		820.b				793.a
32	186.b		900.a				934.a
38	1123.a		1073.b				226.a
3	402.		1202.b				229.b
4	124.a		2 965.a				225.b
7	316.a		1058.a				289.b
	797.b		3 131.a				405.b
	1110.b		522.b				427.a
11	168.		4 51.b				493.a
	169.a		5 94.b				557.b
	377.b		6 611.b				619.a
12	68 a		680.a				744.b
	316.a		926.a				934.a
13	62.a		16 214.b				226.b
15	167.b		17 785.a				229.b
	318.b		18 79.b				2 749.b
	1149.b		87.a				4 840.a
19	372.a		725.a				5 227.b
4	112.a		953.b				7 227.b
	165.a		19 306.a				9 227.b
	269.a		695.b				229.a
	455.1		800.b				11 876.b
	1062.a		20 80.a				14 1191.b
5	112.a		21 724.b				17 829.b
	181.		733.b				20 186.b
	301.a		1 19.a				23 847.b
6	1061.a	XIII.	213.a				24 186.b
	1062.a		215.a				29 844.b
	1100.b		218.a				30 430.a
7	29 b						511.a

C.	V. P.	C.	V. P.	C.	V. P.	C.	V. P.
	658.b		336.b		131.a		429.a
	31 950.b		28 926.a		463.b		727.a
	34 225.b	XIII.	5 240.a		610.b		21 502.a
	229.b		12 182.		1053.b	VI.	2 910.b
VIII.	4 130.b		249.a		1100.a		978.b
	160.a		461.b		1130.a		5 466.b
	5 130.b		618.b		8 131.a		14 307.b
	6 730.b		952.b		1130.a		16 239.b
	454.a		1173.b		11 181.a		315.a
IX.	7 583.	XIII.	12 95.a		252.a		556.b
	9 739.b		16 1207.b		436.b		619.a
	10 770.a		24 239.a		13 131.b		797.a
	877.b		25 239.a		403. b		17 477.a
	II 514.b		936.a		14 123.b		812.b
	13 429.b		967.a		403.b	VII.	I 556.b
	564.b		29 678.a		986.b		8 612.a
	658.a		38 1046.b		1200.a		10 1179.b
	14, 514.b	XV.	3 200.b		15 164.a	VIII.	14 866.b
	15 514.b		10 175.b		182.b		867.b
	17 7.b		193.b		16 123.b		21 904.a
	22 363.b		12 126.b		18 56.b	IX.	7 192.a
X.	2 41.b		15 241.a		111.a		275.a
	6 93.b		16 1200.b		121.b		581.a
	116.b		20 35.a		124.a		606.a
	787.b		33 227.a		131.b		830.
	8 226.		343.b		163.b		867.b
	9 1123.b		56 112.a		182.b		10 577.a
	II 45.b				270.a	X.	4 56.b
	73.a		2.Corinthians.		338.b		239.a
	83.b				474.a		918. a
	168.b	I.	12 1171.a		485.b		5 239.a
	431.b		24 1098.b		504.b		657.a
	459.b	II.	4 414.b		537.b		6 239.a
	12 625.		9 1063.b		628.b	XI.	2 270.b
	13 59.a		15 77.b	III.	4 485.b		392.a
	87.b		484.a		504.		14 124.b
	17 505.b		16 77.b		628.b		535.a
	20 343. a		79.a		667.b		24 876.a
	23 559.b		484.a		1016.a	XII.	7 104.b
	31, 158.b		1047.a		5 422.a		1163.a
	32 198.b		1071.b		7 156.a	XIII.	1 637.b
	553.b		1105.a		717.b		701. b
XI.	5 773.a	III.	3 112.b		1190.b		
	19 529.a		132.a		8 1008.b		Galatians.
	24 299.b		252.a		10 359.a		
	894.a		255.a		13 487.a	I.	8 684.a
	31 143.a		405.a	V.	1 616.a		13 242.
	382.a		422.a		4 617.b	II.	19 201.a
	448.a		436.b		6 312.b		20 201.a
	487.b		483.b		340.b		.208.a
	634.b		518.b		430.	III.	939.b
	689.a		611.a		604.b		7 797.b
	701.b		653.b		615.		797.b
	966.a		5 912.a		1005.b		10 245.a
	32 50.b		943.a		8 604.b		464. b
	143.a		1024.a		10 1178.		487.b
XII.	3 683.b		1053.b		17 1054.		905.b
	4 166.a		1175.a		18 153.a		938.a
	7 611.b		1201.a		973.		11 464.b
	13 93.a		6 405.a		1028.b		13 167.b
	137.a		429.b		19 153.a		196.b
	210.a		483.b		187.a		763.a
	592.a		610.		676.a		940.a
	19 657.b		653.b		718.a		16 880.a
	21 94.b		1130.a		20 77.b		19 5.b
	27 95.a		7 3.a		158.a		252.a

C. V. P.

300.a
675.b
1187.b
22 300.a
23 1055.b
24 812.b
27 93.a
210.a
336.b
421.a
28 210.a
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744.a
812.a
29 4.a
1111. 1 465.b
550.a
556.a
609.a
612.b
2 344.b
780.b
1055.b
4 168.b
466.a
600.a
940.b
5 600.a
6 167.a
336.b
556.b
11 559.b
12 673.b
30 809.a
v. 1 114.b
4 611.a
612.b
9 535.a
546.a
548.b
12 556.a
13 344.b
17 203.a
VI. 1 237.b
239.b
2 770.b
10 580.a
14 203.a

Ephesians.

I. 2 283.a
4 10.b
171.a
296.a
301.b
318.a
378.a
431.b
1117. a
5 182.b
283.a
296.a
300.a
316.a

C. V. P.

676.a
6 296.a
300.a
302.b
321.b
439.a
7 319.a
9 167.a
298.b
10 168.b
186.b
13 164.b
167.a
186.b
313.a
116.b
14 167.a
182.b
420.a
17 563.b
18 563.b
22 22.a
23 349.a
I. 1 1024.a
2 88.b
332.b
503.b
3 90.a
169.a
186.b
189.b
257.b
365.a
410.
421.a
428.b
440.b
556.
602.a
727.a
1189. a
5 142.a
169.a
6 169 a
319.a
1063.
1094. a
8 166.a
283.b
370.a
9 295.b
301.b
370.a
10 296.a
301.b
377.b
421.b
1113.b
12 124.a
148.b
170.b
186.b
186.b
289.b
312.a

C. V. P.

503.b
556.b
727.a
797.b
13 124.a
556.b
658.b
14 283.a
438.b
576.b
611.b
744.a
995.b
1011.a
15 163.b
181.a
200.a
252.a
16 772.a
17 77.b
158.a
18 798.a
19 131.a
797.b
869.a
22 14.b
12 130.b
914.a
15 214.a
489.b
540.a
592.a
998.a
1130.b
III. 2 214.b
5 126.b
7 95.a
302.a
359.a
405.b
8 675.a
10 14.b
815.a
11 126.b
675.a
926.a
12 95.a
126.b
13 604.
606.
797.a
14 527.b
544.
664.b
1132. b
15 181.b
604.a
16 604.a
17 120.b
18 120.b
123 b
186.b
664.a
19 907.a
23 299.a
557.b

C. V. P.

24 130.b
299.
557.b
26 689.a
27 689.a
5 116.b
234.a
6 116.b
226.b
706.b
782.a
1002.b
11 239.a
407.a
842.b
17 563.b
21 214.b
22 229.a
23 677.a
25 229.a
750.b
26 93.a
137.a
299.a
313.a
505.a
1081.a
27 299.a
28 750.b
29 750.b
30 166.b
223.b
339.b
349.a
604.a
629.a
815.a
VI. 1 213.b
213.b
215.a
2 217.a
759.a
1203.b
4 215.a
216.b
757.b
5 213.b
216.b
218.b
6 216.b
218.b
9 215.b
587.b
591.a
594.b
11 90.b
12 38.a
55.b
74.a
87.a
352.b
477.a
503.b
528.a
721.b
889. b



C.	V. P.	C.	V. P.	C.	V. P.	C.	V. P.
	9, 187.a		5 666.a		12 418.a		490.a
	10 187.a		666.		13 264.a		604.b
	11 318.a		6 675.b		14 171.a		604.b
	1180.a		7 45.a		264.a		615.a
II.	2 1080.a		13 525.a		418.a		1007.b
	13 192.b	III.	3 202.a		603.a	XII.	I 35.a
	397.b		7 61.b		15 186.a		701.b
	506.b		525.a		19 418.b		1131.a
	19 197.b		910.b		649.a		9 315.a
	1038.b		8 209.b		20 418.b		11 637.b
	1091.a		9 1005.b		649.a		999.
	25 306.a		10 202.a		22 264.a		12 36.b
III.	26 186.b		11 209.b		23 465.b		15 402.b
	7 672.a		12 221.b		24 425.b		546.a
	1061.a		704.b		431.a		656.a
	16 1044.a		935.a		25 629.a		731.a
	1083.a		936.a		26 311.a		1032.b
	1173.		1070.b		509.a		18 132.b
	17 650.a		1181.a		27 676.a		152.a
IIII.	3 1172.a		1188.a		28 465.b		255.
			13 128.a	X.	3 299.a		1139.b
	Titus.		231.b		302.a		22 132.b
			704.b		4 660.a		25 742.a
I.	15 227.a		1188.a		18 299.a		26 3.a
	325.b	V.	1 424.a		19 426.b		131.b
	344.a		2 424.a		658.b		388.b
	512.b		4 1076.b		1204.a		29 375.a
	711.a		5 849.a		20 26.a	XIII.	3 826.
	16 937.b		6 426.b		603.b		4 228.a
II.	11 11.a		429.a		658.b		788.a
	12 224.a	VI.	45 150.a		742.b		788.a
III.	9 522.b		13 1168.a		1204.a		844.a
	10 536.a		16 194.a		28 675.b		7 470.
	11 642.a		19 357.		29 675.b		12 30.a
		VII.	18, 252.a		30 306.a		723.a
	Hebrewes.		19 252.a		1160.b		14 1236.a
I.	1,2 131.b		19 299.b		31 189.a		15 630.a
	249.b		24 270.b		939.b		820.b
	371.a		326.b		1166.a		16 517.a
	2 165.b		603.b		37 338.b		569.b
	182.b		25 674.a		38 338.b		581.b
	481.a	VIII.	1 326.b	XI.	1 1149.a		585.b
	505.a		5 299.b		2 133.a		609.b
	642.		426.a		4 501.a		619.b
	719.a		502.b		7 57.a		852.b
	3 132.b		509.b		729.a		
	262.a		796.a		1148.b		
	269.b		1175.a		9 27.a		
	314.		1200.a		377.b		
	481.a		6 133.a		453.a		
	504.b		378.b		12 166.a		
	4 1206.a		8 181.a		299.a		
	5 647.b		9 181.a		13 10.a		
	8 641.a		10 912.a		27.a		
	642.		13 181.a		99.b		
	13 641.a	IX.	7 299.a		431.b		
	14 476.b		8 252.		465.b		
	1123.a		264.a		490.a		
II.	2 1114.b		502.a		615.b		
	9 765.b		10, 163.b		950.		
	13 663.b		11 163.b		14 431.b		
	14 212.a		187.a		16 99.b		
	340.b		418.a		186.a		
	17 642.a		607.a		407.b		
III.	2 1185.b		11 629.a		430.a		
			640.b		431.a		

James.

I.	V. P.
5	625.b
6	1111.b
6	97.a
	396.a
6,7	98.b
	417.b
14	244.
	943.b
15	245.a
17	39.a
	129.a
	300.b
	369.a
	1038.a
	1230.b
19	768.b
21	675.a
	1082.a







